

Volume
xiii.

January
A.D. 1932

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.*

*"Prayer for
the Nations."*

—p. 6

"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*).

THE "OVERCOMER" BOOK ROOM,
"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

*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.

EDITOR: M. N. GARRARD.

VOL. XIII. (New Series). JANUARY A.D. 1932. Number 1

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

Terms of Issue.

This 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. Please give OLD ADDRESS as well as new.

AUSTRALIA. The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Depot, 315 Collins Street, Melbourne.

PLEASE NOTE.

All letters in relation to "The Overcomer," orders for the Book Room, and all matters relating thereto, should be addressed:

**The Manager, Overcomer Book Room,
"Cartref," Westbourne Park Road,
Bournemouth.**

N.B.—Letters to the Editor should also be addressed as above, with a stamped envelope enclosed if reply is needed. (Foreign correspondents excepted.)

Remittances of every kind should be made payable to The Overcomer Literature Trust.

Money Orders payable at WESTBOURNE, BOURNEMOUTH. 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 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 Meeting is also held on the Friday following the Monthly Conference, from 11.30 a.m. to 1 p.m., and on the Third Wednesday of the month, from 2.30 to 5 p.m. These are held in The Prayer Room, 4 Eccleston Place, S.W.1.

PLEASE NOTE THE HOURS OF GATHERING.

DATES OF MEETINGS.

- Jan. 7. Monthly Conference (Rev. J. Ellison).
- " 8. Prayer Meeting, 11.30 a.m.
- " 20. Mid-monthly Prayer Meeting, 2.30 p.m.
- Feb. 4. Monthly Conference (Rev. W. E. Dalling).
- " 5. Prayer Meeting, 11.30 a.m.
- " 17. Mid-monthly Prayer Meeting, 2.30 p.m.
- Mar. 3. Monthly Conference (Rev. Arthur Harries).
- " 4. Prayer Meeting, 11.30 a.m.
- " 16. Mid-monthly Prayer Meeting, 2.30 p.m.
- April 7. Monthly Conference (Captain Cooper, D.V.).

Bournemouth.

A Monthly Prayer Meeting is held at the headquarters of "The Overcomer," on the last Friday of each month, at 5 p.m. Please note dates: Jan. 29th, Feb. 26th, Mar. 25th.

"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, Vlane, 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.

THE THIRTEENTH

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 9th to SATURDAY, MAY 14th

Convened by the Council of the Overcomer Literature Trust.

Theme:

The Cross and the Spiritual Warfare

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 hoped those who are able will contribute to the Guest Fund for enable these servants of the Lord to attend. Gifts should be sent to Rev. Geor Harper, or to Miss Garrard, c/o The Overcomer Bookroom, mark "Guest Fund." The amounts sent will be allocated as may be desired by the Donors.

INFORMATION.

The cost for the whole period will be £2.10.6, not inclusive Railway Fares. Circulars giving full particulars may be had (stamp envelope) from the Conference Secretary, to whom all applications for accommodation and all payments should be made, before April 21.

N.B.—No Meals can be served to day visitors without orders 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, "Hafod," Merstham, Surrey. Tel.: Merstham 28

Other Conferences

Arranged by the Council of The Overcomer Testimony.

DERBY.

February or March. Particulars from Rev. G. T. Hickman, 37 Breed Hill Road, Derby.

LIVERPOOL.

Jan. 20-21, Gordon Hall (large Hall). Speakers: Revs. J. W. Brown and A. R. Boughen, Chairman, Rev. W. J. Wilkinson. Meetings 3.30 and 7.30 each day.

Enquiries, Mrs. Crewe, 116 Canning Street.

MANCHESTER.

Feb. 8th., at Y.W.C.A., New Bridge Street (next Victoria Station) 3 p.m., Tea (9d.) and Question Hour 4-30, Evening 7 p.m. Speakers Rev. A. R. Boughen (Birmingham).

Enquiries: Mr. N. Repton, Overstrand, Sagars Road, Handforth.

PECKHAM, S.E.

Jan. 2nd (Saturday), Christ Church, McDermott Road, S.E. Meetings 3.30 and 6.30 p.m. Speakers: Revs. J. W. Brown and B. G. Lovela. Enquiries to Rev. G. Harper, 4 Thurlow Park Road, S.E.21.

Note.—We are glad also to call attention to the following meetings, prayer and fellowship arranged by some of our readers, who are asked meet the need in their own districts.

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

Bootle: 256 Knowsley Road. Monthly Prayer Meeting, Seco Thursday, 2.30 p.m.

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m., No. 2 Roo Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A.W. Newlands Street, Barry.

Isleworth: Informal Conference. 2nd Monday (Bible Study, Newton Road); 4th Monday (Prayer, at 37 St. John's Road), both 8 p.m. (5th Mon. Missionary Prayer Meeting). Enquiries to M Gravatt, London House, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at Carisbrooke Road, Newport.

Leicester: Weekly Prayer Meeting, Tuesday at 3.30, 14 Green Road, Clarendon Park.

Manchester: Y.W.C.A. Rooms, New Bridge Street (by Victoria Station). Prayer Meeting second Monday each month, 7 p.m.

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

THE OVERCOMER. ^{Rev. 5} ^{angels.}

The "Theology" of the Angels.

The Lion-Lamb.

"COULD not an all-powerful God," wrote an unbeliever, "especially at this time when criticism is raising so many honest doubts in many minds, send an angel to the earth to tell us really what to believe? This would be proof for ever and ever."

From angels *has come* the most tremendous testimony to the Lamb of God that the universe has ever known. With the scales of infinite justice, as it were, in his hand, and a cry flung into the furthest recesses of the universe, a strong Angel challenges all creation for a soul of spotless holiness and infinite worth. "WHO IS WORTHY?" On the palm of Deity, in the secret blaze of the Godhead, there lies a little book. Who is so holy as to see it, so meritorious as to take it, and so powerful as to open it? A hush falls on the assembled multitudes of Heaven, broken only by the sobbing of John. "I wept much, because no one was found worthy" (Rev. v. 4). No one with a vicarious merit, not one with a commendable holiness, not one with a divine fidelity! Creation has no holiness in itself with which to deliver a fallen world.

One Figure now draws all eyes: In the midst of the Elders, closer still, in the midst of the Throne, a Man stands. "And He came, and He taketh it out of the right hand of Him that sat on the throne." In His eyes before whom all character is as transparent glass, here is the face that never knew a shadow, the heart that never knew an unfaithful throb, the only stainless, radiant, infinitely worthy life. Jesus! . . . in the midst of the throne.

The silence is suddenly broken by a rush of hallelujahs. The Lamb draws all hearts, He enlightens all eyes, He governs all angels, He blesses all creation, He is the theme of all heaven's song. Heaven has no potentate too mighty to fall before the Lamb. It is only on earth that men are too great to worship Him.

John heard "The Lion," but when he turned, he saw "A Lamb"—a Lamb with the might of a Lion, and a Lion with the heart of a Lamb. But why is the Lamb upon the Throne? Why are the faces of all creation turned towards a Lamb? Because the wounds are there, they flush forth in the heart of the glory—it is the "Lamb as though it had been slain."

The crowning worthiness Heaven puts upon Christ, is due to Calvary. All the splendid attributes, all the incomparable glories, concentrate in the wounds. The place of a Lamb is upon an altar, but, because of a perfect atonement perfectly accepted, the *Lamb* is now upon the *Throne*. The wounds abide. It is, as it were,

a fresh death, for the atonement can never lose its freshness. God never forgets it, the angels never forget it, the redeemed never forget it. Eternal wounds are the pledge of an eternal pardon. The man who knows the incarnate God slain for human sin, stands at the innermost core of truth, and knows heaven's final secret.

The testimony of all God's angels now reveals what is the theology of Heaven: "Thou art worthy . . . for Thou wast SLAIN." Heaven is not ashamed of the Cross on which Christ was slain. What a slaughter, and what a song.

Christ was slain prospectively from the foundation of the world, He was slain typically in a thousand sacrifices under the Law, He was slain judicially by the pre-determined counsel of God, He was slain actually by Jew and Gentile, He is slain retrospectively by every trampler upon the Blood. "Thou didst purchase unto God with Thy blood, men of every tribe, and tongue, and people, and nation." The Blood alone purchases the sinner to God. The Father comes into His inheritance of human souls only by the blood of His Son. Therefore what do all angels yield to the Lamb? "The power, and riches, and wisdom, and might, and honour, and glory, and blessing." What a song! All crowns meet upon that brow, all power is in those pierced hands, all love flows from that rent side, all the Godhead shines in that face. This is the theology of all the angels of God.

D. M. Panton.

Calvary a Magnet.

SOME ancient philosophers of the Eastern world were wont to fable an immense mountain of loadstone, that always drew to its feet all men and all things that ever came near it. So extraordinary was the attracting power of that magnetic mountain over certain substances that if ever a passing ship came within sight of that mountain, the iron nails that held that ship together were immediately drawn out of it, till the ship was left a heap of loose planks and broken boards on the rocks and the sands around. Such was the fable of some mystical philosophers of the ancient East.

But we do not follow any such cunningly devised fables when we preach to you that Calvary is the true and only magnetic mountain that this world has ever seen, and that the Cross of Christ is the true and only loadstone that draws irresistibly all men and all things to itself. This is the sure word of our salvation, that Mount Calvary, as dear old Goodwin has it, is the one and only "rendezvous and refuge for all sinful men." Let us listen then with all our ears open to what our Lord says to us about Himself and His Cross And may that Divine loadstone draw all our hearts to our Saviour for our everlasting salvation.—*Alexander Whyte.*

A Word to Our Readers.

R.M.S. "CATHAY," approaching Colombo.

DEAR FRIENDS IN GOD,

I trust our Editor will allow me a word of personal greeting to our many friends of the "Overcomer" Testimony. For these, known and unknown, beloved in the Lord, I pray His continued blessing on all their life and service in the coming Year. I must rely on friends at headquarters to call attention to our various activities.

Here, on this Indian Ocean, I am learning to rejoice and marvel more and more at the Grace of God in using the weakest of His saints, when they themselves see scant prospect of service. Philip was withdrawn from a busy field of activity in Samaria and sent southward, by a way "which is desert." It was in the Divine plan that he and a seeking soul should meet there. The Lord has His wilderness errands still. In running these, we learn that the degree of our capacity is not measured by circumstances, but by surrender: that fruitage depends, not on surroundings which we might consider favourable, but on the "abiding."

Another fact impressed upon me in these days of travel is, that scattered far and wide, unknown to any records of the Christian church, God has His thousands, who to all appearances are not "confessors," yet meet the challenge of another's confession by themselves declaring their trust in Christ as Saviour. Have we still to learn Elijah's happy lesson of the 7,000 nameless ones? Alas indeed for the ignorance of such secret believers, in these days of spiritual starvation. What a ready prey, save for the Grace of God, they are to all the "damnable heresies" which sweep around the world to-day, some finding lodgment, indeed, on this very vessel. Scant wonder that many are tempted to the denial of "the Lord that bought them" through their utter lack of instruction in the very rudiments of the Faith. Their desperate need wrings the heart with longing to shepherd these scattered, hungry, sheep. It has been my joy to meet some such isolated souls and seek to strengthen them by brotherly affection and encouragement. How eagerly they listen and how readily they assent to the truths of Christ's redeeming Calvary work! Yet how frequently they point to the professing believer as their reason for not embarking upon open confession of the Lord. Their excuse is their dread lest they too should betray Him with a kiss. What would be the effect upon these timid ones of a widespread revival amongst those who profess and call themselves Christians? Would it not transform weaklings into martyrs, if need be, and shamed-faced secret believers into pillars in the house of our God?

May I beg your continued prayers, as the Lord reminds you, for His further blessing on our journey, that we may be brought into contact with those who need us, and made aware of those He would influence through us. In this matter of contact with strangers, the great obstacle to confidence is their natural hesitation to trust us. Few of us are endowed by nature with a truly winsome personality, and nature too often persists, despite the resource of grace. Thus it is that those we long to help often fail to see in us the winsomeness of the Lord Who seeks to win them through us. If for ourselves, through the weakness of our mortal nature, we shrink from the refiner's fire, yet surely for the sake of such as these, and at whatever cost, our cry should be "let the beauty of Jesus be seen in me."

Finney, in commenting to his students on 1 Cor. i. 30, "Christ . . . made unto us wisdom, and righteousness, and sanctification," said, "when you see the Christian defective in any particular, you may always know that the individual needs to receive Christ *more fully* in the very relation which is calculated to supply this defect." For the days that remain, may the Lord make good to each of us that in which we are defective in regard to the ministry entrusted to us. The promise still stands sure—"He giveth more grace."

Commending you to the Lord, and gratefully sharing with you His wonderful patience.

Yours in our Coming Lord,

BERNARD W. MATTHEWS (*Chairman*).

20th November, 1931.

WE are very glad to receive this message from our Chairman, in time for inclusion in this issue of *The Overcomer*.

The first Conference of the Winter, at Eccleston Hall, on October 1st, left us all with a rejoicing confidence in the faithfulness of our God. With deep regret, we learned almost at the "eleventh hour," that the expected messenger, the Rev. John Thomas, was unable to be present, but his place was taken by our brother, Rev. Arthur Harries, in response to a telegram, and the meetings were among the most heart-searching we remember for some time.

The message God gave us through His servant, was a ringing call to prayer for the nations in these days of economic and political crisis—a crisis which equals in urgency the events which led up to the World War of 1914-18. We are glad to be able to give our readers a resume of the message, and pray that it may arouse many to "pray, and not to faint."

"THE LORD REIGNETH." He is working out His eternal purposes through all the events of history, and as members of the Body of Christ, to whom He has given the vision of "executive prayer" in the Mighty Name of Jesus, He calls us into fellowship with Himself in bringing His Will into being. We know, through His Word, that the forces of evil making for the disruption of civilization will, sooner or later, be arrayed against the preaching of the Gospel in every land, as now in Russia. "All these things must come to pass," but while the Church of Christ is on earth, it is for her to stand back in God, and by the prayer of faith hold back the hosts of darkness *in His Name*, until the hour strikes for her removal to be joined to her Risen Head. The Lord Jesus Christ "stripped the principalities and the powers" of all their armour, and of all their weapons, making "a public show of them"—this is the great truth God has unveiled to us through His servant Paul, and which *The Overcomer* was called into being especially to proclaim. Shall we not cry to God, with renewed urgency and devotion, that He will teach us how to APPLY to the practical issues of the day, the truths He has taught us? Thus we shall prove that Calvary is Victory indeed, and that we are "more than conquerors" as we abide in Him by Whom that victory was won.

In view of the ever deepening departure from the Faith, we feel that the address given by Mrs. Penn-Lewis some years ago, on the supernatural power at the back of the "war" against God's Word (p. 3) will be welcomed by many who are almost bewildered by the extraordinary "success" and rapid spread of the apostacy. It is well to remember, in these days, that the Church is *IN* (though not *OF*) that "kosmos" which God declares "lieth in the evil one." We shall not then be "shaken in mind" by the way in which great movements, offering "salvation" apart from the Blood of the Lamb, sweep like prairie fires—for the god of this world gives them *carte blanche*, while he opposes with all his powers the preaching of the Atoning Cross of Christ, with its message of "death" to the old life of nature, and the gift of a new life "which is Christ in you."

The Swanwick Conference is again upon the horizon, and we are glad to announce that the Rev. H. Tydeman Chilvers has promised to be with us this year, and to give a Bible Reading each day at the morning session. We would call attention to the notice inside the front cover of this issue for fuller particulars. In view of the prevailing financial depression, the Swanwick Conference of 1932 will need the prayers of God's people in a new and deeper measure, and especially as regards the "GUEST FUND" for Ministers and Missionaries who, apart from its help, would be unable to attend. There never was a time when the message of the Cross in relation to the Christian's warfare against the powers of darkness was more needed; especially by those who are "shepherds" over the flock of God, and it is earnestly hoped that those who realise the urgent need of the Hour will contribute as they are able to this Fund.

M. N. GARRARD.

The Power behind the War against God's Word. Bible. 3

By MRS. PENN-LEWIS.

"The god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ . . . should not dawn upon them."—2 Cor. iv. R.V.

THE Word of God has a sharp edge, and it often speaks unpalatable truth, such as you find in this passage. Conybeare's rendering makes the statement even clearer: "If there be still a veil which hides my Glad Tidings from some who hear me, it is among those who are in the way of perdition; whose *unbelieving minds the god of this world has blinded*, and shut out the glorious light of the glad tidings of Christ, Who is the image of God." There you have the truth in plain language; the "*god of this world hath blinded the minds of those who believe not*," and therefore, we have to face the fact that there *is* an organised "war" against the Scriptures, and recognise what power is at the back of it.

The "power" at the back of the attack upon God's Word, is the "*god of this world*." He began this work in Eden. His first appearance was over a question as to the credibility of God's Word. Practically he charged God with being a liar. He said, "*Hath God said that ye shall surely die?*" He also suggested that there was no penalty for sin. In the light of this, it is noteworthy that in the Lord's temptation in the wilderness, His first utterance in reply to Satan should have been, "*It is written*." The "god of this world," then, began this "war" in Eden, and in these last days it is reaching its consummation. His appearance in Eden was as an angel of light, and his appearance now is also like an angel of light.

Bearing upon this is a most remarkable passage by Paul in Eph. ii. 2—"Once you walked according to the course of this world, and obeyed the Ruler of the Powers of the Air, even the Spirit *who is now working* in the children of disobedience, amongst whom we also, in times past, lived, all of us, in fleshly lusts, fulfilling the desires of our flesh, and of our *imagination* and were by nature children of wrath, no less than others . . ." (Conybeare). This shows that there is a *spirit* working in the "children of disobedience." Therefore you have not only to deal with men's *minds*. The "god of this world" hath blinded the minds, but that would not account for the extraordinary contagion of destructive criticism. The prince of the power of the air is the *spirit that worketh* in the children of disobedience. Behind the "war" are blinded minds, and a "*spirit*" *urging, energising, driving*, and influencing the blinded souls to active rebellion against the Word of God. In no other way can the extraordinary manner in which this rebellion against truth breaks out in magazines, and the like, be accounted for—it is quite a popular craze at the present time among people of the world, who may never have heard of it from theologians. It can only be compared to a "yeast" permeating the world of unregenerate men. You can scarcely pick up a magazine or a book or a story in which it is not meeting you. It seems to be moving like a wave-current throughout the whole earth, in ordinary everyday literature, and the newspapers, even reaching the children in the schools. It is a "*spirit*" that is working in the children of disobedience. And while

it is right to endeavour to meet the minds of men by declaring facts that are unassailable to any clear facing of them, we shall never make much headway unless we recognise that at the back of it is a spirit of Satan which is at work—a "power" at the back, with a master-mind directing a systematic onslaught upon the Word of God.

The Apostle Paul recognises this working of the Powers of the Air clearly in Eph. vi., but before turning to that passage, let us first see what our Lord Jesus Christ said about this power. Three times He referred to Satan as the "prince of this world," and He made two definite statements of great moment about him. Let us look at John xii. 31. The Lord said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me. This He said, signifying *what death He should die*." The Greek word "judgment" carries the meaning of "decision," "sentence"—crisis. As if He would say, *Now* is the decisive hour, *now* is the crisis, *now* is the sentence upon its prince to be carried out. The crucial hour for the world is at hand. And what is going to occur? The "prince of this world" will be cast out—*expelled*—from his position as prince, and "I," the new Prince, "if I be lifted up, will draw all unto Me." "And *this* He said" about the "death" He should die. *It was all to be carried out upon His Cross*.

Is it not remarkable that on the eve of His Cross the Lord Jesus Christ should make this declaration about the Prince of this world, in connection with His death, as well as at the beginning of His ministry, when, in the very first message that He gave to Nicodemus, He also preached His own Cross? "As Moses lifted up the serpent in the wilderness," He said to Nicodemus, "even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life" (John iii. 14, 15). He preached His Cross in connection with the "serpent" at the beginning, and at the end of His ministry. On the very eve of His death He speaks about its effect upon the prince of this world. The Cross therefore was a decisive hour, not only for setting forth a propitiation for sin Godward, but it also meant the deposing of the usurper, the prince of this world, and the drawing back to God of those he had deceived and misled. *Potentially Satan is now deposed*.

What we are needing to grasp, as we recognise the "power at the back of the war against God's Word," is the Calvary victory over the god of this world. That is, that the Cross does not only speak of deliverance from the guilt of sin, and the power of sin, but VICTORY over the prince of this world.

We have the second statement the Lord Jesus Christ made, in John xvi. 7: "The Comforter . . . I will send unto you, and when He is come, He will reprove (*convince*, R.V.) the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to My Father, and

ye see me no more ; of judgment, because the prince of this world is judged," the very same word that the Lord used in John xii. 31. The Holy Ghost is to "convince" us Christians, and *convince the world* that the "prince of this world is judged." That he is deposed, "cast out" potentially—a work done by the Christ Himself on the Cross. It is this that we need to get hold of for the battle in these last days. Only the Holy Spirit Himself can reveal it. *He shall convict the world of sin—the sin of unbelief ; of righteousness—the Lord our Righteousness ; and of judgment—that the crisis of the world took place at Calvary, where its prince was deposed.* We need to be convicted of the sin of unbelief, and of the Lord as our Righteousness, and we do most deeply need the conviction of the Holy Ghost in the third aspect of His work, but it has been veiled to many. We have been *afraid* of the devil, and disliked any reference to him. But if we really had this "conviction" by the Holy Ghost, that he was cast out from his place of power at Calvary, when the Lord Jesus Christ was lifted up on the Cross, and that his time is short, and *there is an end to what he can do*, then we should face the battle of to-day with greater faith, and greater courage and greater confidence. This is the message to meet the peril of the Hour.

The focal point of the battle.

The *great reason for the war upon God's Word* is that the prince of this world is aiming to overthrow the message of the Atonement. Satan knows the truth about the Cross, if the Church as a whole does not, and he will allow people to believe ninety-nine parts of truth *so long as they omit the Atonement.* They may believe ninety-nine parts of the *Gospel*, that is to say, of the *effects* of the Gospel,* so long as they do not believe the one basic message of the Gospel—the Atoning Cross—that will make it true in them ! We can see to-day in the world, that the very world itself is absorbing the *ideals* set forth in the Gospel of Christ, and at the same time it is rejecting the Atonement, the message of the Cross, the Gospel of the substitutionary work of Christ at Calvary, whereby alone all the ideals can be translated into fact.

The reason for this is clear to those who have proved the power of the Cross, for Christ not only bore our sins in His own body on the tree, but deep down in the Redemptive purposes of God the Cross is the only power that nullifies the work of the devil, and makes him absolutely powerless. Wherever you find the preaching of Christ crucified in its real Bible meaning, there you find that souls are delivered out of the hand of the devil. Oh, this blessed Gospel of the Cross, let us see to it that we recognise it as the only way of victory in this battle.

If we turn to the Epistles of Paul we find the Apostle confirming the Lord's words in John xii. 31, and

*The "effects" of the Gospel, manifested in an apparently changed life, may be acquired or copied, where there is a strong natural will, but the only life acceptable to God is the life of His beloved Son, and the only way to become a "partaker of the Divine nature" is through the "great and precious promises" of God (1 Pet. i. 4) found in His Written Word, *i.e.* such promises as John iii. 14, 15 ; vi. 54-57, 1 John ii. 25 ; v. 11-12, and many others. Eternal Life is only to be had on these terms, and no mere "moral reformation" of the "natural man" is of any value to God, for He has condemned it to death (Rom. viii. 13). The Cross of Christ is the *starting point of the "new life"*—either that or nothing ! *Ed.*

showing the message of the Cross as the one weapon to use in this conflict. Turn, for instance, to Col. ii., and see what the Christ in heaven taught Paul about this. And let us remember that when we read Paul's teaching, it is *Christ's teaching* that is there set forth. When Paul talks about the Cross, I say to myself, "This is the Risen Lord's own view of His Cross." It melts one's heart to think of the very Man Who died on the Cross, explaining from the glory His tragic death on earth. And how we love Him ! What being in all the ages has ever awakened the devotion and the love that the Person of Christ has awakened in those who know the truth about His death. Here there is something that takes hold of your heart, and makes you long to pour out your very life. Is that a human impulse ? No, it is Divine. And so think of this, think of the passion of Paul's life in that devotion to Christ. Where did he learn it ? *At Calvary, at the Cross.* Who taught him about the Cross ? Who unveiled to him its inner meaning ? The Risen Lord Himself. "The gospel which was preached of me," he says, "is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ." Here is the Man Who died, the Man in the glory, with the marks of the nails in His hands and feet, and of the spear in His side—He Who lives to-day and Who listens to every word I am speaking, the glorious risen Christ—here He is teaching Paul the true meaning of His Cross.

Did the Lord tell Paul this meaning of the Cross for Satan and his hosts ? Yes, he did. All that the Lord Jesus Christ said before He died, in John xii. 31., He re-affirmed to Paul after He had reached the glory, and was set down at the right hand of the Father. Everything that He gave to Paul is an opening out of what He said in germ before He went to the Cross. Here you have it in Col. ii. 14 and 15 : "He forgave us all our transgressions, and blotted out the writing against us which opposed us with its decrees, having taken it out of our way, and nailed it to the Cross, and He disarmed the principalities and the powers [which fought against Him], and put them to an open shame, leading them captive in the triumph of Christ" (Conybeare). Is this not saying again in other words. "The prince of this world is cast out" "And I, if I be lifted up, will draw all unto Me ?" He "disarmed the principalities and the powers," the Risen Lord told Paul, and put them to open shame, leading them captive in the triumph of Christ.

The great "offensive" of the Church.

Now let us go, for a brief final picture of the battle, to Eph. vi., a remarkable passage which we need so very greatly to understand to-day. I will give it again from Conybeare's translation : Let your hearts be strengthened in the Lord, and in the conquering power of His might. Put on the whole armour of God, that you may be able to stand firm against the wiles [*methods*, or strategy] of the Devil. For the adversaries with whom we wrestle are not flesh and blood, but they are the Principalities, the Powers, and the Sovereigns of this present darkness, the spirits of evil in the heavens. Wherefore take up with you to the battle the whole armour of God, that you may be able to withstand [Gr., resist] them in the evil day, and having overthrown them all, to stand unshaken."

The Apostle gives this unveiling of the battleground at the very end of the Church Epistle, as the climax message to those to whom he had written the early part of the epistle. That is, in Eph. i., he speaks about Christ being raised from the dead, and seated far above principality and power, and in Eph. ii., he says, "And *hath raised us up with Him from the dead, and seated us with Him in the heavens*" (ver. 6). Then he writes in Eph. vi., Now "let your hearts be strengthened *in the Lord.*" Briefly, Eph. vi., describes the spiritual warfare of those who are really united to Christ, and apprehending their place as with Him, and in Him in His place of victory, "far above all principalities and power." Therefore Eph. vi., does not describe the battle of getting victory over sin. It is not the personal battle, so to speak, of daily life. It unfolds the aggressive battle of the Church, against World-forces opposed to the proclamation of the Gospel, and the enthroning of the Prince of Life in the place of the usurper prince.

Notice the battle is defensive *and aggressive*. Verse 11 embodies the defensive aspect. "Put on the whole armour of God that you may be able to *stand firm against* the strategy, the methods, the wiles, of the devil." "That you may be able to stand," writes Paul, and it is a great thing to make a stand. "For the adversaries with whom we wrestle are . . . *principalities.*" And "principalities" of necessity have "princes" ruling over them. In Daniel we have the veil withdrawn, and we are shown the "prince of Persia" withstanding the heavenly messenger on his way to answer Daniel's prayers. And Paul, with his outlook upon the world said, "The adversaries with whom we wrestle" are the "*princes*" of the various countries. Moreover, they are "Powers," and they have powers that we do not know about. It is only in recent years that we have had the discovery of wireless telegraphy. Just an example of all kinds of invisible forces which are known to, and wielded by, the Powers of the air. They are in the *air*, and we can see to-day something of the way these Powers of the air are moving in the world. Nothing else will account for the way, for example, that *lies* move so quickly, whilst truth has to fight its way. We can see how all the lies against God's Word spread like a cancer, as the Apostle says, or as a "wind of doctrine." It all comes from the prince of the power of the air! "We wrestle against Princes, against Powers, and against *Sovereigns*"—rulers! Of what? *Of the Darkness.* They rule in the dark, and use all their resources to keep men in the dark—these "spirits of evil in the heavens."

"Wherefore, take up with you to the battle!" Here we have the aggressive. Actively, "take" the whole armour of God, go up to the battle, and face the foe, in the faith that you are able to "overthrow them all." The Church is called to declare a state of war against the "power" which is at the back of this world-attack upon God's Word.

The weapons of our warfare.
What are the weapons to wield in the battle? We cannot deal with them in detail, but you have first TRUTH, then righteousness—the proclamation of the Gospel—faith, and God's saving power to protect your own "mind" from the poison-gas of the devil. And last, but not least, the "Sword of the Spirit, which is the Word of God." How many of us know how to wield it as a "sword" against the devil?

Finally, there are two things that close up this chapter very strikingly. The first essential for the battle is knowing how to pray. Pray always with "all prayer for all saints"—that is universal prayer. It means that your prayers should take in every saint of God in China, Russia, Africa, India, and all parts of the world. Pray for all members of the Body of Christ. Pray that they may be protected from this "contagion" of destructive criticism of God's Word. Wrap the whole Church round, so to speak, with your prayers, and every moment, night and day, live in that spirit of prayer.

And then in view of this world-wide battle, the Apostle begs them to pray that he may "speak boldly," as he ought to speak. This very fact showing that Eph. vi., depicts the "war" the Church meets with in the Testimony of the Gospel. Paul knew the power of the Word of God. Oh, that we may more and more trust in the Word, letting it do its own work. Oh, that we answered everything with the Word; that we were, so to speak, *soaked* in it, so that, almost instinctively, we could answer everything with the Word of the Living God.

To meet the position to-day, therefore, let us declare the Word of God as the Word of God, and declare it boldly, and then by prayer take the aggressive against the power at the back of the blinded minds of men, and remember, as we recognise the invisible forces behind, *that they were defeated at Calvary.* I could tell you of widespread workings of the Prince of the air, which have been stopped, by definitely recognising the power at the back of the world of darkened men, and then going to God as children redeemed from that power, and appealing to Him to bear witness to the victory of the Christ of Calvary over the powers of evil. Let us take our "stand" in faith, and believe that God will bear witness to His Word. In the Name of the Lord I summon you all to put on the whole armour of God for this battle, and to let there go forth a strong voice of "concern" and protest, with the power of God behind it, that will carry weight, and strengthen the hands of all who are holding the fort in other lands, rallying the redeemed ones to the Cross as God's infallible weapon of victory. God grant it. Amen.

Ask in Faith.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (Jas. i. 6).

"Ask in faith," the name of Jesus
All your plea before the throne;
As you trust, the Lord will whisper,
"See my child, the work is done."

"Ask in faith," God waits to answer
Each petition, Spirit-wrought;
He will work in wondrous power,
Far beyond your highest thought.

"Ask in faith," 'tis just the asking,
In a faith that dares to stand,
Full of joyful expectation,
With an open, outstretched hand.

"Ask in faith," for God is waiting
For thy faith-filled, earnest prayer.
Faith delights him; faith can touch him,
Every moment, everywhere.

M. F. B.

6
✓ Prayer
Ps. 2:8

Prayer for the Nations.*

"Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii., 8.

IT is of the greatest importance at this present hour of crisis that the Church of Christ should recognise her responsibility to pray for the nations of the world; that the members of Christ should not be too local in their praying, but move out into the universal purposes of God. God has called us unto this great ministry in fellowship with His Son, and therefore, in the Second Psalm, the Holy Spirit reveals to us the character of the nations, and the fact of a conflict of the nations against Jehovah. You will not pray intelligently unless you understand that it is not a question of one nation or another rising or falling, not a question of "going off the gold standard," or of this policy or that. You are liable to be praying because you may suffer, because your investments may go down!

The Holy Spirit Himself applies the words of Ps. ii., to the great work of the Lord Jesus at Calvary. Peter and John are suffering because of Christ, and they come to their own company and report all that the chief priests and elders have said to them, and they, when they heard it, lifted up their voice to God with one accord, and said, "Lord, Thou art God . . . Who by the mouth of Thy servant David hast said, Why did the nations rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together against the Lord and against His Anointed" (see Acts iv. 23-28, R.V.).

As we read the Psalm we see that not only is there a controversy of the nations against Jehovah, but Jehovah has a controversy against the nations, and that the conflict at Calvary not only dealt with sin, and Satan, and the flesh, but also with the "nations," and therefore the Spirit of Prophecy, speaking through David, asks the question Why? For what reason do the nations rage against Jehovah, and against His Anointed?

In the Ephesian letter, Paul writes, "and you hath He made alive, who were dead in trespasses and sins, wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that *now worketh* in the children of disobedience" (Eph. ii., 1-2). The spirit that is operating in the world, the spirit that is operating in the nations that are against Jehovah, is the spirit of the Satanic Prince of the air.

Turn again to Ps. ii., and notice, not only the character of the nations, but that there is a cementing bond that unites them (ver. 3). Do not forget that in your prayers. "Germany is against France, and France is against Russia"—no, no! Do not believe it! If you get the Divine viewpoint, there is one enemy who sows dissension between nation and nation. The Lord has revealed to us that there is a cementing bond between the nations, and that bond is "the spirit that now worketh in the sons of disobedience." They are as one in their enmity against Jehovah, because moved by one and the same spirit. There is not only a unity of design and purpose in the unseen realm, but

there is unity of execution on earth, and that is why the Holy Spirit urges so much about unity of spirit among the children of God, when He speaks of the position of the Church in the heavenlies.

You remember that the Lord Jesus said, on the eve of His Cross, "Now is the judgment of this world, now shall the prince of this world be cast out" (John x 31). Then it was that the wrath of God was poured out, then Jehovah laughed at the nations in derision and vexed them in His sore displeasure—when the prince of this world, having done his worst, was worsted for ever at the Cross. So, in answer to the "Why?" Jehovah declares, "Yet have I set My Kingdom upon My holy hill of Zion." By the Holy Spirit David leaps forward to the blessed day when the Lord shall come again, and in power and glory usher in to establish the Davidic dynasty, over which He Himself will reign.

"I will tell of the decree" (ver. 7)—a glimpse into the eternal counsels of Deity. Something has taken place in eternity, and the Lord has declared His decree, He has issued His edict, "Jehovah said unto Me, Thou art My Son, this day have I begotten Thee. Here we take a leap back into eternity, and then leap forward into time. As the Holy Spirit applies the first part of this Psalm in Acts iv., so he applies the very word in Acts xiii. 33. "This day have I begotten Thee." What day was it? Not the day of the incarnation, not the day of our Lord's baptism in Jordan. Jehovah fulfills the decree that He has made from eternity, and ratifies it, on the morning of His resurrection.

Paul writes to the Romans that Christ was "declared to be the Son of God with power" (Rom. 1. 4). There is no infinitive of the verb to be there, it is "declared the Son of God." This means that He was marked set apart by this particular movement of God, and His resurrection was the ratification of it, the seal of Jehovah that this Anointed One, Who had been crucified and buried, and raised again, was declared by this great act of resurrection, the Son of God with power, as prophesied in Ps. ii.

Calvary and the Nations.

Now you notice that the Lord Jesus declares His resurrection power, resurrection position and exaltation, that the Father has made Him a promise: "Ask of Me, and I will give Thee *the nations*"! Because the wrath of God against the nations was focussed and exercised upon Christ at Calvary, God can now say, "I will give you the nations as a gift." That is the eternal purpose of God concerning the earth, for which the Lord Jesus has been exalted far above all authority and all power and all dominion, and above every name that is named, and in that exalted position He is exercising His ministry of intercession for the nations as well as for the members of His Body.

Let us remember that the devil is only called the "god of *this age*"—not of any other age. He is the prince of the power of the air, and the god of this age, and the Lord has, by His death, made you and me sharers, not only of His resurrection life as we see in Eph. ii. 1, but sharers with our Exalted Head in the

* Condensed report of three addresses given at our London Conference by the Rev. Arthur Harries, 1st Oct., 1931.

ministry of prayer, that He shall have the nations for His possession.

When did you last pray for the nations? Perhaps you are a little concerned for your own country, and its difficulties. We are very concerned about that which touches us personally, but are we concerned about the bringing about of the eternal purpose of God for the nations? Our Lord is calling us into this co-operative ministry, to stand in with Him and pray for the nations, that they shall be carrying out the purposes of God's will. One man and God is always a majority, the 'plus' is you, with God. Ask of Me, and I will give you the nations," nothing less than the nations, "as Thine inheritance." It is an *inheritance* because of redemption—it is the fruit of Calvary. We always associate the conquest of nations with bloodshed and destruction of property, but the Lord has something better than that, and the day is coming when God will fulfill His promise to His Son.

I wonder whether our own economic and political situation means that God has a controversy with this nation? Money held which ought to be in use in India, or China, for the spread of the Gospel? Think of the industrial and economic situation to-day, throughout the world. The silver and the gold are His, and He says advance, not retreat. We who are sharers in His death are sharers in His resurrection life, which manifests itself in the nature of our ministry, as well as in our character. Although you are a saved soul, there can be a damming up of the flow of that resurrection life, and it is only as we walk with God that that life is liberated and poured out in ministry and prayer. We are an arm of the eternal movement of God, and therefore He has called us into the heavenlies in Christ, and a part of the ministry in the heavenlies is ministry for the nations of the earth.

It is a great thing to live to-day, to co-operate with God in His purposes. Cry unto the Lord that He will, by His Spirit, teach you how to function in with Christ in His praying for the nations, and then you will find that those you love and pray for will be brought in, your personal problems will be solved, because as you move out into the eternal purposes of God you are liberating the powers and energies of the Spirit of God. Give yourselves definitely for this. If there is no prayer centre in your neighbourhood, get into touch with someone who will pray with you for the nations, and you will find you will become a gathering centre and God will give you this ministry of prayer.

Another glimpse of God's purpose for the nations is given in Isa. 52, 13-24. Here the Holy Spirit draws the veil, and we see the Suffering Servant of Jehovah, unrecognisable through that which God has made to light upon Him, "the iniquity of us all." Then in verse 15, is given the result of this: "SO shall He sprinkle many nations; kings shall shut their mouths because of Him; for that which had not been told them shall they see; and that which they had not heard shall they understand." Kings speak against Him in their wrath, as we see in Ps. ii., but kings are going to be silenced before Him. Such a work will be done by Him at Calvary, that they shall be put to silence at the revelation of His majesty and power, and greatness, and grace and love. And you and I will get very near the heart of Divine love when we get to the place where we also can "turn the other cheek" to

those who smite us. It is the spirit of Calvary that conquers. "Kings shall shut their mouths at Him." That is the picture given by the Holy Spirit. So will you not pray for kings? Not only the men who sit upon thrones—the Prime Minister may be more of a king in this sense than the man on the throne. Kings are those who govern the people. Paul had the vision of this, for he tells Timothy that there should be supplication for kings, and for all in authority.

Prayer is a deciding factor.

Ezekiel gives the message from God that the nations (other than Israel) shall know Jehovah when He is sanctified in Israel before their eyes; when He has restored them to their own land, the nations shall know that Jehovah has done it. But, "thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them." Here we see the place of prayer in the fulfilling of the Divine programme for the Jews, as in Psalm ii., you have the place of prayer in God's programme for the nations. We are not called into the Aaronic priesthood, but we are called into the Melchisedec priesthood, God's original priesthood, the eternal priesthood. We are joined to the Second Adam, the Head of the new race, the Priest for ever after the order of Melchisedec, king of Righteousness.

"Thou shalt break them with a rod of iron"—there is nothing the nations need more. Blessed are the breakings of the Lord. How is God going to break the nations? Brass stands for judgment, gold for deity, silver for redemption. Surely iron speaks of righteousness. Isaiah says "He shall not judge with the sight of His eyes . . . but with righteousness shall he judge the poor, and . . . smite the earth with the rod of His mouth" (Isa. xi., 3-4).

So the Holy Spirit continues immediately, by the lips of David: "Now therefore be wise, O ye kings; be instructed . . . Serve the Lord with fear . . . Kiss the Son lest He be angry, and ye perish . . . Blessed are all they that put their trust in Him" (Ps. ii., 10-12).

Give, oh give this message to this world of ours. You thought God was going to trample the life out of it, but He has a better way than that; it is to bring men and nations to His own blessed feet. I know that there is a sterner aspect too. I know God has a controversy with the nations. There is a day of tribulation coming on the earth, but the marvel of Divine grace is, that there is going to be a mighty movement of God for this world. Our co-operator with God by prayer makes possible a world-wide revival. You would like it to be now, but never mind *when* it comes, we should be preparing for it. If God has decreed that it shall take place *after we have gone* cannot we have a part in it even now, in preparation for it by prayer? We have been called into the fellowship of the Son of God. He has decreed that He shall take "sons" with Him to glory. Why are we such babes, always wanting something from God? We ought to be "sons," taking responsibility for the family, sharing the labour, ministering to the family of God. The babes have to be cuddled, cared for, comforted. If you have been a child of God for ten years, you ought to be out of the babe stage by now "And he that overcometh and keepeth my work

unto the end, to him will I give authority over the nations; and he shall rule them with a rod of iron . . . even as I received of My Father" (Rev. ii., 26-27). I thought the Lord was going to rule! No, the overcomers are going to rule—this is the Risen Lord's own interpretation of Psalm ii. No wonder the devil wants to shut down the Old Testament. "He shall rule them with a rod of iron . . . and I will give him the Morning Star"—"I am the bright and Morning Star." Do you not see that we are partners in all this? And it may be that much of the disturbance upon the earth to-day is because of the prayers of the saints; disturbances in the unseen realm because the saints are putting their feet on the neck of the enemy. If you keep your eyes on earth you will soon be dejected and sad, but if you keep your eyes where God has set you, in the heavenlies, you will rejoice. We are in Christ, above all rule and dominion of the power of darkness; above every name that is named, and our wrestling is not against flesh and blood, not against men or the governments of men, or political leaders. Our wrestling is in the realm of the invisible, and our word is to rule in the realm of the unseen against the principalities and powers of evil.

This is our vision for prayer, but do not be surprised as you take your place with Him by faith, that there comes a great stripping. God cannot allow anything there that is not in harmony with Himself, so He strips us of all worldliness, and the flesh, and the old Adam life. Do not be surprised if you get a deeper application of the work of the Cross, for "the Holy Spirit leads from the Cross to the Throne, and from the Throne back to the Cross," and the degree of the out-working of it in your life will be the degree of the dynamic of life that conquers and triumphs.

Prayer is a forestalling power.

There is such a thing as forestalling prayer. Remember Abraham. God told Abraham what He was going to do, and Abraham did not sit down and say, "God is going to destroy the cities of the plain, I can do nothing, let me get out of it." No, Abraham reasons with God, and makes proposition after proposition, which God accepts. Then Abraham pleads for his nephew Lot, and when the angels went to that city they had to push Lot out. God could not bring judgment upon the city until Lot was safe, because of the prayers of Abraham the Intercessor. The Lord tells us in Isa. xxvi., 9. that when the judgments of God are upon the earth, the nations will learn righteousness. He is going to deal with the nations on the ground of Calvary, and the judgment of Calvary has to be applied to the nations in chastisement, discipline, and sorrow, in famine and pestilence.

Jeremiah was a prophet unto the nations. "I have this day set thee over the nations, and over the kingdoms, to pluck up and to break down, to destroy and to overthrow" (Jer. i. 10)—there is the destructive character of the ministry of Jeremiah, there must first be the destroying of the Satanic and the carnal schemes. Then God says, "to build and to plant;" the constructive element of his executive prayer. Suffering starvation, dungeons, was all they had for him, but when the storm came, and the battering rams were at the walls of the city, the man that was protected was the man to whom God had said "I have set thee over the nations." Do not think for

a moment that, because you are in the victory of Calvary, you are going to save your skin. Satan will move in every way possible to get you out of your position, and prevent your exercising your ministry. The very path by which God is going to demonstrate that you are over the principalities and powers is, that side by side with it there is going to be the intensest suffering. Stephen, with his body bruised and cut with stones, and his life going out, says "Lord, lay not this sin to their charge!" That is victory.

Do you see the application? The Lord calls us into this ministry of prayer while the world is growing worse and worse. "As it was in the days of Noah, so shall it be in the days of the Son of Man." As it was in the days of Lot, yes, as it was in the days when Abraham prayed, and we are the children of Abraham by faith, and have been called into the same ministry for the closing days of the age, and God has "Abrahams" who will speak unto the nations and for the nations. The prayer of faith is a stumbling block to the devil, and our prayer is the channel that makes way for the Divine purposes.

Our prayers go right into the golden censer before the throne of God. The prayers prayed in the Apostolic age are there, and are being answered to-day, and some of the prayers of to-day will be answered in the Day of the Lord. Prayer is a forestalling power. I urge you to be true to the vision. Pray in the Name of Jesus, for His sake and for His glory.

When There is Nothing.

WHEN there is nothing in sight to relieve our distress, is the situation desperate? When there is nothing, what shall we do? The Christian may often have to admit that there is nothing, but he never has to admit that there is *no one*. There is always One to help, and that One is never desperate. In a tract entitled "He Can," there is a challenging and stirring message of comfort based on the Word of Scripture "He . . . hangeth the earth upon nothing" (Job xxvi. 7). Job said wiser things than his foolish friends, and this was one of his expressions of true faith in God. The tract reminds us: "In looking to God for deliverance of any kind, we are prone to try to discover what material He has on hand to work on in coming to our relief. If we are praying for financial help, we are apt to look over the community to see if we can think of anyone whom the Lord might influence to lend us some money . . . It is so human to look and crave for something in sight that will help the Lord out. In time of need, if we can only find a little something for God to begin on, we seem so much better satisfied . . . Just think a moment. It is not at all necessary for you to see any help in sight, nor is it really necessary for God to have any relief on hand. He does not need anything to begin on. In the beginning God created the heavens and the earth. What did He make them out of? Nothing, absolutely nothing. When the earth was made, what did He hang it on? Nothing. Pretty satisfactory earth to be made of nothing, eh? Remember, not a scrap of anything was used to make it. 'He . . . hangeth the earth upon nothing.' It hangs all right, doesn't it? Very well, then. A God who can make an earth, a sun, a moon and stars out of nothing, and keep them hanging on nothing, can supply all your needs whether He has anything to begin to work with or not. Wonderful, isn't it? Trust Him and He will see you through, though He has to make your supplies out of nothing." *From The S.S. Times (U.S.A.)*

Guidance

Gleanings from Question Hours

Notes of "Clinic Hours" conducted by Mrs. Penn-Lewis.

Q.—I HAVE KNOWN MANY PEOPLE TO BE MIS-LED THROUGH ACTING UPON AN ISOLATED TEXT OF SCRIPTURE, OR ON THOUGHTS THAT HAVE COME INTO THEIR MINDS, WHICH THEY BELIEVE TO BE FROM GOD. HOW IS ONE TO KNOW TRUE GUIDANCE INTO THE WILL OF GOD?

A.—True guidance comes from the Holy Spirit working through the Written Word, into your spirit, illuminating your mind and judgment—and this does not mean through one verse, but the *whole* of the Scriptures, taken in entirety, and in the *principles* revealed therein.

Q.—BUT HOW ARE WE TO KNOW WHEN THE LORD SPEAKS TO US IN A WORD OF SCRIPTURE?

A.—It depends *where* the text comes from. Can you detect what comes from the Holy Spirit and what from your own mind? You may walk after the "soul"—that is, after your mind or your desires—and not "after the spirit." Satan can inject thoughts into your mind, and he knows "texts," he even dared to quote them to Christ, so he surely can do so to you. Satan wanted our Lord to act on a "text" but He would not, for He always acted, not by "texts" but by *principles* indicated throughout the Scriptures. He knew the character of God, and when Satan said to Him, "Make this stone into bread," He answered, "No. Man shall not live by bread alone." His knowledge of the Scriptures and of the character of God enabled Him, when Satan quoted one part of a text, to silence him by quoting another, but His real guidance was the broad principle of the life of a Son of God, that man is not to live by bread alone, but by God's Word, *i.e.*, that man has another life beside the material one, which is sustained by the heavenly bread from Him Who is the Father of spirits.

The trouble is that many do not know what is the real true spiritual life. A great deal of what is called "spiritual" life is really "soulish" life, that is, *mental comprehension of spiritual things*, living after feelings—but you must have something more than that. A true spiritual life means that you live "after the spirit," in real union with Christ, independent of the realm of emotional or soulish feelings, so that you do not consider how you "feel," in your senses.

