

THE
The Overcomer

*A Quarterly Magazine for Christian Workers
in the Great World*

Volume XII

Third Series

1935

INDEX, 1935.

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Volume
xvi.

January
A.D. 1935

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.

"Proved trustworthy by trial"

2 Tim. ii. 15, (C. H.)

"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.

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THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.
Issued by the Council of the Overcomer Literature Trust.
EDITOR : M. N. GARRARD.

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July and October.

TERMS OF ISSUE.

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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 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, N.S.W., Australia.

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.

MONTHLY CONFERENCE

at 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 6.45 p.m.

A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 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.

- Jan. 3—Monthly Conference (Rev. T. H. Bamber and others).
- " 4—Prayer Meeting, 11 a.m. to 1 p.m.
- " 16—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.
- Feb. 7—Monthly Conference (Capt. J. C. Metcalfe).
- " 8—Prayer Meeting, 11 a.m. to 1 p.m.
- " 20—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.
- Mar. 7—Monthly Conference (Rev. A. R. Boughen).
- " 8—Prayer Meeting, 11 a.m. to 1 p.m.
- " 20—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.

PRELIMINARY ANNOUNCEMENT.

THE SIXTEENTH "OVERCOMER"

Conference at Swanwick

will D.V. be held

MAY 13 to 18 (inclusive), 1935.

THEME :

The Cross—the Fullness of Christ.

The cost for the whole period will be £2.10.6, not inclusive of Railway Fares. Circulars giving full particulars may be had early in March (stamped envelope) from the Conference Secretary.

Address : Conference Secretary, Mr. H. E. Hoyton, "Hafod," Merstham, Surrey. Tel. : Merstham 285.

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, marked "Guest Fund." The amounts sent will be allocated as may be desired by the Donors.

Conferences

Arranged by the Council of the Overcomer Testimony.

CARDIFF.

Jan. 24. New Year Conference. Speaker : The Rev. A. R. Boughen (Birmingham). Meetings 11 a.m., 3 and 7.30 p.m.
Enquiries : Rev. A. Ll. Edwards, 21 Plastrun Gardens, Cathedral Road.

LIVERPOOL.

Jan. 29-30 (Tuesday and Wednesday), in Gordon Hall, off Hope Street. Meetings 3.30 and 7.30 p.m.
Speakers : Rev. Arthur Harries and J. W. Brown.
Enquiries : Mrs. Crewe, 34 Greenbank Road, Sefton Park.

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," Frederick 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 Conferences as follows : Second Monday of month at 8 p.m. Third Tuesday, 3.30 p.m. Fourth Monday, 7 to 9 p.m. Fifth Monday, 7.45 p.m. (Missionary).
Enquiries : Miss Gravatt, London House, St. John's Road, Isleworth.

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

Isle of Wight : Prayer Meeting every Saturday, 7.30 p.m., at 42 Carisbrooke Road, Newport.

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

Manchester : Prayer Meeting second Monday each month, 7 p.m. in Room 13, Albert Hall, Peter Street.
Enquiries : Mr. Norton Repton, Overstrand, Sagar's Road, Handforth, Manchester.

Muswell Hill : Meeting every Tuesday, 57 Curzon Road, 3.30 p.m.

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

THE OVERCOMER.

"Proved Trustworthy by Trial."

The Apostolic Attitude the key to the Apostolic Success.

THE Apostolic attitude and consequent success, what was it? In 2 Cor. xi. 23-28 we have a long list of infirmities, reproaches, necessities, persecutions, distresses, which came upon Saul and some of his fellow-workers. How were they received? Paul expressly declares (2 Cor. xii. 10) that he received each one **with pleasure!**

Took pleasure in sitting down *under them?* in submitting *to them?* No, no! Pleasure in submitting them *to God.* Rejoicing in them as fresh opportunities for God to show Himself the Deliverer. Glad to have a stake driven through the flesh or self-hood (ver. 7, R.V.m.) "Most gladly therefore will I glory" in these things "that the power of Christ may rest upon me."

The spiritual "self," which was in danger of exaltation through the abundance of visions and revelations, thus impaled, for that is the figure; dead, thrust to death. Glad of this spiritual weakness which made Christ's opportunity. Henceforth, not an experience, even a third heaven experience, but *a living Christ—His strength!*

Glad of "a day and a night in the deep." Being drowned twenty-four hours gave opportunity for the mighty power of Christ, and nothing short of it, in resuscitation! Glad of "prisons oft," for they showed how prison walls and doors were nothing to the mighty power of Christ, His people's Deliverer!

Glad of the weariness, painfulness, and hunger; for it gave God a chance to strengthen, heal, and feed; giving the living commentary upon the words, "My God shall supply all your need!" Thus also by faith did Paul wed

"The Power of Christ."

to cold and nakedness; to perils by land and sea, from wild beasts and wilder men.