If you are not quite clear about this distinction, be very careful not to commit yourself to a course of action upon things that come into your mind. Take an attitude of neutrality to everything you are not *sure* about. You can say: "This guidance has come to me, but I am not certain of its source; I do not know whether it is from God, or from the enemy, or from myself. I will therefore take an attitude of neutrality as to its source, but what is of God I take, and what is from any other source I refuse. Please Lord, prove which is which."

Do that steadily and constantly, and you will find a life of victory, and that this living in the will, in an attitude of Yes to God and No to Satan, without even knowing which is which in specific matters, will make your spiritual life very simple. To live "after the spirit" in daily experience is learned by steadily choosing what is of God, and refusing what is of the enemy, and as your self-life, reckoning persistently on Rom. vi. 6 and 11; then quietly trusting the Lord

to work out His will through you hour by hour.

Q.—ARE ALL "FEELINGS" FROM THE SOUL-LIFE?

A.—There is a consciousness *in the spirit* of the presence of God, which is quite different from consciousness by the physical senses. It is safe to say that nothing supernatural should be felt by the *physical senses*, whether from God or from Satan, because God is Spirit, and it is only in your spirit that you can have true consciousness of Him, and it is also in your *spirit* that you discern the presence of the adversary and repel it. Consequently the opposing forces of the enemy have for their ultimate aim, the reaching of the *spirit*. They attack the mind or body—putting thoughts into the mind, or dull feelings into the body, but their objective is the spirit. When your spirit is out of co-operation with the Holy Spirit, you are at once open to the enemy, and in come the "fiery darts," not only into the mind, but aimed to get the spirit hurt, or poisoned in some way. The enemy's object is to get you out of God's will, because IN the will of God, you have all the keeping power of God at work for you, as you "Watch and pray." Therefore the Lord said, "What I say unto you I say unto all, WATCH!" The Holy Spirit will not keep you if you do not watch.

Q.—PLEASE EXPLAIN, "HE THAT IS BORN OF GOD KEEPETH HIMSELF, AND THAT WICKED ONE TOUCHETH HIM NOT."

A.—I will tell you what many of us have done, we have been wonderfully clever in reading our own thoughts into God's Word. When we have read that text we have said to ourselves, "That does not mean 'keeping myself,' it means that God keeps me"; so we have never read it as it was written—"He that is born of God *keepeth himself*."

What does it mean to be "born of God"? Does it not mean that you have "the Divine nature," the life of God in you? The soul that is really a "partaker of the Divine nature" (2 Pet. i. 4) "keepeth himself." He faces the enemy and can bear to know the truth about his tricks and devices, and he keeps himself by prayer and by watching, so that the devil does not touch him. That is one aspect of victory. The other is this: God will "keep you from stumbling," if you obey His conditions. Our mistake has been in expecting God to do that which He wants *us* to do, so we have fallen into spiritual laziness, into a passive condition. You say, "If I hand myself over to God's keeping, He will keep me"—and then you *cease to watch*. You are not alert, you do not recognise the enemy when he comes, and you fall into his trap! Why did not God keep you? Because you did not do your part, you failed to *watch*, you did not "*keep yourself*."

When you have a clear, full understanding of how to discern, to watch, and to co-operate with God the Holy Spirit, the Wicked One will not touch you.*

* The Wicked One could not touch Christ at any point, because He was able to say "The prince of this world cometh, and *hath nothing in me*." He can only "touch" the members of the Body of Christ at points where there is some ground in them upon which he can make claim. They need to watch and pray against the wiles of the enemy, and also against any uncrucified "flesh" in themselves which would give him a "right of way" into their lives.—Ed.

God has provided for us a place of absolute victory, but that does not mean that you cannot tumble out of it. You are never safe for one moment *apart from trusting God, and watching and praying*. I think you will confess that, as Christians, we have been very lazy about "watching." We have gone like ignorant, blindfolded children, tumbling into the devil's net, and all the time saying delightedly, "God will keep me."

The blessed Spirit of God is guarding the Church—thank God for that. When He sees us becoming over-balanced in one direction, He often makes use of souls who are over-balanced in the other direction to pull us into the middle path! Luther came with justification by faith, and what was the "over balance" to that? The idea that "God saves you, never mind how you live." Because we are human we are apt to go to extremes. It is a glorious truth that God has done everything for us, and to be able to drop the old life of self-effort; but it is sadly possible to go too far that way, and *do nothing*. Therefore the Lord says, You must WATCH—"he that is born of God *keepeth himself!*" That is the balance of truth.

A Worker: PRAISE GOD FOR THAT MESSAGE. I SAY TO HIS PRAISE THAT GOD USES ME TO DELIVER OTHERS, BUT THEN SATAN ATTACKS ME, AND SOMETIMES I CANNOT GET DELIVERANCE FOR MYSELF. I FEEL THAT I HAVE FORGOTTEN THE WATCHING.

Last week a lady came to see me, at her wits end over a case she had on hand. The light God gave me for her was, that the pressure on her own spirit had grown so heavy that she could do nothing for that needy soul until she herself ceased to suffer for him. I said: What good does your suffering do him? What good does it do anyone? None! It is sapping your strength, your power, your victory. It makes you spiritually feeble. You must refuse all needless suffering as from the enemy. So long as he can drive the knife into you and you shiver; you will get the knife, but you can close yourself to it and refuse to accept it. Thus you will shut out of your life a great deal of suffering that will never do any good, either to yourself or others.

For many years I accepted suffering, and thought it was suffering for Christ. It did sometimes cross my mind how strange it was, that I was always trying to get rid of this suffering, and yet believed it was from God. If it was of God, why try to get rid of it? Then it dawned upon me that Satan can put suffering upon us. What God gives me I shall have His grace to bear, but I close my innermost being to unnecessary suffering produced by Satan. How? Simply by an act of will say, "No, I refuse to be weakened by counterfeit suffering."

I remember a terrible attack of the enemy upon me, and I knew the enemy was saying to me, "Cry! cry!" But I said "I will not cry. I have no strength to spare, and if I do I shall be fit for nothing to-morrow. I refuse." And do you know, that sense of acute anguish, like a vice that had seized the heart, instantly ceased. I know I am speaking to the hearts of some of you, and I shall thank God if other souls may get such a deliverance from suffering.

Q.—WHAT IS THE DIFFERENCE BETWEEN SHARING THE SUFFERINGS OF CHRIST, AND SUFFERING PRODUCED BY SATAN?

*A.—*There is no waste in the working of God. He never does anything without a definite purpose, and He never causes suffering that has no beneficial result.

There is suffering that causes nothing but exhaustion; That unendurable grip upon the heart is not of God; it has to do with the circumference, the nerves, the sensibilities, what might be called the innermost humanity, and you must refuse and resist it.

There is another kind of suffering, where you are distinctly conscious that God is giving you a broken spirit and it is moulding you to the image of Christ. It is part of the "spirit sense," to be able to discern this, but you can always settle the question by an act of choice: "I do not know whether this is from God or from the adversary, but whatever is from God I accept, and what is not from God I refuse." And you will find that the spurious suffering will pass away.

Again, when there is a selfish element, and you are hurt because someone is unkind to you, that is not "the fellowship of His sufferings." There are those who call it sharing the afflictions of Christ whenever their feelings are "hurt." But true fellowship with the sufferings of Christ means sharing His suffering for souls, and for the world, or sharing His rejection. True fellowship with Christ means that you are occupied with the vital things concerning His Kingdom that all personal matters become as trifles. They do not move you, because they are so petty and petty by comparison; you would not care if you were cut a thousand times, so long as the interests of Christ and His Kingdom were secure.

Q.—CAN ONE GET TO A PLACE WHERE ONE DOES NOT FEEL THINGS THAT HURT?

*A.—*Of course you feel them in one way, just "sk deep" as it were, but they do not *touch your spirit*. Then your care is that these souls who hurt you should be blessed for Christ's sake. But when you get acute suffering inwardly over an unkind thing, you would do well to take the attitude (as you again definitely hold your position on Rom. vi. 6 and 11), "I refuse all suffering from Satan." He is a fiend, and you know it when you see the effect of his working causing unspeakable suffering, as he makes men a like fiends. You may always know when human action is instigated by Satan, by the *inhumanity* of it. This is a phase of humanity, apart from Christian influence, when men are kind. A worldly man can be touched in heart, for there is a tender spot about him. But directly men are influenced by supernatural forces, you have one of two effects: the power from God always makes for tenderness ("easy to entreated," Jas. iii. 17), and the power from Satan always makes for hardness, implacability. Whenever you find a man with supernatural experiences *hard* and unteachable, you may know it is *not* the effect of the working of the Holy Spirit.

Few have realised how the powers of darkness can work upon the human frame, and on the sensibilities of our being. The Apostle would not have urged believers to "put on the whole armour of God," unless an "armour" was needed. An armour, too, which is REAL, and not merely theoretical, for a theoretic knowledge that *there is an armour*, is of little use to meet a real foe. Put these things into practice, and test for yourselves whether they are true. Then you will know whether or not wicked spirits can cause excessive suffering, and how to wield the weapons of assistance in the mighty Name of Jesus, their Conqueror.

Voices from the Past.

Second-hand Religion.*

LET me ask the reader's attention to the following words of the prophet Jeremiah—"Behold I am against the prophets, saith the Lord; THAT STEAL MY WORDS every one from his neighbour" (xxiii., 30). There is a certain class of prophets here described by no means like the common run of false teachers. The class is a peculiar one: I do not say a small one, but still a peculiar one; and while the description suits *teachers*, it equally suits hearers and learners. God does not accuse them of setting up a false religion in opposition to His. He does not charge them with uttering lies, or misleading the people by perverting and distorting the truth. It is not "corruption of his word" (2 Cor. ii., 17) that He is speaking of, nor of a religion founded upon such a corruption, but a far more subtle and specious thing. Nor does He condemn them for uttering words of their own—words that were not His, whether true or false. This is not the evil complained of, and the sin is denounced. He allows that the words spoken are really His, for He calls them "my words"; but His accusation is, that they were *not honestly come by*; that, instead of being obtained from the one lawful source—that is, Himself—they were surreptitiously seized upon from others—they were *stolen*. His charge is, that instead of coming directly to Him, as the fountain-head, to be taught from His own lips, and by His own Spirit, these men got all their religious knowledge, all their acquaintance with His words, at second-hand, thus preferring man's teaching to God's, eschewing everything like personal contact and communication with God, and thus foregoing the freshness and power which words coming straight from His mouth could not fail to possess, as well as forfeiting the blessing with which God accompanies all that He conveys to the soul.

But how, or in what circumstances, may we be said to steal God's words from our neighbour? This is a question of vast moment, inasmuch as it leads to an inquiry regarding *counterfeit* religion; that is, religion which, while admitting nothing false into the creed on which it bases itself, is yet, after all, a mere *fac-simile* and not the authentic reality-religion which is thoroughly and essentially human, while in all its visible lineaments and confessed articles of faith it is *divine*; for man's perversity is seen just as much in his counterfeiting or mimicking the true, as in his upholding the false.

(1).—We "steal God's words" from our neighbour when we imbibe our religious opinions or theology from education, or hearsay, or companionship. We have been taught certain articles of belief, and we have never questioned their truth or gone about them to establish them so as to set them beyond question. In such a case we have stolen God's words from our fellow-men. They may all be strictly true and Divine, yet they have not been honestly and lawfully obtained; we have not gotten them from Him Who alone can give us true possession of them—such possession of them as will make them entirely our own, by His gift and impartation.

* From "*Man: His Religion and His World*" by Rev. H. Bonar, D.D.

(2).—We do so when we adopt opinions, however sound, upon human *authority*. In that case our faith stands in "the wisdom of men"; and the fear of God is taught us by man's precept. If we receive truth because our fathers received it, ours is a hereditary creed; if we receive it because the Church has transmitted it to us, it is a traditional creed; if we receive it because of its venerable age, it is an antiquarian creed; if we receive it because great or even good names are affixed to it, it is a man-taught creed; if we receive it because reason has wrought it out and recommended it, it is an intellectual creed. In all these cases it is a human creed resting upon human authority. It can be traced no higher than a human source, however true in itself. In other words, it has not been honestly come by—it has been "stolen." God Himself is the only authority we can recognise and "*God has said it*" is the only resting-place for our faith. If it contents itself with any other foundation, it is either credulity or unbelief, or both together. "God has spoken" is the one foundation of our faith; not our fathers held it, or our Church received it, or our authorised creed embodies it, or our best divines have maintained it, or reason has demonstrated it; for to believe what God has said is one thing, and to believe it simply because He has said it, is another. It is quite possible to receive God's words, yet not to receive them solely because He has spoken them.

(3).—We do so when, in our inquiries, we consult man before consulting God—when we study first and pray afterwards, or when we study without prayer at all. In such study much apparent progress may be made in apprehending "God's word"; much truth may be reached, so that our orthodoxy will be unchallengeable even in its minutest *formulae*, but it will not be *honestly attained*—it will be "stolen"; not gotten from its true Owner, but derived from man or from self, God not being consulted in the matter. Ah, it is not first the study and then the closet—but first the closet and then the study; it is not first the commentary and then the Bible—but first the Bible and then the commentary; else we are but purloiners of Divine truth, not honest purchasers of Him Who has said, "Buy the truth, and sell it not." It is in fellowship with Father, Son and Spirit that we must acquire our orthodoxy, and arrange our systems, and get hold of the form of sound words, and establish ourselves in the faith. If this connexion be disrupted, if this order be reversed, then are we pursuing an unlawful and unblest course; we are stealing God's words from our neighbour instead of getting them where He would have us get them, in a far truer and more blessed way—directly from Himself.

(4).—We do so when we borrow the religious or spiritual experience of others, and use it as if it were our own, plying ourselves with it, and endeavouring to make our souls to undergo it, as necessary to our religious character. A stolen or borrowed experience is just as unprofitable and hateful as stolen or borrowed truth. It is just another form of the same evil, another development of the same dishonest propensity; and it is, if possible, more sad and pernicious than the other. Yet it is no less common. Perhaps a certain standard of experience is set up, and it is given out that all must conform to this.

In setting up a definite standard of experience, be it that of Luther, or Bunyan, or Edwards, or Brainerd, there is too plainly indicated a desire to cast ourselves into such human moulds, rather than to allow the Holy Spirit to mould us at His will. There is trying to feel as others feel, and *because* others feel in a certain way, or as we think that we ought to feel. There is an endeavour to force a certain set of feelings into ourselves, that with them we may come to God properly recommended, instead of putting ourselves, unreservedly into the hands of the Spirit, that He may awaken them in us, and draw them out of us. There is a determination to make ourselves pass through certain processes of emotion, because we read that others have done so, not perhaps in rivalry by any means, but from a sense of necessity or duty. We set about being religious by laying down some great model-experience, and then trying to act, and feel, and think accordingly, as if every sapling ought to be a cedar, because the cedars of Lebanon are so goodly, or as if every root and seedling ought to be a lily, because Solomon in all his glory was not arrayed like one of these.

Self-produced spirituality.

It is this *self-wrought, self-sustained* experience that God condemns. It cramps our moral nature, and it represents God as so poor in purpose and plan that He requires to repeat Himself continually. It is as truly an injury to ourselves as an insult to God. It is as unhealthy as it is untrue and unreal. It is a stolen experience, an artificial conversion, a *self-produced* spirituality, a man-made religion which, however like the true, is not genuine; nay, is not honestly come by, being copied from others, received at second-hand, not learned in the school of God, under the teaching and discipline of the Holy Ghost.

Such are some of the ways in which many get possession of the truth of God, and acquire their religious experience. I do not deny that what they have gotten is truth; all that I affirm is that they have not gotten it in the lawful way and from the accredited source. It may not be "from beneath"; but then *it is assuredly not from above*; it is from around and from within.

In opposition to these discreditable ways of obtaining truth and experience, we must learn the only lawful one. We must draw them fresh from God. He is ever willing to impart them. There is no reluctance on His part to teach and to enlighten. He does not stand upon ceremony with us, nor compel us to stand on ceremony with Him. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Ps. xxxii., 8). "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father, cometh unto me" (John vi., 45).

This, then, is the process to which we must submit ourselves if we would shake off this counterfeit religion; we must unlearn the unlawful, and learn the lawful way of coming into the possession of the words of God. "Let him that stole steal no more." We must subordinate all teaching to that of God, or, as we may say, of Christ. "Who teacheth like him?" (Job xxxvi., 22). "The Lord giveth wisdom: out of his mouth cometh wisdom and understanding. He layeth up

sound wisdom for the righteous" (Prov. ii., 6). Let us receive knowledge from His lips. Let us lay ourselves fully open to the heavenly teaching, assured that God will "reveal all truth to us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii., 10). Let us go straight to Him, that He may give us "the unction from the Holy One, whereby we may know all things" (1 John ii., 20).

Not that He gives us new truths or new revelations, but He gives us the old *in His own way*—the only way in which they will avail us or profit others. In all other ways they are "stolen from our neighbour," not obtained from God; and when thus unlawfully gotten however good in themselves, they not only bring with them no blessing, but "they eat as doth a canker."

But this calls for further consideration, and I proceed to ask, "What are the effects of this stealing God's words from our neighbour?"

In this inquiry, I assume that it is *really the words of God that are thus obtained*, and that the truth of God is fully preserved. Yet it might be easy to show that in such a case there will always be some flaw or some imperfection, some defect or some redundancy, some dislocation and disorder. It cannot be otherwise in reality; for however near truth we may come, yet *the very truth* itself in all its exactness we can never reach, save through the "enlightening of the eye of our understanding" by the Spirit of truth Himself. Some correctness in Scriptural language, some precision in theological formulæ, we may attain to; but the nice yet simple correctness in thought and in expression that marks the man whom God has taught, we must always be deficient in.

But assuming that it is really God's truth that is obtained, let us ask, what are the consequences of such a way of getting hold of it as we have been pointing out? It produces:—

(1).—An imitative religion.

In one sense, and up to a point, we may be *copyists*. We may study the developed graces of a fellow-saint and be thus enabled to correct much in ourselves that is faulty. We may note the characteristics of others and seek to have them transferred to ourselves, in so far as they are suitable for us; for what is befitting one may not in all its extent be befitting another. But He who transfers them must be the Holy Spirit, otherwise they will appear but awkward appendages, no natural branches growing out of the parent stem. He who corrects the faultiness must be the Spirit, else it will be a mere disguising, not an uprooting of the evil. He who enables us to copy must be the Spirit, else it will be a stiff, lifeless imitation, an inanimate and unmeaning assemblage of features, thrown together by a hand that understood neither beauty, nor proportion nor order.

When men assume the position of copyists, either in imbibing truth or in taking on character, the result must be a mere religion of imitation—not, indeed necessarily a religion of hypocrisy, but still a religion of imitation.

This tendency to religious imitativeness is extensively ruinous. It is destructive of reality and freshness. It is totally incompatible with what is simple and natural, and graceful in religion. Hence the

inferiority of the Puritanic age to that of the Reformation. In the former there was (amid much that was noble and holy) something of the imitative; and hence in the latter the superior gracefulness and ease—the higher, bolder style of character. Latimer and Baxter were both holy men; but there is a freedom and elasticity about the former—a stiffness and want of graceful bouyancy about the latter, which we may trace to the same source as the above. And if such be the danger, even in those who are truly men of God, what must it be in those who have but the name?

The likeness may be exact, but it is the exactness of painting, or the correctness of the cold statue—not the resemblance of the child to the father, or of the sapling to the parent tree.

Yet much of what is called religion is of this kind—mere imitation, no more. Men profess to have been converts, to have undergone the authentic change which makes them sons of God, to be wrought in by the Holy Spirit, yet we discover, upon closer scrutiny, that after all they are but copying a character that they admire. Men pray, and sigh, and weep, and confess sin, not because they have been thus moved by the Spirit, but because they have read the diary of a saint who thus prayed, and sighed, and wept, and mourned for sin. Let us give heed lest we be deceived by this imitativeness, and let us remember that it can produce in us at the best only a well-sketched outline, a piece of tame and commonplace externalism, which, though sapless and lifeless, lulls to sleep the conscience, and leads to deeper self-deception; while at the same time it dishonours God, grieves the Spirit, and wraps us up, contented, in a form of godliness, as a substitute for the living power.

(2).—It produces a second-rate religion.

The *quality* of a religion thus obtained must be of an inferior kind. Being thus borrowed or "stolen," it cannot be of the same high and Divine stamp as when received in the true and lawful way—for the stream can rise no higher than the fountain; if the latter be human, so will the former be.

An imitation must be in many points defective; and it is impossible for a religion acquired in the way above described to be otherwise than imperfect and second-rate, even should it descend no lower in the scale. So many things in religion are quite incapable of being borrowed; so many things are unseemly and grotesque when borrowed; so many things, when borrowed, hang loose about the borrower, not suiting him at all, and contributing nothing to strength, or symmetry, or ornament—that it would be folly to expect anything very much above the insipidity of common-place.

Besides, *life cannot be imitated*. The lifeless and the material may be correctly copied but life and immateriality are beyond the power of man's skill to imitate. He can paint a flower, but he cannot make one. He can chisel the marble into the likeness of man's material frame, but life and its movements he cannot copy. Its hidden pulses are beyond his reach. Much more true must this be of spiritual life, which is so much more impalpable, and whose sources are so much more inaccessible. The vanity of such an attempt will soon declare itself in the inferiority of the

thing produced: it will be a poor, meagre cadaverous religion, not only unfit to bring glory to the Cross, or to hold up the eternal lamp in a dark time to a far-erring world, but unfit to undertake man's common duties, unfit to stand the tear and wear of life, and still more unfit to throw itself for a death-wrestle upon the principalities and powers of hell.

(3).—It produces an unhealthy religion.

Health, like life cannot be imitated. Its hues may in a measure be copied; but the natural and ever varying tints of its complexion cannot be caught. In constructing, then, a religious experience there must be failure here. The source of health is beyond our reach—its springs are not upon the earth; so that sickness, or rather deathliness, of aspect must ever be the characteristic of man's religion. There can be no healthy play in any one of our spiritual organs. All is diseased. *The pulse will either be at the fever-heat of excitement, or in the stagnation of collapse or death*. In such a case, the whole religious life will be unhealthy and feeble. The calmness, the unwrinkled freshness the joyous energy that mark true spiritual health will not be there. How *healthy* the state of those to whom it was said, "I know thy works, and thy labour, and thy patience; . . . thou hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted!" Theirs was no borrowed, no second-hand religion. How unhealthy those to whom it was said, "Thou art neither cold nor hot!" Their religion was of man, not of God.

(4).—It produces an uncertain religion.

All religion that is of God begins with "purging the conscience,"* and reconciling the sinner. This is its starting-point. It provides cleansing through the Blood, and clothing through the righteousness, of the Son of God. Thus cleansed and clothed, the worshipper stands before the mercy-seat.

But in a borrowed religion there can be no pacifying of the conscience; and all is necessarily uncertain as to reconciliation with God. Where there are no direct and personal dealings with God in the matter of acceptance, there cannot be certainty. Hence every step taken must be taken in uncertainty. Every deed done must be done in uncertainty as to its being acceptable in His sight. Where God's words of peace and grace are received at second-hand—"from our neighbour," and not at once from Himself, this uncertain condition cannot be rectified—darkness must rest upon the question of our relationship to God. We cannot say, "I know whom I have believed," for as yet, we have believed only a fellow mortal, not God Himself. The rock on which we are resting is a human one, not the Rock of Ages—the foundation laid in Zion.

(5).—It produces a timid religion.

Having no sure resting-place for our souls, fear takes possession of us. Filial trust in God has no place in us; perfect love has not yet cast out fear; a fear, producing "torment," unnerves us. Having no confidence towards God, we become timid in all respects; we are easily made afraid. We will not venture much, nor brave much, nor sacrifice much. We have not tasted enough of spiritual joys to make us willing to part with much for them. We have no

* Heb. ix. 14.

discovered enough of Christ to make us count all the things but loss for the excellency of the knowledge of Him. We have not realised enough of personal blessing nor experienced the forgiveness and the liberty which he imparts, so that we can say, "I would not part with these for worlds; and I am ready to do or to dare anything for Him who has done such great things for me." With God for our God, ascertained and felt as such, we can confront opposing evils; we can endure hardness; we are untouched and un intimidated by the fear of man; we are hardy, resolute and indomitable. Without God as ours, we are feeble and timorous—more disposed to yield than to fight—more ready to flee than to "stand in the evil day."

(6).—It produces a negative religion.

A borrowed or second-hand religion deals little in what is positive. They to whom it belongs are known rather by what they are *not* than by what they *are*. They are not profane, they are not immoral, they are not scoffers, they are not prayerless, they are not opposers of the Gospel, they are not outwardly inconsistent or ungodly; but then they are not forward in the cause of Christ; they have not the single eye and the simple heart. They are lukewarm, not fervent in spirit. They follow, perhaps, but never lead. Their zeal prompts them to nothing large or great. "Spending, and being spent," "filling up what is behind of the afflictions of Christ," "wrestling with principalities and powers"—these are things to which they are strangers.

(7).—It produces an unhappy religion.

Containing in it none of the certainties of pardon and reconciliation, it must be unhappy. But, besides, a religion thus borrowed from others—"stolen from our neighbour"—cannot be congenial. It does not suit our case. It does not supply our wants. It does not heal our wounds. It does not give us rest in our weariness. We are in bondage, and it brings no liberty. We are in darkness, and it brings no light. It is not a thing springing up from within us, filling and satisfying our souls; it is a thing *put on from without*, which, not exactly fitting us, only frets and burdens us. We submit to it, because we must have a religion; but life is not in it, and joy is not in it, and happy, child-like confidence is not in it. It is irksome, often beyond endurance, and we are tempted to shake it off and seek relief anywhere—in any change of form, or church, or opinion, or observance, by which a temporary ease may be obtained for our weary souls. We feel as disappointed men, and often in our lonely hours are ready to give vent to our disappointment in tears of bitter grief. Its whole effect is to make us uncomfortable. It spoils the world's mirth, yet gives us nothing in exchange. It forbids our enjoying gaiety, yet it compensates for it with nothing joyous or satisfying. Its yoke is not easy, its burden is not light. There is no reality about it—all is shadowy and hollow. We do not feel as if we had got hold of a solid and enduring substance, but as if we were "beating the air." It imparts no buoyancy, no elasticity of soul; nay, it acts like a drag—it bears down upon us with a dull, heavy pressure, stifling instead of stimulating energy; quenching instead of kindling love.

(8).—It produces an uninfluential religion.

It has nothing about it either winning or commanding, either to attract or to overawe. Even at its best it accomplishes but little. It sheds no light upon a dark world. It does no deeds of daring; it attempts nothing high, or great, or noble. It has neither breadth nor depth. It has no power of extending itself. It is not *infectious*. It is circumscribed as well as feeble; it is inoperative as well as empty. It is selfish in its very nature and has no tendency to produce results in others. It is not idle, perhaps; but its labours do not *tell*. It carries no blessing, no power with it. God cannot bless it, for it is not His religion; and, besides, it lacks the fresh glow and fiery edge which alone can give effect to it. It has not the heartiness, the animation, the simple-hearted eagerness which operate so irresistibly, not only bearing down opposition and disarming prejudice, but making men to feel, "This is reality—this is not of earth—this is of God." A borrowed religion cannot be a successful one. It is not capable of impressing or attracting, of awakening or subduing. It has no edge upon it fitted to seize or penetrate the conscience. It carries no weight with it. no innate authority, no overawing solemnity—no such intense vitality as to make a careless world regard it as something strange and mysterious, if not to recognise it as Divine.

Such are some of the results of the great evil referred to by the prophet when condemning those "who stole God's words from their neighbour." What really good or effective thing can a borrowed religion, a copied experience, a second-hand theology, accomplish? These results are deadly and disastrous beyond measure, both as regards the individual to whom such a religion belongs, and as regards those with whom he comes into contact. Having no real light from heaven, he wanders in darkness even while seeming to possess the light; and thus he can only lead others astray. Having no peace within himself, he cannot testify of peace to others, and is sure to err when attempting to lead them in the way. Not having "tasted the good word of God" for himself, nor known the keen relish which the Holy Spirit imparts, his words come with no power, but fall blunt and unimpressive upon the hearer. He has theology, but he has not Christ; and of what profit can he be either to himself or to others? He has religion, but he has not God: and whence can come the blessing? He is a well without water—a tree whose fruit withereth, twice dead, plucked up by the roots. With a borrowed religion, and a stolen experience, and a self-taught theology, he cannot reckon upon a useful or a successful life.

There may at times be some pleasure in all this, some self-satisfaction with his attainments, but so long as he is stealing God's words from others, and not receiving them from God, such feelings must be deceitful, and in contenting himself with them he is practising a ruinous delusion upon his soul. "Stolen waters are sweet, and bread eaten in secret is pleasant; but he knoweth not that the dead are there, and that her guests are in the depths of hell" (Prov. ix., 17, 18).*

* This message may be obtained in booklet form from the Wallington Bible Institute, Manor Road, Wallington, Surrey.

Helps for Teachers.

(From Mrs. Penn. Lewis' Bible.)

"Rightly Dividing the Word of Truth."

2 Tim. ii. 15.

THE CROSS AND THE KOSMOS.

I. What is the Kosmos :

There are four Greek words translated "world" in the N.T., viz.—

1. Denotes simply earth, as contrasted with heaven, *e.g.*, Rev. xiii. 3.
2. The inhabited earth, *e.g.*, Matt. xxiv. 14., Heb. ii. 5., etc.
3. An age, or period of time, *e.g.*, 2 Cor iv. 4., etc.
4. *Kosmos*—the world system; denoting (a) the ordered entirety of God's creation, but considered as separated from God. (b) The abode of humanity, that order of things of which man is the centre; (c) Mankind, as manifested through that order; (d) That order of things which, since the Fall, is alienated from God. This is the word in Matt. iv., 8., and Rev. xiii. 8., "before the foundation of the world."

"This world system is imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but, seething with national and commercial rivalries and ambitions, is upheld in any real crisis only by armed force, and is dominated by Satanic principles." (Schofield's Note).

II. Satan the Prince of the Kosmos :

"The prince of this world," John xii. 31; xiv. 30; xvi. 11.

III. How the Prince rules :

1. "The god of this age hath blinded the minds of them that believe not . . ." 2 Cor. iv., 4.
(The context infers that Satan was not the "god" of this age until the leaders crucified the Lord of Glory.—*Mauvo.*)
2. "The spirit that now worketh in the children of disobedience," Eph. ii. 2. The world is animated by an energising spirit, just as the Church is energised and guided by the Holy Spirit.
3. An atmosphere that envelops—"the whole *Kosmos* lieth in the evil one." 1 John v. 19.

IV. The state of all men :

"Walking according to the course of this *kosmos*," Eph. ii. 2. Literally, the age of the *kosmos*, *i.e.*, the world will come to its fullest development and display its fullest character, "world progress" etc., yet so opposed to God that "whosoever will be a friend of the *kosmos* is the enemy of God." (Jas. iv. 4).

V. The Cross dealing with the "Kosmos" :

1. "Now is the Judgment of this *kosmos*," John xii. 31, the world-system condemned at Calvary.
2. "Now shall the prince of this *kosmos* be cast out," John xii. 31.

VI. The Lord of Glory :

"I am not of this *kosmos* . . ." John viii. 23.

VII. The Lord's Call to His own :

"Ye are not of the *kosmos* . . . therefore the *kosmos* hateth you," John xv. 19.

"Not of the *kosmos*, even as I am not . . ." John xvii. 15.
"He that hateth his life in *this kosmos* shall keep it unto life eternal." John xii. 25.

VIII. The Cross for the believer in the "kosmos" :

"The *kosmos* is crucified unto me, and I unto the *kosmos*," Gal. vi. 14.

Paul's appeal—"If ye died with Christ from the rudiments of the *kosmos*, WHY . . . ? Col. ii. 20, R.V.

IX. The overcoming of the kosmos, experimentally :

1. "Whosoever is born of God overcometh the *kosmos*," 1 John v. 4, 5.
(a) The Divine nature imparted;
(b) The means, "even our faith";
(c) The object, "Jesus is the Son of God."
2. Indwelt by God's Spirit, we overcame Satan and his spirits; "have overcome them, because greater is

He that is in you than he that is in the *kosmos*," 1 John iv. 1-4. Note: "he" that is in the world, working through persons; "them," this corresponds with 1 Tim. iv. 1, 2, deceiving spirits with "teachings."

X. The world-spirit in the Church :

"Bondage under the elements of the *kosmos*" (spiritual babyhood), Gal. iv. 3.

XI. The practical application—HOW ?

"The men Thou gavest me out of the *kosmos* . . . I pray not that Thou shouldst take them out of the *kosmos*, but that Thou shouldst keep them from the evil . . ." John xvii. 6-16. *i.e.* in but not of.

"Wherefore come out from among them, and be ye separate, saith the Lord . . ." 2 Cor. vi. 17.

"Jesus . . . that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." Heb. xiii. 12-14.

THE OVERCOMERS.

"He that overcometh shall inherit all things . . . and shall be my son." Rev. xxi. 7.

I.—The call of the Risen Lord to individual souls.

"These things saith He that walketh in the midst . . . to him that overcometh." Rev. ii. 17.

II.—The pattern for the overcomers.

"As I also overcame, and sat down with My Father." Rev. iii. 21.

III.—Who are the overcomers ?

"Who is he that overcometh, but he that believeth that Jesus is the Son of God." 1 John v. 5.
"Whosoever is born of God overcometh." 1 John v. 4 (or "begotten of God," R.V.) *i.e.*, those who know Jesus as the Son of God: those who partake of His divine nature.

IV.—How to reach the overcomer's position.

1. The heavenly vision. Eph. i. 18-20.
(a) Eyes open to see the calling, and His glorious inheritance in the saints.
(b) Eyes opened to see His power and the pattern.
2. The union with the Risen Lord, the Overcomer.
"Quickened together . . . raised with Him . . . made to sit with Him." Eph. ii. 5, 6.
Preceded by "Crucified." (See Rom. vi. 4; Gal. v. 24).

V.—What has to be overcome practically, and how ?

1. *The world in all its engrossing claims.*
"This is the victory that hath overcome the world, even our faith, and [what the faith is] who is he that overcometh, but he that believeth that Jesus is the Son of God." 1 John v. 4-5.

2. *The anti-Christ*—everything opposed to Christ in the world.

"The spirit of the anti-Christ . . . in the world . . . ye are of God, little children, and have overcome, because greater is He that is in you . . ." 1 John iv. 3, 4.

3. *The Evil One.*

"The word of God abideth in you, and ye have overcome the Evil One." 1 John ii. 14.

"We wrestle against spiritual hosts . . . having overcome all . . . stand." Eph. vi. 12, 13.

The world that would drag us down: victory through union with Risen Triumphant Lord.

The spirit of anti-Christ: victory through the Spirit of Christ in us.

The devil: victory through the indwelling Word, the sword of the Spirit.

VI.—The translation of the overcomers.

"Caught up to God and unto His throne . . . a voice saying . . . they overcame because of the Blood of the Lamb." Rev. xii. 5, 11.

They overcame because of

1. The Blood of the Lamb . . . death of Jesus;
2. The word of their testimony . . . witness to Him;
3. Love not life unto death . . . laid down life.

VII.—The inheritance of the overcomers.

"Shall inherit all . . . he shall be My son . . ." Rev. xxi. 7.
Proof of being "begotten of God." See Rom. viii. 17.

Notes from the Book Room.

"The Spiritual Warfare."

THE "Clinic" matter given in our pages from time to time, from shorthand notes of open conference hours conducted by Mrs. Penn-Lewis, has been greatly valued by our readers, many writing that it is the most helpful part of the magazine, in its practical application of the principles of the Word of God. We have just issued a 36-page booklet under the above title, containing a re-print of much of this material, indexed for easy reference, giving light on the prayer warfare, the laws of passivity, guidance, etc., etc. This has been issued at the specially low cost of 6d. each, in the hope that it may have a wide circulation among Christian workers. It would be a most valuable gift to send to friends on the Mission field.

"Time or Eternity." This helpful message to workers, from the October number, is now available in leaflet form, as one of the "Overcomer Reprint" Series (see Booklist).

A recent letter from a Minister in the United States embodies in a concrete way the blessed work which God has been doing through *The Overcomer* and its kindred literature for many years, and, we are thankful to say, is still doing. He writes:—

"It was in 1913, when a student in a Theological College, that I accidentally picked up *The Overcomer* in a fellow student's room. Ever since then I have been reading the Overcomer Literature, and have been gripped by it more than by any literature I have ever read. Through reading 'War on the Saints,' at the time when I was in the Pentecostal Movement, I was saved from being ensnared in its many errors. It gave me most valuable light on spiritual counterfeits; consequently I have been able to deal with cases of those who were ensnared by the wiles of Satan. Also, I have found the teaching of the Cross to deal most effectively with the question of a life of victory, as no other literature can do. I feel that the Lord has definitely called me to preach and teach these truths. . . ."

This Minister has been the means of bringing numbers of hungry souls into touch with *The Overcomer*, and makes considerable use of the Overcomer literature in his ministry. We thank God for him, and the many others in all parts of the world who are partners with us in the proclamation of the Victory of the Cross, both by scattering the literature and by enabling us with their gifts to continue the magazine.

We would also like to express our warm thanks to all those who have sent "Thankofferings" toward the support of Miss Wanzer, whose selfless help is a gift of God indeed. Mrs. Penn-Lewis used to say that she had "never had to look for workers," God always sent her as need arose, those whose hearts were touched by the message. It is blessed to note that those who are carrying on the work are "in the succession" as regards this definite call. A reader of many years standing writes from the United States: "I did not know, until receiving the April *Overcomer*, that Miss Wanzer came from this side. It seems as if we in N. America ought to take care of her, for surely we here owe a great debt to Mrs. Penn-Lewis. I am glad to follow Mr. Matthews' suggestion and send my thankoffering . . ."

We ask for the special prayers of our readers behind all the literature as it goes forth, but especially for the ministry of the "Memoir" of Mrs. Penn-Lewis. God has lately laid it on the heart of a brother in Ireland, to purchase 28 copies of this book and send them to the leaders of all the Protestant Churches of Ireland, with a personal letter in which he says that he "desires that the rich blessing that has come into his own life through the life and teaching of the late Mrs. Penn-Lewis may reach others." We can hardly under-estimate the strategic value of the Message of the Cross being thus personally introduced to these leaders, but prayer is needed that the books shall be read, in these days of rush, and that the Holy Spirit shall have freedom to press home the message through

the "object lesson" of a life lived in the power of it.

We have received two poems written after reading the Memoir, and regret that lack of space precludes sharing both with our readers, but here is the shorter of the two, from one whose name is well known as a writer of spiritual verses:

The Memoir of Mrs. Penn-Lewis.

As in a mirror clear the face
Is seen reflected as in life,
So, through the work of God's rich grace,
The calm soul, freed from doubtful strife,
Reflects the glory of her King;
And adds new lustre to His Name,
Calling attention to her Lord.
Thus faith and love to Jesus bring
New glories to increase His fame,
And spread the knowledge of His Word.

William Olney.

Communications acknowledged with thanks from:—C.M.; F.A.W.; M.M.; E.G.W.; F.S.; H.M. (U.S.A.); Mrs. W.P.N. (Calif.); M.P. (China); F.M.P. (Colo.); W.S. (N.Y.); Airman A.R.B.; Mrs. R.A.R. (Australia); H.C. (thank you for your word of fellowship); Mrs. C. A. W. (Warm thanks!); M.B. (Canada); A.M.P.; P.W. (Madrid); J.C.M.; A.B.; Rev. A. K.; E.G. (China); J.E.S. (Chile); Revs. F.G.B. (Persia) and H.W. (India). We are most grateful for corrections and additions to our mailing list; Rev. R.C.G. (U.S.A.); D.C. (Texas). Your experience that back numbers of the *Overcomer* now mean more to you than when first received is shared by many. One reader writes that she has "taken Mrs. Penn-Lewis' advice" and always keeps one copy of each issue for reference. Another says "At first I often find the contents rather above my head, but on re-reading them, sometimes months after, they yield a wonderful harvest." S.A.S.; M.C.; E.L.S.; A.H. Jr. (Praise God for His mighty deliverance from Satan as an angel of light, and that "War on the Saints" has given knowledge on which to fight through to liberty).

The Bound Volume for 1931 is now obtainable Price 2/- (post free 2/2).

Also MOTTO CARD for 1932:

"I will look up . . ."

"He endureth as seeing Him Who is invisible . . ."
1/- per dozen net, 1/2 post free.

THE GATE TO LIFE CHARTS.

Containing three diagrams with full explanations, for use in Bible Classes.

The Cross and the Sinner. { Price 4d.
The Cross and the Christian. { post free 4½d.
The Resurrection side of the Cross.

"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.

Will correspondents kindly note that letters to Great Britain require a FIVE CENT. stamp, and post cards three cents.

A copy of our Booklist, with prices in American currency, will be sent on receipt of a post card, but 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 bill is sent, books can be forwarded to the full value of exchange prevailing.

Cheques on American Banks are not negotiable in England.

All remittances should be made payable to "The Overcomer" Literature Trust.

Money Orders (only) payable at POST OFFICE, WESTBOURNE, BOURNEMOUTH. 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.

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

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

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 (Sixth edition), with Preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/3; Stiff paper covers 2/-, post free 2/2.
- The Warfare with Satan and the Way of Victory. (Fourth Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2.
- The Hidden Ones. Union with Christ traced in the Song of Songs (Fourth Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2.
- 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 2/5. Stiff paper cover 1/6, post free 1/8.
- The Contrality 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.
- "All Things New." The Message of Calvary for the Time of the End. Stiff paper cover 1/-, post free 1/1.
- The Conquest of Canaan. Sidelights on the Spiritual Battlefield. Stiff paper cover 1/-, post free 1/1.
- Life in the Spirit. A Glimpse into the Heavenly Warfare (Fourth Edition). Stiff paper cover 1/- net, post free 1/1.
- The Climax of the Risen Life. Fellowship with the Sufferings of Christ. Stiff paper cover 1/- net, post free 1/2.
- The Magna Charta of Woman "According to the Scriptures." Stiff paper cover 1/- net, post free 1/1.
- The Awakening in Wales of 1904-5. A Glimpse into the Hidden Springs. Stiff paper cover 1/- net, post free 1/1.
- The Spiritual Warfare. Gleanings from Question Hours, conducted by Mrs. Penn-Lewis. 6d. each, post free 7d.
- Spiritual Perils of To-day as seen in the Pentecostal Movement. 6d. each, post free. (Second Edition. Reduction for quantities).
- Abandonment to the Spirit and Ministry to the Lord. Power for Service and Warfare. A Message and a Testimony. 6d. each
- The Pathway to Life in God. (Enlarged new issue). 7d. post free.
- Much Fruit. The story of a grain of wheat. 7d. post free.
- Life Out of Death; and Characteristics of Divine Union.
- The Work of the Holy Spirit. Talks with Young Christians.
- Union with Christ in Death and Resurrection
- Your Intelligent Service.
- The Gate to Life Chart Pamphlet. A ten-page pamphlet consisting of three charts with explanatory matter, showing the relation of the Cross to the Sinner, and to the Christian, and the Resurrection Side of the Cross. 4d. each, post free 4½d.

The Inner Life Series of Booklets. 1/6 per doz., 1/8 post free.

- | | |
|---|--|
| 1. How to maintain communion with God. | 10. Co-Praying with the Spirit of God. |
| 2. How to walk after the Spirit. | 11. The Blessed "Un-offended." |
| 3. How deep shall the Cross go? | 12. Change Your Attitude. |
| 4. Delivered unto death for Jesus' sake. | 13. The Silence of Jesus. |
| 5. The Magnificent Christ. | 14. A Revival of Prayer Needed. |
| 6. Four Planes of the Spiritual Life. | 15. Assurance of Answered Prayer. |
| 7. First Blind the Strong Man. | 16. Overcoming the Accuser. |
| 8. More than Conquerors. | 17. The Cross and the Blood. |
| 9. "Human Depravity in Relation to the Body of Christ." | 18. "Be of the same Mind." |
| | 19. The Cross and Our Weaknesses. |
| | 20. Life Triumphant over Death. |

The "Warfare" Series. 1/6 per 12; 1/8 post free.

- | | |
|--|-----------------|
| 1. Like a Lightning Flash. | } New Editions. |
| 2. Translated Out of the Power of Darkness. | |
| 3. The Battle for the Mind. | |
| 4. The Time of the End and "Signs and Wonders." | |
| 5. Jesus I know and Paul I know, but who are ye? | |
| 6. Where also their Lord was Crucified. | |
| 7. The Peril of the Spiritual Church. | |

The "Pathway" Series. 1/6 per 12; 1/8 post free.

- The Glorious Secret. (For Young Christians).
- The Leading of the Lord. A Spiritual Autobiography
- The Way of Deliverance (The Message of Rom. vi. for Young Believers)

Via Crucis Series. 4 pp., 8d. per 12.

- The Tragical Omission of the Cross.
- The Cross and Revival.
- "It is Finished."
- Unity of the Spirit (Dr. Andrew Murray).
- Spiritism and the "Blotting Out" of Sin.
- Two-Fold Message of the Cross. (New edition.)
- The Searchlight of Calvary.

Overcomer Reprints. 2 pp., 4d. per 12

- "Time" or "Eternity." A Word to Workers.
- Stand Unshaken. A Message on Ephes. vi.
- The Inner Spirit of the Cross.
- "One Died for All" By the late Rev. Ewan H. Hopkins.
- The Word of their Testimony.
- The Divine View of Calvary.

MOTTO CARD FOR 1932. (Arranged by Mrs. Penn-Lewis.)

Price, 1/- per doz., post free, 1/2.

THE "OVERCOMER" BOOK ROOM, "CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

Address all orders to the Manager.

Now Ready.

Mrs. PENN-LEWIS A MEMOIR.

By Mary N. Garrard.

Compiled, as far as possible, in the words of Mrs. Penn-Lewis herself, from diaries, letters, articles, and the journals kept during her journeys abroad in the Lord's service, this volume carries a definite message to all Christian Workers who would learn the way of fruitful service for God.

CLOTH BOARDS, DEMY 8vo. FOUR PHOTOGRAPHS.

PRICE: 6/- net; post free 6/6.

(In American currency: \$1.50, postage 12 cents.)

Fifth Edition.

"War on the Saints."

A Text Book on the work of Deceiving Spirits among the Children of God and the way of deliverance.

MRS. PENN-LEWIS IN COLLABORATION WITH EVANS ROBERTS

Topical Index, carefully corrected and verified. Diagrams. 360 pages. Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

Obtainable also in French and German. Apply to the Book Room.

Attention is also called to the following chapters of the book, published separately:

The Volition and Spirit of Man (Ch. ix.); War upon the Powers of Darkness (Ch. xi.); and The True Manifestations of the Holy Spirit, Contrasted with the Counterfeits of the Powers of Darkness.

Price 6d. each; post free, 7d.

Second British Edition.

"God's Plan of Redemption"

The Gospel from a Biological Standpoint.

By M. E. McDonough.

Chart in three colours.

Cloth Boards 3/-; Post free 3/3. Stiff Paper Covers 2/-; post free 2/2. (Also in French and German.)

By the late Dr. Andrew Murray.

"The Spirit of Christ"

Pale blue cloth, 5/- net; post free 5/6.

Also booklets
The Cross of Christ
3d.; post free 3½d.

"Throne Life in Union with Christ"

Extracts from a book now out of print, as given in the pages of *The Overcomer* during 1926-1927, and reprinted by request.

Stiff paper cover, 1/- net, 1/1 post free.

Songs of the Heavenly Life.

(Sixth Edition)

3d. per copy, net. 3/- per 12; 3/4 post free.

BOUND VOLUMES OF "THE OVERCOMER."

For the years 1926, 1927, 1928, 1929, 1930, and 1931, 2/- each, p.f. 2/2. All volumes previous to 1926 now out of print, but single copies of some issues may still be obtained.

The Message of the Cross in other Lands.

The Overcomer Literature Extension Work.

THE SPANISH LITERATURE.