Thus we see him at Phillippi, surrounded by the fierce babble, taking pleasure in that Christ Whose "power" was yet to find among these blood-thirsty ones material for a Philippian church. Stripped naked, rejoicing that the "power of Christ" was to re-clothe him. Beaten with many stripes, rejoicing in Jesus. Who was to care for and heal the wounds. Imprisoned, with feet fast in the stocks, Paul commends all to God, and praises Him that the devil's rage, inner prisons, impossible walls, give a grand opportunity for the power of Christ to set at liberty.

"The power of Christ" does not disappoint him, though an earthquake is necessary to give the victory his faith has taken! God thinks it a very little thing to make all the laws of nature subservient to the prayer of His believing children (see Ps. xviii. 6-19).

But the moral earthquake is greater than the physical one. The "power of Christ," *through the converted Roman jailer*, washes the wounds, feeds and cares for the bodies of Paul and Silas! No wonder they take pleasure in persecutions and necessities which give the power of Christ *such* opportunities.

We can now understand Paul at Lystra (Acts xiv.

19). The stones of the infuriated mob cut deep into his flesh; the blood gushed forth, but there was a deeper gush from the well-spring of praise in his soul. "Most gladly therefore will I glory in these distresses, that the power of Christ may rest upon me." Paul was thoroughly persuaded that the power of Christ over all the devil's work was now to have a fresh exhibition. Again he was not disappointed.

Truly they stoned him to death and dragged his inanimate form out of the city: howbeit as his Christian companions stood round his dead body "he rose up and came into the city." God *could* raise the dead. He *could not* disappoint His child's faith. "And the next day he (Paul) departed with Barnabas to Derbe." "Out of weakness made strong" certainly, thus to raise up for thirty or forty miles journey; if not on foot, over roughest of roads in rudest of conveyances; a journey followed by continuous preaching and journeying (Acts xiv. 21-31). We hear his soul's song through those tempestuous days on the Mediterranean.

Triumphant faith

makes melody to the Lord.

"I take pleasure" in "perils of waters," "that the power of Christ may rest upon me." Now "I am weak . . . I am strong." And the mighty response from the heart of the Infinite is, "Lo, God hath given thee *all them* that sail with thee." Not "God hath given thee the bodies of them that sail with thee," but "*them*"—were not the whole precious cargo of living souls plucked out of the enemy's power by being brought face to face with the mightiest "power of Christ," and made recipients of the power of His love and of His grace?

Cast on the island of Melita, a deadly viper fastens on Paul's hand. As he begins to feel the pain of the venom run up his arm, "Most gladly" he whispers to Jesus, "will I glory in this infirmity, that the power of Christ may rest upon me, and that the barbarians may see Thy grace and might!" Even while he sings he snatches off the beast into the fire and feels no harm. They who look to see the death of a murderer whom vengeance suffers not to live, now change their minds, and apply to him for supernatural aid. He introduces Jesus, the Great Healer, and Publius, "a chief man of the island, and others also who had diseases came and were healed."

Paul counted that Jesu's Name "through faith in His Name" had all power, equally among Christians, barbarians, men, or devils. Glorious truth! The God of the Apostles still lives. Apostolic successes are still consequent upon the apostolic attitude: "Behold I give unto you power over all the power of the enemy."

Beloved, shall the time past of our lives suffice for discounting our God, His Character, and His Word? Shall we to-day accept what our gracious God freely gives—Christ, a victorious power through all our spirit, soul, and body: our circumstances and labours? Shall Jesus have the joy of putting us in that Heb. xi. list of those who, "*through faith . . . obtained promises?*"

A Word to our Readers.

December, 1934.

DEAR FRIENDS,

If 1934 has brought the world no such cataclysmic events as many have been led to expect, our watchfulness must not be relaxed—"blessed are those servants whom their Lord when He cometh shall find watching" If, in days when the Church of God itself, in large measure, is sleeping heavily, we find ourselves amongst those who, by Grace, know their Lord's will : may we not lose the reward of those who enter into the joy of their Lord.

The further spent the night and the nearer at hand the day, the more insistent becomes the command to watch. How are we to read the signs of the times? Surely "the morning cometh and also the night." The signs of His coming gather on every hand : how urgently we need the gift of spiritual vision that we may rightly pray, rightly praise and rightly serve our day and generation. Elisha's servant was of the school of the prophets, yet he utterly failed to grasp the vital and dominant fact of the situation with which he was faced, until his master prayed "Lord open his eyes." Then he had the vision of the resources of God.

May 1935 find us walking in the Spirit as seeing Him who is invisible : may we realise the resources of God in the present situation as well as in the past. As we walk, do we recognise the movements of God's providential governance *now*? How many times during the past year have we heard Him say to the sea—"hitherto shalt thou come and no further, and here shall thy proud waves be stayed"? With all their turmoil, the nations have not gone nor will they be permitted to go, beyond the limits allowed by the over-ruling providence of God. Shall we continue to pray that He may be pleased so to control the passions of men that the world may be spared the horrors of war, until that day when He shall intervene by the brightness of His coming.

The earth is full of cruelty and it may be that the Lord's people, as in former days, may be tried by the furnace of persecution to the limit of endurance. Should He permit such a testing may the grace of the Hebrew children be ours, and our "but if not" answer the challenge of the adversary as theirs did long ago. The presence of the "fourth" within the furnace will not fail us—"in all their afflictions, He was afflicted"—but remembering the weakness of our mortal nature may the Lord spare His people.