We have many evidences lately of the way in which God is blessing the Spanish translation work. Mr. de Roos sends us a translation of a letter from a brother in Central America, who had received the booklet "A Revival of Prayer Needed," which makes one realise how little spiritual reading matter is available in languages other than English, and long to share our great privileges with such hungry souls. It reads:—

"There has come into my hands, translated into the Braille system for the blind, that beautiful and spiritual tract of Mrs. Penn-Lewis' called 'Se Necesita un avivamiento de oracion,' with a not less important introduction by our beloved brother A. B. de Roos; this, as well as the profound article by Mrs. Penn-Lewis published in the last number of 'El Vencedor' (i.e., one chapter from 'The Cross of Calvary') has filled a number of us believers in this town with a deep interest in the very important works of this sister . . . If you can, send us a number of the above mentioned tract on prayer, letting me know the cost, since, I repeat, we are greatly interested in these things for their practical value and great importance . . ."

* * * * *

From Spain itself, we have received a letter from a Spanish Protestant pastor, who is reading both "The Overcomer" and "Le Vainqueur," asking permission to translate some of the messages into Spanish, and publish them in one of the Spanish Evangelical papers. His letter gives an extremely interesting sidelight into conditions in Spain now that religious liberty has been given, and shows how deeply they need the prayers of God's people.

"Many of our members are sleeping," he writes. "They content themselves with being protestants, but most have no inner life . . . We are praying that God will send us a revival, beginning with the children . . . We have a Sunday School of 80 to 100 and more children each Sunday. It is a work of hope, for many leave the church when leaving School. They have no spiritual help with their parents, for most of them are R.C. Notwithstanding, they like very much the Sunday School, and we try to lead them to the Friend of the children . . ."

Alas, Spain is not the only country where those who are privileged to have an open Bible in their hands "content themselves with being"—less than God intended them to be, less than that Word commands them to be, infinitely less than the Pattern given to those who should be "conformed to the image of His Son," "according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him . . ." (2 Pet. i. 3). May the Holy Spirit arouse the Church to a deeper sense of her privileges and her position in Christ, for will not God require more of us, to whom He has entrusted so much of His riches in knowledge and opportunity?

FRANCE.

Madame Brunel writes that she is proceeding with the translation of the "Memoir" of Mrs. Penn-Lewis into French. A reader of the English "Overcomer" has sent us £5 toward the printing of it, and various other small gifts have been received, including one from the Spanish Pastor mentioned above, who is looking forward to receiving his copy as soon as it is ready. Madame is unable to actually *print* the book until she is assured of meeting the cost, by gifts or promises to purchase. The reason for this is that the circulation of such literature in France is slow, and all the literature issued by our sister is sent out from her own home, without any "capital" at the back of it, in the faith that what God initiates, He will see through to completion.

We earnestly ask our readers to stand by Madame Brunel in her work of faith and labour of love, and to "pray out" the books and booklets already published, to those who are ready for the Message.

The Overcomer Literature in GERMAN.

The following are now obtainable in the German language.

War on the Saints.	Signs and Wonders at the Time of the End.
Soul and Spirit.	The Glorious Secret.
The Centrality of the Cross (Ch. 1).	Assurance of Answered Prayer.
God's Plan of Redemption (Mrs. McDonough).	Overcoming the Accuser.
<i>Small Booklets.</i>	The Magnificent Christ.
Four Planes of the Spiritual Life.	It is Finished.
How to Bind the Strong Man.	Jesus I know, and Paul I know (F.B.M.).

(Prices as for English editions.)

From:—THE OVERCOMER BOOK ROOM,

"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

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 The Overcomer Literature Trust. (Money Orders ONLY, payable at Westbourne Post Office, Bournemouth.)

Volume
xiii.

April
A.D. 1932

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.*

Victory for you!

"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).

THE "OVERCOMER" BOOK ROOM,
"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

*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.

EDITOR : M. N. GARRARD.

VOL. XIII. (New Series). APRIL A.D. 1932. Number 2

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

Terms of Issue.

This 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. Please give OLD ADDRESS as well as new.

AUSTRALIA. The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Depot, 315 Collins Street, Melbourne.

PLEASE NOTE.

All letters in relation to "The Overcomer," or orders for the Book Room, and all matters relating thereto, should be addressed :

**The Manager, Overcomer Book Room,
"Cartref," Westbourne Park Road,
Bournemouth.**

N.B.—Letters to the Editor should also be addressed as above, with a stamped envelope enclosed if reply is needed. (*Foreign correspondents excepted.*)

Remittances of every kind should be made payable to The Overcomer Literature Trust.

Money Orders payable at WESTBOURNE POST OFFICE, BOURNEMOUTH. 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 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 Meeting is also held on the Friday following the Monthly Conference, from 11.30 a.m. to 1 p.m., and on the Third Wednesday of the month, from 2.30 to 5 p.m. These are held in The Prayer Room, 4 Eccleston Place, S.W.1.

DATES OF MEETINGS.

- | | |
|----------|--|
| April 7. | Monthly Conference (Capt. A. Cooper). |
| " 8. | Prayer Meeting, 11.30 a.m. |
| " 20. | Mid-monthly Prayer Meeting, 2.30 p.m. |
| May 5. | Monthly Conference. (Rev. H. W. Thomasson, M.A.) |
| " 6. | Prayer Meeting, 11.30 a.m. |
| " 18. | Mid-monthly Prayer Meeting, 2.30 p.m. |
| June 2. | Monthly Conference. |
| " 3. | Prayer Meeting, 11.30 a.m. |
| " 15. | Mid-monthly Prayer Meeting, 2.30 p.m. |

Bournemouth.

A Monthly Prayer Meeting is held at the headquarters of "The Overcomer," on the last Friday of each month, at 5 p.m.

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

THE THIRTEENTH

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 9th to SATURDAY, MAY 14th.

Convened by the Council of the Overcomer Literature Trust.

Theme:

The Cross and the Spiritual Warfare.

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 those who are able 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 Miss Garrard, c/o The Overcomer Bookroom, market "Guest Fund." The amounts sent will be allocated as may be desired by the Donors.

INFORMATION.

The cost for the whole period will be £2.10.6, not inclusive of Railway Fares. 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 21.

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, "Hafod," Merstham, Surrey. Tel. : Merstham 285

Other Conferences

Arranged by the Council of The Overcomer Testimony.

CARDIFF.

May 5th, at Friends Meeting House, Charles Street, Meetings 3 p.m. and 7 p.m. Speaker : Rev. R. B. Jones.

LIVERPOOL.

April 13-14, Gordon Hall (large Hall). Speakers : Revs. George Harper and R. B. Jones, Hon. Principal of the S. Wales Bible Training Institute. Meetings 3.30 and 7.30 each day. Enquiries, Mrs. Crewe, 116 Canning Street.

TRURO.

April 5, 6, 7, in the Baptist Church, River Street, the Rev. R. B. Jones (of S. Wales) will give addresses on the Epistle to the Ephesians. Meeting 3 and 7 p.m. each day.

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers, who are asked to meet the need in their own districts.

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

Bootle : 256 Knowsley Road. Monthly Prayer Meeting, Second Thursday, 2.30 p.m.

Cardiff : Weekly Prayer Meeting. Thursday at 3 p.m., No. 2 Room Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A.W.G. Newlands Street, Barry.

Isleworth : Informal Conference. 2nd Monday (Bible Study, Newton Road); 4th Monday (Prayer, at 37 St. John's Road), both at 8 p.m. (5th Mon. Missionary Prayer Meeting). Enquiries to Miss Gravatt, London House, St. John's Road, Isleworth.

Isle of Wight : Prayer Meeting every Saturday, 7.30 p.m., at 4 Carisbrooke Road, Newport.

Leicester : Weekly Prayer Meeting, Tuesday at 3.30, 14 Greenhill Road, Clarendon Park.

Muswell Hill : Prayer Meeting every Tuesday at 3.30 p.m., at Hillfield Park, Broadway, N.10. (Enquiries, Mr. E. H. Taylor.)

Manchester : Y.W.C.A. Rooms, New Bridge Street (by Victoria Station). Prayer Meeting second Monday each month, 7 p.m.

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

John 10:18

THE OVERCOMER. *Victory*

“Victory for you!”

“FOR me?” Yes, beloved for *thee*. Calvary does not spell “defeat.” It spells “Victory.” Praise God there is the possibility of a victorious life for every soul who will believe and receive the salvation of God, and appropriate the finished work of Calvary.

To the blinded eyes of the godless and un-regenerate, the Cross is a spectacle of ignominious failure, of weakness and defeat. To the emancipated soul it is the scene of victory, and “triumph over all the power of the enemy.”

*Thrice blest is he to whom is given,
The instinct that can tell; ||
That God is in the field, when He
Is most invisible.”*

“It is finished,” was not the dying gasp of a defeated victim. It was the victory shout of our triumphant Christ. “He cried with a loud voice” (Matt. xxvii. 50). Let us never forget that His life was *not taken from Him*, it was “laid down of Himself” (John x. 18).

When the work that was given Him to do had been accomplished (John xvii. 4) by an act of His own will, He laid down His life, “dismissed His spirit,” and in that mighty shout of victory proclaimed, “It is finished.”

“It” was finished, but not “He.”

*“Up from the grave He arose,
With a mighty triumph o’er His foes;
He arose a Victor from the dark domain,
And He lives for ever with His saints to reign,
He arose! He arose!
Hallelujah! Christ arose!”*

“Victory!” Yes, “Victory!” That victory is the purchased right of every blood-bought child of God, united to the Conqueror Christ by living faith. Beloved, believe it, “Victory for thee.”

As surely as Satan and the powers of darkness were triumphed over, and all things put under the feet of Christ, when God “raised Him from the dead, and set Him at His own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come” (Ephes. i. 20, 21), so surely are these powers beneath *our* feet, as members of “His Body, and sharers of the Victory of Him Who is our “Head.”

Make it intensely personal and practical. “Victory for me”! It is so. We shall honour Him Who won it for us by His own blood, and gives it to us freely, fully, and now.

What a word is this: “Behold I give unto power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you” (Luke x. 19). Let us no longer doubt it, but appropriate it, and live in the power of the ever victorious life. “We should not trust in ourselves, but in God Who raiseth the dead” (2 Cor. i. 9).

Doubtless there are many who know the victory is for them, in Christ, because God’s word declares it is

so, who nevertheless fail to experience its power in their daily life. Why is this so?

It may be the process of appropriation is not clearly understood. There may be countless wealth at our command, but what avails it if we are debarred from its appropriation by ignorance of how to get at it. God’s way of appropriation of the victory He gives in Christ, is very plain, and it need not be confounded, for there is no other way.

It is by *identification* with the person of His Son. The first step to the life of victory with Christ upon the Throne is by death with Christ upon the Cross. Blessed is the fact that “He loved me, and gave Himself for me,” and for ever set us free from the condemnation of the past. But how unspeakably precious is that further fact, “I died *with* Him. In the person of His Son the “I” life was in God’s sight finished there on Calvary.

*“I was crucified with Jesus,
And the Cross hath set me free.”*

“Free.” Free from this “cruel self,” that was for ever rising up in its impetuosity and impatience, its touchiness and moodiness, its talkativeness and inquisitiveness, its haste and heartlessness, its murmur and fret, its worry and discontent, its fuss and fume, its meanness and unkindness, its thoughtlessness and unthankfulness, its criticism and scandal, its pride and conceit, its hatred and malice, its foolishness and flattery, its emptiness and vanity, its grieving of the Spirit, and marring of His witness, its hindering of His work and disgracing God!

Oh blessed freedom, glorious emancipation—died in Christ, to self, to sin, to the world, to the Law, to the Devil, alive in Christ to God.

What a revelation of the Spirit is this when we let “ourselves” go where God has put us on the Cross of Calvary, identified with Him the crucified.

To see by faith our “old man” hanging there in the person of God’s Son, and to claim His Victory as ours, and shout with Him, “It is finished”; to go down with Him into the grave—“buried with Christ”; to “see the new creation rise,” and know that we are “seated with Him in the heavenlies, far above all principality and power,” is the only way to know the power of the victory in our experience, for it is *His*, and only ours in the measure that we are identified with Him.

Not knowing about it, not singing about it, not speaking about it, not preaching about it, will make it ours. It must be *appropriated*. When resting on the facts of God’s sure word by a living faith, we take our place in identification with Christ on the Cross, in the grave, and on the throne, and claim moment by moment His Risen Victorious Life as ours, “to tread down all the powers of the enemy,” THEN we shall know in our experience the blessed fact of “Victory for me.”—*B. McCall Barbour.*

“Unbelief fears Satan as a lion; Faith treads on him like a worm . . .”—*Gurnall.*

A Word to our Readers.

MY DEAR FRIENDS,

I have found it a great inspiration in these recent months of travel in India, to experience the loving-kindness of those who were utter strangers in race and traditions, with little in common in the natural sphere, save those characteristics belonging to mankind in general. The truth that all are one in Christ Jesus comes home with special force to the brother of an alien race welcomed with all honour and affection only because he also loves the One Lord. On several occasions I had the privilege of joining in the Holy Communion with such brethren, and the fact that the service was conducted in an unknown tongue only served to emphasise the sense of our union in Him.

Our God is still the God of the impossible, and He is working mightily to-day amongst people whom most of us would regard as the last to be touched by the Gospel. To watch the joy and fervour of such new-born Christians, translated from unimaginable darkness into the Kingdom of Light, is to long that we who are so much older in the faith could catch something of the gladness and freshness of their outlook. It is as though they were almost dazzled by the light, so truly has it made all things new in every relation of their lives. How greatly the prayers of God's people are needed that those who have seen a great light may be strengthened to walk in the Light, and that those responsible for the shepherding of new Christian communities may be given needed wisdom in meeting the demands of anxious enquirers. The problem that embarrasses responsible workers, in certain districts of India to-day, is, not how to persuade an indifferent community that God has spoken, but how to supply the demands of insistent enquirers for instruction, and how to provide qualified and trustworthy evangelists to meet such demands.

Yet with so much to rejoice over, in many instances, of the manifest working of the Spirit of God, believers at home and abroad cannot fail to be burdened with a sense of the dead weight of inertia, the complete indifference to the claims of the Gospel, which marks the present day. In many directions such indifference is changing to definite hostility. Is not the world pictured to-day, as never before, by the second Psalm? Indifference is giving way to the spirit which cries, "let us break their bonds asunder." This is an affair of peoples as well as rulers, and a vain imagination, as to the purposes of God and the Person of Christ, covers the earth like a thick darkness. This vain imagination characterises the modern outlook markedly in the sphere of education, and so permeates all grades of society.

I found a striking instance of this as evidenced by an Indian Biblewoman, once a Brahman, now working amongst wealthy high-caste families. She said "our work is much more difficult than it used to be. The B.A.'s say there is no God"—surely a striking comment on the benefit of a Western education to the young women of the East! With what quiet, yet invincible power do the words strike home, carrying such comfort to the children of God: "Yet have I set My King upon My holy hill of Zion." How utterly conclusive are these solemn words and how feeble the vain imaginations and the raging of the heathen.

God deals in judgment, and also in mercy, with nations as well as individuals. I am glad that in our considerations at Swanwick this year, we are to be reminded of this truth, for the Cross is the only ground on which the Divine mercy is extended to Nations as to individuals.

In these days of unrest, no nation is exempt from distress. Those that seem to have gotten the wealth of the world in their vaults are hardly less weighted down with anxiety as to the future than those forced to admit their insolvency. "Distress of nations *with perplexity*" is a phrase that can accurately be applied to world conditions to-day. The daily press is constantly voicing the fears of men's hearts for the almost immediate future. From Japan and China facing each other in the East with Soviet Russia at hand to foment trouble; through an India strangely restless and dissatisfied; on to Europe at its wits end for a solution to its urgent problems; and thence to the Western nations with their own acute difficulties of finance and unemployment—everywhere we see a world bewildered.

The Swanwick Conference.

It is with these facts in our minds, as well as with our own personal problems of the life of Faith, that we seek to take counsel together in the deep things of God at our Swanwick Conference this year. We look forward, as in former years, to the joy of fellowship with loved and trusted brethren, as also to meeting with many who will be with us for the first time. The Lord has so graciously met with us in strengthening and healing power in these gatherings year by year, that we cannot fail to have great expectations of joy and blessing in our fellowship with Him and with each other. May I ask the prayers of all our readers for those responsible for Conference arrangements, that they may be guided in all details, and for those called to speak, that they may be God's chosen messengers.

In view of the present financial depression, I would specially commend to your support the Guest Fund for Ministers and Missionaries, who apart from its help would not be able to attend. There never was a time when the Message of the Cross in relation to the Christians' warfare was more needed. In these days many will find it a difficult matter to reach Swanwick unaided, yet much in future effectiveness may well depend on their getting there. Gifts for this Fund may be sent to the Rev. George Harper, or to Miss Garrard, c/o The Overcomer Book Room.

Yours in the service of the Lord,

BERNARD W. MATTHEWS (*Chairman*).

PARKSTONE, DORSET,

March, 1932.

"Be strong . . . be strong."

Dan. x. 16—19.

"Waxed strong through faith" (*Rom. iv. 20*).

"Waxed strong in spirit" (*Luke i. 80*).

"Waxed vallant in fight" (*Heb. x. 34*).

"Out of weakness made strong" (*Heb. xi. 34*).

Therefore "let the weak say I am strong" (*Joel iii. 10*). "I can do all things I N H I M that strengtheneth me" (*Phil. iv. 13*).

J. P. L.

Psychical Dangers of To-day.*

By Mrs. Penn Lewis.

Psychic Power '19

THE word "psychic," as so freely used in the present day, describes one of the most acute dangers of the times—so acute that it is necessary for the children of God to know something about it, and what attitude to take for protection from its effects and also to safeguard them from being drawn into the use of "psychic power" through ignorance of its dangers. In "Spiritism" evil spirits are seen working through mediums, but they must have material in those mediums to enable them to work, and that material is found in the latent powers of the human soul, or *psuche*, which in past years was called animal magnetism. Alas, in many who are not wilfully "mediums" these powers are being developed and used, because they do not know the difference between "soul" and "spirit" as defined in the Word of God, and so they bring into action *psychic power*, thinking it to be *spiritual power*.

First let us consider what is meant by the word "psychic." It describes, in modern language, the "soul" (Greek, *psuche*) life, but it means the soul-life developed, and drawn into activity and power in a way little dreamed of as possible in past ages, except by those who were specially taught the conditions of such development. Let us turn to the Gospel of John, to see the difference between the soul-life and the spiritual life, according to the Scriptures.

There are two words in the Greek, both of which are translated in the Bible by the English word "life." One is *zoe*, and the other *psuche*, from which we derive the word psychic. The word *zoe* is always used in reference to God, e.g., "the living Father" (John vi. 57), "the city of the living God" (Heb. xii. 22). See also Heb. iii. 12; ix. 14, and x. 31). The word "*zoe*" therefore means that kind of life which God has, eternal life.

The Greek word *psuche* is also translated in our English Bible as "life." It is life, but life of a very different kind to the life of God. It is the life of the natural man, the life which God breathed into Adam when He created him (see Gen. ii. 7). "The first man, Adam, was made a *living soul*"—a living *psuche*—"the Second Adam was made a life-giving Spirit" (1 Cor. xv. 45). Conybeare says, in a footnote, that this *psuche* or natural life is the anima, or living principle. As we have seen, it is never once used of God, and is not Divine.

But Christ had *psuche*-life, for it is said of Him in John x. 11, "The Good Shepherd giveth His life (*psuche*) for the sheep." He said "I lay down my life (*psuche*) for the sheep"; and it is also written "He poured out His soul—His *psuche*—unto death." But the *psuche*, or soul, of the Son of God was sinless. It was human, or natural, but without guile, or any element of the fallen Adam in it. Sinless Himself, He was "made sin" for us when He "bare our sins in His own body on the tree" (1 Pet. ii. 24).

Now all who are thus redeemed through the out-poured soul of the Christ of God are "saved in His Life" (Gr. *zoe*, Rom. v. 10). This is not the *psuche*, or

* From shorthand notes of an address. Fuller light on this important subject is given in the book "SOUL AND SPIRIT" (see Booklist inside cover).

soul life, but the very life of Christ the Risen Lord, imparted to us. It is "eternal life," not the life of nature having its origin in the soul. In view of this, therefore, we who are Christ's must needs take a different attitude to the psychic, or soul-life, to that of the world. There is much being said and taught to-day about the development of the soul or personality, but the development of the "*psuche*" is not the standard God has set for the Christian. On the contrary, for the development of the "*zoe*," or life of Christ in us, the *psuche* or psychic life must be reckoned crucified! Let us go over some passages in the Gospels which show this very clearly.

"If any man will come after Me, let him deny himself, and take up his cross . . . For whosoever will save his life (*psuche*; soul) shall lose it . . ." (Matt. xvi. 24-26).

Note first that the believer has a choice to make. "If any man WILL to come after Me, let him deny himself." The individual responsibility of the man is shown in the freedom of choice given to him—either to "save his soul-life," or, denying himself, to hand over his *psuche* to be crucified with Christ. Not here the "old man," the "old Adam" of Romans vi. 6, but "himself" in the aspect of the *psuche*, or soul. "Develop your soul" is the teaching of the world to-day. "Yield it to the Cross," is the call of the Lamb of Calvary. You may "save your soul" from the Cross, He says, but if you do so, you will "lose it" in eternity, although your *spirit* may be saved (see 1 Cor. v. 5). This means, briefly, that all that *originates in the psuche* in the believer is really "loss," for only the *zoe* life, the life of God imparted in union with Christ, will abide for ever.

The cause of unfruitful service.

How does this concern us? It concerns us most deeply, because numbers of Christians are depending upon natural forces originating in themselves to do the work of God, and that is why there is so much service with so little fruit to it. It is even possible to preach the truth of God in the power of the intellect, and natural ability or eloquence, and with apparent success, but without fruit for eternity. Many are trying to live Christian lives, too, in the power of the natural man, plus a little of the Spirit, i.e., regenerated by the Holy Spirit, but in everything else relying upon the natural virtues of the soul.

"If any man will come after Me," said the Lord, "let him take up his Cross and follow Me," and immediately He goes on to give the meaning of the call, but they are passages little understood. Many think that "taking the Cross" is bearing suffering, or they may even think of it as deliverance from "self," but there is something deeper than this—it is the need for an exchanged life. The "soul" itself, i.e., the personality, is not to be destroyed, but the *natural* forces that animate the soul must be taken to the Cross, so that the soul may be energized or animated from the *spirit*, instead of from the fleshly life of the body. The key to revival lies here. There is an ocean of life ready to break forth, but God is hindered, not only by sin, but by the dead block of the natural life in His

children, that is in His way. The promise of Christ is, "out of his *inward parts shall flow rivers of living water.*" If we will lay down this psychical life, this life of nature, this life that is animated from below, the "anima," the life of the soul, at the Cross we shall be open for an inflowing and outflowing of the Holy Spirit Who dwells within our spirit, and there will be revival where we are.

The psychic teaching of to-day says, "Get mastery in your business," "develop your soul, train your natural forces." There are girls in London shops who are taught to develop this psychic power in order to compel customers to buy, and if a girl does not do it she is liable to be dismissed. This thing is around us on every side, and is penetrating even our Conventions. I heard a Convention speaker give an address on the verse "he that winneth souls is wise," and he developed the entire theme as being *made tactful*, a sort of natural wisdom to attract souls. For those who want the supernatural there is not only Spiritism, but there is this psychic development on every hand, and true children of God will have to take a stand against it and see to it that they do not come under the power of it, and, under the guise of "prayer", develop the will power and other *natural forces* of the human frame. It is dangerous, and it is penetrating all forms of Christian work. It is a common saying: "Use *your influence* to get so-and-so to do so-and-so." We need to know the Cross in its deepest meaning and application, and to take a stand that *God alone* shall work in us and through us; that we will not exercise anything of our own personality nor our own soul-powers upon others in the slightest degree. Then we shall be channels for a pure stream of the "living waters," and souls will be quickened and brought to God, and their faith will stand in the power of God and not in "the wisdom of man" (1 Cor. ii. 5).

"Self-expression" or "self" denied?

The natural life—the life that embodies this psychic power—is the workshop of the devil, and he is doing his utmost to get it built up and developed. People are calling it "natural science," and "self-expression," but God is calling His Church to take up the Cross and *deny self*. He is calling you, not to develop your "self," not to develop your natural forces, but to lay them down at the Cross, that the life of the "New Creation" (which is Christ in you) may work unhindered.

We know very little about these latent forces resident in every human being, and the one and only barrier that effectually prevents Satan from making use of them lies in our power of refusal. The principle is the same in respect to God Himself, *i.e.*, God cannot obtain possession of us without our consent, since He gave to Adam the barrier of a free will. He had to consent or refuse to obey God. Therefore God will do everything for us short of forcing our wills. He gave His only begotten Son to die for us on the Cross, where He obtained for us a full redemption—but we must accept it, if it is to be ours. That is why God overlooks so much until He can get the soul to the place of full surrender of the will.

Now Satan desires to draw out the latent forces in fallen humanity for his own ends. A prophetic writer wrote years ago saying that, at the close of the age, there would be a great movement in this direction, preparing the way for Satan's complete control. That

is just where we are now. There are unions formed for developing these psychic powers, thought-reading clairvoyance, clair-audience, impression of thought and other forms of psychical science—it all means the drawing out of these latent powers in the fallen nature of man. How vital it is that we know the Cross in its experimental power, to cut us off from all these things that are in the world. How important it is that our attitude of will is against these things! "If any man *will* to come after Me"—not, "let him develop himself," but—"let him *deny himself* and take up his Cross, and follow Me; for whosoever will save his soul-life (Gr. *psuche*) shall lose it, and whosoever will lose his soul-life for My sake, shall find it unto life eternal." Whosoever will "save," or cling to, his soul-life—it will mean for him eternal loss, not of salvation but of fruit for eternity (see 1 Cor. iii. 15).

The profit and loss account.

The next verse goes on to show the profit and loss account: "What is a man profited if he shall gain the whole world, and lose his own soul (*psuche*)?" We may be regenerated in spirit, but the soul has to be saved from being "lost" from service for Christ. Our personality, our "self," has to be saved from a waste fruitless life.

Turn now to Luke xii. 16-20, and read the parable of the "rich fool," where we find that the "soul" is that part of our being that is concerned with this laying-out of goods, the pleasures and comforts of this life. "Soul," says this rich man, "thou hast much goods laid up . . . take thine ease, eat, drink and be merry. But God said to him, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be . . ." The soul-life has much to do with possession and with covetousness, and the Lord so often has stripped Christians, and brought them low, to make the really useable. When a believer is in trouble, stripped and broken, then the spiritual power that is in him breaks forth. When the devil sees spiritual power acting in a believer, he often comes along with the temptations of earth, many of which are, of course, perfectly lawful. Then things are easier, there is more ease and less strain—but they may *lose all their spiritual power*! Something has gone out of their ministry, and they do not know it. It seems so difficult to be in this world, to have its good things, and not to be affected by them. But there is an inward depth of the Cross which, even supposing you were a millionaire, would enable you to live the life "hid with Christ in God" in the midst of it all. It ought not to be necessary for God to strip us, though "a man's life (*zoe*) consisteth not in the abundance of the things which he possesses" (Luke xii. 15).

"He that loveth his life (*psuche*) shall lose it; and he that hateth his life in this world shall keep it unto life eternal (unto *zoe* eternal). If any man serve Me, let him follow Me . . ." (John xii. 25-26).

Here is the exchanged life—he that hates his *psuche* life and lets it go, shall have in exchange that *zoe* life which is life eternal. It is learning to let the Cross which is applied to every part of the life of nature not only in the breakdown of the natural virtues, but also in an inward attitude that you "hate" the life that comes from the earth, from the first man Adam who was made "a living soul." You take the attitude

that you hate it, and you really do hate it, when you see it in the light of the eternal; "if any man serve Me, let him follow Me, and where I am, there shall also My servant be."

I do urge upon you this taking of the right attitude toward the soul-life, and choosing to have the exchanged life of Christ, so that, instead of developing the "soul" we shall hate it, and lay it down at the Cross.

"The Word that I have spoken . . . shall judge . . ."

"The Word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner* of the thoughts and intents of the heart" (Heb. iv. 12).

How shall we know what is "soulish" and what is truly spiritual in our life and service? Only as the Holy Spirit applies the Word of God, and as we come under the criticism of the Word perpetually, daily allowing that Word to examine our actions, to discern the thoughts and intents of the heart, to penetrate to the inward motive. In making a choice, you will know, as you walk under the light of God's Word, whether there is a right motive behind it, and you will not dare to draw upon your own power, or to use your personal influence; you will know how to stand back in God, and see HIM work. When someone comes to you, and would like you to make a decision for him, you will say, "No, I am not your guide, ask God to guide you." And you will be most careful never to put pressure upon another believer to act under your choice or your decision.

We need to recognise that every human being is directly responsible to God, and to educate believers not to rely upon the judgment of those around them, but to walk with God *themselves*. Let us teach the babes to *stand*, to walk with God, so that we can leave them, and when we are gone out of sight they will stand true to God.

"The Word of God liveth and worketh . . . piercing even to the dividing asunder of soul and spirit" (C.H.). Dividing intangible things. Fausset says: "Christ 'knows what is in man' (John ii. 25), so His Word reaches as far as to the most intimate and accurate knowledge of man's most hidden parts, feelings and thoughts, dividing, *i.e.*, *distinguishing* what is *spiritual* from what is carnal and animal in him, the spirit from the soul." Shall it be so? Will you make your choice? You have said your "old man" is crucified with Christ; will you now say "Lord, I lay down at Thy feet my soul-life, that it may be animated by Thy Spirit. I take the Cross, and determine by Thy grace to deny *myself*, my old natural life; I ask that Thy Word may divide between soul and spirit in me."

Shall I tell you what the result will be? When the soul and the spirit are not divided, there is mixture. Sometimes you act from your spirit, sometimes from

* Gr. *Kritikos*, only here. "Once and only once has God used the word *kritikos*; thus confining it to His own Word as a "critic." That Word is to be man's judge (John xii. 48). Yet man claims the word 'critic' and dares to sit in judgment on that very Word which is to judge him, in what he calls 'higher criticism,' which is only human reasoning based on the deceit of his own heart (Jer. xxiii. 26).—*Comp. Bible*.

the soul-life, and that is why some people are so disappointing. You hear a servant of God speak, and he speaks from his source in God. The next time you hear him the source is changed, he speaks from his own natural "soul." When he spoke from the Spirit the people were all alert and keen—there is something extraordinary about the power of God's Spirit poured out through a human spirit. How the people are touched by it! How they respond to it! When the soul and the spirit are divided by the severing power of the Word of God, there is life; but everything that comes from the soul is dead, however true or beautiful it may be.

Joined to the Lord—one spirit.

When the spirit is divided from the soul, it is brought into what the old Mystics used to call Essential Union with God, for God's Spirit is not joined to "soul," God's Spirit can only be joined to spirit: "*he that is joined to the Lord is one spirit.*" "The spirit of a man is the candle of the Lord" (Prov. xx. 27). If God is to work through you in fullest power, it needs that your spirit be joined to Him, *one spirit*, and that cannot be until this dividing takes place, because every time the "soul" acts instead of the spirit, it rises like a smoke, a shadow, over the "candle" and dims its light. When the spirit acts you become a clear lamp—a lamp of the Lord. We need deep, unbroken union with God, joined to the Lord one spirit with Him—the life within the veil. We cannot be united to Christ in soul, it is our spirit that is "in the heavenly places in Christ" (Ephes. ii. 6). The spirit life in union with Christ should shine through the personality of the soul, and penetrate through the entire being in simplicity and power. It is what we *are*—not what we say or do—that is the power, and the whole of it depends upon the extent to which God is able to bring about in us a real severing work of the Cross. All the psychic power that is abroad to-day will not hurt you, if you will let the Cross do its work, for things without cannot touch you except they get some correspondence with things *within you*. The psychic forces outside will not touch your spirit, but they will touch any of those kindred psychic forces that are in you, which are not under the safeguard of the Cross.

Lastly, this dividing of soul and spirit is necessary for the believer's warfare. "They overcame him by the Blood of the Lamb, and by the word of their testimony, and they loved not their lives (Gr. *psuche*—soul-life) unto the death." They loved not, did not cling to, their soul-life, or they could not have "overcome" Satan. Our Lord on the Cross committed His Spirit to His Father, but He "poured out" his sinless soul "unto death," and "we ought to lay down our lives (our *psuche*) for the brethren" (1 John iii. 16).

We have to face the facts of to-day, and God the Holy Spirit must have channels through which He can work in purity, without mixture. Shall this natural life go to death, that God may come into our spirits and pour out through them in blessing to others? Do you want revival enough for that? Will you cease building up this soul-life, and feeding it? Remember that Satanic supernatural experiences *build up* the soul-life, but whenever there is a true work of the Holy Spirit, it takes the life of nature into death. I

God has condemned the flesh to death—if God has said that the old creation was entirely corrupt and only fit to be slain—how can God the Holy Spirit work through a believer who is living or working under the power of the old creation life? Whenever the power of the flesh is at work alongside of supernatural experiences, it is a proof that they cannot safely be taken as Divine, for if God the Holy Spirit has to put the flesh to death on the Cross when He comes to dwell in a human being (Rom. viii. 8-10) surely the flesh and the life of nature is broken down by His Presence anywhere, and taken to the death of the Cross. May the Lord take this life of nature, in each one of us, and keep it nailed to the Cross of our blessed Lord and Saviour, Jesus Christ.

What is Our Cross?*

OUR Lord had just called forth from Peter, speaking for the disciples, the great confession, "Thou art the Christ." Then the Lord told His disciples of His coming death—that He must be rejected, and "be killed, and after three days rise again." Peter rebuked Him for this. And the Lord had to speak to Peter the terrible word of rebuke: "Get thee behind Me, Satan: for thou savourest not the things that be of God, but the things that be of men." Then the Lord, having called the people to him with His disciples also, said to them all: "Whosoever will come after me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it."

The cross that we are to take up if we would follow Christ is the cross on which He died. The Christian's cross never means, as is so often mistakenly taught, trial or affliction or hardship of any sort. Christian people often say, of some hardship or affliction large or small, like a severe headache, or an incurable disease, or the loss of money, or even the death of a loved one: "This is my cross, and I must bear it for His sake." But that is not what our Lord and the Scriptures mean by our cross. Hardships and afflictions are indeed to be accepted as from the Lord, and borne by the Christian in full surrender to the Lord's will, with joy and thanksgiving because He knows best; but they are not the Christian's cross. There is only one cross, and it is the cross of Calvary on which Christ died. He "bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Pet. ii. 24). On the cross Christ died because of, and unto, sins that were not his own, for He was sinless. But "the wages of sin is death" (Rom. vi. 23), therefore all sinners would have to die not only physically but eternally unless the death-penalty of their sins were borne for them by a sufficient Substitute. The sinless Son of God and Son of Man was the only one who could do this; and He came from Heaven to earth and became man in order to die as men's Substitute and Saviour.

All who accept this great sacrifice for themselves, and accept Christ as their Saviour, are "baptized into

His death" (Rom. vi. 3). This is a mystery, but it is also a fact, plainly declared in the Word of God. Those who receive Christ as Saviour are united to him by the Holy Spirit, being joined eternally in union with Christ; and His death becomes their death, His resurrection their resurrection. "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4). Paul declares the same precious truth for every Christian in the triumphant word: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20). And in the sixth chapter of Romans, after setting forth fully our identification with Christ in His crucifixion and His resurrection, Paul exhorts every Christian: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

That, and that only, is taking up our cross and following Christ. *The cross of Christ is the cross of the Christian.* There is no other cross. For Christ it was indeed suffering, torture, agony both physical and spiritual; it could not be otherwise for the Sinless One to be actually "made sin for us" (2 Cor. v. 21). He died for us that we need not die. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13), "that we might be made the righteousness of God in him" (2 Cor. v. 21). So for the Christian the cross is not hardship, not suffering, not torture, but "joy unspeakable and full of glory." It would not be called a hardship, or affliction, or suffering, for one dying from cancer to be freed from that cancer by an instantaneous miracle of healing. That is what the cross does for the Christian. It delivers us by a miracle of spiritual healing from the deadly cancer of sin.

In the passage parallel to that in Mark, in Luke ix. 23, our Lord says: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Why "daily"? Because we must daily reckon ourselves to be dead indeed unto sin. We *have* died unto sin because of our union with Christ in His death and resurrection. But we must *reckon* on this blessed fact, recognizing it to be a fact, taking it by faith because God has given us His Word that it is a fact, and thus reckon on it or believe day by day, hour by hour, moment by moment. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6); the Christian life is a walk, step by step, reckoning daily on the wonders of life in union with Christ. "For ye are dead, and your life is hid with Christ in God" (Col. iii. 3).

LORD I day by day I view Thy wondrous Cross,
The Cross of Calvary:
By faith each day I stretch my hands thereon
And die with Thee. (2 Cor. 4: 10, 11).

The daily Cross is daily loss of all
That keeps from Thee:
The daily Cross is daily gain of a
Thou art for me. (Phil. 3: 7, 8).

B.P.H.

*By Dr. C. G. Trumbull, Editor of the Sunday School Times of U.S.A., in reply to the question of one of his readers as to what is meant by the believer's "cross" in Mark viii. 24.

"The Faith of God."

The Mightiest Thing in the World.*

THERE are two kinds of faith, and both are shown to us in the Bible, especially in the New Testament. The first, in the interests of simplicity, may be called "saving faith." The second, in the interests of truth, may be called "potent faith"—that "faith of God" which our Lord required His disciples to possess when He said "Have the faith of God" (Mark xi. 22, m.). The word "have" there is possessive, a very important point. We are to possess, not only faith in God but, as it is in the original, *God's faith*.

I. Saving Faith.

What is "saving faith," and how do we get it? Faith is the law of relationship between the human being and the Divine Being. It unites the sinner with the Saviour, and there is no other moral quality in the Bible that can do so. The terms of our salvation are never given us in the terms of love, notwithstanding John iii. 16. We are never asked "Do you love Jesus?"—that is not the question, but "Do you *trust Him*?" How can you love if you do not trust? The primary essential in the N.T. is that the sinner shall *trust* the Saviour. Faith in the Lord Jesus Christ is made synonymous with the New Birth.

That is the law of relationship, it relates the sinner to the Saviour, the child of man with the Son of God, and it is in that relationship that this wonderful transition from sinner to saint takes place by the miracle of God. (See John i. 12-13, iii. 5; 1 John v. 1, and other Scriptures.) There is no exception to this rule that the ultimate relationship of a human soul with God is what we are calling here, saving faith.

Not only is it the law of relationship, it is the law of *possession*. By it we possess all the blessings of God. They enter into us as a possession through this law of faith. Our hands are made to possess, to take, to hold, and we have that moral quality in the soul, the power to take, to grip, to possess. "As many as received Him, to them gave He authority to become the children of God, even as many as *believe into His Name*" (John i. 12). Wonderful is this word *lambano*. It is translated in the N.T. as "receiving" 126 times, and as "taking" or "took" 103 times, showing how almost synonymous they are. The children of God must take from Christ Himself everything for spirit, soul and body. Christ said to the blind man "Take thy sight," and he received it. On the resurrection night, when the Lord came into the upper room, He breathed on the disciples and said "Receive ye the Holy Ghost"—"I breathe My Spirit upon you, *take it*, it is yours."

When we deal with the law of faith, we deal with the law of power to receive. We take the available. All the resources of the Godhead are available to the man who stands in his prayer-place and knows how to take. So it is very easy to be saved; very easy to tell people how to be saved. It is as easy as a visible thing. There is water on this table. If I were thirsty

*Synopsis of two messages given at our London Conference on January 7th, 1932, by the Rev. J. Ellison. (Not revised by the speaker.)

I could take it and possess it. So it is with salvation.

How do we get this faith? "Faith cometh by hearing, and hearing by the Word of God." This faith arises out of the possession and examination of evidence, and the Bible contains all the Divine evidences: the evidence of God's existence, of Christ and His Sonship, of His sin-offering, of the Holy Spirit, of truth concerning the Christian life, etc. As the result of hearing and understanding the Word of God we formulate our faith, out of evidence; *i.e.*, if Christ died for my sins, on that basis I rely upon Him, I accept it, believe it, and entrust myself to what the evidences imply. Without doubt the Spirit of Truth dwells in the Word of Truth. Man is weak and needs to be helped, and he receives that help in understanding the Word. But with all that granted, it is *human faith* after all.

On what ground do I say that? Because of the responsibility imposed upon the person who receives, to grant it when the evidence has been offered. The evidence has to be offered: "Go ye into all the world, and preach the Gospel" is the imperative to God's people. It is our business to give everyone the evidence about Jesus Christ. It is a command, and commands are not given to pray about but to obey. The Spirit of God is with us in every act of obedience, and He is present in every part of God's Word, and the person who hears the evidence and refuses to put faith upon it, he shall be condemned. Condemnation is the end of legal processes. Since, then, man is responsible for the faith, it must be a human faith. If God were responsible for giving a man "saving faith," God would be responsible for *not* giving it, and souls that are lost could blame God for it. But you must never bring such a charge against God as that. Our Lord says "He that believeth into Him is not condemned, but he that believeth not is condemned already, *because he hath not believed . . .*" (John iii. 18). "When the Spirit of Truth is come, He will convince the world . . . of sin, *because they believe not on Me . . .*" (John xvi. 9). We might easily be condemned because we are sinners, but the fact of sin is not the point of emphasis, it is the fact of NO FAITH in the Person and means whereby the sinner may be saved. The absence of faith is the condemnation.

A great deal might be added to that. What about Heb. xii. 2? Must we not depend upon Jesus for saving faith? No, and yes! It may be a paradox, but it is not a contradiction of terms. Our Lord is not the Author of faith in the *human breast*, but He is the Author of Salvation, which becomes effectual to each of us in response to our faith in that salvation. That is where our faith must begin, it must be centred in Him. He is also the "Completer" of faith, for faith begins with Christ and finds its consummation in Him. But we are not speaking of the *origin of faith in the human heart* when we speak of Christ as the "Author and finisher of faith." [Lit. Gk. "Looking away to Jesus, the Captain or Leader and Completer of faith." There is no "our."]

So it is a human faith that receives salvation. At

Pentecost 3,000 souls were brought to the Saviour. How? By hearing the Word of God. The Spirit of God was there, helping men to preach, helping the people to understand; but "when they *heard* the Word they *received* it gladly" and were saved. It was human faith and it came to them by hearing. Phillip explained to the Ethiopian the Word of God, and he believed and asked to be baptized. The only condition was "If thou believest with all thine heart, thou mayest." When he thus believed with all his heart, he was brought into relationship with Jesus Christ, and into possession of eternal life. The Bereans searched the Scriptures "to see if these things were so," and *therefore*, it says, many of them believed.

What do we receive by this faith? (1) We receive Christ, and He gives us the power to become the "little children" of God, the acquired right of Divine sonship in which we are "made partakers of the Divine nature," for "we are all the children of God by faith in Jesus Christ"—not by anything else. (2) With life, we receive the attributes of life, God enriches us with His attributes. The primary attribute of God is righteousness—we not only get righteousness, we get "the righteousness of God, which is by faith in Jesus Christ" (Rom. iii. 22). (3) Then we have salvation, "By grace ye are saved, through faith," and this faith is *your faith*. Grace is the process—the Divine side is grace, but the human side of salvation is faith: "Whom God hath set forth to be a propitiation *through faith in His Blood*," through faith that not only grips the Saviour, but is centred in His Blood. There is a sufficiency in the Blood of Christ to save, and that sufficiency becomes efficiency through faith. The potential becomes actual, the promise becomes experience, through faith.

We are all more or less familiar with moralising and helpful forces in the world, but there is no one who undertakes to transform humanity from within. Great effort is made through education to control and direct human nature, but Educationalists, as such, are utterly unable to touch the ethical nature of man. For the most part the world effort is to control human nature within reasonable, governable limits, but it leaves the man just the same. Therefore I feel justified in saying that Faith in our Lord Jesus Christ is the mightiest thing in the world, because it is a completely overwhelming, transforming, transposing law, which enables a man to take a complete somersault out of one life into another.

II. Potent Faith.

We have said that there are two kinds of faith. One we called "saving faith." In addition to this, we have in the New Testament another faith. Sometimes it is called the "gift of faith," but to make it the complement of saving faith we will call it "potent faith." It is a mighty thing that transforms a sinner into a saint, but that is not all of it. Let us turn to 1 Cor. xii. and notice what a marked difference there is between a saving faith and a faith that is a gift, even in this chapter.

Verse 3 gives you saving faith. The Holy Spirit, the Spirit of Truth, is in the Word of Truth and helps the sinner to believe what that Word says about Jesus Christ. But here is this further reference to faith in verse 9: "To another *is given* faith, by the same

Spirit." There is a great difference between human and Divine in everything, even in these gifts of the Spirit. There is such a thing as human wisdom, in the sense of prudence, and human wisdom can be sanctified wisdom; but in addition to that there is here a gift of wisdom—"To one is given, by the Spirit, the word of wisdom" (ver. 8). There is human knowledge, acquired in the ordinary way, and it can be sanctified knowledge, but there is also a gift of knowledge: "to another the word of knowledge by the same Spirit."

Now if this is true concerning wisdom and knowledge, it is not out of place to say that there is a human faith and a Divine faith, for the next clause brings the Divine faith before us—"to another faith, by the same Spirit." In like manner you have the gift of healing by the same Spirit. There are human healings, either through a physician or otherwise, but there is also a Divine healing, what is called here "the gifts of healing" (plural) for there are no two healings alike and no two methods alike by which they are reached. The Lord does not grant healing mechanically, every case must be taken as a separate case to Him and be dealt with separately by Him. There is human prophecy, but there is Divine prophecy. People can be prophetic apart from the Spirit of God. There are many false prophets in the world, and many deceiving spirits, but that is not to disenfranchise our position that the Spirit of God is real, and can give to any of us a true knowledge of the will and purpose of God, and interpret it.

Therefore we are free to say that the faith necessary for salvation is human faith, but that is not all. There is a faith which is the gift of God, and that is, not saving faith, but *potent faith*—a mountain-moving faith. But of course, all mighty things must be properly centred. The leverage of power depends upon the fulcrum upon which it rests. "Without faith it is impossible to please God," and you must please God if you are to get from Him His rich reserves; therefore you must have faith mixed with everything, like salt in your food. But then, not only do we give God faith, but God gives us faith, for here it is labelled with that wonderful word "gift."

How can we get this gift of faith? This faith which is to make us, not Christian men, but mighty Christian men—"mighty through God to the pulling down of strongholds"? We all need a quality like that, for when we use the words "overcome" and "overcoming" we are dealing with something that predominates. We may be persecuted, burnt at the stake, tossed to and fro, yes! But like the proverbial cork we always come to the top. We are unsinkable, an overcoming, triumphant, victorious people, with a buoyancy in our hearts that is unquenchable.

Potency and omnipotency are very closely related to each other, and it is this potency we get in our hearts that is the counterpart of omnipotency in God. Through our faith in Him, He makes us His own children by relationship—a blood relationship in Christ. He makes us partakers, sharers of His life, by putting His Divine nature within us and clothing it with His own attributes—we have the "righteousness of God"; we have "the love of God shed abroad in our hearts," and we have also the potency of God—overcoming power—through this gift of faith.

Again I say, how do we get this faith? It is a great mistake to take it for granted that we all have it alike. We do not. We may get salvation in a general way through faith in Christ. We may receive the Holy Spirit in a general way—all believers have the Holy Spirit in some measure, for "if any man have not the Spirit of Christ he is none of His." But that may not be the Fulness of the Holy Spirit. We do not get the faith of God in a general way merely, it must therefore be special and personal. The apostolic examples in the Acts of the Apostles standardise the gift. Every time you find a thing for the first time in the Bible, you may be perfectly certain that the meaning of that thing, doctrine or name, is explained, and ever after it carries the same meaning in the Word. Discipleship, fellowship, obedience, receiving the Holy Spirit in equipment for service—these form the apostolic standard we are to follow. We must be disciples first, fellowship with Christ follows; we must be obedient to Christ, we must find in Him perfect reconciliation and propitiation, and receive the Holy Spirit in a personal and special way. You will never *drift* into this. In order to obtain the Giver and the gift there must be a deep sense of need in your heart, that you need the Holy Spirit in a special and personal way in order to fulfil the purpose and will of God for your life.

The Gift of Faith.

Now let us turn to Mark xi. 22-23, which reads "And Jesus . . . saith unto them, HAVE THE FAITH OF GOD, for verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

Face to face with the greatest power of displacement in the world, the Lord seems to have anticipated a little fear in His disciples, so He encourages them: "Therefore I say unto you, whatsoever things ye desire, when ye pray, believe that ye receive, and ye shall have" (ver. 24). Side by side with that look at Matt. xxi. 19-22, concerning the fig tree, and again the Lord tells them, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." In these passages you are brought face to face with what some call "mountain-moving faith"—not saving faith, but what I am calling to-day, *potent faith*. Here is a potency that has power to displace the tonnage of the mountain, however great it may be. The Lord does not say anything about the size of the mountain, but He does say something about the size of the faith! "If ye have faith as a grain of mustard seed"—beautifully small and insignificant, but if you have that, you have the displacing power. Is not that the mightiest thing in the world?

There are many examples of the exercise of this faith in the Old Testament. When the prophets of Baal had failed to get their Sun-god to burn their altar by spontaneous generation at noontide, Elijah allowed the sun to go down and in the evening, when the light was weak, he built an altar, and built it in association with the Covenant, though not in a Covenant setting. Then he cried to the Covenant-making, Covenant-keeping God to vindicate Himself, and Jehovah did so. There you see this mighty power of displacement at

work in a human soul. Elijah was a man who had the faith of God, and he placed it beside that great mountain of heathenism, and displaced it. He did what nature could not do in a million years, and did it in a few minutes.

Elisha desired the portion of the first-born, a "double portion" of the Spirit, and Elijah said, "It is a hard thing, but if you see me when I am taken up, it shall be so." So Elisha kept his eyes on his master, and saw every detail of his going, and when he came back to Jordan, with the garment of Elijah in his hand—that is, when he came to his first difficulty—in the power of the Holy Spirit he lashed the water with the cloak, and it parted for him also, and so he proved his possession of the endowment of power, on the spot.

None of us have it in that degree, but all of us may have the *same principle* wrought out in us. When we are dealing with the faith of God as an endowment, then our first difficulty may be the occasion for the manifestation of the evidence. You are not likely to get the evidence until you get the difficulty. It is through the stress and strain that is pressed upon you against your will, when you are utterly unable to do or to be anything—it is there that you agonize, and God vindicates Himself. You can never get that in your easy chair. You may get consecration, which is a necessary antecedent, there; your vision of your need may come there; you may rely on the cleansing of the Atoning Blood there—that is your qualification for the faith of God. But it is *only through difficulties that potency can be manifested*. We are in the world to do the will of God, and the mountain is whatever hinders us from doing that will. It may be a man, it may be an officer in your church, or a member of your family. It may be a circumstance, and oh how this law of circumstance clutters us about! What shall I do with this circumstance of poverty that is in the way of my doing the will of God? The first impulse of my heart is to cry "Lord, help me," but that is not everything. Any child can cry "Lord help me," but child-prayers are not enough at this point. God most certainly will help you, but He has put the words into your mouth, "SAY to this mountain, BE THOU REMOVED!" You want God to do it, but God says "You do it—YE SHALL SAY!" I must remain in the presence of my Lord for the renewing of the endowment of power for this particular thing. It must be renewed in me until the imperative of God comes into my spirit and I can say "In the Name of the Lord, you must go!" Then the Lord Himself will deal with that thing.

That is a very practical potency; but the working out of that principle, week by week, month by month, proves and vindicates the faith of God. Every principle given to us in the Word of God must have its final test in human experience—otherwise you have no testimony, you have only objective truth. But on what points can you say "God is faithful"? That is your testimony. In proportion as the truth of God is tested in experience, that truth is vital to us, and we have our testimony.

Why is it called "the faith of God"? Scofield's note says, "have the faith which God gives," and I say Amen. But that is not all of it. It is the gift of God, certainly, but it is also "GOD'S FAITH." Has God faith

in anything outside of Himself? No. But He has a tremendous faith in His own sufficiency. He believes in His own Omnipotence. He knew that when He said "Let there be light," there would be light. He knew that His blessed Son would go to the Cross to work out our salvation, when He said that the Seed of the woman should bruise the serpent's head. God has an implicit confidence in Himself; He knows that He can never fail.

"The faith of Jesus Christ."

When the Lord Jesus came to earth He became a sharer of that faith, and it is called "the faith of Jesus Christ." What did the faith of Jesus Christ imply? Just what the faith of His Father implied, that if He went to the Cross it would give to God the power of justifying people that otherwise He must condemn. That confidence was shared by the Lord Jesus. The faith of God became the faith of Jesus Christ in the working out of the Cross. The faith of Christ becomes *my faith*, when I believe it in the same way. Therefore I learn to trust God in the same way in which He trusts Himself.

Now I can trust God on the ground of evidence, but that is not the point here. The potent thing here is, that I may know Christ in the fellowship of the Godhead, and in that fellowship I share, not only His life, and righteousness, and love, and power, but I share His Self-confidence—the confidence He has in Himself—that is the faith of God. There is a partnership we have with Him, and the more we share in the partnership the more we have, and the more we can trust Him—not because He *says it* (in this case) but because *He is it!*

If you have the faith of God, you shall have a blighting power over the things in the world that are evil—the drink traffic, and every evil you meet. But this predominance is not self-assertion, there is humiliation in it for you, and yet, side by side with that humiliation there comes the power of predominance, *which is only on account of the faith of God*, the faith that lifts one up, so that one is unsinkable and unconquerable. The promise to Israel fulfilled to the man who has the faith of God, "Ye shall be the head and not the tail, ye shall be above only, and not beneath."

The function of faith.

Would you like to possess the mightiest thing in the world? We can all have it, and I hope you will not be content with less. Faith is the mightiest thing in the world because it links the weakness of man with the omnipotence of God. If you have faith, you can always take your weakness and link it up with His omnipotence. Try it every time you have a difficulty—simply insist, on your part, that your weakness is going to be bound to the omnipotence of God. *It is the function of faith to hold the hand of Omnipotence.*

"And whatsoever ye shall ask IN MY NAME, that will I do." There is your authority, and it really is the hand of faith taking hold of the omnipotence of God and saying, "That is what I want You to do." That is a great privilege, but it is not presumption, for God in Christ has given us the power of going to Him and asking whatsoever we will. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7).

"According to your faith be it unto you."

Eph. 6:12 *Measuring*
Spiritual Warfare
The Test of Our Experience.

A Message to Missionaries.

"For the adversaries with whom we wrestle are not flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness; the spirits of evil in the heavens."—Eph. vi. 12 (Conybeare).

FOR some time past, when listening to accounts of Missionary work abroad, it has been my settled conviction that, beyond anything that could be related from the platform, there were infinitely sharper tests of endurance, and more terrible conflict than those in the Homeland could understand. I count it a great privilege that, at last, I am able to gauge the situation from a real missionary standpoint.

Never shall I forget the impressions I received on entering for the first time the ancient city of Jerusalem. The scenes defy description. Streets narrow and squalid. Houses and markets reeking with foulness; groups of men and women huddled together in their misery and poverty; dirt and rags everywhere; the only exception to this condition being the Temple Area, now occupied by the Mosque of Omar. The utter sadness of it all seemed to enter into one's bones—yet this is the city of which David wrote: "Beautiful for situation, the joy of the whole earth, is Mount Zion the City of the Great King" (Ps. 48). But what we see to-day is the awful result of sin and departure from God, all down the generations for centuries past, and the dire consequences of the rule of the god of this world.

One thing I am very conscious of since coming East—one is in an entirely different order of things, spiritually. I believe, too, that one could hardly have found a country more typical of this than Palestine. It has been my privilege, in Europe, to meet everywhere eager and hungry souls ready to respond to the call of the Gospel; but here one was overwhelmed by the attitude of the people. The reason is too awfully apparent—first, the pall of Islam darkening the land, and then the terrible antipathy and hatred of the Jews to Christianity. Behind all this the preponderating rule of the "god of this world," who would seem to be massing his forces and concentrating his attention on this land, which is soon to become the seat of Christ's Government over the entire earth.

It is here, too, that from ancient days the invisible powers of darkness have held their own, and now the end of Satanic rule is fast approaching and the Devil knows that at last his kingdom will be overturned and he himself consigned to the abyss for a thousand years. No wonder, therefore, that he is putting forth a last effort to delay his doom. It would appear that immediately following the translation of the Church, God will again begin to deal with the Jews, and then will be gathered in the believing remnant, who, during the Tribulation, will be missionaries to carry the Gospel to the ends of the earth (Joel ii. 32. Read also Scofield's notes on Micah v. 1-9).

The great objective of Satan is to delay the supreme consummation of God's Divine purpose for the Church, the Jews, and the nations of the world. In order to accomplish this design, he is seeking, everywhere, to dislocate the members of the Body of Christ, splitting them into sections over non-essentials, and so weaken-

ing them and preventing united prayer; and seeking by every means in his power to side-track or to lay low many devoted servants of Christ and true children of God. Many who, in other days or other circumstances, experienced a life of more or less continual victory, through an experimental knowledge of union with Christ in His death and resurrection, who could truly testify that they were led continually "in the train of His triumph," may now find themselves in a place of defeat. Forms of the self-life, which they believed to have been crucified long ago, now seem aroused into activity. Idiosyncracies and peculiarities become more accentuated, and positively offensive, so that two or three workers, living together, who in the past were bound together in love and unity, may be actually unable to tolerate each other. What is the cause?

The truth is that in all lands, the forces of darkness are immensely increased, and the Church is beset by the principalities and powers of this world's darkness in full array, seeking to pounce upon every bit of uncrucified "flesh," and watching for any occasion or opportunity granted them, consciously or unconsciously. There are demons who can misrepresent us one to another, causing even the voice to sound harsh and unnatural; lying demons, demons of touchiness, morbidity, prejudice, criticism. They will inject thoughts concerning another which, if accepted and brooded over, will cause strife and intense suffering. Unless we immediately refuse and reject their suggestions and plead the power of the Precious Blood, they may cause us to utter things about others (sometimes almost unconsciously) that are unkind or entirely untrue. Then, when the enemy has succeeded in rendering us completely discouraged and cast down, he will turn upon us as Accuser, and so torment us with his accusations as to drive us almost to despair.

I am thinking now of those who have been true and faithful to Christ, who have grieved over the prevailing Modernism and false cults by which many have been led astray, who have literally left all for Christ's sake and have bravely endured and laboured for Him. It is against these, who are in the front ranks of the Lord's army, that Satan is using his subtlest wiles to-day. All his most delicate counterfeits have failed to deceive them, they have been proof against him in the strength of the Lord, so he is seeking to overthrow them by other means. We must bear in mind the fact that he has had 6000 years' experience in his work of deception and dealing with human beings. He knows that unless he can arrest the progress heavenward of these overcoming ones, they will press through to final triumph and victory, and then the date of his doom is fixed. He is calling to his assistance all his select forces to meet the situation, and as in the case of Job, God is permitting the testing of those who are pressing on toward the prize of the "on-high-calling" of God in Christ Jesus.

For those who are expecting to be caught away in a moment, into the immediate presence of the Lord, a deep preparation and purifying is necessary. There must be a deep dividing between soul and spirit, and a laying bare of the very thoughts and intents of the heart. The hidden realms of the self-life in the secret depths of our being must be made manifest, so the Lord brings us to a place where the invisible forces of

darkness are allowed to test us—but only so far as He permits. We have to be brought to see the utter corruption of the natural man, even of the good "I," in all its depths and ramifications. Some have been shocked to find themselves defeated on what they considered their strongest points. Perhaps they are yielding to impatience and irritability, or even losing, at times, their self-control. Then comes the ever-ready excuse that the climate is trying to the nerves! Let us face the truth at any cost—it is the "flesh," and that alone, upon which evil spirits can work.

The break-down of the natural virtues.

How many of us believed that we knew experimentally the truth of Gal. ii. 20—but God is allowing this utter unveiling self, and even the spirits of evil are working out His will! There must be the entire break-down of the "natural man" before the *New Man*, which is "Christ," can be built up in us.

One has watched the housebreakers demolish some old London buildings, and noticed that there is never a partial destruction and then a patching up of the old; but the demolition of the old, once commenced, is ruthless and thorough, even to the depths of the foundations. As one has seen the lorry-loads of rubbish carted away, things have appeared in a sorry plight indeed; but a few months later we visit the spot, and what a change has taken place! A magnificent edifice has arisen in the place of the old, all new from cellar to attic! So with our lives, in order to build up in us the New Man, there must be the utter demolition of the old. Take courage, beloved brother or sister in Christ. The Holy Spirit is very tender and patient, and we are being prepared for Glory. Let Him do a very thorough work in us. It is only as we see and realize the hatefulness of the old that we shall be willing for it to go at any cost. "He shall not fail nor be discouraged"; "He which hath begun a good work in you will perform it until the Day of Jesus Christ," when He shall present His Church to Himself "a glorious Church, not having spot or wrinkle or any such thing."

As we draw nearer to Translation the battle will be fiercer and fiercer, especially for those who are, as it were, in the forefront of the battle; those who, like the Apostle Paul, are "filling up that which is yet lacking of the sufferings of Christ on behalf of His Body, which is the Church" (Col. ii. 24, C.H.). It was at *Calvary* that He "disarmed the principalities and powers that fought against Him, leading them captive in the triumph of Christ" (Col. ii. 15, C.H.). It will be no wonder if those same invisible forces shall contest the final pressing forward and upward march of the Church which is His Body. Each member of His mystical Body must go the way He went, via the Cross. For each individual it must be the "corn of wheat" experience (John xii. 24). The fierceness and awful pressure of the foe in these days is a sure proof that the end is near. Satan knows that his is a lost cause, and he is hurling at us all his remaining "fiery darts." Soon, perhaps sooner than we think, we shall be at home with our Lord, the battles over and the victory won for ever.

"And they overcame him by the Blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."—Rev. xii. 11.

E. M. Leathes.

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

Conflict Service.

THE conflict of the last days is upon the Church. Every soul that presses on with God presses on into conflict. Our Lord appeals to His people, saying: "Be strong," and "henceforth, be strong in the Lord." Where He is, they are to be. Let them only have Christ as the centre, Christ their life, Christ their strength, Christ their power; let them only be strong in His death and His ascended life, let them be clothed in the whole armour of God, and they will be kept continually in the place of victory.

All questions of personal temptation, or personal sin, ought to be a settled matter to those who are going on with God, through their experimental knowledge of Romans six. Only then are they ready to take their part in the conflict for the Church against the "principalities and powers, the world rulers of this darkness, against the hosts of wickedness in the heavenly places" (Eph. vi. 11).

God has provided the weapons for our warfare, and there are three things the believer is said to have already done: You have girded your loins with truth; you have put on the breastplate of righteousness; and you have shod your feet with the preparation of the Gospel of peace. But there are three things you have still to do, and to do them persistently, in order to stand in victory: (a) to take the helmet of salvation, (b) the sword of the Spirit, (c) the shield of faith to quench the fiery darts of the Wicked One—fire-tipped darts that enter the mind and make it incapable of seeing the truth of God. Then there is "praying always"—it is the aggressive weapon whereby you pull down the strongholds of the enemy.

Q.—WHAT IS THE DIFFERENCE BETWEEN OVERCOMING SIN AND OVERCOMING SATAN? JOHN SAYS WE HAVE OVERCOME THE WICKED ONE.

A.—There is nothing in the first Epistle of John about overcoming sin. The Epistle is written for the believer who understands Romans vi., that is, identification with Christ; being united to Christ in death, he now stands in the position of victory over sin, and is able to obey the command "Let not sin reign," because he is "dead to sin" and "alive unto God." John is writing to believers who are on the resurrection side of the Cross.

Union with Christ in His death and resurrection is the normal life of the child of God. The Scriptural way to deal with sin is—not to "get-victory over it," but to die to it! You must reckon yourself dead to sin day by day, hour by hour, moment by moment, in order to be in a position to overcome the world and to overcome Satan. That should be the normal position of the man "in Christ." If you are to be in perpetual conflict over your own temper—spending the whole of your Christian life revolving around yourself, trying to overcome something that you call sin, and which probably is sin, you are not in a fit condition to overcome the world and Satan. You must get into the way of victory over Satan by way of "Romans six."

Never confuse *sin* with *Satan*. A temptation to sin may be from Satan, or from ceasing to maintain your

attitude of "death" to sin and the self-life. It is true that Satan works through the "old creation," but by reckoning yourself dead to it, you nullify the ground upon which he works. It is dangerous to call sin, "Satan"—i.e., to put down to Satan what is the working of the Old Adam nature. It is equally fatal to a life of real triumph if you reverse it, and put down to yourself what is really the working of Satan, and thus bring yourself under condemnation. Hence the need of a continual reckoning on your death with Christ. It will not do to take it for granted that you are on that footing, it needs to be constantly maintained and re-affirmed.

So it is very striking to find that when John writes about "overcoming," he does not say anything about overcoming *sin*. He speaks of overcoming the world, and of overcoming the Wicked One. And remember, he is writing to the man who knows God, and knows how to walk "after the spirit," when he says "whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John v. 4). He that is "born of God" is a "partaker of the Divine nature," God's life is in him, and overcomes the world. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" *The power to overcome the world comes through being born of God. The means of overcoming the world is faith. We triumph entirely by faith, and that is not manifestation. The object of faith is Jehovah-Jesus, Jesus the Son of God. HE is the Conqueror. Have faith in the Conqueror, for all who have such faith conquer and overcome.*

What have we to overcome?

What have we to overcome? (1) We have to overcome the world-spirit, and all the things in the world that are contrary to God, and we do it through the New Life that we have from God. Then (2) we have to overcome the Wicked One and his hosts. "Beloved, believe not every spirit!" Why not? Because "many false prophets have gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God . . . Ye are of God, little children, and have overcome them; because greater is HE that is in you than he that is in the world" (1 John iv. 1-4). A person, "he that is in the world," Satan the prince of this world, is to be overcome, and the power that overcomes him is a Person—"HE that is in you," the Spirit of God.

So we see faith is opposed to the world and the material things of the world, and the Holy Spirit opposed to the supernatural prince of this world. "HE that is in you" against "he that is in the world." "He that is in the world" is manifested through persons. "Many false prophets are gone out into the world"; "this is that antichrist . . . and even now already is it in the world." Satan, working through people. Therefore we are told to *test* everything, however good it may seem to be, "prove the spirits, whether they be of God."

These are the two forms of "overcoming" set before us. Those of you who know union with Christ, that you are begotten of God, partakers of His nature, stand in your place of victory, and by faith you shall overcome all the things of the world around you; and by the Spirit of God dwelling within your spirit you will be able to overcome the spirit that is in the world, the "Wicked One." *But you have to resist both.*

You will not know victory over Satan until you have victory over the world, for he works through the world-things, the world's teachers, the world's ways. If you want to know the mightiest deliverance, and real victory over Satan and all his hosts, you must see to it that Satan has no grip upon you through the things of this world. "He that warreth entangleth not himself with the affairs of this life" (2 Tim. ii. 4).

If only God's children could get absolutely free from the world, from the spirit of this age, the artificial life of the world, that their hearts are not bound and entangled and held by the things of the world, all of which are material for the devil to work upon! I have seen men untrue to God for the sake of what people will say! Men have sacrificed the truth of God which they knew, because of their reputation. The devil knows how to roar and to frighten men into silence, and the only souls who dare to go out against Satan in the strength and power of God, are those who have nothing to lose, because they fear none but God.

"And some of them that be wise shall fall, to refine them, and to purify and to make them white, even to the time of the end" (Dan. xi. 35).

Oh how the hosts of darkness are sweeping upon the world at the close of the age! And men who are not prepared to sacrifice everything but God's truth, go down before them.

Victory at any cost!

Do you want victory? Are you willing to stand alone, like Luther, and say, "Here I stand, God helping me, I can do no other"? O, you say, it does not matter about me! Yes it does. It will cost you as much in your Mission Hall, or church, or town, or with your friend, as ever it cost Luther or anyone else. But if you are determined to know victory over Satan, he must not be able to beat you with the things of this world. If he knows you are absolutely severed from them, he will not waste his time working through them, but if he knows that there is some preacher, or some friend, you lean upon, and cling to, he will know where to attack you—and God will permit it.

God is preparing His saints for translation, and, as someone has said, the devil is His threshing machine. As with Job, every thing he can touch he will touch, but only with God's permission. "Satan hath obtained you by asking, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not." "This is the victory that overcometh the world, even our faith."

Are you free from the trammels of this world? You have thought much of putting your life right—have you got your *spirit* right? If you have an independent spirit, an unyielding spirit, a grasping spirit entangled with the goods of this world, how can the Holy Spirit fill you and liberate you and give you victory over the prince of this world? "He that is begotten of God overcometh the world," and it is then that you can

overcome the spirit that is in the world. May the Lord set you free from the entanglements of this world, for this life of victory?

"In My Name."

Prayer

WHAT is meant by praying in Christ's Name? It cannot mean simply appearing before God with faith in the mediation of the Saviour. When the disciples asked Jesus to teach them to pray, He supplied them with petitions. And afterwards Jesus said to them, "Hitherto have ye asked nothing in My Name." Until the Spirit came, the seven petitions of the Lord's Prayer lay as it were dormant within them. When by the Holy Ghost Christ descended into their hearts, they desired the very blessings which Christ as our High Priest obtains for us by His prayer from the Father. And such petitions are always answered. The Father is always willing to give what Christ asks. The Spirit of Christ always teaches and influences us to offer the petitions which Christ ratifies and presents to the Father.

To pray in Christ's Name is therefore to be identified with Christ as our righteousness, and to be identified with Christ in our desires, by the indwelling of the Holy Ghost. To pray *in the Spirit*, to pray according to the will of the Father, to pray in Christ's Name, are identical expressions. The Father Himself loveth us, and is willing to hear us: two intercessors, Christ the Advocate above, and the Holy Ghost, the Advocate within, are the gifts of His love. . . .

In all prayer, the one essential condition is that we are able to offer it in the Name of Jesus, as according to His desire for us, according to the Father's will, according to the Spirit's teaching. And thus praying in Christ's Name is impossible without self-examination, without reflection, without self-denial; in short, without the aid of the Holy Spirit. . . .

Adolph Suphir.

✓ "Ask what ye will."

The Master . . . does not say, What dost thou *wish*? but What dost thou *will*? One often wishes for a thing without willing it. I wish to have a certain article, but I find the price too high; I resolve not to take it; I *wish*, but do not *will* to have it. Many a one wishes to be saved, but perishes because he does not *will* it. The will rules the whole heart and life; if I really will to have anything that is within my reach, I do not rest till I have it. And so, when Jesus says to us "What wilt thou?" He asks us whether it is indeed our purpose to have what we ask at any price, however great the sacrifice . . . Alas, how many prayers are wishes, sent up for a short time, or sent up year by year as a matter of duty, while we rest content with the prayer without the answer. . . .

The Lord gave the wonderful promise of the free use of His Name with the Father in connection with the *doing of His works*. It is the disciple who gives himself wholly to live for Jesus' work and kingdom, for His will and honour, to whom the power will come to appropriate the promise. He that would *gain* grasp the promise when he wants something very special for himself, will be disappointed, because he would make Jesus the servant of his own comfort. But to him who seeks to pray the effectual prayer of faith, because he needs it for the work of the Master, to him it will be given to learn it, because he has made himself the servant of his Lord's interests. . . .

God rules the world by the prayers of His saints; . . . prayer is the power by which Satan is conquered; . . . by prayer the Church on earth has disposal of the powers of the heavenly world.

— Andrew Murray.

"To Him that Overcometh."

The Swanwick Conference.

NOTE.—The Rev. John Thomas, M.A., will be remembered with gratitude by our readers for the mighty exposition of the Epistle to the Colossians which he gave at our Annual Conference at Swanwick last year, a report of which appeared in *The Overcomer* in July and October, 1931. It was the first time Mr. Thomas had attended an "Overcomer" Conference, and the following excerpt from an article written by him for *The Christian* shortly afterwards, will give friends in other lands a vivid glimpse of our Conferences, portrayed with the fresh vision of a first impression.

THIS year I received a quite unexpected invitation to attend the Conference at Swanwick, and to give four expository Bible Readings from the Epistle to the Colossians. There were no conditions attached, except that the Conference would gather around the Cross and its Power, and its key-note might be found in a general way in Philippians iii. 10. I was not expected to find in Colossians anything that was not clearly there. I was not even requested to mention the word "Overcomer," and I never did so with any consciousness of a label. I sought faithfully to expound the message of Colossians as I might have done in a Baptist Chapel or in an Anglican Cathedral.

A Scriptural Foundation.

... The word I gave was gladly received, and accepted as a satisfactory expression of the faith and hope and purpose of the Overcomer movement of to-day. My experience at the Conference gave me a clear perception of the inner soul of the movement. I proceed to the setting forth of this but I may say in a sentence that the [Overcomer Testimony] seeks to find the fundamental *Life* which should be *mediated* by those Foundation *Truths* of which I have been writing. . . .

As the [Testimony] is intensely Biblical, its vital foundations can be best given in selected words of Scripture. The following quotations contain its essential creed: "Far be it from me to glory, save in the Cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world." "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me." "Ye shall receive power, when the Holy Ghost is come upon you." "Having stripped the principalities and powers, He confidently made a public spectacle of them, because He had triumphed over them by means of the Cross." "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." "For ye died, and your life is hid with Christ in God. When Christ, who is our life shall be manifested, then shall ye also with Him be manifested in glory."

The Essential Gospel.

I believe that these Scriptures cover the ground of the emphasis of the Overcomer Testimony. It will be noted that the whole tingles with the motive and energy of life. But it was clear to me that there was nothing odd or singular in this emphasis. It is only a return to the emphasis of the New Testament Scriptures, and it gives all the essence of the Gospel of salvation both for saints and sinners. It is the

essential Gospel which I have been taught from my youth up. The atmosphere of the Conference was according to my heart. It was just the eternal Gospel of the Cross translated into life. There is no life until the *dual* crucifixion on the Cross is treated as a reality. Someone had said: "If you go to Swanwick, you must take your coffin with you." No greater commendation of its teaching could be uttered. It is no doubt a strange word to the worldly professing Christian who is much in evidence to-day, and who takes Christianity as an easy veneer, yet it is the essential call of Jesus. For He gave this as the principle of life, "if any man will be My disciple, let him take up his cross and follow Me." Let it be noted what this following means. Jesus carried His cross to Calvary to be crucified on it. This Calvary crucifixion is, therefore, both the way of salvation for the sinner and of victory for the saint. We overcome in the measure that we are crucified with Christ.

The Sacrificial Dynamic of the Cross.

Here, then, in the Overcomer [Conference], I discerned the combined dynamic of Calvary and Pentecost. There was nothing new and strange, but only a return to the original Gospel of Christ, the sacrificial dynamic of the cross, where the blood is not only for cleansing, but also for life. We were at the secret of the life-giving power of the conquering Christ. . . .

"More than Conquerors."

Thy Lord may lead through many ways,

Darksome or light,

Count it a joy thy voice to raise;

Through all thy days.

To sing His praise

In sunshine, or in blackest night.

Since Christ at Calvary put to flight

Thy foes outright;

In fiercest fight.

More Than a Conqueror in His might

With Christ in thee:

Thou too shalt be.

He died, and rose, and lives again:

That all who follow in His train,

The upward call and prize to gain:

His glorious witness must maintain,

And pressing on till they attain

"Far Above All," with Him to reign;

This crowning seal their's to obtain.

Then "More Than Conquerors" to remain

When like a scroll,

The heavens shall roll,

And earth shall reel from pole to pole.

The Lord has still a pageant host;

In Him they boast.

Once sinners lost:

Ransomed at such tremendous cost,

Himself He gave,

Their souls to save:

And in His Life out from the grave

So full and free,

Might sharers be.

Led by the Lamb they onward go,

Triumphant over every foe,

Till with Him there

In Zion fair.

Through grace the victor's crown they'll wear

In raptured bliss beyond compare.

Follow thy Lord,

Believe His word:

Such is His promise unto thee,

More Than a Conqueror thou shalt be.

George Harper.

Authority
Christ,

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly Dividing the Word of Truth."

2 Tim. ii. 18.

AUTHORITY IN THE NAME.

Luke x. 17-20.

"As the Father hath sent Me, even so send I you . . ."

John xx. 21.

I. The One who holds the authority.

"All things delivered unto Me of My Father . . ." (as He walked on earth). Luke x. 22.

"All authority hath been given unto Me in heaven and on earth" (after His resurrection). Matt. xxviii. 18, 19.

II. The extent of its force.

"Unto the consummation of the age." Matt. xxviii. 20, R.V. m.

III. The mode of its working through His servants.

"In Thy Name . . ." Luke x. 17.

Christianity is *Christ*, a Living Person whose Name has power in heaven and earth. He Himself is at the back of His Name. A dead person has no living force . . .

IV. How the authority works "In the Name."

(1) *In prayer.* Matt. xviii. 18-20.

The earth side.	{	Bind	} authority in the Name.
		Loose	
		"Two or three"—union in prayer.	

The heaven side.	{	"There am I"—Name and Presence identical.
		"Whatsoever ye shall ask in My Name that will I do." John xiv. 13-14.

The provision.	{	The gift of the Spirit: power to wield the Name.
		"In that day ye shall ask in My Name . . ." John xvi. 26.

The example.	{	"Done through the Name." Prayer, Acts iv. 29, 30.
		Peter's first proof, Acts iii. 6.
		The council's recognition, Acts iv. 10, 17, 18.

(2) *In command over evil spirits.*

"Demons subject . . . in Thy Name. Luke x. 17.

"In My Name shall they cast out demons." Mark xvi. 17.

See Mark ix. 38, 39 for the power of Christ's Name.

even by those not "disciples."

See the effects of mis-use. Acts xix. 13-15.

See after receiving the Holy Ghost:—

Paul: "I charge thee come out . . ." Acts xvi. 16-18.

Philip, a deacon: Acts viii. 6, 7.

(3) *In preaching.*

"Through His Name . . . remission." Acts x. 43.

"Chosen to bear His Name." Acts ix. 15, 16.

"Suffer for My Name." Acts v. 41.

The Name magnified . . . Acts xix. 17.

V. God's purpose concerning the Name.

"That in the Name . . ." Phil. ii. 10.

VI. Why the Name has power.

"Obedient unto death . . . Wherefore . . . God gave Him a Name . . ." Phil. ii. 9.

Calvary the climax of His work, the uttermost proof of His love. Through Calvary He got His Name. At His birth He was called Jesus, for He would save His people from their sins, but the power of His Name given to His servants to use was given Him through His work at Calvary. After Calvary "the Name" represented the whole of His finished work, from His descent to earth (Phil. ii. 6-8), His perfect life of obedience ending in His death on the Cross, and His glorious resurrection and ascension as Victor over sin and Satan, to the Father's right hand, where He is able to save to the uttermost all who come unto God through Him.

The full power and meaning of "THE NAME" is summed up in Phil. ii. When a believer uses "THE NAME" the whole finished work of Christ is embodied in it, as well as the authority of the Victor on the Throne.

CHILDREN OF GOD.

Children of God

I. We must be born into the family of God.

"Ye must be born again." John iii. 3.

"Except ye . . . become as little children ye cannot enter."

Matt. xviii. 18.

II. How are we born—i.e., the "New Birth."

By receiving Him.

By faith in Christ Jesus.

By the Word of God.

Of the Spirit.

John i. 12.

Gal. iii. 26.

1 Pet. i. 23.

John iii. 8.

III. Conditions of entering the family.

"Come out and be separate . . . I will be your Father, and ye shall be My sons and daughters." 2 Cor. vi. 17, 18.

IV. Evidence of Birth.

"Whosoever believeth that Jesus is Christ is born of God." 1 John v. 1.

"As many as are led by the Spirit of God they are the sons of God." Rom. viii. 14.

"The Spirit beareth witness."

"Every one that doeth righteousness is born of Him." 1 John ii. 29.

"Every one that loveth Him that begat loveth Him that is begotten." 1 John v. 1.

V. How to grow whilst babes in Christ.

Desire pure milk of the Word.

Paul says "I have fed you with milk."

"Grow in grace and in knowledge."

"Grow up into Him in all things."

When older we need stronger meat.

Henceforth no more children.

1 Pet. ii. 2.

1 Cor. iii. 1, 2.

2 Pet. iii. 18.

Eph. iv. 15.

See Heb. v. 12, 13.

Eph. iv. 14.

VI. The need of discipline.

"The Lord chasteneth every son."

"God dealeth with you as with sons."

Heb. xii. 5-10.

Heb. xii. 5-10.

VII. The character of God's children.

"Not fashioned after former lusts."

"Blameless and harmless."

"The King's daughter is all glorious within."

Free—they have glorious liberty.

1 Pet. i. 14.

Phil. ii. 15.

Psa. xlv. 13.

Rom. viii. 21.

VIII. The rules for family life.

"We ought to lay down our lives for the brethren."

No stumbling-block in our brother's way.

Forgive—every one his brother.

1 John iii. 16.

Rom. xiv. 13.

Matt. xviii. 35.

IX. Our Father provides for our need.

Luke xii. 30; Matt. vi. 32-34; Matt. vii. 11.

X. Our elder brother.

"His Son . . . the first-born among many brethren."

"If children—joint heirs with Christ."

"No more a servant but a son—an heir of God."

"He is not ashamed to call them brethren."

"Made like unto His brethren—He was tempted."

"Whosoever shall do the will of God . . . is My brother, sister and mother."

Rom. viii. 29.

Rom. xiv. 17.

Gal. iv. 7.

Heb. ii. 11.

Heb. ii. 17, 18.

Matt. xii. 50.

XI. Our home.

"In My Father's house are many mansions, I go to prepare a place for you." John xiv. 2; 2 Cor. v. 1.

XII. Our inheritance.

"Incorruptible and undefiled."

1 Pet. i. 4.

XIII. God's will that we should be His children.

"Of His will begat He us."

"God hath sent forth the Spirit of His Son into your hearts."

James 1. 18.

Gal. iv. 6.

XIV. The very purpose of redemption:

Redeemed—that we might receive the adoption of sons. Gal. iv. 5.

"Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." 1 John iii. 1, m.

"The Weapons of our Warfare."

Do you use them?

IT is a much debated question whether God will again give any wide-spread movement of revival in the world before the Church of Christ is removed, but the rapid gathering in of the unsaved, for the completion of the Body of Christ, should be the deep concern of every child of God. May it not be that the increasing pressure and upheaval of these days is God's last call to mankind to *take* the unsearchable riches that are for them in Christ Jesus, a last endeavour to bring them to a sense of their utter need and the fact that there is no help except in God? It seems as though men will only turn to God when they are "in a corner," and in every land those who have lived at ease are finding themselves in "corners" from which they see no way out. Even in the United States, many who have possessed vast wealth are now feeling the pinch of the prevailing depression. In China thousands have lost all they ever had, barely escaping with their lives from the disasters which have come one upon another. In India also, the general unrest and the discontent of undisciplined youth have created a situation that is taxing the powers of Government to control. Who can speak of the agony of Russia! And every other land knows its own desperate problems and need of a strong leader, so that many are looking for a "Superman" to take things into his own hand, and thus preparing for the acceptance of Antichrist when he is manifested.

There is war in the heavenly places, and we are feeling the impact of it on the earth. But let us not be discouraged. Let us lay hold of the mighty victory of Calvary over the forces of evil, and remember that we are on the winning side in Christ. Let us USE the weapons God has given us in His Word, and declare day by day the "word of our testimony" that Satan is a defeated foe; asking for the release of all who would believe on the Lord Jesus Christ, but for his hold upon them, and for the deliverance of all members of Christ who are held in bondage by him.

Will those who have this burden of the Lord laid upon them, take the Bible reading on "Authority in the Name," on page 29 of this issue, look up all the Scriptures given, and study from the Word of God itself the weapons He has put into the hands of His "grown-up sons," and then ask that the Holy Spirit shall teach every one of us to USE the weapons of our warfare, first in personal life and circumstances, to clear the ground for the greater battle of snatching souls out of the kingdom of darkness; then out into universal prayer—prayer for the nations of the world, for the holding off of the hosts of evil until all who will accept the proffered salvation are brought into "the kingdom of the Son of His love."

Never confuse authority with power. "Authority is not power, it is only the *imparted right to bring the power of another into operation*" (Captain Cooper). Just as a policeman holds up one stream of traffic to let another pass through—the policeman is "nobody," he is only known by a number and has no power of his own, but his *authority* is absolute, for he stands there in the name of the King, and all the power of the land

is vested in him while he is on duty. So the weakest child of God may stand IN THE NAME which is above every name, authorised by the Lord Himself to hold back the enemy, to "stand" and to "withstand" the principalities and powers in the heavenlies, until such time as the purposes of God are fulfilled, and His overcoming saints are removed from the field of battle.

It is possible to know and believe all that the Word says concerning victory over the powers of darkness, and yet fail to put into actual use that which is ours in Christ. Of what use is a fully equipped armoury if the weapons hang there un-used? Much of the depression that has come down upon members of the Body of Christ in all lands is due to the fact that they have not made good use of God's provision for our obedience to His command to "resist." Many are "submitting" to the oppression of the enemy, uncertain whether it may not be discipline from God, but every cloud that comes upon the child of God should be tested before acceptance. As has been said in these pages many times, it is not necessary to *know*—it is sufficient to take the attitude of submission to all that is of God, and resistance and refusal of all that comes from the foe. God will show which is which, as He bears witness to that attitude of will and delivers from the "fury of the oppressor."

The "how" of victory.

"This is the victory that overcometh . . . even our faith." Do not be afraid to test your weapons. The policeman would be in danger of his life if he stood in the midst of a traffic "block" and wondered whether the authority was his or not! Yet it is only as he raises his hand and exercises that authority that he *actually proves* his possession of it. Is Christ the Victor? Is Satan under His blessed feet? Are you "in Christ," "hid with Christ in God"? Then take your place with Him in His victory, and dare to put your feet down where His are, on the neck of the enemy, and you shall prove the truth of His Word that "we are more than conquerors THROUGH HIM THAT LOVETH US."
M.N.G.

A NEW PAMPHLET.

"The Spiritual Warfare."

GLEANINGS FROM CONFERENCE HOURS

By Mrs. Penn-Lewis.

CONTENTS:

What is Prayer Warfare? The Prayer Battle. The Place of the Will in Warfare. The Life "After the Spirit." Mind and Spirit. Victory in Conflict. The "Law of Passivity." Control of Imagination. "Discerning of spirits." Guidance. The Necessity for Personal Victory. The Indwelling Spirit of Christ. "The Faith of God." Power in Prayer. The Continuity of the Cross.

From the Overcomer Book Room.

Price 6d.; post free, 7d.

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. (Sixth edition), with Preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/3; Stiff paper covers 2/-, post free 2/2.
- The Warfare with Satan and the Way of Victory. (Fourth Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2.
- Thy Hidden Ones. Union with Christ traced in the Song of Songs (Fourth Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2.
- 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.
- "All Things New." The Message of Calvary for the Time of the End. Stiff paper cover 1/-, post free 1/1.
- The Conquest of Canaan. Sidelights on the Spiritual Battlefield. Stiff paper cover 1/-, post free 1/1.
- Life in the Spirit. A Glimpse into the Heavenly Warfare (Fourth Edition). Stiff paper cover 1/- net, post free 1/1.
- The Climax of the Risen Life. Fellowship with the Sufferings of Christ. Stiff paper cover 1/- net, post free 1/2.
- The Magna Charta of Woman "According to the Scriptures." Stiff paper cover 1/- net, post free 1/1.
- The Awakening in Wales of 1904-5. A Glimpse into the Hidden Springs. Stiff paper cover 1/- net, post free 1/1.
- The Spiritual Warfare. Gleanings from Question Hours, conducted by Mrs. Penn-Lewis. 6d. each, post free 7d.
- Spiritual Perils of To-day as seen in the Pentecostal Movement. 6d. each, post free. (Second Edition. Reduction for quantities).
- Abandonment to the Spirit and Ministry to the Lord. Power for Service and Warfare. A Message and a Testimony. 6d. each.
- The Pathway to Life in God. (Enlarged new issue). Much Fruit. The story of a grain of wheat. Life out of Death: and Characteristics of Divine Union. The Work of the Holy Spirit. Talks with Young Christians. Union with Christ in Death and Resurrection. Your Intelligent Service. 7d. post free.
- The Gate to Life Chart Pamphlet. A ten-page pamphlet consisting of three charts with explanatory matter, showing the relation of the Cross to the Sinner, and to the Christian, and the Resurrection Side of the Cross. 4d. each, post free 4½d.
- The Inner Life Series of Booklets.** 1/6 per doz., 1/8 post free.
- How to maintain communion with God.
 - How to walk after the Spirit.
 - How deep shall the Cross go?
 - Delivered unto death for Jesus' sake.
 - The Magnificent Christ.
 - Four Planes of the Spiritual Life.
 - First Bind the Strong Man.
 - More than Conquerors.
 - "Human Depravity in relation to the Body of Christ."
 - Co-Praying with the Spirit of God.
 - The Blessed "Un-offended."
 - Change Your Attitude.
 - The Silence of Jesus.
 - A Revival of Prayer Needed.
 - Assurance of Answered Prayer.
 - Overcoming the Accuser.
 - The Cross and the Blood.
 - "Be of the same Mind."
 - The Cross and our Weaknesses.
 - Life Triumphant over Death.
- The "Warfare" Series.** 1/6 per 12; 1/8 post free
- Like a Lightning Flash.
 - Translated Out of the Power of Darkness.
 - The Battle for the Mind.
 - The Time of the End and "Signs and Wonders."
 - Jesus I know and Paul I know but who are ye? Dr. F. B. Meyer.
 - Where also their Lord was Crucified.
 - The Peril of the Spiritual Church.
- The "Pathway" Series.** 1/6 per 12; 1/8 post free.
- The Glorious Secret. (For Young Christians).
 - The Leading of the Lord. A Spiritual Autobiography.
 - The Way of Deliverance. (The Message of Rom. vi. for Young Believers).
- Via Crucis Series.** 4 pp., 8d. per 12.
- The Tragical Omission of the Cross.
 - The Cross and Revival.
 - "It is Finished."
 - Unity of the Spirit (Dr. Andrew Murray).
 - Spiritism and the "Blotting Out" of Sin.
 - Two-Fold Message of the Cross. (New edition.)
 - The Searchlight of Calvary.
- Overcomer Reprints.** 2 pp., 4d. per 12.
- "Time" or "Eternity." A Word to Workers.
 - Stand Unshaken. A Message on Ephes. vi.
 - The Inner Spirit of the Cross.
 - "One Died for All" By the late Rev. Evan H. Hopkins.
 - The Word of their Testimony.
 - The Divine View of Calvary.

MOTTO CARD FOR 1932. (Arranged by Mrs. Penn-Lewis.)

Price, 1/- per doz., post free, 1/2.

THE "OVERCOMER" BOOK ROOM, "CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

Address all orders to the Manager.

Now Ready.

Mrs. PENN-LEWIS A MEMOIR.

By Mary N. Garrard.

Compiled, as far as possible, in the words of Mrs. Penn-Lewis herself, from diaries, letters, articles, and the journals kept during her journeys abroad in the Lord's service, this volume carries a definite message to all Christian Workers who would learn the way of fruitful service for God.

CLOTH BOARDS, DEMY 8vo. FOUR PHOTOGRAPHS.

PRICE: 6/- net; post free 6/6.

(In American currency: \$1.50, postage 12 cents.)

Fifth Edition.

"War on the Saints."

A Text Book on the work of Deceiving Spirits among the Children of God and the way of deliverance.

MRS. PENN-LEWIS IN COLLABORATION WITH EVANS ROBERTS

Topical Index, carefully corrected and verified. Diagrams. 360 pages. Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

Obtainable also in French and German. Apply to the Book Room.

Attention is also called to the following chapters of the book, published separately:

The Volition and Spirit of Man (Ch. ix.); War upon the Powers of Darkness (Ch. xi.); and The True Manifestations of the Holy Spirit, Contrasted with the Counterfeits of the Powers of Darkness.

Price 6d. each; post free 7d.

Second British Edition.

"God's Plan of Redemption"

The Gospel from a Biological Standpoint.

By M. E. McDonough.

Chart in three colours.

Cloth Boards 3/-; Post free 3/3. Stiff Paper Covers 2/-; post free 2/2. (Also in French and German.)

By the late Dr. Andrew Murray.

"The Spirit of Christ"

Pale blue cloth, 5/- net; post free 5/6.

Also booklet. The Cross of Christ 3d.; post free 3½d.

"Throne Life in Union with Christ"

Extracts from a book now out of print, as given in the pages of *The Overcomer* during 1926-1927, and reprinted by request.

Stiff paper cover, 1/- net, 1/1 post free.

Songs of the Heavenly Life.

(Sixth Edition.)

3d. per copy, net. 3/- per 12; 3/4 post free.

BOUND VOLUMES OF "THE OVERCOMER."

For the years 1926, 1927, 1928, 1929, 1930, and 1931, 2/- each, p.f. 2/2. All volumes previous to 1926 now out of print, but single copies of some issues may still be obtained.

Mrs. Penn-Lewis—A Memoir

By Mary N. Garrard.

This volume has been compiled from material collected by Mrs. Penn-Lewis for the "Autobiography" she hoped to write, and is based upon an outline of dates and incidents already sketched out by her. The aim has been to show, as far as possible in her own words, the guidance of God in a life offered to Him in complete surrender, the acceptance of that life, and the fruits to His praise which followed. The earnest prayer of the compiler has been that the book should carry a definite message to the people of God. The selection of material throughout has therefore been with a view to spiritual value, in showing others the way of fruitful service—never to glory in the human vessel, but to reflect the glory of God, Who did such things through His handmaiden.

"There is a 'COURSE' prepared for each believer from the moment of his new birth, providing for the fullest maturity of the new life within him, and the highest which God can make of his life in the use of every faculty for His service. To discover that 'course' and fulfil it is the one duty of every soul. Others cannot judge what that course is. God alone knows it, and He can make it known, and guide the believer into it, as certainly to-day as He did Jeremiah and other prophets, Paul and Philip and other apostles."

J.P.L.

(Extract from the Introduction.)

CONTENTS

CHAPTER I. *The Preparation of the Vessel.* 1861-1891.—Childhood's surroundings and formative influences—Early beginnings in Christian work—Real Conversion—Richmond, and consecrated service—The river of life "ankle deep" (Ezek. 47, 3).

CHAPTER II. *Power for Service.* 1892-1893.—The unveiling of the self-life—The Lord's coming in power, and its seven-fold result—The outflow of the living waters—The first visit to Keswick—The Y.W.C.A. Institute at Richmond, and "waters to swim in."

CHAPTER III. *The Pathway to Life in God.* 1894-1895.—The story of the "child branch" at Neath—Dr. Andrew Murray—The first message in print—Working for time or eternity?

CHAPTER IV. *To the Regions Beyond.* 1896.—The pillar of cloud moves to Leicester—First journey to other lands—The Scandinavian Conference of the Y.W.C.A.

CHAPTER V. *Russia.* 1897.—Berlin, Warsaw and St. Petersburg—A visit to Moscow—Russian friends, and some letters.

CHAPTER VI. *"In Journeyings Often."* 1897-1898.—Switzerland—Some light on the difficulties of work in Russia—Second visit to St. Petersburg—To Finland and Copenhagen.

CHAPTER VII. *"The Message of the Cross."* 1898.—"In me first for a pattern"—Further work on the Continent—The Conference of the Free Church Movement in Finland—"Monrepos."

CHAPTER VIII. *The deepening of the Channel.* 1899-1902.—To the gates of death in Russia, and the writing of "Thy Hidden Ones"—Keswick, 1899, a speaker at the Women's Meetings—To Canada and the United States—Preparation of "The Story of Job" and "Face to Face"—The liberation of the Message.

CHAPTER IX. *Foreshadowings of Revival.* 1903-1908.—A visit to India—The Word of the Cross booklet—The Llandrindod Wells Convention and the Revival in Wales—A contributor to *The Life of Faith* and *The Christian*—The spiritual conflict with the powers of darkness.

CHAPTER X. *"The Overcomer."* 1909-1914.—The founding of the magazine—The London and Matlock Conferences—A "working holiday" in Finland—The world-war, and the closure of *The Overcomer*.

CHAPTER XI. *"Respite years"—An Interlude.* 1915-1919.—Some prayer messages—Editing *The Friend of Israel*—The ministry of women.

CHAPTER XII. *The Renewed Commission.* 1920-1925.—*The Overcomer*, Second Series—The Swanwick Conference—Removal of the work to London—The Home-going of Mr. Penn-Lewis.

CHAPTER XIII. *Deepening Conformity to the Pattern of the Lamb.* 1926-1927.—The fellowship of His sufferings—The Llandrindod Convention, and her last ministry—Death swallowed up in victory.

Cloth Boards, Demy 8vo., with Photographs.

PRICE : 6/- net, post free 6/6.

(In American currency : \$1.50, postage 12 cents.)

FROM :

THE OVERCOMER BOOK ROOM, "CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH

SPECIAL CONFERENCE NUMBER.

Volume
xiii.

July,
A.D. 1932

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 Cross and
Spiritual Warfare.”*

“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).

THE “OVERCOMER” BOOK ROOM,
“CARTREF,” WESTBOURNE PARK ROAD, BOURNEMOUTH

*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.

EDITOR : M. N. GARRARD.

VOL. XIII. (New Series). JULY A.D. 1932. Number 3.

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

Terms of Issue.

This 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. Please give OLD ADDRESS as well as new.

AUSTRALIA. The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Depot, 315 Collins Street, Melbourne.

PLEASE NOTE.

All letters in relation to "The Overcomer," orders for the Book Room, and all matters relating thereto, should be addressed :

**The Manager, Overcomer Book Room,
"Cartref," Westbourne Park Road,
Bournemouth.**

N.B.—Letters to the Editor should also be addressed as above, with a stamped envelope enclosed if reply is needed. (*Foreign correspondents excepted.*)

Remittances of every kind should be made payable to The Overcomer Literature Trust.

Money Orders payable at WESTBOURNE POST OFFICE, BOURNEMOUTH. 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 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 Meeting is also held on the Friday following the Monthly Conference, from 11.30 a.m. to 1 p.m., and on the Third Wednesday of the month, from 2.30 to 5 p.m. These are held in The Prayer Room, 4 Eccleston Place, S.W.1.

DATES OF MEETINGS.

July 7. Monthly Conference (Rev. A. R. Boughen).

July 8. Prayer Meeting, 2.30 to 5, at 4 Eccleston Place.

NO CONFERENCES ARE HELD DURING AUGUST & SEPT.
Oct. 6. The first monthly Conference for the winter (D.V.), when the Speaker will be the Rev. R. B. Jones.

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

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

"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, Terni, 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.

"Mobilise the Prayer Forces."

The First Monthly Conference for the Winter, 1932-3 will be held on

OCTOBER 6th

When the Special Speaker will be

The Rev. R. B. JONES

(Hon. Principal S. Wales Bible Training Inst.)

MEETINGS : 11.30, 3 and 7 p.m.

Tea at 4.30, followed by Question Hour.

Friday, October 7th : Prayer Meeting at 11.30 a.m.

It is hoped that all our friends in the London district will rally to the first Prayer Gathering at the commencement of the winter's work, in view of the great problems facing all Christian service in these days.

Conferences

Arranged by the Council of The Overcomer Testimony

BOLTON.

Nov. 15. Particulars in October issue. Enquiries : Mrs. Horrocks, 366 St. Helen's Road.

CARDIFF.

Oct. 27. At the Friends Meeting House. Meetings, 11 a.m., 3 and 7 p.m. Speakers : Rev. A. R. Boughen (*Birmingham*) and B. W. Matthei Esq. Enquiries : Rev. A. Ll. Edwards, 21 Plasurton Gardens, Cathie Road.

DERBY.

Overcomer Conference, Trinity Baptist Church, October or November. Particulars in October "Overcomer." Enquiries : Rev. G. T. Hickin, 37 Breedon Hill Road.

MANCHESTER.

Nov. 14. Full particulars in the October number of *The Overcomer*. Enquiries : Mr. N. Repton, Overstrand, Sagar's Road, Handforth.

SOUTHAMPTON.

July 6. In the School Hall, Polygon Baptist Church. Meetings 4 and 7 p.m. (Tea 5.30 followed by tea-table talk.) Evening 7 p.m. Speaker : Rev. W. G. Stalley (*Bournemouth*).

Note.—We are glad also to call attention to the following meeting-prayer and fellowship arranged by some of our readers, who are asked to meet the need in their own districts.

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

Bootle : Hebron Hall, Akenside Street. Monthly Prayer Meeting Second Friday, at 8 p.m.

Cardiff : Weekly Prayer Meeting. Thursday at 3 p.m., No. 2 R. Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A.W. Newlands Street, Barry.

Isleworth : Informal Conference, Tuesday (usually 2nd Monday 3rd), in St. Mary's Parish Hall, Thornbury Road. Summer dates July 11 (8 p.m.) ; 26th (3.30) ; Aug. 8th (8 p.m.) ; 16th (3.30 p.m.) ; Sept. 12th (8 p.m.) ; 20th, Speaker : Rev. Geo. Harper, at 3.30 p.m. Quarterly Missionary Prayer Conference. Enquiries : Miss Gra London House, St. John's Road, Isleworth.

Liverpool : Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55 Granby Street, Princes Park.

Isle of Wight : Prayer Meeting every Saturday, 7.30 p.m., at 93 Mall, Newport.

Leicester : Weekly Prayer Meeting, Tuesday at 3.30, 14 Green Road, Clarendon Park.

Manchester : Y.W.C.A. Rooms, New Bridge Street (by Vic Station). Prayer Meeting second Monday each month, 7 p.m. Enquiries : Mr. Norton Repton, Overstrand, Sagar's Road, Handforth Manchester.

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

Stamford Hill : Prayer meeting every Tuesday, 12 Darent Hill, 3 p.m. Enquiries to Mrs. Suckling.

THE OVERCOMER.

Heavenly Service.

Mat. 21:21
Service

A GAIN and again the Lord uses most striking language concerning the enabling of the believer to DO the very things that He did, and there is no getting away from the plain words He uses. *Listen*: "Ye shall not only DO this which is done to the fig-tree, but . . ." (Matt. xxi. 21). "Verily, verily, I say to you, he that believes into Me, the WORKS that I do shall he DO also; and GREATER WORKS than these shall he DO, because I go to the Father" (John xiv. 12). These last words were spoken on the eve of the Cross when He gathered up all He had taught His disciples into one unequivocal statement covering all the "works" He had done in their sight on earth, and would again do from the Throne. The Lord Jesus does not now connect His statement with some specific object-lesson, such as the withering of the fig tree, or the healing of the demon-possessed boy, for He purposes showing them the secret of all the works He had done, and this He does by saying—"The Father abiding IN ME doeth His works." In the same manner "He who believes INTO ME," *i.e., who by a living faith is vitally united with Me by being planted into my death and then shares in My life* (see Rom. vi. 5) shall also do My works as I do My Father's works.

But more: "Greater works shall he do because I go to the Father." The key to this larger promise lies in the word "Because."

Two stages, or degrees of "works," and two spheres in which the works are done, seem suggested, as well as a sharp contrast between the "visible" and the invisible realm, and incidentally a contrast between the limitation of the "visible," and the illimitable scope of the "invisible."

"The works that I do"—Christ's life on earth.
"Greater works . . . because I go"—His life on the Throne.

"The works that I do, shall he do," saith the Lord. These were works which He had done visibly on earth; He had healed the sick and cast out demons with a word, but all—with rare exceptions—was "limited" to the "local" of the place where He was present in body, and to the national sphere, in the sense of His bodily presence in the land of Palestine.

In contrast, the "greater works" would be done only after He had gone to the Father; after He had passed "through the heavens" (Heb. iv. 14) to the throne of Omnipotence, from whence He would still work—"Ye ask, and I will do"—but work out of sight of men, and in the illimitable scope of the spiritual world far beyond the "local" and "limit" of His blessed ministry on earth, in an endless ministry

within the veil "whence He is able to save completely "those who come to God through Him, since He is ever living to intercede on their behalf . . ." (Heb. vii. 25, *Worrell*).

This life of ministry within the veil is surely indicated by the "greater works" to which the believer is called in the ascension of Christ to the Father.

"The works that I do shall he do also!" Blessed service on earth in the visible realm, but limited by the "bodily presence" of the one who does them to a particular place; but "Greater works than these shall he do, because I go to the Father, and whatsoever ye shall ask in My Name *this will I do . . .*" Here the scope is illimitable! *It is heavenly service.*

Blessed work to cast out the demons from one poor soul on earth, but "Greater . . ." to stand "in the Lord" in His ascension might, against "principalities and powers, the *world*-rulers of this darkness" and "against spiritual hosts of wickedness in the heavens . . ." and "having overthrown them all" to "stand," praying "with all prayer and supplication . . . and watching thereunto in all perseverance and supplication for all the saints . . ."

This is the kind of prayer and these are the "Greater works" which will meet the present need, for to hope to meet the vast upheavals of to-day by visible and outward means, seems like seeking to empty the ocean with a spoon. The "greater works" accomplished at the Throne, in dealing with the vast evil supernatural forces raging among and through men, will alone have any power upon the situation.

Neither Moses' time, nor Daniel's time is really parallel with the present time, for we are at the close of the Christian Dispensation and we cannot pray aright unless we understand this. God is dealing with the nations in no ordinary way. The Great War was no ordinary war but an upheaval of the very foundations of the world of men. Nothing can ever be the same again as it was before that tragedy came upon the world. The visible in the Great War was but a manifestation of the great upheavals in the invisible realm—a foretaste of what will be in the earth after the saints are gathered unto their ascended Lord. The shadow of the "Tribulation—the great one" is even now upon the world, and we begin to see what the Lord meant when He said that men's hearts would be failing them for fear of what they saw coming on the earth.

The Work of Prayer now *within the veil* alone will do the "Greater Works" of WORKING WITH GOD in this overlapping of the Dispensations.

J. Penn-Lewis.

A Word to our Readers.

June, 1932.

MY DEAR FRIENDS,

Each Swanwick Conference develops its own characteristics for many of us. This year's stands out to me as specially notable for the clear sense of God's provision and over-ruling in answer to prayer. We saw questions raised that might have brought division, friends with individual burdens that seemed well nigh unbearable: and we were joyfully conscious that the Lord was making us of one mind, and lifting many burdens, or giving strength to bear those burdens He saw should best remain. As we sought to be in the way, we knew what it was to feel the check in our spirits, and pausing, hear the word behind us saying "This is the way." For these things we desire to praise the Lord.

We were greatly encouraged this year by the generous help given to the Guest Fund, coming from an increasing number of our readers. Their gifts were very carefully used, and we know were the means of blessing to many who were thus able to be with us.

Gladly would we give a fuller account of the gracious ministry enjoyed through many brethren, but we hope that the outlines given in this and the subsequent issue will remind those present of help received, and be of service to the wider circle of readers at home and abroad, with us in spirit though not in person.

In these, as in all our gatherings, our object is to magnify a crucified, living and victorious Lord, Whose sacrifice of Himself once offered is the source of all life and all victory for His people. Such definite testimony is sorely needed at home as well as in heathen lands: for it is characteristic of these days that attempts are being made in various directions to offer a religion of Christ in which the Cross of shame has little place. Were it pleaded that some reserve should be used in approaching the unregenerate mind with a view to the more convincing presentation of the Cross once the conscience has been aroused, such a course might be understood, if not commended. Why do sympathetic enquirers so often find themselves baffled by reserves, and met with a phraseology giving them so little encouragement, when searching for the Faith once delivered to the saints, in many modern movements? Who that loves the Lord would not welcome methods differing from those usually employed, and rejoice in a fresh presentation of the Gospel which arrested lives wholly untouched by ordinary evangelistic means of approach? But our rejoicing will be short-lived if we fail to see the seal of the Holy Spirit in witness to Calvary, and all it stands for.

Complete indifference to dogma is, after all, a poor method of avoiding false doctrine when the believer has the Law and the Testimony to appeal to. Our Lord's method of dealing with two distressed and badly shaken men on the way to Emmaus was to open their eyes, by means of the existing Scriptures, to the centrality of the Cross in the purpose of God from the beginning of the Ages. That Cross will always be an object to be avoided by any who look to other means for man's reconciliation with God and the reconstruction of human personality.

What old-fashioned saints call *Assurance* can never be truly established by purely subjective means. God points in His Word to the One Who hangs a spectacle between heaven and earth, as the Object of the sinner's hope. Herein lies the glorious "*foolishness*" of our preaching. Changed lives may change back again, miraculous gifts may prove themselves to be not of the Spirit of God. The most holy life is to be looked for in the humblest saint deeply convicted of his own sinfulness. Such soul have learned victory in being joined to the Victor and fruitfulness as being one with the Vine. Happy and blest are those who can sing:

Jesu Thy blood and righteousness
My beauty are, my glorious dress.
'Midst flaming worlds in these arrayed
With joy shall I lift up my head!

It may seem strange that we should so often be burdened to labour these foundation truths of our Faith, but these are the very truths that are being questioned to-day, not only by avowed enemies, but by many who claim to be friends of the Gospel of the grace of God.

In determining the conformity to New Testament teaching of much that is offered in these days to the enquirer, we must shun any spirit of carping criticism and above all any unloving judgment, or judgment involving condemnation of individuals. Our duty is to appraise *doctrine*, but we are expressly forbidden to judge others, who must stand or fall to their own Master alone. Who are we, indeed, that we should do so?

May I, in closing, advocate a very cautious attitude towards any practice of Christian living which divides instead of uniting the Body of Christ. Above all, be on your guard against any separation of spirit between believers, on the ground of a supposed greater degree of sanctity of one as compared with another. Our Lord came not to bring peace, but a sword: yet when a sword divides the family of faith, when believing brother and sister, father and son, wife and husband, are divided, we can say with certainty "an enemy hath done this."

As we seek to stand faithfully and lovingly for truth and against error, may we ever look to Him Who is able to give discernment and to keep our feet from falling.

Commending you to His love and care,
Yours in the Lord's service,

BERNARD W. MATTHEW
PARKSTONE, DORSET. (Chairman).

"Christus Victor!"

"He raised Him from the dead, and set Him at His own right hand in the heavenly places" . . . "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. i. 20; ii. 6).

My Lord is risen and seated there,
In all His wondrous power,
And saints in Christ His triumph share
In this His wondrous hour.
Hell's gates He burst, its power defied,
Rose to His Father's throne.
Death could not hold the Crucified,
And shall not hold His own!

Swanwick, 1932.

A. V. D.

The Cross—The Centre of the Universe.

Notes of Bible Readings on the Atonement.*

By Rev. H. Tydeman Chilvers.

"In the beginning God created the heaven and the earth . . ." (Gen. i. 1).

"In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made Flesh and tabernacled among us, and we beheld His glory, glory as of the only begotten from the Father . . ." John i. 1, 14).

"The kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. xi. 15).

THE Cross of Christ is the central glory of God's Universe, the sublimest mystery of divine revelation. We cannot remain in the shadows when contemplating such a theme, we must get into the depths. The mystery of Calvary is the greatest and most majestic God has revealed in His Word, and there is no greater revelation in nature, in providence, or in any other realm. That being so, we not only want our minds spiritually educated in this great mystery but, while the mind is edified, we need our hearts to be moved, our spirits wrought upon by the Eternal Spirit, and that He shall furnish our minds with such thoughts as will take us into deeper conceptions of what Calvary means to God, to the angels, to ourselves. We shall need the power of God to surrender ourselves to what He may teach us, for if He teaches us anything, it is not that we may go away and talk about it or preach about it, but that we may bend to what He teaches. I take it we are not here simply as Ministers and Christian workers, but as those who have been saved by the grace of our Lord Jesus Christ, and we want to learn for ourselves personally, experi-

mentally and practically the power of the Cross. The subjects that will engage us are not simply for theological purposes, though there must be theology. If there is one thing the Church is lacking to-day it is real theologians. There are scores of teachers, posing as such, who are not theologians, and have no right to assume the place of theologians. May God make us mighty in the Scriptures, not only as Ministers, but as men and women in the common places of life, mighty in the Word of God and practising what we know. I shall not refer in our studies, to a number of Scriptures as we go along, but will give you first a cluster of verses, to which you can refer to substantiate what is said. This will save time and digression.

Before we can talk about the victory of the Cross we must have a right conception of its conflict. Before we can know what the Cross is to be to us in God's intention, we must have a Scriptural conception of what it is to God Himself. I fear we get into difficulties here, because we begin in the wrong place. People imagine they get victory without knowing anything about the conflict. They think they know something of the victory in themselves, when they do not know what it cost God to obtain it. *We are not out to get the victory!* The Church of Christ appropriates what has already been a victory, holds it by a grim, living faith, and *carries it through the conflict.* You cannot know victory until you have got victory. That is why we shall begin with

I.—The Cross in relation to God Himself.

The Scriptures that form the basis of our meditation are: Gen. iii. 15, 1 Cor. ii. 6-8, Eph. i. 9-12, Heb. ix. 12, 1 Pet. i. 19-20, and Rev. xiii. 8, "the Lamb slain from the foundation of the world."

The Cross of Calvary! From whom, and what, and where did it originally emanate? In whose mind and in what environment was it born? Some tell us it originated in some heathen system of sacrifice. What an idea to apply to the greatest revelation God has given! The Cross is God's Cross, the Cross of Jehovah. In its being, purpose and implications, it is the grandest and most majestic and marvellous subject that ever engaged the Divine mind. God has equalled Himself in the great mystery of redemption. Solemnly and reverently I say it of Him, He has reached His utmost in that great work. Beyond it God has nothing to reveal. It is His last word, the revelation of His final thought, it is *the utmost of God.*

Creation has engaged the minds of the greatest men through the centuries, and they have only touched the fringe of it—yet God has eclipsed creation at the Cross. When He made the world *He spake*, and it was done; but He never saved a soul by speaking! He never redeemed the human race by breath, but by Blood, and blood, in the estimation of the Bible, is more than speaking or breathing. God may have made other worlds beside this, I do not know; but this I do know, that God has not ended His resources

* Not revised by the Speaker.

in creation. He could speak a thousand worlds into being if He pleased; but HE COULD NEVER MAKE ANOTHER CROSS! There is only one Calvary, only one scheme of redemption, only one Atoning Sacrifice, and in that sacrifice creation is eclipsed for evermore.

Providence, too, is a realm in which God conspicuously works, but providence is a very general movement of God. He touches everything in providence, manipulating things in the believer's life for His end, for providence and grace are inseparably linked in us. God is working every day in providence, manipulating and moving, in national and international affairs, from a Kingdom point of view, from a Church point of view. But when He speaks of redemption, it is a unique sphere. Creation is only a spark from the anvil, but salvation brings the whole of God into our vision. Everything He possesses, every constituent part of Deity, is called into activity in the great scheme of redemption. In redemption you have the cream of His thought, the highest point of infinite and far reaching wisdom. You have the attributes, perfections, and constituent parts of Deity all brought into operation in the redemption of your soul. That is where the Cross begins—IN GOD.

Someone said to me recently, "Your system of salvation is too cheap." Too cheap, I said, You evidently have no conception of what it cost God! That is where the value lies. He bore the expense of it. He paid all the capital needed for the redemption

of your soul, and His exchequer could meet it, and He met it with triumph and a great victory. The Cross has its origin in God Himself, He has come to the end of all His resources in redemption. He cannot give more than *Himself*. It is God in Christ "reconciling the world unto Himself, not imputing their trespasses unto them." It is the output of the personality of God in the Person of Jesus Christ. All the resources of His infinite and boundless mind are exercised—realised in this great scheme. Do we realise what it means to be saved? What it means *to Him*?

The Cross in Eternity!

My second thought is this, that as the sacrifice has its inception in the Divine mind, then it must be relegated to eternity for its origin. The Cross was established on the plains of eternity before it existed at Golgotha. In the mind of God, Christ is "the Lamb slain before the foundation of the world." You cannot limit Christ Jesus to the period of what we call time—that little speck thrown in between two eternities for God to work out His purpose therein. If God is from everlasting to everlasting, the Cross is from everlasting to everlasting. I am not sure but that the world was created on purpose for the doing of Calvary! The provision for your salvation existed before you needed it. Before sin came into the world, God was ready with a remedy, and the moment it appeared, He appeared on the scene, not as the jailer to find the criminal, but as the Father to find the prodigal. When He visited Adam He said, "I have put enmity between the seed of the woman and the seed of the serpent, but the seed of the woman shall bruise the serpent's head." When Jesus Christ died, He put his heel on Satan's head, and He has had it there ever since. God-in-Christ is the First and the Last, the Alpha and Omega. The Cross is the product of eternity and time. Its actuality was in time, but the thought of it, the provision made for it, the plan of salvation, was in eternity past. God works on a plan, however modern theories may dispute it. He has a plan for everything, there are no haphazard movements with God. His own eternal thought moves on undisturbed by human affairs, and what we want is a being that buries itself in the Being of God-in-Christ, assured of His absolute sovereignty, gripping it, living in it when you cannot understand it; whether it throws its mysterious light across your path, or its darkening shadows, and it does both.

Remember that in this great redemptive movement *the glory of God is the first consideration*. His own glory is His great motive. If I am saved, I am wrapped up in that glory, all else is subsidiary to the glory of God. We are not saved simply to get to heaven, or to be delivered from hell. If He has saved us it is because He would glorify Himself in us, by our salvation. The assured end is the glory of God by His Son, before the angelic world and the world of lost spirits, and the world in which we live. The day is fast coming when that glory will be seen throughout the universe, but it will be seen through redemption. Do not misunderstand me—the redemption of God by God-in-Christ *does not add to His glory*, but demonstrates it. You cannot add to God but He needed an outlet to His glory, and seeing that it was challenged by sin, and sin had left a blot on His universe, God was determined to glorify Himself by restoring

that which was taken away. That is what Jesus Christ did. Oh the magnificence of it! That God in this wonderful suffering, dying, rising-again movement, had His own end and glory to secure. That is why He redeemed you, that you may stand with Him for the development and fulfilment of His purposes, to the glory of His Name. When you pray let that be the primary element in your prayer. We sometimes pray for the salvation of souls; do you ever think it would be glorifying to God if this or that one were saved? Do you plead the Lord's glory for the advancement of His own kingdom? We need this elementary lesson in prayer. It was the Lord Jesus Who first said "Father, glorify Thy Name." Am I preaching for the glory of His Name? Are you here for the glory of His Name? Do we pray with intent that His Name may be glorified? I want you to understand what it means to be lost in a great ambition for the glory of God, so that you do not think much about anything or anybody else—all is included in what is glorifying to Him.

Next to consideration of His own glory, God gathers in His majestic thought the whole range of the period of time, and the vast universe. That may need a word of explanation, that when God has considered first His own honour and glory and praise, He gathers in His thought every part of His universe, in executing and carrying out redemption at Calvary. Angels, men, devils, all creation through all time, occupy the mind of God in the great redemptive work of Jesus Christ.

The universal pre-eminence of Christ.

All creation groans and travails in pain until now. Why? It is "waiting for the manifestation of the sons of God." The day will come when God, by the power of His grace, will demand the allegiance of every grain of dust, every part and bit of creation, animate and inanimate, to respond to His rule, and *they will respond*. I believe that those lost in darkness and despair will acknowledge *His righteousness*. Even fallen angels will recognise the greatness, the majesty and victory of God. The unfallen spirits are to be inspectors through the ages to come, of the infinite riches of His grace and the marvellous wisdom of His mind; to the ages yet unborn, and the principalities and powers shall be made known the manifold wisdom of God (Eph. iii. 10). They will learn of redeemed and ransomed hosts what a wonderful thing it was when He redeemed us mortals, and see something of the result of it. Throughout all eternities, from the very dawn of the world's creation unto the end, God is working all the time in harmony with the Cross of Christ. If we could but see the wonderful movement of these days, national and international, so rapid in their unveiling, development and issue, we should see how He is hastening on to that time when it will be known that Jesus Christ is pre-eminent in all and over all! No man fully understands it. If we did, there would be no exercise for faith. God will have us walk and live by faith—faith in the Word of God, the revelation of God. World-wide movements are bringing the uttermost parts of the earth close to the poorest of us, so that we can sit at our own hearth and listen to voices at the other side of the world with ease! He is giving much to us that we may see how the world is a very little thing, that space and time are as nothing to Him.

Lastly, it must be recognised that as the origin of Calvary is in God, so also its final ultimate is unto Him. It emanated from Him, came into this lower world, touching fallen spirits, picking up out of the fallen race of Adam a glorious race that are to bear the image of our Lord and Saviour Jesus Christ, and as He hastens through time, on to that other eternity, redemption will end in God. It is like a circle, beginning in God and ending in God. And when we see Him we shall cover our faces and adore the Lamb. The whole celestial world will be aflame with the glory of God as seen in the great work by which you were redeemed. "Every man in his own order ;

Christ the Firstfruits, afterward they that are Christ's at His coming." "Then cometh the end, when He shall have put down all rule and all authority and power," for Jesus "must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under Him but . . . it is manifest that He is excepted that put all things under Him . . . And when all things are subdued unto Him, then shall the Son also Himself be subject unto Him . . ." (1 Cor. xv. 24-28). I do not *understand* this—I *grasp* it! My faith believes it. "Then shall the Son be subject unto Him, that GOD MAY BE ALL IN ALL."

II.—The Cross in relation to Jesus Christ.

OUR second study concerns the Cross in relation to our Lord and Saviour, the Eternal Son of God; the Cross in personality and actuality. The basic Scriptures for this study are John xvi. 28: "I came forth from the Father and am come into the world, and again, I leave the world and go unto the Father." Then John v. 17, 19, 30; xii. 28; Mark xv. 34, Rom. vi. 1-14, and Col. i. 13-22.

We gather around the person of our Lord, and that divine personality can never be dissociated from His redeeming love and work, or from the Cross in its genesis and purpose, its endurance and death, and its glorious and far-reaching issues. Christ the Lord is central, the divine pivot and hinge upon which all else turns, in creation, grace, providence, destiny and Christian experience.

Now there is a three-fold complexity in relation to our Lord Jesus Christ and His work as Mediator. (1) The complexity of His own nature; (2) the complexity of His union with His people within that mystery of His complex nature; (3) the dual conflict within that union of Christ and His people, and within the nature of His personality. This may sound rather vague at the onset, but it will become clear.

(1) First, we have the complex nature of our Lord. This is wonderfully expressed in Scripture, "The Word *was* God"—the personal Word that became flesh. In other words, "God was in Christ," one divine personality, two natures centring in the one Person of our Saviour Jesus Christ, without the Deity being humanised or the humanity being deified; both consisting and existing in the one Personality of Jesus Christ. "Great is the mystery of godliness. God manifest in the flesh"! We shall never fully fathom that. It is one of the profoundest mysteries of the N.T., and if the Holy Spirit says it is a mystery, you may depend upon it that it is. It is God *in* Man, *for* man—but put a capital M for the first "man" and a small m for the second. God in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. This is the devil's great terror, and the object of all his antagonism, that God-in-Man has defeated for ever and ever, everything that Satan stands for. If the Fall came by man, as it did, at the suggestion of Satan; God-wrought victory has also come through Man, the God-Man, Christ Jesus the Lord. And wonder of wonders, to produce that Man, and to Present Him in the body which the Scriptures say was "prepared" for Him, *God has taken hold of womankind*—though some are so fond of saying sin came through her—and used her for the production of

God's ideal Man, through Whom He would for ever condemn Satan and all the powers of darkness. God has lifted womanhood to a height beyond our conception, by the great mystery of the production of Jesus Christ, through a village peasant maid. This is the wisdom of God, unparalleled in its dignity and glory, that on the very ground where man lost his first estate, God gains the eternal victory.

Then again, *God is in Christ*. In Him we have God's self-manifestation. The great "I AM" is in Jesus Christ, not only the image of God but the mirror of God. In Him and through Him we know God, see God, understand God, and in no other way. "I am the way," "no man cometh unto the Father but by Me." "If ye had known Me, ye should have known My Father also." God is in Christ for the *purpose of vindicating Himself*—that is the first movement of God in the Incarnation, even before our salvation—the restoration, not of His essential glory, for that could never be lost, but of His declarative glory. The movement of the N.T. is a movement of God's holiness, and He has more to say about His own holiness than about yours! I think we talk too much about the holiness of the Christian. If we talked more about the holiness of God, we should be moulded by the very truth of it into His image. It is because "I am holy," God says, "be ye holy." The Father's glory is the one aim of Christ, and God vindicates Himself in that sinless, beautiful life of Christ, as we see it in the word-picture given by Matthew, Mark, Luke and John. What a wonderful personality! But through that life and personality God's holiness and love and grace are being *lived in Man*. The Devil had chuckled that man was dethroned and overcome—and so he was, but God had provided another ONE, co-eternal with Himself, the Image of God. He comes and takes up man's nature, without its sin, and in that nature God's holiness and love and life are lived, so that all hell has to witness the possibility of a spotless, holy human life being lived in the world that was overcome by sin and Satan. Because we could not by any means whatever live that life, Christ came and lived it *for us*, and it is *reckoned to us*. That is imputed righteousness, and "being justified by faith we have peace with God." Do you not love Jesus Christ, not only for what He has done for you, but for the vindication of the divine holiness, righteousness and love of God? How He disclaimed Himself all the time—"I can do nothing of Myself." We have learned this lesson, if we have come into fellowship with Christ.

God vindicates Himself and restores His declarative

glory in the solemn degradation of the Cross. It was there that God faced sin, there that God-in-Christ overcame sin in all its complications and ramifications, overcame every suggestion and strategy and design of hell through Satan and his forces. And remember, Christ died by lawless hands, and the great crime of the world to-day is that it crucified Jesus Christ. Therefore you have no right to be in friendship with the world; that is where the crucifixion of the believer comes in. You cannot link up with the world, nor the spirit of the world, because it has not changed. The world said of God's Man, "Away with Him, crucify Him! We don't want Him." "Cross-bearing" means that you go out with Him, to be identified with Him, bearing something of the out-working of the Cross in your own spirit, until you really come to the place where God, through you, can vindicate His glory.

Notice then, that *it was where sin was at the greatness of its power, that God-in-Christ dethroned it*, and established holiness for evermore. The Cross was not an attempt at reconciliation, but an effective means to that end. It stands to-day for reconciliation, forgiveness, victory, pardon; for sin at its worst was met there and dethroned for ever, Satan was judged and condemned, and holiness for ever established. For these things the Cross of Christ stands. Are we one with God in this matter? Do we really accept the Cross in this meaning?

The union of Christ with His people.

(2) My next point is: There is a complexity of unity with His people within that complexity of His nature. Jesus Christ took up unto Himself our human nature, and we, the human race, were identified with Him and He with us. Herein lies representation and substitution and vicarious offering. **GOD IN CHRIST, CHRIST FOR US, WE IN CHRIST.**

In the mind and purpose of God this unity is inseparable. He died, and in that death God vindicated Himself and restored His declarative glory, but we also were being dealt with in that wonderful union with Him. So when He died, He died for us, He was buried for us, He rose again for us, He ascended for us. More than that, we died in Him, we were buried with Him, we rose with Him, we ascended with Him. That is the objective.

The subjective is this, that I accept that, in all that it means and all it involves. Only as I accept it can God glorify Himself through me. It means identification in a very practical sense, that I am to become the means wherein God can vindicate Himself. Do you know that others are *watching you to see what God is like*? It is no use talking to them about God—they want to know what God is like in you. They will not take so much notice of your words, they want to see God vindicated in you, so that as they see more of Him in you, they will *leave you and go to Him*. Are you willing for that? The vindication of God has to be refracted through us, reflected in us. You are not saved simply to go to heaven. Blessed be God, we are going there! But in the world we are to reflect the glory that has been vindicated through Jesus Christ. It is through death into life, because we are sinners. He must bring us through death into life that the glory may be refracted. If the glory of God could be

vindicated only by the death of the Lord Jesus, the must come into touch with that death, and through into life, that God may glorify Himself in me. proportion to the death and the life, will the glory vindicated?

You see why we read those Scriptures at beginning. Jesus stood by the Cross and said, "For the hour is come, glorify Thy Son, that Thy Son may also glorify Thee"—"Reckon yourselves dead unto sin, but alive unto God through Jesus Christ our Lord," because "as He is, so are we in this world." (the solemnity, the cost, the reality of it, that through our accepted union with Christ, by divine grace may become reflectors of His glory! You cannot have a throbbing, over-coming life *but by the way of Cross*.)

Do not imagine, young friends, that this reflection His glory through you means a Hallelujah all the way. It does not. There is a sense in which the way of the Cross is to be ours, in a hundred ways. It means having fellowship with Him *in His sufferings*, as well as fellowship with Him in His resurrection power a glory. Our highest joy must be that, in *any* circumstances, He makes us reflectors of His glory. Sometimes that glory is best seen in a dark place, and you are taken there, for somebody in the dark to see. Perhaps God leads you into strange places, because He wants the glory to be seen there. You must leave it to Him to guide you. Be careful what you pray for. Let the Holy Spirit lead you step by step; be responsive to Him; and if it is amidst the shadows for a while, try to learn the deeper lesson, that *someone needs to see the glory through you among the shadows*.

Sometimes a Minister imagines that the glory of God is only to be seen in him when he holds forth with a good deal of liberty; and then he learns the lesson that that glory is far more effectual through him out of the pulpit, somewhere else; and if he is afterwards become more effectual in the ministry of the Word, it is because he has learned something down there. We comfort others only with the comfort wherewith we ourselves are comforted of God. We can only reflect the glory we ourselves have. And, Oh, the glory of Christ, how it shines upon the soul that wrestles with Him. The glory is His, and you unconsciously reflect it. The Life is in the pierced hand of Christ; the weapons you use must be His. If *you* want to punch anybody, they can punch you back. If you act in a way that is not allowable in Christ, the world can do the same thing to you. There is no Christian conflict outside of Christ Jesus. Real Christian conflict is *in Him*—and that conflict spells victory every time.

(3) There is a death complexity; God in Christ, and Christ as Man, in conflict with the hierarchy of hell. God in Christ, Christ as Man for man in deadly conflict with all the forces of evil—man's foe is met by Man and nullified, nonplussed, checkmated, in every phase. Heaven and earth are affected by the victory of Christ. The human race, the Israel of God, and the Church, which is His Body—all are wrapped in that tremendous triumph which He accomplished at Calvary. He is at the centre, I say it reverently, He is the "hub" of the universe. Satan is against heaven and earth, and Jesus Christ as Man met this antagonist and overcame him. He secured the unfallen angels by His over-coming and redemptive power. They did not need

redeeming, but I believe they are kept in their primitive state by the power of the Cross. Heaven will never again experience conspiracy among the angelic hosts, for over the principalities and powers the Lord reigns. That is why they are our ministers.

Moreover, Christ represents the human race, and against the human race is Satan. He hates it on the ground of the fact of its possibility of restoration; and Christ met him and checkmated him. Christ made a great blockade to hell. There is a national purpose for the Israel of God, in the overcoming of Christ. Satan is opposed all the time to God's ancient people—you see that in your newspaper nearly every day. Around Palestine, what jealous eyes are watching! But God has His eye on His ancient people. Not only they, but the Church which is His Body. Blessed be God, He has triumphed for them, they are in the centre of things with Him, and they are to reign with Him. If we are in league with Christ, having entered life through death with Him in the passion of the Cross, we are to

exercise His authority and power. He touches heaven, earth, angels, devils, Israel, and the Church of Christ, and we are to reign with Him. Oh, the solemn responsibility of it all! The spiritual warfare consists in our standing with Christ, not with any phase of things, any community or denomination. It consists in our standing with Christ in His death, His resurrection and ascension, and all the manifold purposes of God connected with Him—accepting the Cross of God-in-Christ as the way of eternal victory.

What are you going to do? What think ye of Christ? He is the touchstone. The way into victory is by way of His Cross, and it is not always the cross-bearing that makes everyone look at a man. Very frequently it is the cross-bearing that nobody knows of but the Lord, in quiet silent places, where the soul bears it, yet goes on step by step with Him. The redemptive work of Christ must be accepted in its deepest meaning for my life—not for my glory, but for the glory of God. Are you out for that?

III.—The Cross in relation to the Holy Spirit.

OUR subject this morning is the Cross in the light of the Person and work of the Holy Spirit, and perhaps more than in any other part of our subject we shall need the hush and quietness of the Spirit of God. He is the most sensitive Being in God's Universe. It is never said of any other that we can "quench," as it is possible to quench the Holy Spirit. We may grieve Him, and yet we may receive Him, experience His power and presence, and rejoice in Him with exceeding joy; and the more we know of the Holy Spirit the less we talk about Him, because He always leads us to Jesus Christ. He never speaks of Himself. He brings us into a living, vital, experimental fellowship with the Saviour, and fills our vision with Him until we are entirely taken up with Him. We will again read a few Scriptures which will form the basis of our thoughts:

"In the beginning God created the heavens and the earth. And the earth was (or became) without form and void . . . and the Spirit of God moved (or was brooding) upon the face of the waters." Gen. i. 1-2.

"The Spirit of the Lord came upon Gideon" (Jud. vi. 34). This is just one of many Scriptures showing what happened in the lives of many men and women in the Old Testament.

"The Spirit of Truth abideth with you, and shall be in you" (Jno. xiv. 17).

The latter text marks the distinction between the old dispensation and the dispensation of grace and of the Holy Spirit. In the O.T., the Holy Spirit came upon the believer, for specific services. I think frequently He does so now, but the characteristic of this Age of the Spirit, for believers, is that He dwells in them. It is a notable difference. In verse 26 we are told He would bring to remembrance whatsoever things Jesus Christ had said. In John xvi. 8-14 is a description you must read at leisure, of the work, movement, and operation of the Holy Spirit. In Heb. ix. 14 we read that Christ "through the Eternal Spirit offered Himself without spot to God." Lastly, in Rom. i. 4, "Jesus Christ, Who was of the seed of David, declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection of Jesus Christ from the dead."

Some who gather day by day in this Conference may be saying in their hearts, "How can these things be?

This is not for me; I cannot rise to that!" The more critical may say "That is too idealistic, too visionary; but when you get down to 'brass tacks' it is hardly workable!" We should have sympathy with these questions and complaints, for we have all been there and known what it is to say, "Not for me—I am too practical for all this." But to-day we find the answer to it all! The possibility lies, not in you, but in the Holy Spirit. It is quite true, you cannot rise to it, neither can you come down to it, nor reach out for it, but the Holy Spirit can do it in you. It is not "it" you need, but "HIM" Who will "work in you to will and to do" the good pleasure of your Lord.

(1) Let us consider first, the Holy Spirit's preparation for the Cross from the dawn of creation. The Scriptures show that the Holy Spirit is manifest all through the world's history, and also in creation, and prior to creation, for He is "the Eternal Spirit," the third Person in the Blessed Trinity. What a programme for a few minutes! The very opening verses of the canon of Scripture remind us of the Spirit of God brooding over creation, and out of chaos and disorder bringing uniformity and order. As He broods over creation, He is the life and the light, and the functioning power of every branch, for the life of God came into creation by the Spirit of God, as He brooded over the works of the Divine hand.

Then as we go through the O.T. we find the Holy Spirit coming upon men and women, fulfilling the purpose of grace, or of providence, effecting national and international crises, through which we see the working of God, unfolding and leading up to the greatest event of the world's history, which was the death of our Redeemer. The Holy Spirit came as the Spirit of Prophecy, and thus men prophesied of Christ—they came leaping down the staircase of Divine revelation, all pointing to Him as the Messiah, Mediator, Redeemer and Lord. Who could do this but the Spirit of God? They all disclaimed any inherent power of their own, acknowledging that they spake as God inspired and moved them, taught and commanded them. And in those prophesies were the sure promises upon which the Old Testament saints relied, which

were to them as good as God Himself. They never separated the Word which God gave from His Divine faithfulness. We also see the supervising power of God by His Spirit, over men and events, causing them to work out His way, nations mingling and separating, all making a highway for the King to come, the Saviour promised in Eden.

(2) Notice in the second place, the Holy Spirit's vital and personal connection with the Lord Jesus Christ in His earthly ministry, culminating in His death and resurrection. The Holy Spirit in the O.T. was leading men to a great expectation. Some hardly knew what they expected, yet there was begotten in their soul a great expectation of a Coming One. If we had no New Testament, the Old Testament would leave us with a yearning expectation, unsatisfied and un-met. The N.T. meets the desire and hope of the O.T., and therefore there is perfect unity between the two Covenants.

In speaking of the Holy Spirit in relation to Jesus Christ, we must begin with the Incarnation: "The angel answered and said unto Mary, 'The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, therefore that Holy Thing which shall be born of thee shall be called the Son of God'" (Luke i. 35). Miracle of miracles! And Mary believed it. Subsequent events proved unexplainably to herself the truth of the angel's utterance. The majesty and mystery of the work of redemption demanded, in the light of Scripture, an exceptional entrance of the Lord Jesus Christ into this world. I do not think we are surprised at the Virgin birth. The whole thing is a mystery, sublime and blessed, but worthy of God.

Remember also the Holy Spirit came upon Him as He entered His public ministry—the visible communicating of the Spirit of God, equipping and qualifying Him as the Son of Man for the tremendous task before Him. Consider the fact that the Holy Spirit was given to Him "without measure." Why? Because He had a measureless capacity, He suffered from no limitations because He was God's perfect, holy, sinless, separate, undefiled Man. We, at our best, receive the Spirit in measure—Jesus Christ without measurement, because His unlimited capacity could receive all that the Holy Spirit is and stands for.

Are we surprised, then, that throughout His earthly ministry the exorcism of evil spirits is effected by the Holy Spirit through Christ? He said so: "If I by the finger of God cast out demons . . .", but on another occasion He said "If I by the Spirit of God cast out demons." The exorcism of evil spirits was effected through Christ, not by the exercise of His Deity, though that was never absent from Him, but by the exercise of the Spirit of God in His unmeasured power, dwelling in the human frame of the Lord Jesus.

More than that, we have that remarkable Scripture in Hebrews, "Who through the Eternal Spirit offered Himself without spot to God."

It is the same Holy Spirit Who dwells in the sanctified and surrendered believer in Jesus Christ. Do you ask if we to-day are called to do what Jesus did? Yes, if you have an un-limited capacity! There is much strange talk about walking in the steps of the Lord Jesus which will land you into error, if you imagine that you can do what Jesus did. All that He

did was the will of God, and the Holy Spirit dwells in man for no other purpose than to do the will of God. I shall never forget hearing Dr. Campbell Morgan addressing a great company of Ministers, how he said "My brethren, why do you want the Holy Spirit? I can imagine some saying "That I may win souls" "that I may have a powerful ministry"! But He is not given to you primarily to win souls or to exercise a powerful ministry. He is given to you for the same purpose for which Jesus Christ received the Holy Spirit, and for which the meanest member of the family of God receives Him, and that is to do the will of God.

The Holy Spirit will not spend Himself on anything else but the doing of the will of God. Have you got there? You do not get there quickly. Any fool can say, "I want the will of God," but it sometimes needs much discipline to abandon oneself to the will of God. Here the Holy Spirit will help you, and so fill you that your life shall be the unfolding of the will of God. I was thus He dwelt in our Lord and Saviour Jesus Christ.

The Holy Spirit in the Body of Christ.

(3) The third point is, that in the gift of the Holy Spirit at Pentecost, and for the whole of the Pentecostal dispensation, we have the interpretation and witness of the Spirit to the death and resurrection of the Lord Jesus Christ, and the equipment for all that is entailed in the believer's identification with Christ in His Cross, and resurrection and ascension. The gift of the Holy Spirit is at Pentecost, but Pentecost remains until now, the Holy Spirit is still resident in the Church of the exalted and ascended Redeemer. Do not keep going back to the beginning of the Christian era. It has not been recalled yet—*He is here*. Here to witness to interpret what Jesus Christ the Mediator has accomplished. Through the Holy Spirit and His teaching we come into identification with the crucified and risen Lord, and all that is entailed in that.

Now Christ has passed into the heavens, He has entered the heavens in the power of His own sacrifice the tremendous victory of Calvary, for you and for me. Because of that, the Holy Spirit has come out and condescends among us. The vehicle in which He travels, the body in which He resides, is the Body of Christ, redeemed by His Blood, and from thence He works through the individual members thereof, and it becomes the individual members to see that they are in living touch with the residue of the Body of which they are members.

Jesus Christ has released all the resources of God in the infinite fulness of divine grace for His Body the Church. That is your inheritance, your wealth, your resource. By His own death He has, not made the riches of grace, but He has released them, becoming the channel through which they flow. He, like a golden casket, holds all the riches of grace, because "grace and truth came by Jesus Christ"; and that casket was taken to the Cross and broken there, and there overflowed the wealth of infinite grace in the reconciling Blood. Praise God. Then the Holy Spirit gathers up that wealth and distributes it, gives it to poor stricken souls like ours, and the fulness of it is for those who are surrendered to Him and absolutely identified with what the mediation of Christ means.

The supreme work of the Holy Spirit is to glorify Christ. Whether I will or not, that fact keeps

crossing my path in these studies. "He shall glorify Me"—not you. You will have to wait for your glory a while, but "He will glorify Me," *in you*. That is the supreme work of the Holy Spirit, to which everything else is subordinated, to heap diadems upon His brow. That is the secret of His witness. The objective discipline of His love and favour to us is sometimes mysterious. *Before your welfare comes the glory of Jesus Christ*. God has not deposited the glory of His Son in you, He has put it in the hands of the Holy Spirit, the glory of Jesus hinges upon Him. If you want the Holy Spirit, He will come to you only to glorify the Lord Jesus, to magnify His Name, and anything that does not magnify Him, drop it! That is the test, and I say it to the speaker as well as the hearer—drop it like a hot cinder.

The Holy Spirit is here to literalise in the world and amongst men and women, the redemptive work of the Lord Jesus Christ. Already the death has passed upon Him, and, accepting that verdict, I am crucified with Him; and it works—works crucifixion in the soul and life of the believer. The Holy Spirit is here to make real the work that is accomplished and perfect in itself. Not that you may add to it, nor repeat it, but that you may be *identified with it*, that the power of it all may be experienced in your conscience and your heart and life. How wonderfully He does it we shall see, as we go on. But I remind you that the way of Victory is the way of the Cross. The way of life is the path of death. The Church of Christ to-day needs to cry out for more *life*, but at the same time to learn that life comes by death, for "except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." We must die to live. You say "I am always trying to crucify myself"! That is just why you don't get crucified. There is a good deal that is pleasing to human nature in trying to master it, but it is another thing to accept the verdict against yourself in its living power.

Brethren in the Ministry, if you get a lift up during this Conference and God leads you into this experience, do not go and preach about it next Sunday! Let it work in your own soul, prove its worth in your own life, before you begin to preach about it. "The secret of the Lord is with them that fear Him." Let the secret be with you for a while in the shrine of your own soul, and it will colour all your testimony. People will detect it before you speak of it.

The Holy Spirit glorifies Christ by gathering the spoil of His conquest in the world. The battle has been fought, the victory won upon the field of this world, and the Victor has gone, but the Holy Spirit is here, the Gatherer of all the trophies of the Redeemer's conquest. Has He gathered you? That is what He is here for.

A good Minister said to me some years ago, "I have claimed the whole of Whitechapel for Christ, and I am going to have it"! I replied, "I am not sure, my brother, whether God *wants* everything in Whitechapel. If I were you I would claim everything in Whitechapel that belongs to Jesus Christ, and then seek to gather it by the power of the Holy Spirit." The Holy Spirit is out to gather all that belongs to Jesus Christ, that He has purchased with His Blood, the territory that belongs to Him and may, for the

time being, be in the grip of evil powers; to release souls blinded by the god of this world; and *He does it through you*. The Holy Spirit works through human personality, that, just as God accomplished redemption through a Personal Life, through a Human Nature, so God wants human nature, possessed by the Spirit of God—sanctified personality—to accomplish His work. That is why He resides in the Body of Christ by His Spirit, simple Christians as we are, that He may get glory to Jesus Christ through us, and take the territory that has been won by Blood. But, if I am to be used by the Holy Spirit, there must be a personal and experimental equipment in my own soul. Each of us must know the *inworking* of the finished work of the Lord Jesus in our own soul before we can get any territory for the Lord Jesus. He takes souls separately, teaches them individually, instructing them in their own line as to where He would have them go. Are you willing for personal dealing, individual contact with the Holy Spirit, to be equipped on the anvil of the Cross and by the power of the resurrection?

Of course that issues in personal witness to the glory of Jesus Christ. Your whole life will be a quiet, unostentatious, humble witness to the glory of Emmanuel. People may think less of you, but they will think more of your Lord. "*He must increase, I must decrease*"—and the increase of the Lord Jesus came upon the decrease of John the Baptist.

The Prayer Warfare.

From personal witness and testimony you pass on, for that develops into *aggressive warfare*, and this may exercise itself in prayer. Some of the greatest warriors in the Kingdom of God have been prayer warriors. They accomplish more than the actual fighters. The people in the quiet secret place, with their hand upon the eternal Throne, gathering in their thought the numbers of men and women in the front battle line—*praying through!* There is "claiming," but I can only mention it now; there is maintaining, so wonderfully illustrated in the life of Joshua. God said of the place He had already given in covenant to Israel, "Every place that the sole of your foot shall tread upon, to you have I given it." Put your foot down on the God-given territory, and in the Name of the glorious Redeemer claim it for Him, and stand there until it comes. The enemy will smite you, the world will laugh at you. As you tramp round your Jericho walls they will laugh and say "Look at those silly fools, there they go, and nothing happens!" The mills of God grind slowly, but surely. The triumph of the Lords waits for the patient soul that will endure all the way, and on the last day go round the walls of circumstances again and again, until it shall be written by some invisible Hand, "By faith the walls of Jericho fell down." *But you have to put your foot down on it, and stand there.*

NOTE.—Parts IV. and V.—"The Kosmic Aspect of the Cross" and "The Cross in relation to the saints of God"—will be given in our October issue, D.V.

Thy Cross is mine, Thy "timeless Cross,"
Shedding its beams upon my life;
Once nalled there with Christ my God,
The world doth fade, with all its strife.

To overcome as He o'ercame!
To sit with Him in victory!
This shall be mine if I but yield
My life to Him at Calvary.

G.W.R.

The Cross and the Spiritual Warfare.

The Swanwick Conference, 1932.

IT was a venture of faith to book The Hayes Conference Estate for May, 1932, in May, 1931, with Great Britain, and almost every other land, facing the greatest financial crisis in the history of civilization. But the darker the clouds that gather over the world as the age of grace runs out, the more intense the need of the proclamation of the Message of the Cross in its liberating power, not only from Sin, but from that evil power which introduced sin into God's universe and has ever since been working to draw away from God the creatures He made for Himself. The Council of the Overcomer Testimony therefore booked "The Hayes" a year ago, for May 9 to 14, in faith that the Lord was calling them to go forward once more, and the Lord sealed their faith in a remarkable way. The attendance was greater this year than in 1931, and included a large number of new-comers, and young people, and as the days went on, it was seen to be one of the deepest and most intensive gatherings we have known since the Lord took our beloved leader to Himself.

As every inch of our space is needed for the spiritual message of the Conference, we cannot give details of the various meetings, but will only say that the whole Conference was "according to the pattern" God gave at the beginning to Mrs. Penn-Lewis. Of pre-arrangement or organization there was scarcely any, apart from our Conference Secretary's faithful service on the business side. The Rev. H. Tydeman Chilvers was invited to give a Bible Reading at each of the four morning sessions, but the other meetings were largely left for the guidance of the Spirit of God from day to day.

The Chairman of the Council, Mr. Bernard W. Matthews presided over the first gathering, after supper on Monday evening, and spoke words of hearty welcome to all, and especially to those attending our Conference for the first time, who were asked to rise to their feet to receive the greeting of all present. The Rev. C. E. Procter welcomed the Ministers and Clergy present, of whom there were about 60, in a brief address, in which he stressed the need of knowing the reality of the forces of evil, the conflict they have with us, and the rich provision made for our complete victory by Our Lord in His death. We need to learn to be an overcoming force, and to teach others the way of victory, for this victory is for the whole Church of God.

The Rev. George Harper then gave what he called "a foundation word," four Scriptures upon which rested the message of the Conference: Ephesians vi. 12; 2 Cor. x. 4-5; Rev. xii. 11; and Rom. vi. 14. "Sin" with a capital "S," that is to say, sin as a tyrant, "shall not have dominion over you." This, said the speaker, is our foundational witness, and he wished to read some notes written by our dear sister, Mrs. Penn-Lewis, concerning the first Conference she convened at Swanwick, thirteen years ago, as follows:

The Purpose of the Conference.

- (1) "To strengthen Christian workers in the fundamentals of the faith of the Gospel in this hour of great apostasy.
- (2) To unfold from the Word of God the Atoning work of Christ as the key to all experimental victory over the flesh, the world, and the devil.
- (3) To obtain from the Ascended Lord a revelation of His Cross (Gal. 1. 16) by the power of the Holy Spirit, so as to effectively proclaim the Gospel of Calvary for the salvation of souls and the sanctification of believers.
- (4) To confer together, as God-appointed witnesses to the Gospel of the Cross, as to how to counter the Apostasy and prepare the children of God for the Coming of the Lord."

Then as to the kind of people our Founder hoped would be present at the Conference:—

"All who are loyal to the truths of the Gospel embraced in (1) the Deity of Christ. (2) His substitutionary death for sinners. (3) The infallibility of the Scriptures as the Word of God, and (4) the personal Return of the Ascended Lord."

That, said Mr. Harper, is exactly where we stand to-day in this Thirteenth Swanwick Conference, and where we shall continue to stand. There never was a greater need of such a testimony. The theme this year is a great one, the Cross in relation to spiritual warfare. Let us recognise the tremendous fact that there is a war raging. We are up against invisible spiritual hosts. In what way? There is an *inward assault* upon our faith, devotion and zeal. There is the *outward assault* in the allurements of the world, in pleasures, in a strange spirit of sensuality abroad on every hand. We are in a spiritual Armageddon—but there is a weapon provided for us. Not carnal, not argument, or might, or compromise, but the Cross of Christ, the sacrifice of the Lamb of God.

But the last word of the Cross is not in sacrifice. Col. ii. 15 speaks of our Lord "stripping" the evil powers off from Himself, and thus He won a way through to victory for us. The great enemy has sought, and always seeks, to make void that Cross which conquered him; first by supplanting it, substituting for it some other value, like that of Cain who brought the fruit of his own labours rather than the sacrificial blood. Even in the Saviour's life the enemy sought to make void the Cross, by seeking to destroy His life by casting Him down the hill, by drowning Him in the Sea of Galilee, by offering Him the kingdoms of this world on other terms than by the Cross—"if Thou wilt fall down and worship me"! But the Son of God must go to the Cross to prevail. Satan also seeks to make void the Cross by nullifying it. They brought Him the sponge, the dope, but He refused it. They laid Him in a tomb and sealed it, but He rose—the enemy was defeated, for Christ was triumphant over all his devices "when by the Cross He triumphed over them."

And this weapon is ours in the spiritual warfare. His Cross provides for our rulership in Christ. It proves the reality of our discipleship, but it also conquers Satan: "they overcame him by the Blood of the Lamb." By fellowship with Christ in His death we silence the great enemy, and when the Cross shall be fully vindicated by His coming again, Satan will be eternally silenced.

What bearing has the Cross of Christ upon the nations? In union with her Lord, it is within the reach of the Church of Christ to hold back the lawlessness and iniquity of the present hour until the Rapture. "Ye are the salt of the earth." It is our privilege and right to go out against the Enemy in the mighty Name of Jesus, and to carry to the nations the reflex influence of this spiritual warfare in the heavenlies. May we go back from Swanwick as those who have caught this vision from God, to *count* with Him for the Church and for the world.

The first morning session of each day has of late years been given to rich doctrinal Bible Studies in the Epistles of Paul. This year we were happy to have with us the Rev. H. Tydeman Chilvers, of Spurgeon's Tabernacle, who led us in a study of the Atonement that stretched from eternity past to the eternity that lies beyond us. In introducing Mr. Chilvers on Tuesday morning, Mr. Matthews remarked that at Swanwick "we all lose our labels, and no one knows or cares to what branch of the Christian church we belong." But, he added, it was impossible to be ignorant of the denomination of our brother, Mr. Chilvers, and we all praise God for the Metropolitan Tabernacle, and the way in which it remains true to the Word of God and the old Gospel of Calvary in these days.

These Bible Readings are given consecutively, elsewhere in our pages. It was a joy to see amongst us once more the Rev. John Thomas, who so richly contributed to the blessing of last year's Conference, and to receive a message from the Lord through him on Thursday afternoon, which we hope to give in our October issue.

The Afternoon and Evening Meetings.

For the past three years, a little informal gathering has been held in the Walnut Room early in the week, for those present at our Swanwick Conference for the first time, in order to clear the ground of any questionings as to the basic foundations of our testimony. This year the number of new-comers was so great that the Conference Hall was requisitioned for this meeting on Tuesday afternoon, when Mr. B. W. Matthews, and Revs. C. E. Procter and J. W. Brown each contributed their testimony to the Message of the Cross in its overcoming power for life and service.

The afternoon meeting of Wednesday is always a full one, when many friends from Derby and surrounding districts are present. The announced speaker, Capt. Allan Cooper, was absent through sickness, and his place was taken by the Revs. W. E. Dalling (Southampton) and A. R. Boughen (Birmingham).

The origin and defeat of the power of darkness.

Mr. Dalling read a number of Scriptures setting forth the relation of our Lord to the principalities and powers of darkness, and that which necessarily follows, our relation to them as we are *in Him*. As to their origin, how came they? Why does God allow them? We think that if we had the power over them, we would make a quick end of them forever, but God, in His infinite wisdom, allows them to remain, and is working out His purposes through them.

Our Lord is accredited with the creation of invisible, supernatural powers in Col. i. 16, and that for the glory of God. These unseen intelligences are divisible into two companies—one company are unfallen, and are messengers of God, "ministering spirits sent forth to minister to the heirs of salvation"; the other a company of fallen beings, antagonistic to God, continually seeking to thwart His purpose and work, to keep men in blindness, ignorance and death. The introduction to this scheme of things is in Ezek. xxviii. 13-15 and Isa. xiv. 12-15, from which we see that, sometime in past eternity, there was an awful fall, when this being, Lucifer, exalted himself against his Creator even seeking to dethrone Him, saying "I will ascend . . . I will exalt . . . I will sit . . . I will be like the Most High"—the ego exalted against God. That was a tremendous fall when "the angels kept not their first estate," as given in Jude 6 and reflected in Rev. xii. 7, the rebellious "Dragon and *his angels*." Though all of them were created in perfection, yet there has come this change to rebellion and usurpation.

The realm of these evil powers is given in Eph. ii. 2, and again in Eph. vi. 12. These powers have produced darkness among men, and it was part of our Lord's work on the Cross to defeat them. He Who made them is to defeat them: "having spoiled principalities and powers, He made a show of them openly, triumphing over them" in the Cross (Col. ii. 14-15). It does not say He *annihilated* them, but *triumphed over* them. They are still in existence, still operating against God and against us, and the Lord is still working out His triumph for us, and we are working it out *in Him*.

The outworking is in three tenses: The past, when the Lord Jesus bore our sins on the Tree, and thereby

blotted out the sins which kept us in thrall to the enemy; the present, as temptation and difficulty come in our path and we look to Him for deliverance; and the future, when there shall be the "redemption of the body" and a full realisation of the "salvation ready to be revealed" at His Coming. At the present time, our Lord is operating *in His people*, manifesting the mighty triumph of Calvary in their lives, defeating the work of Satan there, because He is "Head over all things to His Body, the Church," which is "the fulness of Him that filleth all in all." He is "far above all" and as members of His Body we share our Lord's position and triumph. God sees us in Him, crucified, buried, risen, exalted; and strengthened to wage successful warfare against these evil powers, to the praise and glory of His Name.

The Rev. A. R. Boughen sustained all that had been declared by his predecessor, and asked all present to repeat aloud Rev. xii. 11:

"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."

That, he said, is not merely an ideal. It is a fact that Satan is overcome. Take three looks at this defeated enemy. (1) In our Lord's estimate, he is a "murderer from the beginning," he wants to put us out of life that we may not experience victory over him. (2) Then he is a "liar, and the father of it." He speaks lies about God's people, sends forth lies in heathen lands against the messengers of the Cross, even "accusing the brethren before God day and night," all with a view to disqualifying them from the Lord's service. (3) He is a defeated foe. There is only one Overcomer, the Lamb of God, and there is but one appointed way by which we overcome, *i.e.*, "by the Blood of the Lamb," by virtue of His finished work.

It is written that those who overcame "loved not their lives, even unto death." That may mean execution in this verse, but there are more deaths than martyr deaths. Some of us have to "die" to people who were once good friends to us, others to social functions once highly esteemed; yet others to religious ideas and associates. But there is always a death of some sort when we are joined to the Lamb of Calvary, followed by a victory through His Blood. And when that victory is ours, we maintain it by the word of our testimony, by acknowledging Christ as Victor, and by witness to His Blood. In these days it may cost something to do that, "even unto death," but "in all these things we are more than conquerors through Him that loves us."

The super-position of the saints "in Christ."

In the evening meeting of Wednesday, Rev. J. W. Brown presided, and Rev. Joseph Ellison (Leicester) gave the message, emphasizing three appointed certitudes of Christian experience:

(1) A divinely appointed pre-eminence in respect to man and circumstances, as set forth in Deut. xxviii. 13, "The Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath." (2) A divinely appointed pre-eminence in respect to Satan and his evil associates: "Behold! I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and *nothing shall by any means hurt you*" (Luke x. 19). (3) A divine endowment for service on earth, *similar*

in quality to that of the Lord Jesus: "Verily, verily I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father" (John xiv. 12).

I. Referring to the first, he asked his hearers if they believed that the promise of Jehovah was applicable to them, in Christ? If not, read Rom. xv. 8-9 and 2 Cor. i. 20 in order to be certain that "all" the promises of God were God's positive "Yes" in Christ, and our positive "Amen" through Him. That all that was "affirmed" to the covenant fathers has been "confirmed" in Christ, so that even "the Gentiles might glorify God" for His mercy. As surely as a blood-relation with Abraham made possible to the Jews the "affirmed" promises made to him, so a personal relation to his "Seed" made possible to the Gentiles the same promises that were "confirmed" and made available in Him, Christ. The greater always includes the less, and in this case, the One Who is greater than Abraham, and greater than "the fathers," includes the "less" of every promise given to the fathers, so that they may be equally applicable to us. Dispensations no more alter God's truth than passing generations alter the shining stars, and the Spirit of Truth Who gave these promises to the fathers, can give them to me at any time, in any place, and in the deepest declivities of my need.

"The Lord shall make thee the head and not the tail." He will bestow such a pre-eminence (1) in respect to man and circumstances. Man and devil made the Lord Jesus "the tail" by hanging Him on a criminals' cross, but God has made Him the Head, that "in all things He might have the pre-eminence," and as we are one with Him, that is our appointed place. (2) Pre-eminence over sin, since "sin shall not have dominion over you." Why not? Because Christ has made sin legally void before God, by exhausting all its penalties, and ethically void in our moral nature by our acceptance of Him and full abiding in Him. What He affirms on that point we dare to affirm. That is the function of faith. His presence and power in the soul makes it unsinkable and unconquerable. Martyr fires may burn the flesh, but cannot destroy the man who is "made perfect in one" with Him according to the prayer of our Lord. (3) Pre-eminence over self, and all that is included in our inheritance from Adam. Every ethical characteristic of our race *that is unlike Christ*, we repudiate with all the consciousness and volition of a self-determining soul. "We are complete in Him, Who is the Head," and that is where, and why, we are to be the head and not the tail.

II. Then we have a Divinely bestowed predominance in respect to Satan, assured to us by our Lord with the strongest possible negative: "*Nothing shall by any means hurt you!*" Do you accept that authority against all evil powers? Do you believe that He has given you a full immunity from them? It is true. Satan has no power even to "touch" those who are born of God, and who keep themselves in oneness with Him; God says so in 1 Jno. v. 18, and I dare to declare, before man and before every unseen power, just what God declares. Satan cannot touch us with his long finger, he cannot defile us, unless

either God gives him permission or we do. Our Lord said "Get thee behind Me, Satan," and in fellowship with Him we can say the same.

III. Finally, there is a Divine promise of equipment for service of the same quality as that of the Lord Jesus, a promise doubly emphasized by His double "Amen"—"*verily, verily* I say unto you." Of what are we to be doubly sure? First, that "the works that I do ye shall do also"; and second "greater works than these shall ye do." Then He gives the reason, "*Because* I go to the Father." Our Lord says something like this: When I reach My Father I shall double My efficiency among men. While I am *personally* powerful on the earth to do these earthly works, I shall be *positionally* powerful in heaven to carry them on in the sphere of living men, through the Holy Spirit in them, until they become "greater works" than these.

His activity among men is neither withdrawn nor weakened by His position at the right hand of God. The truth He spoke, the miracle vindications of the truth, will become greater, extend further, through His continuous life lived through the members of His Body. In the days of His flesh miracle was always associated with helplessness, and as we go down into the depths of helplessness and impossibility, where there is none to deliver, where suffering, loneliness, fear, poverty, or guilt produce a heart-cry, then His miracle works appear. That has ever been, and still is, the sphere of miracle. Those clever people who seek to dramatise His miracle on the stage will never see it, and in the darkness of their blinded minds will say the age of miracle is past. But the works of God always appear on the border line of man's inability. He must suffer before he can be healed, must become a leper before he can be cleansed, must, as it were, die like Lazarus and be buried, before the Lord calls him forth to life. Christ is our capital account for everything, for pre-eminence, predominance, for sufficiency, and there is no earthly limit that can hinder Him, except it be the limit of our little capacity and our little faith. From His heavenly position, He can go far beyond the limits of His earthly power, and He has promised to do so *through us*. "The Lord shall make thee the head, and not the tail, and thou shalt be *above only*."

"The flesh profiteth nothing."

The evening meeting of Thursday was addressed by Rev. Arthur Harries, who said that there were two things pressing upon him for the gathering: First, that the flesh is flesh, whatever you do with it. It can be refined or vulgar flesh, it may be very exalted, even religious flesh—but it is always *flesh*, and those who walk "after the flesh" are not walking "after the Spirit" in a life pleasing to God. "It is the Spirit that giveth life, the flesh profiteth nothing" (John vi. 63). This is our Lord's estimate of "the flesh," it is unprofitable, it cannot co-operate with Him in bringing about His purposes, it is always a hindrance to Him and a help to the powers of darkness, even though it be flesh in the guise of spirituality!

Do we recognise that the flesh can break through in Christian service? You can preach in the flesh, you can pray in the flesh—but wherever the flesh is found, it is "enmity against God," even when there is, alongside of

it, a true demonstration of the power of the Holy Spirit. But nevertheless, "the mind of the flesh is death," and it is "enmity against God," whether we recognise that or not. "Enmity" is a very strong word, and remember, the flesh is in every one of us. We shall not be free from the possibility of walking "after the flesh" until we have done with these mortal bodies. Again, the flesh "is not subject to the law of God," and cannot be. He cannot make it loyal to Him, however it may be educated and refined and Christianized. God has no use for it.

In Rom. vii. 18 Paul discloses his knowledge of the flesh in himself, saying "I know that in me, that is, in my flesh, dwelleth no good thing," and in Gal. v. 19 he gives a category of the works of the flesh. This is the element in the believer that the Devil can stir up and work upon, so as to hinder the work of God.

But Paul also shows us how to deal with this element. "They that are of Christ Jesus have crucified the flesh with the passions and lusts thereof" (Gal. v. 24), "Our old man is crucified with Christ" (Rom. vi. 6). The Lord Jesus has dealt with the "old man" of nature, and the flesh, nailing it to His Cross, and those who stand by faith in their position as identified with Him there at Calvary, reckoning upon what He has done *for them* as done upon them also "in Him," these find themselves cut off from the flesh by a circumcision not made with hands, cut off from the old life of the first Adam, so that the life and power of the Spirit of God may be manifested through them. Thus they are empowered to "walk after the Spirit, and not fulfil the lusts of the flesh." This is the only way to overcome—this makes the flesh void, and provides a way by which the triumph of the Lord Jesus can be made real and actual in the members of His Body.

The Christian life is a warfare, and this separation from the walk after the flesh is the necessary preliminary to active participation in this warfare. "Though we live in the flesh" as to our human life, says Paul, "*we do not war after the flesh*," but "the weapons of our warfare are mighty through God to the pulling down of strongholds" (2 Cor. x. 3-4).

The place of the Mind in Warfare.

Paul goes on to show that the storm centre of this war is the *mind*, the intellectual faculty of man; "casting down *imaginings* and every high thing that exalteth itself against the knowledge of God"; the mind, with its reasonings and its pride, has to be dealt with and conquered. The Enemy seeks to get control of the mind—he is specially out after the minds of young people to-day, filling them with false ideas, spurious teachings, fantasies, lest the knowledge of the glorious gospel of Christ should shine in. And the only way in which he can obtain control of the mind is by "blinding" it (2 Cor. iv. 4-6). It is sadly possible for the mind, even of a Christian, to be blinded by the god of this world, and to become a "reprobate mind"

(Rom. i. 28), for we have seen such things, even in Christian assemblies, that have sent us home with broken hearts.

"This I say, therefore, and testify . . . that ye (ye saints who know the fulness of the Spirit, and the life in the heavenlies in Christ) that ye no longer walk as other Gentiles . . . in the *vanity of your mind*" (Eph. iv. 17-18). This is a strong warning and an appeal, for there can be strongly entrenched in the mind of the believer this "vanity," and a darkened understanding that may hinder the Spirit of God in His operations. The mind is the strategic centre. The world is ruled by ideas. Take the principle of tariffs now operative in English politics. Once it was simply an idea—now it has become a ruling law of commerce. So God gives in His Word a clear revelation of the importance of the mind as the vehicle of light and truth and life, or, on the other hand, the greatest hindrance to the progress of the truth of God and the salvation of the soul.

So God calls all men first to *repentance*, the root meaning of which is a change of mind. It will also bear the meaning of recovering one's senses. The dormant mind is insane, and rebellion is a form of insanity. To rebel against God is the insanest of follies. What a hindrance it is in Christian work, and in the churches, when there are minds set contrary to the mind of God! The first step to the triumph of an overcoming life is a *change of mind*, and this is followed by the *renewing of the mind* by the Holy Spirit so that it may become a vehicle for the Life that the Holy Spirit mediates to us.

Then there is the danger of the believer's mind being "beguiled" by Satan in his craftiness (2 Cor. xi. 3). The corruption may come through the preaching of "another Jesus," or the receiving of "another spirit" than the Spirit of God—showing that this is possible, even to Christians; or by the receiving of "another gospel," and how many other gospels are proclaimed to-day rather than the gospel of the Cross and the Blood of Jesus Christ! Salvation by the works of man, and the cleaning up of the "old creation" life.

Here, then, is the battle-ground of the mind, with its fallen memory and imagination, and reasonings and philosophies, all ruled by the "law of sin"; open to the beguiling of Satan, working through the self-life and its mental activity. What is the remedy by which victory can be maintained? Nothing but the application of the death of Christ, not in a general way, but experimentally in every detail of the life of the believer. "They that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit" (Gal. v. 24-25). "For if ye live after the flesh ye shall die: but if ye, through the Spirit, do make to die the doings of the body, ye shall live" (Rom. viii. 13).

The Final Gatherings.

The World Outlook for Prayer.

The last afternoon is always an unusual feature of the Overcomer Conferences. It is not a Missionary meeting as generally understood, though numbers of Missionaries take part, together with visitors from other parts of the world, the object being to get the vision the world's great need of the Message of the Cross, to testify to personal experience of the

application of the message in difficult work and circumstances, how the difficulties of work in pagan lands may be overcome by praying "against" the enemy, as was proved by Hezekiah in his warfare with Sennacherib (2 Kings xix. 20). This is the outlook we seek to gain in this always interesting meeting, in order that prayer may be intelligent and rightly directed. This year voices were heard from India, Japan, Palestine,

Poland, Spain and South America. Especially interesting was the prayer-outlook given by Mr. W. Rouse, lately returned from an extensive visit to Spain. The Revolution, he said, meant the throwing off of the yoke of Rome, with wonderful results. The Monarchy and the Romish Church stood and fell together. While 50 per cent. of the people are unable to read, the influence of freedom from centuries of bondage is most marked, and affords a marvellous opportunity for the Gospel of Christ. For Evangelical Christianity a new era opens, (1) in great liberty for the sale of the Bible, (2) the freeing of civil marriage, (3) the secularization of the cemeteries, hitherto restricted to the sole use of Roman Catholics, so that Protestant believers had no place to bury their dead. While Spain has by no means opened her arms to the Gospel and the government is more or less anti-religious, yet there is an undefined liberty, and it behoves the Church of Christ to make the utmost use of it while it lasts. At present the laws of Spain are in the melting pot, and there is no definite law against the preaching of the Gospel, but when the new laws are made and enforced, the door may be closed once more. The speaker appealed for prayer against this closing of the door, and for the utmost circulation of the Scriptures in this day of opportunity.

The Praise Meeting.

The last meeting of a most profitable week was held in the Conference Hall at 8 p.m. on Friday evening. Mr. Matthews presided, and announced an opportunity for those who wished, to give expression to what was in their hearts, and invited those present for the first time to take the lead. This they readily did, with brief, concise, definite testimonies to blessing received from the Lord during the Conference, followed by numbers of older friends. After a word of praise to God for all His gracious work during the week, the Rev. H. Tydeman Chilvers was asked to give a short closing message.

"It is finished!"

I gather from your testimonies, he said, that many of you are in difficult places, and as you go back, others will be watching you, and I want to say something that will enable you to reflect the glory of the Lord Jesus, and to do so when reviled, when spoken against, when forsaken. The word I would pass on to you was spoken by the Saviour, when He left the conflict and the battlefield. He had gained the victory when He shouted with a loud voice, "It is finished." We have been under the shadow of the Cross these days, and we will not depart from it, but we want to take the full vision from the Throne.

The Blood of the Cross and the power of the Throne are inseparably linked. If you would know the latter you must experience the former. The sacrifice of Calvary is the highway to the authority and power of the Throne. The Cross stands in that one utterance as the triumph of Christ. No other can say of their work, as He said, "It is finished." It means that in itself it is complete, fully satisfactory; nothing can be either added to or taken from it. The Cross is not a terminus, nor a cul-de-sac, it is a starting point and an exit! It was the way to resurrection and to the Throne, an exit for Him from suffering and death, a way out, and the only way out into triumph. It was the way of sacrifice, death, condemnation, because He stood in our place and stead. The moment He was received at the Throne, the gift of the Holy Spirit came from Him in the exercise of His glorious authority. It is finished! Your sins have been laid upon Him, it is done. Trust Him, yield to Him; you are His, and He is yours.

Again, "It is finished"—the battle is won, the victory is gained. But we are not out of the conflict, nor beyond the possibility of being assaulted by the enemy. We leave this Conference to enter on another phase of warfare. We shall be up against new difficulties, new scenes of conflict in spirit,

in circumstances, service, and life. But here again, "it is finished"! Christ anticipated all that when He shook off from Himself the powers of evil, when He spoiled them and put them to an open shame. Go back, then, and stand there in your place, daring to appropriate the finished work of the Lord, and learning to put it down between you and the conflict. That is what Paul meant by the "shield of faith." Faith is no shield! Your shield is Christ, and He is an impregnable one, for no dart of the enemy can go through Him. Take His finished work and hold it before you in time of conflict. *Your faith is no shield*, but that which your faith holds is. The shield is Jesus Christ in all His complete victory, and on that shield is inscribed "It is finished!" That is what I mean when I say that you have not to *get* the victory, but to appropriate it. It is Christ, and it is finished. Satan is vanquished, sin is put away. The triumph of Christ is our rest, and it is the rest of faith. "It is finished" will be as true when you return to your work as it is at this moment. It is not for this Conference merely, but for your home, your work, your circumstances, for your own spirit against the evil forces in whatever form they come.

There is a second text I want to give you: "Work out your own salvation with fear and trembling, for it is God that worketh in you, to will and to do His good pleasure." Do you ask, What am I to do? "Do all things without murmuring," without disputing, without reasoning. You are to work out what has been worked in. You cannot work out a salvation that is not first worked in. You must receive before you can give, you must take before you can transmit. And do it "with fear and trembling." You are going back to something, O yes! But it is "His good pleasure." That is the only thing worth doing, and in that will and pleasure you are to be "blameless and harmless," and that harmlessness really means "simple," *i.e.*, upright, straight, with no undercurrent, everything above-board. And all this "in the midst of a crooked and perverse generation"—that is where you live, in a world not congenial, not conducive to spiritual life, yet to that world you are to be luminaries, "Let your light so shine before men that they may . . . glorify your Father."

Let the beauty of Jesus be seen in me,

All His wonderful passion and purity.

Oh Thou Spirit Divine, all my nature refine,

Till the beauty of Jesus is seen in me.

The Speaker asked the audience to sing these words, and then appealed for surrendered hearts and consecrated lives. A very solemn after-meeting followed, wherein many short sentence prayers were offered, expressing holy resolve to "go all the way with the Lord," and it was after 10 p.m. when the benediction was given, and the friends quietly separated to their own rooms.

"He . . . gave them . . . authority."

O H the "power" that's lying idle;
God has "given" us, for His use!
Such "authority" o'er Satan
As would let his captives loose!

Only, we must grasp the meaning

Of the conflict and the fight.

Not our foes alone; but God's foes,
Stand opposing us and Right.

And the "armour" we must fight in

Must be His, and His alone:

His the strength, and His the wisdom;

Only such will Satan own.

But—if God has "given" this power,

And "His Spirit puts to flight"—

When the foe comes like a flood-tide

Victory's sure: "Fight the good fight!"

L. M. Warner.

Luke ix. 1. Luke iv. 8. Eph. vi. 10-18. Acts xix. 15.
Isa. lix. 19. 1 Tim. vi. 12.

Gleanings from the Open Conference.

AN *open conference* occupied the second morning session each day, conducted by the Rev. Arthur Harries, who kept us closely to the announced theme for the week, "The Cross and the Spiritual Warfare." He had with him his copy of "War on the Saints," from which he read many valuable paragraphs, making the principles of the prayer warfare clear and simple as he did so, for the sake of the younger friends present. So intensely vital and practical were these sessions that they linked on, inevitably, with the Question Hour at 5.15, when questions were asked and further points of difficulty cleared up—reminding many of the old days when Mrs. Penn-Lewis led such "open meetings," thereby bringing out of God's treasure a rich fund of practical working principles of truth. For lack of space we can only give extracts from these informal but important meetings.

Knowledge needed for warfare.

"Truth of every kind makes free . . . Man's ignorance is a primary and essential condition for deception . . . The ignorance of the people of God concerning the powers of darkness has made it easy for the devil to carry out his work as Deceiver . . . The devil's great purpose is to keep the world in ignorance of himself, his ways and his colleagues, and the church is taking sides with him. . . ." (*War on the Saints*, p. 1)

Knowledge is necessary to the Christian warrior, for knowledge affects faith. We cannot fight that which we do not know exists, so we need to know all the Bible tells us of the evil powers behind the sin and suffering in the world. We need to know that Christ is Victor over them. When He was on earth they fled at His presence, and since He has ascended up on high and led captivity captive, He has given to His people "authority over all the driving force of the enemy" (Luke x. 19) through HIS NAME.

In order to use this authority, we need to know that it is the will of God for the spirits of evil to be—not only potentially but actually—"subject unto us," as those joined in vital union to Jesus Christ, Who conquered them at Calvary.

God has promised to "bruise Satan" under our feet, but WE ARE TO DO THE TREADING DOWN, by faith in His victory. We must begin with the personal sphere, taking our place in Christ "far above all" and claiming His victory over the enemy in his interference with us personally, with our home, our church, our work for God. God has ordained that the Body of Christ shall co-operate with the Head in this warfare, and He may permit the power of darkness to drive us into deeper depths, so that out of those depths we may cry to Him for deliverance and learn the way of victory. We shall never do this by ignoring the foe—we must learn to "wrestle against" the principalities and powers of darkness, and for this, knowledge and discernment are needed, followed by determined resistance. "*Resist the devil, and he will flee from you*"—that is the path of triumph.

Q.—*Is it possible to enter the warfare simply through reading what the Bible says about it, or is experience necessary?*

Both are needed. You may know the truth of the Word mentally, but it is not actually yours until it is wrought into you by experience. But your experience must be based on, and in harmony with, the Word of God, *i.e.*, God says "Resist the devil." How do you learn to resist? By obeying the Word and resisting, just as a child learns to walk by getting on its feet and stepping out. Then there is the use of the Word as a "sword" against the enemy, as in a case in my personal experience, where prayer was offered and faith given for deliverance, but full deliverance did not come until God gave a word from the Book, which was wielded against the enemy on behalf of the afflicted soul. The work of delivering souls

from the grip of the enemy is accomplished by prayer, and faith and the Word of God.

Our Lord met the needs of men in the ordinary walks of life, dealing with sin, disease, or demons. From the cases given in the Gospels it is seen that these spirits of evil can bring dumbness, deafness, or other infirmities upon men. We who are born of God have not only entered into His family, but *into fellowship with His mastery over the powers of darkness*, as we are united to Christ in His all conquering death.

* * *

Full surrender to Christ is a right attitude for the Christian, but that does not mean that we are to have no "will" of our own. God has given us a free will, and does not ask us to give it up, but to put it deliberately on His side, that we may co-operate with Him. Hence the appeal to "*Put on the whole armour of God*," to "put on" righteousness, salvation, faith, etc. Believers who are fully surrendered have not got beyond the possibility of being deceived, and up to the degree in which they are deceived, evil spirits may work through them, and upon them.

* * *

It is not the intensity, the range, or the language of prayer that counts with God, but the FAITH we have in Him as we pray. "Without faith it is impossible to please Him." The cardinal sin is unbelief. As a brother once said, "if we put Faith down on God's counter, HE will deliver the goods." God wants our co-operation in bringing about in human affairs the manifestation of Christ's triumph over sin, the world, the flesh, and the devil. The result of a vital faith in Him is an outflowing of Divine power from Him. Faith is infinitely more than a concept in the mind, or the Word of God in the memory; it is a spiritual faculty, A POINT OF CONTACT BETWEEN GOD AND THE HUMAN SOUL. In that contact one learns the secret of knowing how to "tread on serpents and scorpions" and to have "authority over all the power of the enemy." Only make that contact with God, and keep it unbroken, and He will see to it that the authority is demonstrated in your life and experience and circumstances.

* * *

"The thief cometh not but for to steal and to kill and to destroy," and *needs to be watched*. Our greatest enemy is ourselves, but there is also an enemy of souls who seeks to take advantage of every weakness, and he comes to destroy. He may pretend that our interests are being served, but he is a thief and a murderer, always.

The Lord Jesus came that we might have life, and the measure of the life manifested in us is the measure in which we are joined to Him in His death. The way down is the way up!

A.H.

Satan seeks to usurp the very throne of God in the heart of man, and in the world. As those who are born of God and are "not of the world," we are on God's side in this matter of the overthrow of the Satanic system. One day it will be manifest that all the kingdoms of this world are the kingdoms of our Lord and of His Christ. Search the Scriptures, and get for yourselves an unveiling of these matters, that you may enter into the freedom Christ has won for us. Unless God's people know these things it is more than probable they will be defeated, but the Bible is ours, and we are free to use it for enlightenment. We never needed these weapons more than we do to-day, and His blessing is always upon them, for they work every time, no matter in what sphere they are used.

(Mrs. Chivers.)

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly dividing the Word of Truth."

2 Tim. ii. 15.

"Partakers of a heavenly calling, consider . . . Jesus." *Heb. iii. 1.*

(All references are taken from the Revised Version.)

Consider Him as the voice of God.

"God . . . hath . . . spoken unto us in His Son."

Heb. i. 2.

"This is My Beloved Son—hear Him.

Consider Him as the appointed Heir.

"Whom He appointed heir of all things."

Heb. i. 2.

"Through Whom He made the ages" (margin).

Consider Him as the image of God.

"Who being the effulgence of His glory, and the very image of His substance.

Heb. i. 3.

Consider Him as the Conqueror from Calvary.

"When He had made purification of sins, sat down on the right hand of the Majesty on high."

Heb. i. 3.

Consider Him in contrast to the angels.

"So much better than the angels, as He hath inherited a more excellent name than they."

Heb. i. 4.

The contrast.

The angels. "Who maketh His angels spirits, and . . . a flame of fire."

v. 7, m.

"Ministering spirits, sent forth to do service for the sake of them that shall inherit salvation."

v. 14.

The Christ. "Thou art My Son."

v. 5.

"Thy throne, O God, is for ever and ever."

v. 8.

(The angels are servants, ministering to the redeemed.)

The Son is God—the Lord of the redeemed.)

The call to give heed to the Son.

"Therefore we ought to give . . . earnest heed . . . lest haply we drift," etc.

Heb. ii. 1-4

The writer says that the law was ordained by angels (see Acts vii. 53, "Ye who received the law as it was ordained by angels"), and if every word sent of God through messengers proved steadfast how much greater the sin of neglecting the voice of God in His Son, and by His Son through His Apostles.

The purpose of God in the creation of man.

"Not unto angels did He subject the inhabited earth."

Heb. ii. 5, m.

"Thou madest him for a little while lower than the angels . . . and didst set him over the work of Thy hands".

Heb. ii. 7, m.

The effect of the Fall.

"We see not yet all things subjected to him."

v. 8.

Consider Jesus as the Incarnate Redeemer.

"We behold Him, Who hath been made for a little while lower than the angels . . . that by the grace of God He should taste death for every man."

Heb. ii. 9, m.

Consider Him in His redemptive work.

His purpose—"bringing many sons unto glory."

Heb. ii. 10.

His grace—"all of One . . . not ashamed to call them brethren."

v. 11.

His humanity—"children . . . sharers in flesh and blood, He also . . . partook of the same."

v. 14.

His victory—"that through death, He might bring to nought . . . the devil; and might deliver all . . . subject to bondage."

v. 14-15.

Consider Him in His High-Priestly work.

"In all things . . . make like unto His brethren that He might be a merciful and faithful High Priest . . . to make propitiation for the sins of the people."

Heb. ii. 17.

Consider His qualifications as High Priest.

"For in that He Himself hath been tried by suffering He is able to succour them that are in trial."

Heb. ii. 18, C. & H.

"Wherefore, holy brethren (*holy because the Son of God is not ashamed to call them brethren*), partakers of a heavenly calling, consider the Apostle and High Priest of our confession, (not our profession of being anything, but confession that we are His, even Jesus."

Heb. iii. 1.

Depression, Economic

"Except the Lord build the House—"

ONE of the leading daily Newspapers of England has lately opened its columns to the discussion, by men of different decades, of the present ever deepening, swiftly spreading depression among men and nations. Out of the many diverse view-points and suggested "remedies" there emerges one common conviction, *i.e.*, "that an ethical, not merely economic, basis of reconstruction must be sought."

"They see," says the writer of an editorial on this subject, "this still deepening depression not as the disease itself, but merely as the most salient of its symptoms. The disease itself lies far deeper. It is the loss and lack of some unifying principle in human life which should bring all human relationships between man and man and between nations into a divine harmony for the common good. The world is no longer a safe home for humanity because the spiritual keystone of the over-arching roof of security has dropped out. There is no longer a social order in any true sense of the phrase. Life has ceased to be a unity, and has become a chaos of special activities, each with its own moral or non-moral standards, and independent of the rest . . ." *The Morning Post, June 18, 1932.*

This is surely the day foretold of God, when men's hearts are "failing them for fear," as they look upon the things happening around them. Even men of the world are beginning to turn their eyes from remedies devised by human wisdom to look for some spiritual solution of apparently insoluble problems. There is only one "Chief Corner Stone"—the "spiritual keystone of the roof of security" is Christ; the only "unifying principle" the universe has ever known is God's great plan of redemption, wrought out in Christ for the human race. Because men have forgotten this, life has "ceased to be a unity," and every man does that which is right in his own eyes. We earnestly pray that the stirring presentation of the Atoning work of Christ, given in this issue, may send forth those who read to proclaim it with no uncertain voice as the only basis for reconstruction, the sole comfort and strength for suffering humanity in these last days. *M.N.G.*

Victory for you!

The short message under this title in the April number may be obtained in leaflet form, price 1d. each, from the writer: Mr. B. McCall Barbour, 28 George iv. Bridge, Edinburgh.

"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.

Will correspondents kindly note that letters to Great Britain require a FIVE CENT. stamp, and post cards three cents.

A copy of our Booklist, with prices in American currency, will be sent on receipt of a post card, but 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 bill is sent, books can be forwarded to the full value of exchange prevailing.

Cheques on American Banks are not negotiable in England. All remittances should be made payable to "The Overcomer" Literature Trust.

Money Orders (only) payable at WESTBOURNE POST OFFICE, BOURNEMOUTH. 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.

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.

8 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.

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. (Sixth edition), 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. (Fourth Edition). 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 (Fourth Edition). Art vellum cloth 3/- net, post free 3/8; Stiff paper cover 2/-, post free 2/2.
- 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 1/8, 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.
- "All Things New." The Message of Calvary for the Time of the End. Stiff paper cover 1/-, post free 1/1.
- The Conquest of Canaan. Sidelights on the Spiritual Battlefield. Stiff paper cover 1/-, post free 1/1.
- Life in the Spirit. A Glimpse into the Heavenly Warfare (Fourth Edition). Stiff paper cover 1/- net, post free 1/1.
- The Climax of the Risen Life. Fellowship with the Sufferings of Christ. Stiff paper cover 1/- net, post free 1/2.
- The Magna Charta of Woman "According to the Scriptures." Stiff paper cover 1/- net, post free 1/1.
- The Awakening in Wales of 1904-5. A Glimpse into the Hidden Springs. Stiff paper cover 1/- net, post free 1/1.
- The Spiritual Warfare. Gleanings from Question Hours, conducted by Mrs. Penn-Lewis. 6d. each, post free 7d.
- Spiritual Perils of To-day as seen in the Pentecostal Movement. 6d. each, post free. (Second Edition. Reduction for quantities).
- Abandonment to the Spirit and Ministry to the Lord. Power for Service and Warfare. A Message and a Testimony. 6d. each.
- The Pathway to Life in God. (Enlarged new issue). Much Fruit. The story of a grain of wheat. Life out of Death; and Characteristics of Divine Union. The Work of the Holy Spirit. Talks with Young Christians. 7d. post free.
- Union with Christ in Death and Resurrection. Your Intelligent Service.
- The Gate to Life Chart Pamphlet. A ten-page pamphlet consisting of three charts with explanatory matter, showing the relation of the Cross to the Sinner, and to the Christian, and the Resurrection Side of the Cross. 4d. each, post free 4½d.

The Inner Life Series of Booklets. 1/6 per doz., 1/8 post free.

- How to maintain communion with God.
- How to walk after the Spirit.
- How deep shall the Cross go?
- Delivered unto death for Jesus' sake.
- The Magnificent Christ.
- Four Planes of the Spiritual Life.
- First Bind the Strong Man.
- More than Conquerors.
- "Human Depravity in relation to the Body of Christ."
- Co-Praying with the Spirit of God.
- The Blessed "Un-offended."
- Change Your Attitude.
- The Silence of Jesus.
- A Revival of Prayer Needed.
- Assurance of Answered Prayer.
- Overcoming the Accuser.
- The Cross and the Blood.
- "Be of the same Mind."
- The Cross and our Weaknesses.
- Life Triumphant over Death.

The "Warfare" Series. 1/6 per 12; 1/8 post free

- Like a Lightning Flash.
- Translated Out of the Power of Darkness.
- The Battle for the Mind.
- The Time of the End and "Signs and Wonders."
- Jesus I know and Paul I know but who are ye?
Dr. F. B. Meyer.
- Where also their Lord was Crucified.
- The Peril of the Spiritual Church.
- Psychical Dangers of To-day. (New Booklet).

The "Pathway" Series. 1/6 per 12; 1/8 post free.

- The Glorious Secret. (For Young Christians).
- The Leading of the Lord. A Spiritual Autobiography.
- The Way of Deliverance. (The Message of Rom. vi. for Young Believers).

Via Crucis Series. 4 pp., 8d. per 12.

- The Tragical Omission of the Cross.
- The Cross and Revival.
- "It is Finished."
- Unity of the Spirit (Dr. Andrew Murray).
- Spiritism and the "Blotting Out" of Sin.
- Two-Fold Message of the Cross. (New edition).
- The Searchlight of Calvary.

Overcomer Reprints. 2 pp., 4d. per 12.

- "Time" or "Eternity." A Word to Workers.
- Stand Unshaken. A Message on Ephes. vi.
- The Inner Spirit of the Cross.
- "One Died for All" By the late Rev. Evan H. Hopkins
- The Word of their Testimony.
- The Divine View of Calvary.

Mrs. PENN-LEWIS A MEMOIR.

By Mary N. Garrard.

Compiled, as far as possible, in the words of Mrs. Penn-Lewis herself, from diaries, letters, articles, and the journals kept during her journeys abroad in the Lord's service, this volume carries a definite message to all Christian Workers who would learn the way of fruitful service for God.

CLOTH BOARDS, DEMY 8vo. FOUR PHOTOGRAPHS.

PRICE: 6/- net; post free 6/6.

(In American currency: \$1.50, postage 12 cents.)

Fifth Edition.

"War on the Saints."

A Text Book on the work of Deceiving Spirits among the Children of God and the way of deliverance.

Mrs. PENN-LEWIS IN COLLABORATION WITH EVAN ROBERTS

Topical Index, carefully corrected and verified. Diagrams. 360 pages. Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free). Obtainable also in French and German. Apply to the Book Room.

Attention is also called to the following chapters of the book, published separately:

The Volition and Spirit of Man (Ch. ix.); War upon the Powers of Darkness (Ch. xi.); and The True Manifestations of the Holy Spirit, Contrasted with the Counterfeits of the Powers of Darkness.

Price 6d. each; post free 7d.

Second British Edition.

"God's Plan of Redemption"

The Gospel from a Biological Standpoint.

By M. E. McDonough.

Chart in three colours.

Cloth Boards 3/-; Post free 3/3. Stiff Paper Covers 2/-; post free 2/2. (Also in French and German.)

By the late Dr. Andrew Murray.

"The Spirit of Christ"

Pale blue cloth, 5/- net; post free 5/6.

Also booklet
The Cross of Christ
8d.; post free 8½d.

"Throne Life in Union with Christ"

Extracts from a book now out of print, as given in the pages of *The Overcomer* during 1926-1927, and reprinted by request.

Stiff paper cover, 1/- net, 1/1 post free.

Songs of the Heavenly Life.

(Sixth Edition.)

3d. per copy, net. 3/- per 12; 3/4 post free.

BOUND VOLUMES OF "THE OVERCOMER."

For the years 1926, 1927, 1928, 1929, 1930, and 1931, 2/- each, p.f. 2/2. All volumes previous to 1926 now out of print, but single copies of some issues may still be obtained.

THE "OVERCOMER" BOOK ROOM, "CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

Address all orders to the Manager.

The Message of the Cross in other Lands.

The Overcomer Literature Extension Work.

FRANCE.

In the recent issue of *Le Vainqueur* (The Overcomer), Madame Brunel gives an extract from her forthcoming French edition of the "Memoir" of Mrs. Penn-Lewis. The book is now nearing completion. It will contain the photographs given in the English edition, and will be uniform with other biographies already issued by our friend—those of George Muller, C. H. Spurgeon, and John Williams, the Missionary-Apostle of the South Sea Islands.

"*Le Vainqueur*" is issued from time to time, as funds permit, and may be obtained from :—
Madame Brunel, Lavergne, Viane Pierre Segade (Tarn), France.

SCANDINAVIA. An S.O.S.

A letter just received from one of the sisters who are seeking to issue some of the Overcomer Literature in the Norwegian language, tells of answered prayer, in the arousing of interest in the work. Two brethren with a considerable circle of influence, one the editor of a Christian paper, have become deeply interested, and have promised their help in the circulation of the books in the Scandinavian countries. "*Soul and Spirit*" is already published, and a second edition has just been issued.

"WAR ON THE SAINTS" is being translated, amid much keen opposition from the enemy (as is always the case with any work in connection with this book). One of the brethren mentioned has written a "recommendation" for it, of which the following is a translation :—

"I have for many years worked with the truths which Mrs. Penn-Lewis deals with in 'War on the Saints' . . . and for a long time apprehended the truth about these facts, and it is to me a delight to recommend this standard work. It is perhaps more needed than anything else in these days, when the war on the saints seems to reach its uttermost limit . . . The book cannot be too highly valued. It is perhaps still a mysterium to 999 out of 1000, but may it soon be an evangelium !"

Our friend now most earnestly pleads for the prayers of all who know the value of this book, that strength, *physical and spiritual*, may be given for the completion of the translation, and that the Lord will provide the necessary means for its publication when ready. She adds as a postscript :

"I drink the Overcomer literature like water from a spring in the forest ! Rev. vii. 17."
May God richly bless our dear sister, and give her the seal of His approval on all her labours for Him.

SWEDEN.

The April issue of "*Korsets Budskap*" (The Word of the Cross) contains a translation of the Rev. A. Harries' address on "*Prayer for the Nations*" from the January *Overcomer* ; also "*The Weapons of our Warfare*" and other items from our pages.

This little paper may be obtained from the Editor :

Mr. Gustav Fredberg, 21 Tradsgardsgatan, Alingsas, Sweden.

The Overcomer Literature in GERMAN.

The following are now obtainable in the German language.

War on the Saints.	Signs and Wonders at the Time of the End.
Soul and Spirit.	The Glorious Secret.
The Centrality of the Cross (Ch. 1).	Assurance of Answered Prayer.
God's Plan of Redemption (Mrs. McDonough).	Overcoming the Accuser.
<i>Small Booklets.</i>	The Magnificent Christ.
Four Planes of the Spiritual Life.	It is Finished.
How to Bind the Strong Man.	Jesus I know, and Paul I know (F.B.M.).

Prices as for English Editions.

From :—THE OVERCOMER BOOK ROOM,
"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

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 The Overcomer Literature Trust. (Money Orders ONLY, payable at Westbourne Post Office, Bournemouth).

Volume
xiii.

October,
A.D. 1932

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 Victorious Wrestler

"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*).

THE "OVERCOMER" BOOK ROOM,
"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH

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.

EDITOR: M. N. GARRARD.

VOL. XIII. (New Series). OCTOBER, A.D. 1932. Number 4.

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

Terms of Issue.

This 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. Please give OLD ADDRESS as well as new.

AUSTRALIA. The "Overcomer" may be obtained from Mr. H. P. Smith, The Keswick Book Depot, 315 Collins Street, Melbourne.

PLEASE NOTE.

All letters in relation to "The Overcomer," orders for the Book Room, and all matters relating thereto, should be addressed:

**The Manager, Overcomer Book Room,
"Cartref," Westbourne Park Road,
Bournemouth.**

N.B.—Letters to the Editor should also be addressed as above, with a stamped envelope enclosed if reply is needed. (*Foreign correspondents excepted.*)

Remittances of every kind should be made payable to The Overcomer Literature Trust.

Money Orders payable at WESTBOURNE POST OFFICE, BOURNEMOUTH. 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 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 Meeting is also held on the Friday following the Monthly Conference, from 11.30 a.m. to 1 p.m., and on the Third Wednesday of the month, from 2.30 to 5 p.m. These are held in the Prayer Room, 4 Eccleston Place, S.W.1.

DATES OF MEETINGS.

- Oct. 6—Monthly Conference (see Announcement).
- 7—Prayer Meeting (11.30 to 4.30).
- 19—Mid-Monthly Prayer Meeting 2.30 p.m.
- Nov. 3—Monthly Conference (Rev. Arthur Harries).
- 4—Prayer Meeting 11.30 to 1 p.m.
- 16—Mid-Monthly Prayer Meeting 2.30 p.m.
- Dec. 1—Monthly Conference.
- 2—Prayer Meeting, 11.30 to 1 p.m.
- 21—Mid-Monthly Prayer Meeting, 2.30 p.m.

Bournemouth.

A Monthly Prayer Meeting is held at the headquarters of "The Overcomer," on the last Friday of each month, at 5 p.m.
(N.B.—No meeting on Dec. 30.)

"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, Vlane, Pierre-Segade, Tarni, 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.

The First Monthly Conference for the Winter 1932-3 will be held on **OCTOBER 6th** when the Special Speaker will be

The Rev. R. B. JONES

(Hon. Principal S. Wales Bible Training Inst.)

MEETINGS: 11.30 and 3 p.m. (Rev. R. B. Jones).

Tea at 4.30, followed by Question Hour.

Evening Meeting 7 p.m. (Miss Leathes).

Friday, October 7th: Prayer Meeting, 11.30 to 4.30 in Upper Hall

Conferences

Arranged by the Council of The Overcomer Testimony.

BOLTON.

Nov. 15. In St. Paul's Schoolroom, Deansgate. Meetings 3 p.m., Te 4.30, Evening Meeting 7 p.m. Speaker: Miss E. M. Leathes, who will give an account of visit to Palestine, especially as it concerns the Jew and development of the Land relative to the Lord's Return, etc.

Enquiries: Mrs. Horrocks, 366 St. Helen's Road.

CARDIFF.

Oct. 27. At the Friends Meeting House. Meetings, 11 a.m., 3 and 5 p.m. Speaker: Rev. A. R. Boughen (*Birmingham*). Enquiries: Rev. A. Ll. Edwards, 21 Plasterton Gardens, Cathedral Road.

DERBY.

Nov. 22-23. At Trinity Baptist Church. Speaker: Rev. A. R. Boughen (*Birmingham*). Particulars from Rev. G. T. Hickman, "Killarney, 37 Breedon Hill Road.

LIVERPOOL.

Oct. 12-13, Gordon Hall (large hall). Meetings 3.30 and 7.30 p.m. each day. Those expected to take part are Revs. A. R. Boughen (*Birmingham*), C. E. Procter, H. Hill, and Miss E. M. Leathes. Hours of meeting as usual. During the Question Hour Miss Leathes will speak of her visit to Palestine, Mesopotamia and Syria.

Enquiries: Mrs. Crewe, 116 Canning Street.

MANCHESTER.

Nov. 14. At Y. W. C. A., New Bridge Street. (by Victoria Station) Meetings 3 p.m., Tea 4.30 followed by Question Hour, Evening Meeting 7 p.m. Enquiries: Mr. N. Repton, Overstrand, Sagar's Road, Handfort

SOUTHAMPTON.

Oct. 25. In the School Hall, Polygon Baptist Church. Meetings, 4.30 (Tea 5.45, followed by Tea-table Talk); Evening at 7.30. Speaker Rev. Arthur Harries, of S. Wales.

STOCKPORT.

Nov. 16-17. At the Conference Hall, Lord Street, Stockport. Speaker Miss E. M. Leathes. Enquiries to: Miss Oldham, Lord Street Mission.

Note.—We are glad also to call attention to the following meetings of prayer and fellowship arranged by some of our readers, who are asked meet the need in their own districts.

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

Bootle: Hebron Hall, Akenside Street. Monthly Prayer Meeting Second Friday, at 8 p.m.

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m., No. 2 Room Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A.W.C. Newlands Street, Barry.

Isleworth: St. Mary's Hall, Thornbury Road. Informal Month Conferences, 2nd Monday at 8 p.m.

Tuesday, Oct. 18 at 3.30 (Mrs. H. Tydeman Chilvers); and Tuesday Nov. 22 (Miss E. M. Leathes). No meeting in December.

Quarterly Missionary Prayer Conference, Oct. 31, Miss Mary Tittert (Ceylon). Enquiries: Miss Gravatt, London House, St. John's Road Isleworth.

Liverpool: Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55 Granby Street, Princes Park.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at Carisbrooke Road, Newport.

Leicester: Weekly Prayer Meeting, Tuesday at 3.30, 14 Greenh Road, Clarendon Park.

Manchester: Y.W.C.A. Rooms, New Bridge Street (by Victoria Station). Prayer Meeting second Monday each month, 7 p.m.

Enquiries: Mr. Norton Repton, Overstrand, Sagar's Road, Handfort Manchester.

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

Stamford Hill: Prayer meeting every Tuesday, 12 Darent Road 3 p.m. Enquiries to Mrs. Suckling.

THE OVERCOMER.

Eph. 6:1
Victory

The Victorious Wrestler.

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. vi. 12, R. V.

THE epistle to the Ephesians does not end with the ninth verse of the sixth chapter. "Finally, my brethren, be strong in the Lord," which opens up to us the truth regarding the Christian's warfare, is the consummation of revelation in this epistle.

No true Christian is exempt from this warfare. He who fully possesses his inheritance in Christ (i. 11) and is walking worthily (iv. 1) is then expected to engage in the spiritual warfare going on in the heavenlies (vi. 12). God has no place for a spiritual pacifist. He calls every saint to arms.

But God has a divine order which cannot be reversed. It is utter folly for a Christian to rush into warfare with mighty, supernatural Satanic hosts, unless he can creditably pass God's efficiency test, so clearly outlined in Eph. iv. 1-6, 9.

To war with Satan one must be walking with the Spirit. Therefore it behoves us, who propose to be wrestlers, to watch our walk.

The Apostle Paul, himself a tried and trusted warrior, by two crisp commands warns of two vulnerable spots which open to Satan the way of victory through crippling the Christian in spiritual warfare. Then by a third he exhorts every Christian to perfect his preparedness for warfare.

"NEITHER GIVE PLACE TO THE DEVIL." (iv. 27.)

Giving place to the Devil gives Satan headquarters in Christ's camp. It provides him a base from which to conduct his campaign. *Giving place to the devil* makes a part of Christ's army an ally of His arch-enemy, for the devil will not wrestle against himself. *Giving place to the devil* lessens the man power of the Lord's host and surrenders to Satan spiritual resources which belong only to the Captain of our salvation. It compels Christ to go out to war handicapped. It weakens the warring power of omnipotence. It diminishes the working force of the supernatural. *Giving place to the devil* divides allegiance and puts traitors and deserters into the army of the Lord.

So the devil is ceaselessly busy seeking to gain some place in the life of every Christian wrestler. He will start with a very small place, anything so long as he gains a foothold. He knows our weak spots. He comes up on our blind side. He breaks through where the crust is thinnest. He bides his time until he can take us unawares. He tempts at our most susceptible points. He works wily, arch-deceiver that he is, to beguile us into making a league with him. To the truly

spiritual warrior he comes most often as a veritable angel of light, even ensnaring some by claiming to be an envoy from God. He uses any method however clever or cruel, to gain access, and does his best to disguise his approach. What he seeks to gain is a "place" to begin his activities, that he may undermine the Christian warrior's morale and render him incapable of fighting.

"AND GRIEVE NOT THE HOLY SPIRIT OF GOD." (iv. 30.)

One who might shrink with horror and fear from giving place to the devil may nevertheless be making his victory in the heavenlies possible by grieving the Holy Spirit.

The Holy Spirit dwells within us to reproduce within us the victorious life of the glorified Christ that we may be enabled "to stand," and to release through us His supernatural power that we may be empowered "to withstand." Whatever restrains or restricts the Holy Spirit from carrying out His work to His utmost capacity, plays into Satan's hands to defeat Christ.

Then what is it in us that grieves the Holy Spirit? Naturally anything *unholy*. Whatever in us that is contrary to what He is, grieves Him. He is the Spirit of truth, faith, grace, wisdom, power, love, discipline, holiness, so anything that is *untruthful, unbelieving, ungracious, unwise, unfruitful, unloving, uncontrolled, unholy*, grieves the Spirit of God. Therefore sin of any nature or degree, whether open or secret, whether in flesh or spirit, whether gross or refined, grieves the Holy Spirit.

"BE FILLED WITH THE SPIRIT." (v. 18.)

This is the slogan of the victorious wrestler. It is the Spirit-filled warrior, and only he, who overcomes and overthrows the Satanic hosts.

"Filled" with the Spirit's wisdom (i. 17) he discerns the wiles of the devil (vi. 11). "Filled" with the Spirit's power (iii. 16), he stands against them. "Filled" with all the Spirit's fulness (iii. 19) he is supernaturally equipped to engage in this warfare between the supernatural forces of good and evil and is supernaturally strengthened to come off victor.

"Wherefore take unto you the whole armour of God, that ye may be able to stand your ground in the day of battle, and, having fought to the end, remain victors on the field" (vi. 13).

RUTH PAXON (China).

"Keep up your courage, I have won the victory."

— John xvi. 33 (Weymouth).

A Word to our Readers.

MY DEAR FRIENDS,

Many of you will be at one with our Council in their sense of deep personal loss in the passing of our beloved brother, Captain Allan Cooper, D.C.M.* No words of mine can express the inspiration of his loyal comradeship or the value of his teaching and influence in connection with the work of our Testimony. Captain Cooper's brilliant record in the Great War—as to which he was so modest, and his friends so proud—explains, in some measure, the soldierly qualities he brought into his service for his Lord. He radiated such a smiling courage, and serene confidence in the wisdom and power of the unseen and all-conquering Leader, that many discouraged and defeated ones, seeing his fearlessness, were rallied again to the battle, and turned to face the foe.

To me personally he was the *beau ideal* of the "happy warrior" in the spiritual sphere, and I shall continue to thank God at every remembrance of his friendship. May I ask for his loved ones, your prayers that the Lord Himself, who has permitted this bereavement in His providence, may comfort and sustain them in their affliction. Such inexplicable losses compel us to turn for comfort in our perplexity to Him Whose ways are perfect, but Whose ways are not our ways, neither are His thoughts our thoughts. The work and the worker are both His; "all power" is his also, and He alone sees the end from the beginning. "Have I been so long time with you, and yet hast thou not known Me, Philip?" The loving challenge comes to us too, as we face insoluble problems. Shall not we also trust and not be afraid? "In all their afflictions He was afflicted, and the angel of His presence saved them."

So we would turn to the work for the Master which remains to each one of us, with that quiet courage which comes of "His presence," saving us from ourselves, saving us not *out of* but *in* our circumstances, for has He not said, "My presence shall go with thee, and I will give thee rest"?

I have been confined to my bed with heart trouble for a large part of the summer, and it is a great disappointment to me that, by the orders of more than one doctor, I find myself obliged to forego the joy of meeting with the friends in Cardiff, Manchester, and Bolton, as arranged for this Autumn. I trust the Lord will enable me to take up work as usual after Christmas. Meanwhile may I be permitted to send grateful and loving thanks to the many friends who, hearing of my illness, have remembered me in their prayers.

At the beginning of another winter's work may I also send Christian greetings on behalf of our friends at Headquarters, as well as of the Council, to all our readers at home or abroad. Our prayer is that you, and we, in our witness and in our warfare, may, by grace, fulfill the will of Him who has called us to be soldiers, and "hold fast the confidence and the rejoicing of the hope firm unto the end."

Yours in the Lord's service,

BERNARD W. MATTHEWS (*Chairman*).

September, 1932.

* Captain Cooper was the speaker at our London Conference in April last, and was "promoted" to higher service in July after a short but painful illness.

Meeting with of The Adversary's Challenge.

"Put forth Thine hand now, and touch all that he hath, and he will renounce Thee to Thy face" (Job. i. 11).

THE scene in heaven conclusively shows that one object of Job's trial was to prove to the heavenly principalities and powers "the manifold wisdom of God" (Eph. iii. 10), for as the heavenly hosts looked on at the tested servant of God upon earth, they saw the wisdom of God in His masterly way of changing the Satanic attempt to ruin Job into a means of greater and richer blessing to his soul.

The Lord *proved to the angels* that His plan of bringing men through death to life was worthy of His infinite wisdom and knowledge of the character of man. He proved also to the heavenly powers that He was able to obtain disinterested love and service from His servants on earth.

The Lord *proved to the devil* that Job did not serve Jehovah for all the blessings he had received from Him, and that all attacks upon the children of God but led them closer to their Lord, so long as they trusted the faithfulness of God, and did not withdraw themselves from His hand.

The Lord *proved to Job* that the END of all His dealings with His children was for their eternal good and that His character of love and pity was not changed when He placed His servant in the crucible. Job himself acknowledged that Jehovah's dealings with him had been right, as in the searchlight of His presence he looked back upon his past, remembered his self-vindication, and loathed himself.

The Lord *proved to the friends* that a man could be justified before the Lord, and walk with Him in integrity of heart, and that suffering was not invariably the result of transgression.

The Lord *proves to the children of God*, through all the ages, that they need the lesson of the crucible to make them know themselves; and still more a direct interview with Him ere they truly can renounce themselves and know the abundant life in union with the Risen Lord. J.P.L.

"UP!"

Up! Up! The Battle is nigh!
Up! Up! Hear the war cry!
Up! Up! Let your flag fly!
Up! Up! Up!

Higher than 'plane
Ever could know,
Dropping all weights,
As you go:
Up! Up! by faith and prayer,
Speed beyond speed
Victory to share.

Rise to the call,
One and all!
'Tis the age of speed
For great and small.
Jesus has led the way
Into eternal day.

Mountains to right,
Mountains to left,
Mountains in front;
Never a cleft.

No way out
—Roundabout,
But Up! Up! Up!

Jean Newberry,
July, 1932.

Cross

The Cross—The Centre of the Universe.

Notes of Bible Readings on the Atonement.*

By Rev. H. Tyndeman Chilvers.

Rev. 11: 2 = 5.1
1 Cor 8: 11-6
John 2: 16
4: 22
Mark 16: 15

IV. The Kosmic Aspect of the Cross.

WE have considered the Cross in relation to God Himself, to our Lord Jesus Christ, and to the Holy Spirit. We now embark upon that tremendous subject, the Cross in its vital relationship to the world and the god of this world. Let us first read the Scriptures forming the base of our meditation, viz. : Rom. xi. 33 ; 1 Cor. viii. 4-6 ; John iii. 16, iv. 42 ; Mark xvi. 15. Now a different type of Scripture altogether : John xii. 31, Eph. ii. 1-2 (where Satan is spoken of as the "ruler of the authority of the air") ; 2 Cor. iv. 4 (where he is called "the god of this age") ; John xvi. 33 and xvii. 16, 21 ; 1 John v. 19—"The whole world lieth in the Evil One," yet in the same chapter it is written "Whatsoever is begotten of God overcometh the world" ; and lastly Eph. vi. 12, "our wrestling is not against flesh and blood, but against the principalities and powers . . ." etc. These Scriptures unmistakably bring before us the four-fold aspect of the Cross and the world, *i.e.*, God-ward, Satan-ward, Christ-ward and man-ward.

The Cross and the World—God-ward.

God's relationship to the world may be expressed thus : that the Lord God Almighty is Creator, Maker, Sustainer, Over-ruler of the world, and as the moral Governor of the universe, of which the world is but a part, He immutably governs the world. Prayerfully think that out until it sinks deep into your heart and helps you in your prayer life, in your warfare and outlook. His Throne is in the heavens ! God has never released the reins of government, either to friend or foe, and He never will. His throne is in the heavens, over all, beyond all, in power, righteousness and truth. God marches on through the ages, triumph marks His every footstep ; it is man that fails. God never fails, He goes on in triumph, testing, proving, trying—man failing, but God in His longsuffering bearing with him. He rules in wisdom, in inflexible righteousness, and always with abounding love. HE NEVER EXERCISES ONE AT THE EXPENSE OF THE OTHER. Never for a moment does He sacrifice holiness or righteousness to let love have its way. His own will is the unalterable rule of His conduct in every sphere, and the angels veil their faces before Him, the unfallen spirits bow in reverence in His presence. All worlds are under Him—and there are other worlds beside this. The world of evil spirits, led and marshalled by Satan, is within God's jurisdiction. The Devil and his hosts are within the jurisdiction of Almighty God. We are not equal to the Devil ! The only One Who ever was, is God in Christ, and when that One met Satan He defeated him and overcame him.

Jehovah is the moral Government of the Universe. This is essential to the Deity of God. If He is any less, He ceases to be God. If He is not the omnipotent Ruler of all, who is ? Another rules, if He does not. His Throne must be above all principalities and

* Continued from the July issue. Not revised by the Speaker.

powers, or nowhere. This truth is part of what we call "natural religion" ; that is to say, there are many people, quite apart from the evangel, who believe this. I believe that some warriors God has used in great international crises, and especially men upon the sea, have avowed their faith in the almightiness of God and acknowledged His greatness, and that they seek Him and pray to Him as such. They may know little or nothing of the Lord Jesus Christ, but even those destitute of the Bible have an intuitive knowledge that God is, and as He is, they acknowledge His greatness. THE LORD GOD OMNIPOTENT REIGNS. It will save you much trouble and difficulty to believe that, even as a revelation in nature.

The Cross and the World—Satan-ward.

Here, however, is the difficulty of the subject, the Satan-ward aspect of the Cross. Introduced into this God-governed world we have an adverse rival power, embodied in and exercised by Satan, to which the integral part of the world has yielded, and thereby brought that world in all its departments under the sway of the ruler of this world, "the ruler of the authority of the air." That is an awful truth. You are in the midst of an atmosphere that is created by other than God. Within the jurisdiction of God there has come this "ruler of the darkness," who is named the Devil, the Accuser, the Angel of Light, the Dragon, the embodiment of rebellion against God for making Jesus Christ the Mediator of His own self-manifestation. I need not refer to any particular Scripture, for that is the trend of the whole Bible.

The moment sin came into the world through this rebellious spirit, God had His thought to reveal to men His own self-revelation, *i.e.*, "the Seed of the Woman." Throughout the divine revelation enmity is revealed between the Seed of the Woman and the seed of the Serpent. God was not taken unawares, was not non-plussed by the introduction of sin, but He reveals the infinite resources of His own grace, knowledge and wisdom by saying, in effect, "I am prepared for this, and the remedy is bigger than the sore, the salvation is greater than the sin." The Seed of the Woman is triumphant all along the line. The world by its own act rebelled against God and resigned to Satan. God is the Governor, Over-ruler of the whole universe, but into this part of His creation sin has come, by the instigation of Satan.

The Bible does not speak of sin in all its details—we preachers placard many little sins and preach against them, but the great sin against God is *unbelief*, which is rebellion against God. Everyone who shares in that sin links up with Satan. The Holy Spirit has come to convict the world of unbelief, and we ought to strike at that root all the time, because that is the sin the Holy Spirit strikes at : "He will convict the world of sin . . . because they believe not on Me." That was the sin of Eden. That is the sin of all the ages. That is the characteristic of the world, which has brought it to a state of abnormality. The world

has fallen from its normal condition, and we are in a world that is out of gear. The spokes of the world are not all fixed in the hub, which is God-in-Christ. The soul of the world will never be at peace until it finds its peace in God. The wonder is that things are not worse than they are, and they would be if God were not so longsuffering and merciful, so tender in His over-rulings. He could dash the whole world to pieces, but He does not. Why? Because of my next thought.

The Cross and the World—Christ-ward.

I want to express that in this way, the MEDIATORSHIP OF HIS CHARACTER. The Lord Jesus Christ is the revelation of God to the world as the Holy One, the Redeemer, the Judge, the Vanquisher of Satan, and the Destroyer of his works; through Him the world is spared, and still exists for redemptive purposes. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." There are other verses that have a wider view-point of salvation, but just there it means that through the mediation of the Lord Jesus Christ—and remember, it is GOD in Christ—God has spared the world, allowed it to remain, because He sent His Son into the world not to judge or condemn it, but to save it, and it was saved for redemptive purposes.

Look more deeply into this. Jesus Christ is in a dual representation, first to God, second to man. *God in Man for man*, all the time and all the way. Jesus Christ is connected with the world as a world. He came to it, lived in it, a Citizen of the world, a vital part of it. He tabernacled among men, lived as they live, apart from their sins, and the acceptance of Him in His sacrificial character and as the Risen Lord brought with it the return of the world to God from its long alienation. The world to-day is *mediatorially reconciled to God*. There is a distinction between the *mediatorial* and the *personal* reconciliation. When the personal reconciliation comes, it comes through your acceptance of the mediatorial reconciliation.

The next phase of the world's relationship to Christ is this: Redemption has a racial character. Jesus Christ has become identified with the whole race of mankind. He became flesh, taking our flesh upon Him, apart from sin. He humbled Himself to be lower than the angels for the suffering of death. Oh the wonder of it! That He should become, by reason of His incarnation and mediation, a constituent part of our race! Oh the depth of the riches of the wisdom and knowledge of God! By the acceptance of Jesus Christ, in all His complete and finished work, the race stands to-day as a race within reach of an offended God. I think this accounts for very much of God's mercy and goodness, His providential care among the men of the world. Jesus Christ became part of our race, and has been accepted in the racial character of His own redemptive work.

Note again, Christ stands in a unique and vital relation to the people of Israel. He came unto His own, but His own received Him not. "But to as many as received Him, to them gave He the authority to become the children of God." Christ is also in an abiding union with His Church: "Thine they were, and Thou gavest them to Me." To Christ is given universal authority and dominion for redemptive purposes (Jno. xvii. 2).

The Cross and the World—Man-ward.]

Man is an integral part of the world, immortal, but fallen and naturally alienated from God, whose hope of victory is in Jesus Christ alone. Not his personal hope only, but hope for this world of which he is part. The great need of the world to-day is Jesus Christ. We shall never be right until we turn to Him for He is the Hub of the Universe, and all the "spokes" must be in Him. Men are trying to make the world normal by beginning from the world's point of view whereas Christ has redeemed a people out of the world and it is this people, the Church His Body, that must be at the centre of things. Around and about the Body is the great national people of Israel, and round and about and outside of that, is the race of mankind generally; and round and about that is the world. *But Christ and His Church are the centre of all.*

First, recognise the eternal Throne. That is where we begin, and everything, down to the smallest detail of your life, must be worked via the Throne of the Majesty on High. But how is that Throne within reach? By the Self-manifestation of God in the Person of the Mediator. Into this world, wherein Sin has been introduced in all its devastating power, Christ has come, mightier than Satan, and has removed every mountain and raised every valley, and made a high way right to the eternal Throne. He has vanquished every opposing force, ecclesiastical and political—were represented round the Cross and cried "Crucify Him!" And Satan was at the back of them all. How did he engineer that? By incarnating himself; Judas. "Satan entered into him," and he sold his Lord for a paltry thirty pieces of silver that so hung in his fingers that he threw it down, and hanged himself. That is what Satan does for everyone who trusts him. He was behind it all, and he is behind the darkness still—"our wrestling is not against flesh and blood, but against . . . the world rulers of the darkness, the spiritual hosts of wickedness in the heavenly places."

Now Christ came to destroy the works of the Devil and He has done it. The world was judged and condemned at the Cross, and the prince of this world, the rulers of the darkness of this world, were ejected, put out of gear. Christ died triumphantly—not because lawless hands nailed Him to the Tree, but because He resigned His spirit into the hands of His Father. "I AM FINISHED!" All that He came to do was done. "Father, into Thy hands I commend My spirit," and voluntarily He bowed His head and yielded up His Spirit. God gave the Devil a rope long enough to come face to face with Jesus Christ, and then Christ put His heel for ever on Satan's head, and He will also bruise Satan under your feet shortly.

Christ is the Overcomer: "I have overcome the world," He says, therefore "be of good cheer. In the world ye shall have tribulation, but in Me, peace. A complex experience—in Christ peace, in the world tribulation, at the same time. You know that you have a deep inner stream of peace, because you dwell in Christ, though you are in an abnormal world, and your wrestling is not against flesh and blood. But Christ has won the victory, and carried it to the eternal Throne—that Throne which has never resigned the reins of government and never will. And from the

Throne He has sent the Holy Spirit into the world, in its abnormal condition, yet mediatorially reconciled to God; and the Holy Spirit has come to create for Christ Jesus a *Body in which the Spirit of Christ may dwell*, that He may realise in actual experience, what He has potentially accomplished at Calvary: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God"? And "this is the victory that overcometh the world, even your faith."

That does not mean that your grace of faith overcomes, but your faith which deposits itself in all that Jesus Christ stands for. It is HE Who is your victory, not *it*. Do not look at your faith. Take a look at the Lord Jesus, and He will find your faith—keep your eye on Him.

We are just beginning the subject now, and shall have to leave it, but you see the Victory of the Cross being carried to the Throne in the Person of Christ, and those who believe in Him are in their place in Christ—yet we are here, here as witnesses, here to be endued by His Spirit, here to be His wrestlers in order that the victory He has gained shall be a glorious reality the wide world over. And that will come. The day will dawn when every grain of dust in the universe will respond to the *authority* of our Lord and Saviour Jesus Christ. The Cross is destined to triumph.

But remember, you must get to the Throne for victory. Your praying must be via the Throne, and via the ascended Lord, and YOU CAN ONLY REACH HIM BY WAY OF THE CROSS. The Cross is the way to the Throne. Having accepted the peace made by the Blood of His Cross, the alienation from God having been destroyed by His death, that death will go deep down into the very recesses of your being, that things in your life may be dealt with by the Holy Spirit through the Cross, and in proportion to His dealings in you, you will rise to the Throne by faith, and by your faith wrestle with the power of darkness, because at the back of things—behind men, behind diplomats, behind wars—are the forces of evil. We silly people are apt to tackle secondary things, and fail; but by the victorious merits of the Cross we get behind secondary things, via the Throne, to the primary things at the back of them.

I do not know whether all of you are called to go out of the trenches and face the foe, I must leave that to God and to you, but I am positively sure that God is wanting men and women who will wrestle, not with flesh and blood, but with the principalities and powers behind. But it is not *you* working through a conflict to a victory, it is you *appropriating a victory* into your own soul, proving its value there, and then using that

✓ V. *The Cross in relation to the saints of God.*

BEFORE giving the texts on which we shall base our thoughts, there are one or two things on my heart to say: (1) that the sacrifice of our Lord Jesus, in its effectiveness in the soul, is in miniature what is happening in the wider sphere, *i.e.*, in the Church, in Israel, and the world at large; but in the Divine order and in the wider spheres, is dependent upon the attitude and condition of the lesser, that is, the individual. What we are learning and experiencing of the deeper work of the Holy Spirit within us, is in miniature what is taking place outside of us. I mention that to show the importance of the personal

victory in your home, in your church, and in the world. Using it by prayer, by effective faith, daring to bring the victory down upon this and that, and in the Name of the Lord Jesus Christ to resist the Devil, and find him flee from you. Is not that Scriptural? There are plenty of people resisting the Devil, and nothing happens! You have to resist him, not in your own name, but on the blood-red ground of redemption and in the victorious Name of the Lord Jesus. *You are to be against* the things that are from the Evil One. There may be many things you do not like, which God permits to come near to you, but against which you must not fight. May He give you a spirit of discernment to know what is of God and what is of the world, and what is of Satan. Sometimes you have to just take the stand: "Lord, if this thing is of Thee, give me grace to bow under it; but if it is of the Devil, then I refuse to have it, in the Name of Jesus Christ I resist it." Satan and his works have been destroyed *for me*, therefore I stand in my Lord, on the victory side of the grave and say, all that is from the bottomless pit *has been overcome for me* and the Devil has *no right* to touch the Lord's property, or the circumstances of the Lord's people. It is for us to stand, and still to stand, with our victorious Lord. May He never have to say to us, "Could ye not watch with Me one hour?" This is the "hour" through which He is passing. He is the Victor, carrying His victory through it, and it is triumph all the way, if we could but see. Our part is standing, maintaining the ground, the territory our Lord Jesus has won for Himself at the cost of His Blood, not for our own benefit but for the glory of Emmanuel our Prince.

We keep coming back to that subject! "O if we could only have revival in our church!" Why do you want it? "If only things could be straightened out in my family!" What for? "If only things were more peaceful in the world, if trade were better, no war threatening anywhere!" But why do you want it? These are testing questions. How often we want the world to be a happy place *for us*. I am preaching to my own soul this morning. "*For your sakes* I sanctify Myself" He said, and "none of the ransomed ever knew how deep were the waters crossed," that they might be sanctified through the Truth. If He sanctified Himself for us, have we been sanctified for *His* dear sake, that the crown may be on *His* brow, that He may win all His territory, that everything He has purchased shall be brought to Him? That is abandonment to Him. "He that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with him."

and individual aspect of truth.

(2) The full-orbed Christian life must be taken seriously, soberly and sanely, but not morosely. We need to have a saneness of soul lest we go off at a tangent and become fanatical. May we be saved from that, lest we bring the Name of our Lord Jesus into disrepute, and bring the testimony for which we stand into much misunderstanding with other people. If there was one thing about Mrs. Penn-Lewis that impressed me more than another, it was her sanity, her saneness of mind in dealing with these great, eternal things. You never heard her say a stupid thing, and

she would repeat herself again and again rather than be misunderstood. Frequently she was misinterpreted by her followers, who brought the teaching for which she stood into a good deal of disrepute. So I ask that we treat these things seriously but sanely. Living in the Victory of the Lord Jesus through the power of His death does not mean that we live un-natural lives. The life that we live, we live in the flesh, and shall do until we go to heaven.

(3) We must avoid setting up other Christian lives as indications, for or against, the working of the Cross of Christ. I meet friends with the noblest, truest intentions, who have their eyes fixed upon others, and say, "If ever there was a saint *he* is one, but see the trouble *he* is in!" And they come to conclusions by looking upon others. If they had lived in the early days of the Christian Church they would have said Stephen ought not to have been stoned to death, he ought to have had the victory! But Stephen had a greater victory by dying than if he had lived. The Lord was more glorified by his death, tragic as it was. It was one of the noblest witnesses of the early church, and I believe was the means of the conversion of Saul of Tarsus. Stephen, gazing over heaven's battlements, saw his Lord looking down at him, apparently not moving a finger to help him, except secretly giving him power and grace to endure to the end, and thereby glorify his Lord. **IT IS NOT ALWAYS VICTORY TO BE DELIVERED.** It is victory to maintain a right, holy, victorious attitude when everything seems pressing you under. Take your eyes off one another. You do not know what is going on in the life you are looking at. You say, Why does he not get victory? What do you mean by victory? The Lord may be dealing very deeply with him, and in the shrine of his own spirit he is bearing a great witness to the Lord Jesus every moment, while he goes through with the Lord in the fellowship of His sufferings.

The constitution and status of a Christian.

The texts for this study are these: 2 Cor. v. 15, 17; Rom. vi. 6 (the statement of fact); Gal. ii. 20 (the testimony of experience); 2 Cor. x. 4-6 (our weapons), and 1 Pet. iv. 13.

The constitution and status of the Christian is a reception of the communicable life of the Lord Jesus, which originally was not possessed by us, communicated to us by the Holy Spirit. It is first redemptive, and then all-sufficient for all that is involved in a life of service in Christ Jesus.

I. *What does it really mean to be born again?* It is to have a life I did not previously possess, which is the life of the Risen Lord, as far as that life can be communicated. He has a life that *cannot* be communicated, for we are not made Deity. But the life that can be communicated is communicated by the Holy Spirit into our spirit, possesses our spirit, and makes us new creations in Christ, because partakers of a new life. It does not come to patch up and improve the old life, or to renovate the old nature and do something *with you*. It is a life that comes in all the redemptive authority and power of the Risen Glorified Redeemer, and is conveyed to you by the sovereign operation of the Spirit of the Living God.

Of course it is a mystery. "The wind bloweth where

it listeth . . . thou canst not tell whence it cometh . . . so is everyone that is born of the Spirit." If we are born of God we are partakers of the life of the Lord Jesus Christ. The Holy Spirit does not impart His own life: "He shall take of the things that are Mine"—and one of those things is the eternal life of Jesus Christ. He communicates to us a life, not His own, but the life of the Risen Lord, for the Holy Spirit is the Administrator of the absent Saviour. That is the meaning of such expressions as, "CHRIST WHO IS OUR LIFE." We possess an immortal, eternal life, which is the gift of God, which never sins, cannot sin, a life that never grieves the Holy Spirit, a life after Christ and in Christ, which is *Christ formed in you*, a life that comes into your spirit, to exercise authority and power over your will, over your humanity, nullifying the life of the fallen Adam. Because that life comes into you by virtue of the sacrifice of Calvary, comes from Jesus Christ by the power of His death, the Cross has nullified our "old man" which was "crucified with Him." I am not seeking to crucify myself, or to believe myself crucified, but as I recognize that Christ has dealt with "myself," I accept His dealings with myself in myself, by His own life which comes to me through His death.

You need faith's recognition of that fact, to experience it in its working power in your own life. It is a life we did not possess, for we were "dead in trespasses and sins." It is a life communicated by the Holy Spirit, and in its first movement, it is redemptive. (1) We are redeemed from the *curse* and the *penalty* of sin. This may seem elementary but it is essential you can have nothing else if that has not taken place. Then, (2) blessed be God, you are redeemed from the *power* and *authority* of sin, for in that Christ died "He died unto sin, and in that He liveth, He liveth unto God." He rose without it; having nullified it and conquered death which was the penalty of it, He took away the dominion of it, and communicated the Risen life to us, that all for which He redeemed us may become an experimental reality in our own soul.

II. That communicable life of the Lord Jesus comes into our spirit by the Holy Spirit in its all-sufficient for everything that is involved in the life of service in Christ. Here we come to the deeper realities of ordinary life. I need *power* day by day for my life to be a witness, moment by moment, to all that Jesus Christ is in me. *He* is the power, *His life*, resident in us, is the life that overcomes. It does not mean that I am delivered from all responsibility or accountability, but that there has come a very blessed responsibility and accountability, not to God *in law*, but to God *in Christ*. As He has redeemed me I am His possession, and I must see to it that He has His right of way through my whole being! He must do what He likes with me. Are you willing for that?

It works out like this: anything that comes in us that we perceive to be inconsistent with that new life, we must put away. We must not suppose that the new life by a *miracle* will put it away for us. And it does not mean only things that are absolute wrong! It is very often the things that are lawful but not expedient. You say So-and-so has such things! That is nothing to you. Take your eyes off others, the Lord is dealing with *you*. Perhaps He

giving you a test, and He does it on the ground of a very lawful thing, but He makes it not expedient, for whenever you touch it you get a tap in your conscience, and you have no freedom in your spirit. And deep down in your soul you know that that one thing, lawful as it may be, is a hindrance to His right of way. Treat it seriously. It will be a happy moment for you when, by a deliberate act of your own spirit, you lay that thing down, for His sake. Then you stretch your wings, you have liberty, freedom, joy that you have not known before. That is how the eternal life works. It brings light, and the light discovers things that need to be dealt with alone in His presence.

Then that life brings its own power for all that it demands of us. God supplies "all your need, according to His riches in glory by Christ Jesus." We apply this to pecuniary things, but it includes all the generosity of God in grace and providence. HE is all-sufficient.

Inheriting our Inheritance.

My next thought is this: That in the process of sanctification, there is progress and growth and acquisition, issuing from one act of faith in Christ which should be constantly held in mind. We accept by faith the Lord Jesus Christ, once for all, but we need to go back to that acceptance again and again in thought and faith. Not to receive Him again, but as a man and wife go back to their wedding day, to recognise something done that has never been undone, and that they do not wish undone. So the soul goes back, perhaps unable to mark it in the calendar, but it happened; "one thing I know, I was blind and now I see."

But there must be growth. Growth downward in order to bear fruit upward. There must be an appropriating of the things that are ours, inheriting our inheritance in Him. I want to say, with regard to the deeper things we have heard here, do not be cast down if you cannot realise them as some others do. Keep your eyes off others and go on with God. To you it is a beginning, the path of progress is before you. He will teach you if you are willing, and His teaching will be rapid if your soul is responsive. He will teach you a good deal about yourself, show you many things within and in your experience that are not in harmony with the Lord Jesus Who has come into you.

The Holy Spirit is very tender, He does not say all these things at once. Some of you know what it is to discover that something you thought was all right is nothing but pride in the human soul! You began to be proud of your own praying, and were more conscious of praying than of God to Whom you prayed! Now you become sensitive to it, your conscience is more tender, and things you once allowed, which no one else would have seen, you see them as He sees them and your concern is to be right with Him, not with other people. You are going on with Him, and in His light you are discovering these things, pride, jealousy, every-day things that others would say you should not make a trouble of. No, we need not make a trouble of them, but we will recognise them for what they are; for jealousy is cruel as the grave, and you only detect its cruelty in the light of the Living Saviour. You may call these things by other names, but in His presence you give them the

right name—then you make progress.

You have sung "I surrender all," and perhaps you have as far as you know, but the next day you discover something else, by the power of His Word. He will discover it to you. It is not a course of introspection, turning in upon yourself. Turn to Christ, let your life be held before Him, willing to recognise these things which were dealt with by Him when "our old man was crucified with Him." It is the fact that He took me there and nailed me to His Cross that matters. "If any man be in Christ he is a new creation." What is to become of the *old creation*? Can you deal with it? I give my witness before you, I am helpless before myself, the greatest trouble I have is with myself, and the only help I can get is to recognise that Christ dealt with me 1900 years ago. He took the old Chilvers and nailed him to His Cross—and he looks very ugly there! **HAVE YOU SEEN YOURSELF THERE?** That is where you lose your self-esteem. So I pray God to so liberate the resurrection life of Jesus that that Thing may no longer have authority over me. "The body is dead because of sin," nullified by Jesus Christ. May God give each of you a vision of yourself on the Cross, and you will fall out of love with yourself, and fall in love with Christ. That is why the Apostle said "It is no longer I that live, but Christ liveth in me."

The Christian's Warfare.

My third and last point must be brief. The warfare is of a two-fold character. It is first, deeply personal, and secondly outwardly practical, but both inward and outward will be in proportion to the depth of Christ's work in us individually.

The personal warfare. The conflict begins in my own soul, that is the citadel Satan assaults, the centre he seeks to despoil. If it were in his power he would destroy it, but he cannot, therefore he troubles it and seeks to get his own victories and triumphs in connection with a ruined Christian life on the battlefield of the soul. It is only as I appropriate for myself all that Jesus Christ stands for, as I see myself portrayed on the Cross and recognise that Christ is the remedy for all that is disclosed to me in my self-life, and has dealt with it there—it is only then that I experience a victory in my own soul, through the resurrection life of Jesus. Not till then can I really get out of the trenches and enter the real warfare in Christian service.

But once victory is a reality in your own soul, you will find that the spirit of triumph will reach out of you toward the service God has called you to, and you will say, What He has done in me, He can do in the wider sphere. So both inward and outward warfare and victory will be according to the depth of our personal experience, and our acceptance of all that the death and resurrection of Christ means.

Are you willing for the Cross to go deep down into your life, spirit, soul and body, exercising its authority over your whole being? Then remember that the weapons of our warfare are not of the flesh, but they are mighty through God to the pulling down of strongholds, overthrowing carnal reasonings, bringing every thought into captivity and obedience to our Lord and Saviour Jesus Christ.

"Thanks be unto God, Who giveth us the victory, through our Lord Jesus Christ." Amen.

The Authority of the Believer.

Principles set forth in the Ephesian Epistle.

FOR a considerable time the Lord has been pressing upon us the need for a brief, Scriptural re-statement of the teaching given in the pages of *The Overcomer* over many years, and especially in its earlier issues, concerning the believer's authority "in Christ" over the Usurper Prince and his hosts. After more than twenty years, our readers are a new generation, for the most part, and by the questions occasionally put to us, we realise that many may not have clearly grasped the Scriptural foundation of our "warfare" message, and therefore are sometimes puzzled by what they term our "phraseology," but which usually proves to be but the use (perhaps abbreviated) of some perfectly Biblical expression to describe a perfectly Biblical experience!

We have recently received from the United States a pamphlet bearing the above title, which supplies this need in some degree. The writer, the Rev. J. A. MacMillan, is a retired Missionary of the Christian and Missionary Alliance, founded by the saintly A. B. Simpson, whose memory is loved and revered by many in England and elsewhere, as well as in his own land.

In a brief Introduction it is stated that, since the writer's return from the foreign field, "the increase he has observed in various forms of oppression has deeply impressed and burdened him," and this article (which originally appeared in several issues of *The Alliance Weekly*) is the result of that burden. In it the writer explains, in the most concise and Scriptural way, the teaching of the Apostle Paul regarding the Christian Warrior's attitude toward, and victory over, the powers of darkness, as he abides in the Victor of Calvary.

This study does not pretend to embrace the whole subject in all its aspects. "Many points have been quite omitted that are of real importance," as the Introduction states. All who are familiar with the "Overcomer Literature" will be able to fill in many gaps from their own knowledge and experience. Nevertheless the pamphlet is of the utmost value because of its concise brevity, and its clear exposition of the Scriptures dealt with. In giving our readers the substance of this message, we pray that it may be used, by the illumination of the Holy Spirit, to lead many burdened believers into the apprehension and exercise of their full birthright in Christ Jesus.*

* * *

"There are few subjects relating to the Christian life," says the Writer, "concerning which there is so little exact knowledge as that of the authority of the believer. This is not because such authority is the property only of a few elect souls. On the contrary, it is the possession of every true child of God. It is one of the 'all things' received in Christ. Its reception dates from the soul's contact with Calvary."

After calling attention to the "blinding tactics" of the enemy to keep spiritual believers from the appre-

* The complete pamphlet may be obtained from the Christian Alliance-Publishing Co., Third and Reilly Streets, Harrisburg, Pa., U.S.A. Price: 12 cents, postage paid.

hension of their rights in Christ, and to some misconceptions as to the substance and source of those rights, the author defines the difference between "authority" and "power"—a difference quite clear in the Greek, but difficult to trace in the English versions owing to various Greek words being rendered "power." "Authority is delegated power. Its value depends upon the force behind the user," and he gives the illustration of the policeman, with the power of the government behind him, already familiar to our readers.

As to the Source of Authority, and the conferring of it upon the believer:—

"When the Lord Jesus, the Captain (*Archegon*, Prince-Leader) of our salvation, was raised from the dead, the act of resurrection was accomplished through 'the exceeding greatness of His (God's) power (*dunamios*), to usward who believe, according to that working (*energeian*) of the strength (*kratous*) of His might (*ischuos*)."

"Having been thus raised from among the dead, Christ Jesus was exalted by God to His own right hand in the heavenlies. Then was seen the reason of such mighty working. The resurrection had been opposed by the tremendous 'powers of the air'—'all principality, and power, and might, and dominion, and every name that is named, not only in this world (*aioni*, age) but also in that which is to come.' The evil forces of the 'age to come' had been arrayed against the purpose of God. They had, however, been baffled and overthrown, and the risen Lord had been enthroned 'far above' them, ruling with the authority of the Most High.

The Conferring of Authority.

"All this demonstration of the glory of God, shown in the manifestation of His omnipotence, pointed manward. The cross of Christ, with what it revealed of obedience to God, of atonement for sin, of crushing defeat of the foes of divine authority, shows us a representative Man overcoming for mankind and preparing, through His own incumbency, a throne and a heavenly ministry for those who should overcome through Him. . . ."

The writer then goes on to show from Eph. i. 20, ii. 1, and Rom. vi., how closely the Lord's own children are associated with Him in His death and resurrection, and in His ascension to the right hand of God, "far above all principalities and powers," being made partakers of Christ's throne in anticipation of a future union in the government of the nations (Eph. ii. 4-6): "This honour is not to a chosen few, but is the portion of all who share the resurrection of the Son of God . . . the birthright of every born-again child of God."

This authority is located in Christ (Heb. viii. 1) and "the elevation of His people with Him to the heavenlies has no other meaning than that they are made sharers, *potentially for the present*, of the authority which is His . . ."

Then follows a brief outline of the teaching of the Bible as to the "rebel holders of this authority" in the present Age, their ranks and spheres of authority and

working, and the realm they inhabit, *i.e.*, "in the heavenlies" (Eph. vi. 12), from which place they have dominated the race of men since the Fall. "There they will remain until the Divine purpose of the Ages is complete." This Divine purpose is set forth as follows:

The Divine Purpose of the Ages.

"The 'God of the whole earth' does not purpose to tolerate forever this rebellion against His righteousness. 'By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, but unto me every knee shall bow, every tongue shall swear.' Ere this can be accomplished, the instigators to human rebellion must be cast down. In this regard the divine method is clear. 'The powers of the air' are allowed to *"retain their seats only while their successors are being prepared.* God, having redeemed a people and purified them, has introduced them potentially into the heavenlies. When they have approved themselves, they will in actuality take the seats of the 'powers of the air,' thereby superseding those who have manifested their unfitness and unworthiness.

"This purpose, present and future, is very definitely stated in chapter iii. 9-11. Here it is revealed as the Divine will that 'now (*nun*, the present time) unto the principalities and powers in the heavenly places might be made known *through the church* the manifold wisdom of God.' The Church is to be God's instrument in declaring to these rebellious, and now usurping powers, the Divine purpose, and in administering their principalities, after they have been unseated and cast down.

"This is further declared to be 'according to the eternal purpose (*prosethin ton aionon*, the purpose of the ages) which He purposed in Christ Jesus our Lord.' That is to say, God, through all the past ages, has had in view this wonderful plan of preparing in Christ Jesus a people, chosen and called and faithful, whom He might *place in these heavenly seats to rule through the ages yet to come.* It is spoken of, in the verses just preceding, as 'the mystery, which for ages hath been hid in God,' one phase of this mystery being the wonderful veiling of the deity of the Son of God in our human nature, that we through Him might 'become partakers of a Divine nature' (2 Peter i. 4).

"This exaltation of the saints, and its object, were revealed to Daniel in the first of his own great world-visions. In verse 22 of chapter vii., after the coming of the Ancient of Days, 'judgment was given to the *saints of the most High*, and the time came that the saints possessed the kingdom.' A little later (verse 27), we read that 'the kingdom and the dominion, and the greatness of the kingdoms *under the whole heaven*, shall be given to the *people of the saints of the most High.*' The meaning is clear. The saints of the most High are the overcoming Church, raised to sit in the heavenlies. Below them, and as objects of their care, are the people of Israel, called here 'the people of the saints of the most High.' Israel will administer the earthly kingdom, and will be head of the nations. But, over all, will rule the exalted Church, as the executive of God . . .

"*Far above all principality, and power, and might, and dominion.*' The great princes and authorities, of whom we have previously spoken, are subject to Him. So are the lesser ones: He is far above all 'might'

(*dunameos*, a word used usually in the New Testament of "spiritual power"). This refers to that working of Satanic energy which is becoming increasingly manifest, *directed as it is against the bodies and minds of the children of God.* The inroads that are being made into Christian communities are appalling, but few in the Church are as yet awake to the fact that **FRESH POWERS FROM THE UNSEEN WORLD ARE FLOODING IN UPON US.** Nor is the cause of this hard to trace. In the parts of the heathen world, where the Word of God energized by the Spirit of God has penetrated, the powers of the air have fallen back. Demon possession ever retires before an aggressive evangelism, and its manifestations become less frequent. But, in our so-called Christian lands, the authority of the Word is now called in question by the great leaders of the churches, and there are few theological institutions where it is recognized as the very Word of God. In like manner, the Spirit of God is dishonoured, firstly, by this very denial of the Word which He has inspired, and secondly, by the disregard paid to His Person and authority. Thus, there is a reversion to heathen conditions spiritually, and as the great Agents for the overthrow of demoniacal powers (the Word of God and the Spirit of God) are discredited, these powers are *pressing in again* upon our country and people. One single evidence of this fact is the tremendous advance that Spiritism is making among all classes; while, as another proof, the very doctrines of the Church, depleted, as they are becoming, of their vital spiritual force, are showing undoubted marks of those 'teachings of demons' of which the great Apostle bade his hearers beware. . . .

Not only is Christ "far above all" in this age, but in "the ages to come." God has "put all things under His feet"—the least and lowliest members of His Body are "in Him" far above all these mighty supernatural powers of evil, and they need have no fear of them, while abiding in Christ.

An illuminating little word is given upon the words "Head over all things to the Church," *viz.*, "We think of it as if it indicated that Christ is simply . . . the Church's Head. Let us reverse the words to bring out more clearly their deep significance: 'Head to the Church over all things.' His being Head over all things is *for the Church's sake*, that the Church, His Body, may be head over all things through Him . . ."

"The operation of God."

Turning to Col. ii. 12-15, it is pointed out that God the Father is the One Who quickens the saints together with Christ, and completely stripped (*ap-ek-dusamenos*) the mighty powers that had opposed the Lord's resurrection:—"Of what does He strip the powers of the air? Of the authority that had been theirs. Death is the penalty of sin; and when Christ bearing the burden of the world's guilt, went down to death, they sought to exercise their ancient prerogative and hold Him under its power. But, in the wisdom of the Father, the yielding of the Righteous One to death discharged the long-established bond of the Law. Exultantly, the Father nailed the cancelled bond to the cross of His Son; then, 'stripping' of their authority the discomfited principalities and powers, He handed this authority to His Son. The 'show' (triumphal procession), which the apostle figuratively

uses, corresponds to the elevation of the Son above His enemies, mentioned in Ephesians . . ."

The Failure of the Church.

"Why, then," asks the writer, "is there not more manifest progress? Because a head is wholly dependent upon its body for the carrying out of its plan. All the members of its body must be subservient, that, through their co-ordinated ministry, may be accomplished what is purposed. The Lord Jesus, 'Head over all things to the church, which is His body,' is hindered in His mighty plans and working, because His Body has failed to appreciate the deep meaning of His exaltation, and to respond to the gracious impulses which He is constantly sending for its quickening.

"It is a most vital truth of the divine working that *the Word of God* is the pattern by which the ministry of the Church is framed. The glory of the Body of Christ is the fact that its members are living members, each with a personal will. The Holy Spirit comes into these individual members in order to bring them into unity with the will and purposes of the Head. But this is not done through inward impulse alone. Inward impulse inaugurates obedience towards the Head, but the renewed mind cannot be fully instructed save through the Word. Consequently, it is only as the Word is carefully meditated upon, understood, and obeyed, that the Head has freedom of action through its members. How little the average member feeds, with careful mastication, upon the Word, most of us know from our own experience . . .

"The Word of Christ is the setting forth of His will in a form that is understandable by the renewed mind. But the renewed mind, while understanding the Word, lacks power to perform it. The fulness of the Spirit is the incoming of the Spirit of God to empower the human spirit for the carrying into effect of the accepted will of the Head.

"Thus, unless the Word richly indwells for the instruction of the mind, the Spirit of God, although present in His fulness, has nothing to work upon. The impulses of the Head cannot be translated by Him into appropriate action through the Body, but are often like the immature motions of a child. The Head is thereby hindered because the Body has not grown up into the stature of a perfect man. In divine patience the Head waits. Brethren, we are to blame greatly, not only for our own weakness, but also for 'the hands that hang down and the palsied knees.' God help us to realize this, and to fulfil our ministry through the Word both to others and to the Lord."

Qualifications for Authority.

The reader is assured again and again, throughout this study, that this delegated authority is not the proud acquisition of "advanced" souls, but is all of grace and in the will of God for every believer. "It is not," we are urged to remember, "a special gift imparted in answer to prayer, but the inherent right of the child of God because of his elevation with Christ to the right hand of the Father. He has become, through the rich mercy of God, an occupant of the Throne of the Lord, with all that it implies of privilege and responsibility. This elevation took place at the resurrection of the Lord and because of the believer's *inclusion in Him*. The elevation is wholly of the

wisdom and grace of the Father. We do not 'clim the heavenly steeps' by any act of faith or devotion on our part. It is ours simply to recognise the fact of this position, and to take our place in humble acceptance, giving all the glory and honour to God . . ."

Three essential qualifications for the exercise of the authority are, however, emphasized, viz.:

(1) **Belief**: It is "to usward *who believe*." . . . "It is not enough that the Divine Fulness outpours its unstinted supplies; there must be a receptive heart and attitude on our part. A bottle may be submerged in the waters of a fountain; but if the cork is unremoved the holder may wait indefinitely and at last carry away empty. In accord with this simile, multitudes of spiritual believers are, as it were, immersed in the omnipotence of God; it presses them on every side. There is longing for its experience, and a belief that it should be theirs, and a readiness to receive—these things being the witness of their spirits to the truth which the Holy Ghost has unfolded in the Word. Yet, because their minds have been 'holden' as they have read the Word, the simplicity and the glory of this truth have not dawned upon them. Do we not need, indeed, continually to pray with deep humility that 'the eyes of our mind may be enlightened'?" . . .

"Do we believe that God 'hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus?' If we do, our reaction to it will be fervent: 'Lord, I accept Thy gracious word. I believe that Thou hast thus wrought for me. In humble faith I do now take my seat in the heavenly places in Christ Jesus at Thy right hand. Teach me how to fulfil this sacred ministry, how to exercise the authority which Thou hast entrusted to me. Train me day by day that I may attain to the full stature of the perfect man in Christ, so that in me Thy purpose of the ages may be fulfilled. Amen.'

"If we are walking in the spirit, our normal life in the heavenlies. . . . Let us, morning by morning, as one of our first acts of worship, take our seat with Christ and return thanks to God for all that it implies. Let us often remind ourselves that we are seated far above all the powers of the air, and that they are in subjection to us. As our faith learns to use the Name and the Authority of Jesus, we shall find the spiritual forces yielding obedience in ways that will surprise us. As we continue to abide closely in Him, our prayer for the advancement of the Kingdom will become less and less the uttering of petitions, and will increasingly manifest the exercise of a spiritual authority that recognizes no national boundaries, but fearlessly binds the forces of darkness in any part of the world."

(2) **Humility**: "While belief introduces us to our place of throne-power, only humility will insure our retaining it . . . The forces against whom we contend, the principalities and powers, the world-rulers of the darkness, the hosts of wicked spirits in the heavenlies know us far better than we know ourselves. As we attack them, and authority is nought but a long drawn-out warfare against them, their return stroke is often swift and crushing. With a strategy gained in long experience in spiritual battles, they know that the offensive is their best mode of defence. One

their tested weapons is *spiritual pride*, and too often it proves effective.

"Victory over the powers of the air, from their dread prince downwards, is a demonstrated possibility. But its attainment is alone through the employment of Divine aid. . . . With believers, the consuming desire to be independent is something which even the regenerate heart does not fully overcome. Often, just after some signal victory has been gained, there comes the subtle whisper of the enemy, and the overcomer is swiftly *shorn of strength through feeling that he is strong.*"

(3) **Boldness** : "With profound humility there may go . . . the greatest boldness in the NAME. True boldness is faith in full manifestation. When God has spoken, to hold back is not humility but unbelief. . . . but with this courage there must be a continual and close abiding in God, a spirit alert to every urge and check from Him, and a mind steeped in the Word of God."

The Warrior's Place of Safety.

The believer who apprehends his position in the heavenlies and seeks to exercise the authority thereby delegated to him, must not be surprised to find that the enemy resents his interference with their workings, and resists at every point. But no soldier goes to war expecting an easy time! After noting, therefore, that there is no truth so bitterly opposed as this of our pre-eminence and predominance "in Christ" over the powers of evil, we are told that "since God Himself, with an eternal purpose in view, has introduced His people into this sphere, we cannot doubt that full provision has been made for their safety."

"THE ONLY PLACE OF SAFETY IS THE OCCUPATION OF THE SEAT ITSELF. It is 'far above' the enemy. If the believer abides stedfastly by faith in this location, he cannot be touched. Consequently the enemy puts forth all his 'wiles' to draw him down in spirit, for, once out of his seat, his authority is gone, and he is no longer dangerous, and, further, he is open to attack.

"At this point is seen the meaning of the message of chapter vi. To maintain his place against the wiles of the devil, the believer must be constantly arrayed in full armour. It is most important to understand that the armour itself, when worn, constitutes the protection of the believer, and not his activity against the foe. Fully harnessed, he is fully kept, and is unhampered in his ministry of authority. . . . The emphasis in Eph. vi. is laid on victory. . . . There is no suggestion of defeat. Secure within his armour, the believer may disregard the enemy, and give his entire attention to the exercise of the ministry to which he has been called."

The Practical Exercise of Authority.

The believer, having come to an understanding and acceptance of his position with Christ "far above all" will now encounter Satan as "the accuser of the brethren," as did Joshua (Zech. iii. 1) :—

"He will encounter a constant stream of accusations in his own heart. These will trouble him, until he discovers that the purpose of the enemy is to turn him in upon himself, and, through the creating of a consciousness of personal unworthiness, draw him down from the place of perfect faith. He learns to 'overcome

him by the blood of the Lamb' (Revelation xii. 11). That is to say, *he presents the Blood as his only answer to these accusations.*

"But he speedily learns a further use for this Divine provision. The Blood represents, not only the cleansing from the guilt and power of sin, but it is also the witness of that overwhelming victory gained at Calvary, by virtue of which the Lord is now seated on high. Once this is grasped, the believer sees that he has *not to fight against the foe*, but simply to HOLD OVER HIM AN ALREADY-ACCOMPLISHED TRIUMPH, the authority of which he shares to the full. Not all at once the full vision comes, but, as he holds his place and exercises his ministry, there will be a gradual perfecting in the heavenly warfare. It will be in his province, as concerns the hosts of darkness, 'to bind their kings with chains, and their nobles with fetters of iron,' and, in that approaching day of full exaltation in the presence of the King, 'to execute upon them the judgment written.' Oh, that all God's people might come to the understanding of their high calling, for it is expressly stated: 'This honour have *all his saints*' (Psalm 149 : 8, 9).

A Warning.

"Let it ever be held in mind that the authority committed to the believer is over the powers of the air, and *never over his fellow men or their wills*. He is called to bind the unseen forces, but to deliver his brethren. Satan's constant aim is the subjugation of the human will to himself; God's purpose is the full liberation of the will that the freed spirit, through glad acquiescence in the Divine Will, may glorify his Creator. Human control of the will of another . . . is obtained through the use of occult powers latent in the soul, and is as unlawful for the Christian as wizardry and necromancy, which are directly forbidden in the Word of God."

In concluding the study, a number of instances are given from the writer's personal experience of the out-working of this authority in many difficult situations in the mission field and elsewhere, showing that on many such occasions, the interference of the powers of darkness may be inferred, but "where in faith the obedient saint claims his throne-rights in Christ, and boldly exerts his authority, the powers of the air will recognise and obey. There may be unwillingness and delay on their part, and time may be required; but once the word of authority is spoken it is not necessary to repeat it. The believer must '*stand*' (Eph. vi. 13) and strengthen himself in God as he waits. He will learn with joy, as did the disciples of old, that 'even the demons are subject unto us through Thy Name'" (Luke x. 19).

The lesson is then applied to the great problems facing the Church of Christ in these days. Shortage of funds for the true work of God, while the work of the devil goes unhindered by any such stringency. The lands still closed to the Gospel; the hindrances to advance on account of false religions holding the ground, dissensions among workers, and in addition to these, the veil of blindness over the minds of men, put there by "the god of this world." Why does God allow the enemy to continue to make havoc of God's creation? is the inevitable question, and the answer is found in

The Final Outcome of Authority.

"God has planned that man shall, through the outworking of Redemption, regain the place of authority in creation that he has lost. To this end, Christ, having conquered for man, sits as his Representative in the seat destined for him when redemption is fully manifested. In the interim, the wonderful provision exists that man shall be *reckoned in Christ*, and shall, TO THE LIMIT OF HIS SPIRITUAL UNDERSTANDING AND OBEDIENCE, be endowed with the authority of His Name.

"Accordingly, God throws upon man the responsibility for the continuance of the conditions which we question. We feel they ought not to be. We realize that they are the working of the enemy. We cry to God to rebuke the enemy, and to alter things. Through the teaching of the Word, He replies: 'My children, rebuke the enemy yourselves. The authority over him is yours. Its responsibility I have committed to you. I desire you to learn in these things to prevail. I have purposed a high and holy ministry for you in the coming age. This is for you the time of testing and preparation. Be strong and of a good courage, and none shall be able to stand before you all the days of your life.'

"Slowly, believers are awaking to their high place of privilege in Christ, and are assuming the responsi-

bilities which it involves . . . The Body consists of many members with widely-differing offices. These members are out of every age and people. On its ascension to the Throne of God, which now potentially it shares, the rebellious powers of the air, which have so long resisted Divine authority, shall be fully and forever *dispossessed of their seats to make room for the new incumbents*.

"Before that event, it is recorded that 'the powers of the heavens shall be shaken.' The initial tremors of that shaking are now taking place. Every fully yielded heart that crowns Jesus King increases the consternation of the panic-stricken hosts. Conscious of their impending overthrow, they are seeking by fierce attacks on every front to hold back the final issue. Now is no time for the Church of Christ to hold back. Let us meet attack by counter attack. Faith is needed, courage, determination, sacrifice. We have these—and more; we have CALVARY, with all that it means. Men and women are needed who will meet God in all that He offers, who will take up the cause of the closed lands and reply to the challenge of the great heathen religions by an aggressive warfare in the heavenlies.

Who is on the Lord's side?

Who will face the foe?

Gleanings from Question Hours.

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

Q.—IN RELATION TO THOSE WHO ARE TEACHING OTHERS, OUGHT WE IN A MIXED CONGREGATION TO GIVE THE MEASURE OF TRUTH WE HAVE RECEIVED OURSELVES CONCERNING THE POWERS OF DARKNESS?

A.—Our Lord Jesus always broke the bread to the disciples as they could bear it, and so did Paul (1 Cor. iii. 1—2). They measured the truth to the capacity of those they were speaking to. Christian Workers should have this knowledge to equip them for dealing with souls, but you do not train workers to pour out all they know to every person they meet. A Specialist does not impart all his knowledge to every patient who consults him. So we seek for light and truth upon these solemn matters in order to equip us for the delivering of souls in bondage, and leading them on to victory in Christ. In your ordinary service for God, pour out all you know about the Living Christ and His salvation, and this knowledge will help you to deal with many problems and difficulties that arise in your work. The Church of Christ is in a carnal state, and the experience of the majority of Christians is so poor and feeble that, when you speak of the conflict, and things that belong to the "high places" of the spiritual life, they do not understand, and you find believers with but a small measure of spiritual life quarrelling with the truth. You must not expect a babe to know what a strong man knows. Among some groups of Christian people there is no more understanding of spiritual conflict than if Ephesians vi. was not in the Bible. There are meetings in which it is impossible to give "strong meat." One needs first to ask if they are born again, and whether they know the Holy Spirit. Then one may be led to speak about the will, and tell them that God wants active choice and co-operation, because so many are in a passive state,

thinking that a "yielded will" means an inactive will. Later on it may be possible to lead them to Ephesians the life of union with Christ in the heavenlies, and to conflict with the powers of evil "in the heavenlies" involved thereby.

It is a great relief to many to hear, for the first time that every bad thing in them does not necessarily come from themselves, and it dawns upon them that the powers of darkness can inject thoughts and feelings that do not belong to them. Oh the relief and deliverance that comes! It is a marvellous message of hope for the Church of Christ. But understand this does not minimise sin! Do not set your mind only upon what the enemy can do, but ask God to give you light upon what the "old Adam" in you can do, and never put down to the enemy things that are really from the old life of nature. It is an absolute necessity daily and hourly to let Rom. viii. 13 do its work in you—"by the Spirit make to die the doings of the body," and so take away from the enemy the ground upon which he works. See to it that you do not yield to the natural self-life, and from the old nature criticise these solemn things of God.

A Worker: HAS NOT OUR EVIL NATURE BEEN DEALT WITH AT CALVARY, AS WELL AS OUR SINS?"

A.—Our evil nature has already been put to death on the Cross of Christ. That is *God's fact*. But experimentally it has to be yielded to death point by point, as we discover it. This demands that we can sin SIN. The powers of darkness know they have everything to gain in getting you to call sin something else! If you are tempted to speak unkindly you may say "The devil pushed me to say that." Yes, but what ground was there in you that enabled him to c

1 Cor. 3:1-2

so? You must not tolerate anything that is not in the spirit of Christ. The flesh is the ground upon which the enemy works, and you must deal honestly with yourself, and the moment you see it in action, turn on it and say, "God helping me, *this* is crucified!" Ask God for light on your own character. You find it hard to say you are sorry? That may be the devil, but it is the devil working through your old Adam nature. Whenever you find a hardness rise up, that you cannot stoop, or melt, or be tender—that is not the devil, it is *yourself*. You have the armour of the old nature around you instead of the armour of light. To the Cross with it—let it die. From your spirit should flow the Spirit of Christ, and the Spirit of Christ dwells in a broken spirit. It is useless to engage in "warfare" from the fortress of the old nature.

The appropriation of truth.

Q.—SINCE ROM. VI. DECLARES THAT "OUR OLD MAN WAS CRUCIFIED WITH CHRIST," OUGHT WE NOT TO BE THINKING NOW ABOUT THE RESURRECTION SIDE, "SINCE YE THEN BE RISEN WITH CHRIST"?

A.—It is never safe to pick out one text and base your attitude upon that. You need the balance of truth. "Since ye then be risen with Christ"—yes, but remember that the reckoning yourself "dead indeed unto sin" is indissolubly linked with "alive unto God." Make the tree good and the fruit will be good, but if you try to put the fruit right first, you will go astray. God has blessed you "with all spiritual blessings in the heavenlies in Christ." Why have you not received them all? Because you have not appropriated them. He is waiting for you to acknowledge your need, to take your position "crucified" and "buried" with Christ, and then you will be in a position to "seek those things which are above, where Christ sitteth." The old creation life produces nothing good, and God has sentenced it to death. The sentence has been carried out in your Substitute, and as you agree to that verdict, and reckon upon that death as yours, the Holy Spirit makes it true and reveals the life of the Risen Lord in you.

It will bring confusion to imagine that you can reach a point of "death" once for all, and that afterwards you only look for resurrection life. In the experience of the believer, the two can only come together, concurrently. Otherwise you must assume that you *now have* your resurrection body, and are sinless and incapable of going back from it. The truth is, you need to hold a persistent attitude of "death" to the "old man," and a persistent counting upon the life of the New Man, which is the life of Christ in you.

I notice that believers are very anxious to jump to the resurrection side of the Cross, but there is a danger of their thinking that the resurrection life is manifested in them, when in reality a great deal of the old self life is visible to others! We do not want imitation "death," or imitation "life." If you truly desire the "life of Jesus" manifested in your mortal body (2 Cor. iv. 10) there must be a real working of His death in you also. So long as you are in your mortal body, you are in a process of death, and in a process of life—the one balancing the other.

On the other hand, you must not take the attitude that you are "going to die" but that you "*have died*." If you put it in the future tense, the full benefit of

Christ's death is not wrought in you experimentally. As the outward man perishes, so the inward man is renewed day by day (2 Cor. iv. 16). There is always a perishing of the outward, and always a renewing of the inward.

This persistent appropriating of the truth of Romans vi. destroys the power of the devil in your life and environment. *Your experience* does not destroy his power, but the death of Christ does. It would never do to rely upon our experience. We are delivered, not by *our* death but by Christ's death *applied to us* by the Holy Spirit. The finished work of Christ is not only that "He bore our sins in His own body on the tree," but also that "our old man" (*i.e.*, that part of our being which *causes us to sin*) "was crucified with Him." How much of our "old man"? Ninety-nine parts? No, no! Christ's work was complete, and when He died, our "old man" was crucified in entirety. Therefore when you appropriate what is taught in Rom. vi. you appropriate all the benefits of His death and the power of His risen life for that moment—FOR THAT MOMENT—and the next moment you appropriate it again, and then again. That is walking "in newness of life." It does not mean a constant struggle to hold this attitude, but as you rest upon the Word of God, believing that what He says of you in Romans vi. is true, you enter into the "rest of faith" concerning it, and the attitude becomes a habit of life.

[Note: It is essential to any exercise of the authority delegated to the believer for the warfare of the "Church militant," that this question of his own personal "rest of faith" regarding sin *and* the self-life should be a settled matter between himself and God. A soldier is of little use in the battle if his thoughts are continually occupied with, and his spirit distracted over, his own affairs. This does not mean complacent self-satisfaction, or a *state* of sinlessness, but that the "reckoning" upon the death of Christ as his own death has become a fixed habit: he does not need to "go back to Romans vi."—he LIVES THERE! *Ed.*].

Inspection—not Introspection!

Q.—IS IT WISE TO LOOK INTO OURSELVES SO MUCH?

A.—You must not look *into* yourself! You are with Christ, and looking *at* yourself and you do not look to be crushed by what you see, but to choose or refuse it. God will not change the tone of your voice for you, as if you were a machine. He will put His laws into your mind, and write them upon your heart, but you are the person to act upon them—and it is possible to have them in your mind and heart and *not* act upon them. It is for you to choose the way you will speak, think and act, and as you choose, the Holy Spirit will enable you to carry out God's laws. What we need is light upon our ways. If a man walk in the day he stumbleth not, because he can see. May God give us light, so that we have no self-deception, and can bear the truth about ourselves, and know how to choose the good and to refuse the evil, by His grace.

"Far above all"—"Far above all"!

Nothing can move us if far above all.

Seated with Christ where no fear can enthrall!

Nothing can move us if "far above all."

(Tune: Chorus of the "Glory Song").

"A Good Soldier of Jesus Christ."

[Captain Allan Cooper, D.C.M.]

OUR beloved brother, Allan Cooper, who recently entered into the immediate presence of his Lord, was truly a man of God and a good soldier of Jesus Christ. At an early age he joined the British Army, enlisting in the first battalion of the Bedfordshire Regiment. This was in 1900, just in time to see service in the latter part of the Boer War, and he was afterwards sent to India, where he qualified as a regimental signaller. While there, he tried in vain to reform himself by becoming a total abstainer, and nothing more. In Poona he was granted a period of leave, during which he sought to find pleasure in sin. Soon, however, the Holy Spirit began mightily to strive with him, creating deep conviction of sin and a yearning for the peace which God alone can give. One evening, as he was passing along a street in the town, he was arrested by the singing in a Mission Hall. The Spirit of God impelled him to stop and enter, and that evening he "passed from death unto life." Thus conversion to Christ was realised by him in a most definite manner. He often, in after years, spoke of this as "about turn," and thereafter "quick march"!

His conversion was followed by devoted study of God's Word. During the hot season, when the men mostly lay about and slept, so eager was he to know his Bible that he was found day after day in a secluded spot, engrossed in the study of it. It was thus he laid the foundation of his able and instructive ministry of after years; a ministry which enriched many of God's people in all parts of the British Isles.

Corporal Cooper, as he then was, soon began to work for his Lord and Master among his fellow soldiers, who gave him the affectionate name of "Paddy." The story of how he won his first convert to Christ shows our brother to have been, even in those early days, a wise winner of souls. After much prayer for this man, he got him to have a stroll one evening. "He beguiled me," writes this friend, "with interesting topics of his service. Then when we arrived at a deserted spot beneath the towering volcanic rock, he quietly pressed the claims of his Master. After a terrific struggle, the great surrender was made. The joy of the victor was very evident as we turned for home, the return journey being occupied in wise counsel." Such was the beginning of what, in after years, was to be a great soul-winning ministry. Others have told elsewhere of the Military honours that came to Captain Cooper. He was regarded as a most valuable officer, and was given special work because of his sterling character.

On finishing his active Army service, he received an appointment with the Army Scripture Readers' Association, in which capacity he continued to serve his Lord with great acceptance to the end of his life. He was welcomed by all sections of the Christian Church and upon Convention platforms, as a speaker distinctly called of God. His Bible Readings were rich and full expositions of the fulness of Christ for His people. Some years ago he was brought under the ministry of Mrs. Penn-Lewis, and this proved to be an epoch in his spiritual life. Romans vi., with its teaching upon the "baptism into death" in order that

the risen, reigning life in Christ might be realised, was accepted upon the faith principle. To our brother this meant the recognition of a crucified "old man." We have listened to him as he explained how this fact became real to him while listening to Mrs. Penn-Lewis in one of the early Conferences at Swanwick. Speaking of the believer's death with Christ in His death, as the great deliverance both from sin and from the power of sin, she held up three fingers. Pointing to the middle one she said, "Here are *you*. On one side of you, seeking to have the control of your life, is God and on the other side, Satan. But what can poor weak *you* do? Nothing! But—and she bent the middle finger down low—*you* get out of the way, take your place by faith where God says you are, crucified and buried with Christ, and let God deal with the devil and his power in your life." The simple illustration went home to the simple soldier, and with a soldier's instinct for prompt obedience he at once accepted God's verdict on the Adamic life, and from that moment "reckoned" it—accounted it—"dead indeed," and henceforth found that word the all-sufficient answer to every attempt of the adversary to draw him to act or speak *out from himself* instead of from the risen life of Christ indwelling and filling his spirit.

During the remaining years, his ministry had an ever deepening note of the Cross in it. His studies upon the warfare aspect of the Christian life were sane and Scriptural, and commended themselves to those taught in the things of God concerning these strange latter days in which we live. His own way of presenting this truth of our union with Christ was: "If you preach that Christ is all-victorious, you will have to *prove it*; and if you preach that Christ is the Resurrection and the Life, you will have to go down into death with Him, and *prove it*."

The visitations of God are often strange and perplexing to us. His permissions are a great deep. Captain Cooper's ministry was never more needed than at the present time; yet God called him hence. We can never obtain a full and final perspective of life in its present tense. We must patiently await God's perfect tense in heaven's grammar. Then shall we see light in His light, clearly. We thought we saw a future of great service before our beloved brother, for years to come. But he was not, for God took him.

Soldier of Christ, well done!

Praise be thy new employ;

The battle fought, the victory won,

Rest in thy Saviour's joy.

George Harper.

NOTE: This brief sketch of the life of Captain Cooper will be welcomed by the many who have been helped and blessed through his ministry, both from the platform and by messages in our pages from time to time.

In one of these, entitled "The Cross, the Basis of a Seven-fold Deliverance" (October, 1930), our brother gave a striking definition, of what we mean by the expression "the Cross," which we repeat here, because it so clearly answers a question, which is sometimes asked:

"What do we mean by 'the Cross'?"

By "the Cross" we mean that act of God, in Christ, coincident with His crucifixion, by which He reconciled the world to Himself; made an end of sins; made it possible for the sinner to be utterly delivered from the guilt, penalty, power, presence and author of sin, into a newness of life—entirely foreign to human conception, acceptable to God, and of eternal duration.

Holy Spirit Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly Dividing the Word of Truth."

2 Tim. ii. 15.

"THE SPIRIT OF TRUTH."

THIS Name of the Third Person of the Godhead, embodying His character and His work is used three times by the Lord Jesus.

I. The Work of the Spirit of Truth.

"I will pray the Father and He shall give you another Comforter, even the Spirit of Truth" (John xiv., 16, 17).

(a) His Name—"the Comforter," *i.e.*, "Advocate" or "Helper" (R.V., *marg.*). This describes His work for men, enabling them to seek God. He "helps" or "advocates."

(b) His Name, "the Spirit of Truth," emphasizes His work on behalf of God toward man, revealing the God of Truth. "Whom I will send unto you from the Father even the Spirit of Truth . . . He shall bear witness of Me" (John xv. 26). "The Spirit of Truth . . . shall guide you into all truth" (John xvi. 13). "I am . . . the Truth" (John xiv. 6).

II. The Spirit of Truth applying the Truth.

"If ye abide in My word . . . ye shall know the truth, and the truth shall make you free" (John viii. 31).

The Pharisees said: "We . . . have never yet been in bondage" (v. 33).

The Lord said: "Everyone that committeth sin is the bond-servant of sin" (v. 34).

The Pharisees did not realize their bondage and they resisted the truth which would have freed them. "Ye seek to kill Me, a man that hath told you the truth," said Christ (John viii. 40).

The Christ in Himself was the Truth, and could thus reveal and speak the Truth from God. Truth sets free, as untruth binds and holds captive those believing a lie.

III. The Spirit of Truth giving recognition of truth.

"To this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice" (John xviii. 37).

The Spirit of Truth in a man sees and accepts truth wherever it is found. Hence, all that are "of the Truth" recognise the voice of Him who is the Truth. Paul therefore says:—"We can do nothing against the truth, but for the truth" (2 Cor. xiii. 8). "Love . . . rejoiceth with the truth" (1 Cor. xiii. 6).

IV. The Spirit of Truth discerning error.

"We are of God (who is Truth): he that knoweth God heareth us; he who is not of God (*i.e.*, not partaking of God's nature—truth) heareth us not. By this we know the Spirit of Truth and the spirit of error" (1 John iv. 6).

"By this we know"—by the God of Truth in the believer. Truth recognizes truth, as like assimilates with like. The "world" hears the "world" (v. 5), and all who are "of God" hear and know others who are "of God."

V. The Spirit of Truth manifesting the truth.

"I rejoiced greatly when brethren came and bare

witness unto thy truth, even as thou walkest in truth" (iii. John 3).

(a) *In the life—truth.* "By manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2).

(b) *In language—truth.* "Speak ye truth each one with his neighbour" (Eph. iv. 25). "Speaking truth in love" (Eph. iv. 15).

(c) *In the conflict—truth.* "Stand, therefore, having girded your loins with truth" (Ephes. vi. 14).

"The mark of the Divine nature distinguished from all counterfeits is first Truth—then love" (*Jukes*).

VI. The Spirit of Truth bearing witness to the Truth.

(1) Through Peter at Pentecost (Acts ii.). Peter simply gave the truth about Christ's death from the Divine standpoint, and it was the word of truth with the co-witness of the Spirit of Truth, which did the work of conviction.

(2) Through Peter in rebuke to Ananias. "Peter said, Ananias, why—?" (Acts v. 1-11).

The first exposed sin in the Pentecostal church was a *sin against the Spirit of Truth*; and the Spirit had to use an instrument to expose it, and deal with it. Peter did not sacrifice truth for love, but called the attitude and act of Ananias plainly a "lie."

Note the sin of a false impression. Ananias only "kept back part," and laid the balance at the Apostle's feet as if it were the whole.

Note the necessity of openness where the Spirit rules. Ananias needed only to give what he felt right, and say nothing—there was no need for his dissimulation. *Money was the cause of the first trouble in the Church at Pentecost.*

(3) Through Paul as a messenger of truth—

(a) In dealing with false brethren. "To whom we gave place in the way of subjection, no, not for an hour, that the truth of the Gospel might continue with you" (Gal. ii. 5).

(b) In dealing with a leading Apostle—and others. "I resisted him to the face . . . I saw that they walked not uprightly according to the truth of the Gospel" (Gal. ii. 11-14).

(c) In dealing with unstable brethren. "Am I become your enemy because I tell you the truth?" (Gal. iv. 16).

Note Paul's motive and consciousness of having a trust of the Gospel. He did not give way for the sake of momentary peace, so that the Gospel might continue with the Lord's children in purity and stability. It was not for his own sake he stood firm.

Some definitions of Truth as spoken of in the Scriptures (*Cruden*):—

(1) Truth as opposed to deceit, falsehood, lies (Prov. xii. 17).

(2) Truth as fidelity and sincerity and punctuality in keeping promises (Gen. xxiv. 27).

(3) Truth as expressing the true Gospel (Gal. iii. 1).

(4) Truth as describing the substance of the types. "I am the Truth," *i.e.*, the substance of all the shadow (John i. 17).

(5) Truth as opposed to dissimulation, hypocrisy (Heb. x. 22).

Notes from the Bookroom.

WE like at the end of the year to give those who so faithfully enable us to carry on the magazine by their gifts, a little glimpse into the way in which God is setting His seal upon the message of the Cross. We do this, not in any "advertising" spirit, but with deep and humble thanksgiving to God for the way in which He continues to guide and control in the preparation of the magazine; and also for the way in which He is continually bringing new people into touch with it, and using it to their rich blessing.

The Proclamation of the Message.

The following extracts from the letter of a young Evangelist in one of our great Dominions will be an encouragement to many: he writes—

"Thank you for your faithfulness in sending me copies of *The Overcomer* every quarter. (He distributes 9 copies of each issue.—*Ed.*) I wish I had time to tell you of the letters I receive in appreciation of them . . . One lady was given a copy of the magazine by her husband, who found it in a train. She kept that copy by her bedside for many weeks, and read it over and over again with great blessing and profit. She subscribes for it now . . .

"Praise God for the power of this message. This is just a testimony to its power. A few months ago I was conducting a Mission in a Baptist Church. I was led to give the message of the Cross as an opening one. As soon as I gave out the text, as clear as could be the suggestion came from the evil one: 'You need not introduce that subject this first evening, you will only frighten the people away. Besides there are other aspects of truth you can preach on. Some may not approve of that message. Try one which God has used in blessing to people before.'

"I put the thought away from me and resisted the voice and suggestion with all my might. It became more insistent, but I became more determined. Even as I began to speak to the people, I addressed the evil one at the same time. I said, 'Devil, I refuse your cunning suggestions. The Lord has given me this message, and what is more, I am going to seek the Lord for a message on the Cross every night of the mission.'

"The mission lasted over a fortnight. The Lord gave me the messages I required, and at the close we found that we had had the joy of leading over fifty to the Saviour. The devil resisted almost to the end, but the proclamation of that message was too much for him. We believed what we preached, and sought to practice it in every detail of our lives . . . The power of such a life and testimony will always prevail against the strongest of foes.

"Since that time I have conducted many other missions, and the Lord has blessed each one of them. During the last mission we had the joy of seeing over thirty people saved. To God be all the glory!

"Perhaps some-one weary and discouraged in the fight will be strengthened to fight on until He comes, if this testimony is shown to them . . ."

In a different realm of experience is the following, from a young Minister in the United States, where the test he mentions is, perhaps, more acute than in our own land:

"To a young Minister, place-seeking, or unholy competition for the pastorates of larger churches is a great temptation. Your teaching relative to the Galatians ii. 20 experience is the only successful antidote to this insidious disease . . ."

Ought we not to pray much more often, and more earnestly than we do for men in the Ministry in these days? May the Lord teach us how to pray understandingly for them as their path grows more and more hedged about, not only financially

and circumstantially, but by reason of the stand they must needs take for the Truth and the Word of God, often against fellow Ministers older and more influential than themselves.

Changes of Address.

Readers will understand that, with a circulation of between 10,000 and 11,000 copies, the wrappers in which they are posted are addressed sometimes *months* beforehand. Before the quarterly issue is sent out, these addresses are carefully checked with our mailing lists, and any change of address since they were typed is altered on the wrapper by hand. We say this because so many friends write that their change of address has not been attended to. Will they please remember that if the new address is written by hand it has been done during our checking, *and not by the P.O.*

We would like to take this opportunity of telling our readers that the wrapping of *The Overcomer* quarter by quarter is done by a little band of faithful friends in London, who give one whole day each quarter to this work. They regard it as a very sacred and blessed piece of work for the Master, but nevertheless we owe to them a deep debt of gratitude for this labour of love, and especially to the one who lends her room (and much else) and so efficiently supervises the whole work.

Readers in U.S.A.—please note!

More than one reader in the States has recently told us that their local Postmaster is puzzled on account of our address, when making out Money Orders to us! One friend remarks "They especially want to know what 'Cartref' stands for; City, Province, or Street?" First, we would say that the correct way to fill up a United States Money Order is simply: "*The Overcomer Literature Trust, Westbourne Post Office, Bournemouth, England.*" (This is the local post office, at which we cash the Orders.)

Secondly, the address printed on the cover of the magazine and on our stationery, etc., is that of the private house which is now the headquarters of the *Overcomer Literature* work. The word "*Cartref*" is the name of the house only (a Welsh word meaning "home.") Bournemouth is the town. We hope this explanation will now make quite clear our usual notice below.

M.N.G.

The Bound Volume of *The Overcomer* for 1932 is now obtainable, price 2/- each, postage 2d. Also

The Motto Card for 1933.

The card for 1932 has been greatly used of God, and we are thankful still to be able to issue these helpful messages arranged by Mrs. Penn-Lewis, and not hitherto published. The texts for 1933 are as follows:

"Oh Lord . . . I know not . . ."

"*The Lord knoweth.*" (2 Pet. ii. 9.)

"He knoweth the way . . ."

"He knoweth our frame . . ."

"Have the faith of God."

To Readers in the U.S.A.

Will correspondents kindly note that letters to Great Britain require a FIVE CENT. stamp and post cards three cents.

A copy of our Booklist, with prices in American currency, will be sent on receipt of a post card, but if the account is sent in British money the Postmaster at any American P.O. will state the amount to forward, or if a dollar bill is sent, books can be forwarded to the full value of exchange prevailing.

Cheques on American Banks are not negotiable in England. Remittances should be made payable to "The Overcomer" Literature Trust.

Money Orders (only) payable at POST OFFICE, WESTBOURNE BOURNEMOUTH. 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.

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. (Sixth edition), with Preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/3; Stiff paper covers 2/-, post free 2/2.
- The Warfare with Satan and the Way of Victory. (Fourth Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2.
- Thy Hidden Ones. Union with Christ traced in the Song of Songs (Fourth Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2.
- 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.
- "All Things New." The Message of Calvary for the Time of the End. Stiff paper cover 1/-, post free 1/1.
- The Conquest of Canaan. Sidelights on the Spiritual Battlefield. Stiff paper cover 1/-, post free 1/1.
- Life in the Spirit. A Glimpse into the Heavenly Warfare (Fourth Edition). Stiff paper cover 1/- net, post free 1/1.
- The Climax of the Risen Life. Fellowship with the Sufferings of Christ. Stiff paper cover 1/- net, post free 1/2.
- The Magna Charta of Woman "According to the Scriptures." Stiff paper cover 1/- net, post free 1/1.
- The Awakening in Wales of 1904-5. A Glimpse into the Hidden Springs. Stiff paper cover 1/- net, post free 1/1.
- The Spiritual Warfare. Gleanings from Question Hours, conducted by Mrs. Penn-Lewis. 6d. each, post free 7d.
- Spiritual Perils of To-day as seen in the Pentecostal Movement. 6d. each, post free. (Second Edition. Reduction for quantities).
- Abandonment to the Spirit and Ministry to the Lord.
- Power for Service and Warfare. A Message and a Testimony. 6d. each.
- The Pathway to Life in God. (Enlarged new issue). Much Fruit. The story of a grain of wheat. Life out of Death; and Characteristics of Divine Union. The Work of the Holy Spirit. Talks with Young Christians. 7d. post free.
- Union with Christ in Death and Resurrection.
- Your Intelligent Service.

The Inner Life Series of Booklets. 1/6 per doz., 1/8 post free.

- How to maintain communion with God.
- How to walk after the Spirit.
- How deep shall the Cross go?
- Delivered unto death for Jesus' sake.
- The Magnificent Christ.
- Four Planes of the Spiritual Life.
- First Blind the Strong Man.
- More than Conquerors.
- Human Depravity in relation to the Body of Christ.
- Co-Praying with the Spirit of God.
- The Blessed "Un-offended."
- Change Your Attitude.
- The Silence of Jesus.
- A Revival of Prayer Needed.
- Assurance of Answered Prayer.
- Overcoming the Accuser.
- The Cross and the Blood.
- "Be of the same Mind."
- The Cross and our Weaknesses.
- Life Triumphant over Death.

The "Warfare" Series. 1/6 per 12; 1/8 post free

- Like a Lightning Flash.
- Translated Out of the Power of Darkness.
- The Battle for the Mind.
- The Time of the End and "Signs and Wonders."
- Jesus I know and Paul I know but who are ye?
Dr. F. B. Meyer.
- Where also their Lord was Crucified.
- The Peril of the Spiritual Church.
- Psychical Dangers of To-day.

The "Pathway" Series. 1/6 per 12; 1/8 post free.

- The Glorious Secret. (For Young Christians).
- The Leading of the Lord. A Spiritual Autobiography.
- The Way of Deliverance. (The Message of Rom. vi. for Young Believers).

Via Crucis Series. 4 pp., 8d. per 12.

- The Tragical Omission of the Cross.
- The Cross and Revival.
- "It is Finished."
- Unity of the Spirit (*Dr. Andrew Murray*).
- Spiritism and the "Blotting Out" of Sin.
- Two-Fold Message of the Cross. (*New edition*).
- The Searchlight of Calvary.

Overcomer Reprints. 2 pp., 4d. per 12.

- "Time" or "Eternity." A Word to Workers.
- Stand Unshaken. A Message on Ephes. vi.
- The Inner Spirit of the Cross.
- "One Died for All" By the late Rev. Evan H. Hopkins.
- The Word of their Testimony.
- The Divine View of Calvary.

MOTTO FOR 1933.

In Bold Black and Red Type
1/- per dozen net, 1/1 post free.

THE "OVERCOMER" BOOK ROOM, "CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH.

Address all orders to the Manager.

Mrs. PENN-LEWIS A MEMOIR.

By Mary N. Garrard.

Compiled, as far as possible, in the words of Mrs. Penn-Lewis herself, from diaries, letters, articles, and the journals kept during her journeys abroad in the Lord's service, this volume carries a definite message to all Christian Workers who would learn the way of fruitful service for God.

CLOTH BOARDS, DEMY 8vo. FOUR PHOTOGRAPHS.

PRICE: 6/- net; post free 6/6.

(In American currency: \$1.50, postage 12 cents.)

Fifth Edition.

"War on the Saints."

A Text Book on the work of Deceiving Spirits among the Children of God and the way of deliverance.

Mrs. PENN-LEWIS IN COLLABORATION WITH EVAN ROBERTS

Topical Index, carefully corrected and verified. Diagrams. 360 pages.
Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

Obtainable also in French and German. Apply to the Book Room.

Attention is also called to the following chapters of the book, published separately:

The Volition and Spirit of Man (*Ch. ix.*); War upon the Powers of Darkness (*Ch. xi.*); and The True Manifestations of the Holy Spirit, Contrasted with the Counterfeits of the Powers of Darkness.

Price 6d. each; post free 7d.

Second British Edition.

"God's Plan of Redemption"

The Gospel from a Biological Standpoint.

By M. E. McDonough.

Chart in three colours.

Cloth Boards 3/-; Post free 3/3. Stiff Paper Covers 2/-; post free 2/2.
(Also in French and German.)

By the late Dr. Andrew Murray.

"The Spirit of Christ"

Pale blue cloth, 5/- net; post free 5/6.

Also booklet
The Cross of Christ
8d.; post free 8½d.

"Throne Life in Union with Christ"

Extracts from a book now out of print, as given in the pages of *The Overcomer* during 1926-1927, and reprinted by request.

Stiff paper cover, 1/- net, 1/1 post free.

Songs of the Heavenly Life.

(Sixth Edition.)

3d. per copy, net. 3/- per 12; 3/4 post free.

BOUND VOLUMES OF "THE OVERCOMER."

For the years 1926, 1927, 1928, 1929, 1930, 1931 and 1932, 2/- each, p.f. 2/2. All volumes previous to 1926 now out of print, but single copies of some issues may still be obtained.

The Message of the Cross in other Lands.

The Overcomer Literature Extension Work.

FRANCE.

The French Edition of the "MEMOIR" of Mrs. Penn-Lewis is now ready, and we are delighted with the whole style and appearance of it. It contains the photographs given in the English edition, the beautiful extracts from "*Thy Hidden Ones*" at the beginning of each chapter, and includes an additional Preface by the translator, Madame Brunel, of which the following is a translation.

PREFACE TO THE FRENCH EDITION OF THE "MEMOIR."

"It was when Pastor Brunel and I were still in Polynesia, as Missionaries, that I first wrote to Mrs. Penn-Lewis, asking permission to translate 'The Word of the Cross' Booklet into the Maori language. Afterwards she wrote to me from time to time, and sent me her books and magazine. Later on, when back in France, I went to England and met Mrs. Penn-Lewis, first at the Matlock Conference, and afterwards in Leicester and London, and at the Swanwick Conferences. In 1927, at the last Swanwick Conference with Mrs. Penn-Lewis, as we, with many others, were passing out at the moment of parting, she drew me nearer to her and said 'Let us kiss France!' and she kissed me. This message of love I passed on to the readers of '*Le Vainqueur*.'

"I owe much to Mrs. Penn-Lewis. Through her teaching my spiritual vision was illuminated and increased. I saw that the message of Calvary was not only forgiveness of sin—as is generally preached—but also *deliverance from sin, death to sin*. I saw that through Calvary we could partake of the life of the Risen One, which life works in and through man the will of God, which is impossible to the natural life. Through her teaching I was also led to discern the weapons of the spiritual warfare, which the Lord invites us to use. Then I saw the power and authority of the Name which is above every name, in warfare against Satan and the hosts of evil (Matt. x. 1 ; xviii. 18 ; Ephes. vi. 12).

"It is with true love for Mrs. Penn-Lewis and deep thankfulness to God Who brought me to know her, that I have translated the pages of the 'Memoir.' God has called His servant unto Himself, but she, being dead, yet speaketh. May the Lord bless the publication and reading of the 'Memoir' in French to many souls."

I. BRUNEL,
Viane, 1932.

The price of the book is 18 French francs, but Pastors, Evangelists, Missionaries and others can buy it at a reduced price on personal application to Madame Brunel, whose address is given below. Madame says, in a private letter, "Already I have given many copies away—yet I have the printer's bill to pay. If I had any funds for this free gift service, *where I know the book is needed and cannot be paid for*, I could do much more." God has already used the life-story of His servant in rich blessing to many Ministers and Christian workers, and if He should lay it upon the heart of any to help Mme. Brunel in getting the French edition out to such, where they are unable to purchase it, gifts for this purpose may be sent to her direct, or to the Overcomer Book Room.

"LE VAINQUEUR" for July, 1932, contains some extracts from the "Memoir," notably the "Introduction"—a message regarding the guidance of the Holy Spirit and the conditions for receiving it, written by Mrs. Penn-Lewis herself and containing much valuable teaching on this vital, much-misunderstood subject. There is also an article from the same pen on "The Power of the Name," and other messages. "*Le Vainqueur*," like "The Overcomer," is sent out freely to all who ask for it, and the cost is met by the free-will offerings of the Lord's people. Copies may be obtained from:—

Madame Brunel, A. Lavergne, Viane-Pierre-Segade, Tarn, France.

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 The Overcomer Literature Trust. (Money Orders ONLY, payable at Westbourne Post Office, Bournemouth).