So may 1935 find us walking as becometh those who are called by His Name. Such walking is the walk of faith and involves the constant exercise of choice between our own way and His. As with Lot and Abraham, choice of the lower and the higher path is always open to the child of God. After making the great choice of Christ as Saviour, it is sadly possible for the believer to compromise with the world and refuse the closer walk with God. We are never *compelled* to a more perfect obedience, but it is always open to us because the resources of Grace are always at our disposal. We are given power to tread upon the scorpions, but we must choose to do the treading.

This freedom of choice is only ours on the ground of Calvary. On our use of it depends our reward at the judgment seat of Christ, but the appeal that makes

us long to be the best that He can make us is the love that we bear to His Name Who first loved us, and washed us from our sins in His own blood.

May this love rule all our choices in the coming year.

*Thus with quickened footsteps we'll pursue our way,
Watching for the dawning of eternal day.*

Commending you to Him who is able to do this for us and in us.

Yours in our glorious hope,

BERNARD W. MATTHEWS.

The Swanwick Conference, 1935.

We trust to meet in Conference once more at Swanwick, if the Lord will. The days reserved for our gathering are May 13 to 18, and we hope that many of our friends will keep these dates free and arrange to join us. The details of our arrangements are not yet completed, but we look for the fellowship and ministry of many who have been used by God to our great blessing in previous years.

We are anxious, in view of the serious issues that confront us as believers, both in the world and in the Church of God, to take council with those linked with us in "The Overcomer" testimony, and we wish to emphasise more than ever our desire that the Conference should be an open one, for mutual help and benefit as Christian Workers.

The time at our disposal being all too short it is necessary, of course, that we should concentrate our attention on subjects cognate to our common testimony but these are so wide that the Council finds it helpful to outline a programme, which is subject to the leading of the Lord from day to day. Details of this we hope to circulate in due course. Meantime we ask your prayers for the Lord's preparation both for speakers and hearers, and the co-operation of our friends, so generously given in previous years, which has made it possible for those to attend who rejoice in the fellowship but are only in a position to do so as guests of the Conference. THE DAY will reveal the results of their thought for these brethren.

* * *

We are glad to hear that our brother, Rev. Herbert Lockyer, is leaving shortly for the U.S.A., for ministry in connection with the Moody Bible Institute. We trust he may be greatly used of God as he visits the various centres which will be thus open to him. We ask the prayers of our readers in the States and elsewhere that he may be protected in his journeyings from all that would hinder the vital message which he seeks to deliver.—B.W.M.

John vii. 38.

Holy Spirit, flow through me,
Let my life, Thy channel be ;
Let no doubt obstruct Thy way,
Flow through me, O Lord, to-day.
Flow in rivers, not a rill,
All Thy word to me fulfil.

Holy Spirit, flow through me,
I would just a channel be
For Thy mighty living tide,
Reaching souls both far and wide.
Flow in rivers, not a rill,
All Thy word to me fulfil.

M.E.B.

Crown ...
The Message 3

The Glorified Lord and His Message.

By Mrs. Penn-Lewis.

MANY think of the Lord Jesus as He walked this earth—the *Man* Christ Jesus. But He is to-day the risen glorified Christ. He is still one “like unto the Son of Man,” but in His glory He is the Man with the eyes of fire.

It has been truly said that it is so much easier for us to understand the work of Christ on earth than the work of Christ in Heaven. It needs the illumination of the Holy Spirit to make the Heavenly Christ real to us, and if we are to know Him in His full power we must know Him as the glorified Son of God.

In Rev. i. 12, 13, we see the fire of God concentrated, so to speak, in the Person of Christ. John saw Him walking in the midst of the “lampstands” (R. V. margin), and the Lord explained to him that the lampstands represented the people of God. The Man with the eyes of fire is walking in the midst of His people to-day, and He comes and looks straight down into our hearts, into the secret depths, and quietly says to each of us, “I know,” “*I know.*”

Through the Apostle John the Lord Christ sent a solemn message in seven different forms to the seven Churches, representing many aspects of God’s dealing with His people, and many phases of spiritual experience in the children of God. He spoke to each group as a whole, but sent a personal call to each individual in the group. That call comes to us personally in the words “He that overcometh.” Let us first see

how we are to overcome.

“He that overcometh, I will give to him to sit down with Me in My throne AS I ALSO OVERCAME.”—Rev. iii. 21 (R. V.).

We are to overcome as the Lord Jesus overcame. He is The Overcomer. He was obedient even unto death, and rose from death triumphant, ascended, and sat down at the right hand of the Majesty on high. From thence He calls to His redeemed ones to overcome by walking in His steps. There is no other way to the place of victory.

In 1 John v. 5 we are told who are the overcomers. “Who is he that overcometh . . . *but he that believeth that Jesus is the Son of God,*” “Believeth that *Jesus is GOD.*” This is faith in a Person, not so much in a doctrine *about* the Person! The overcomers believe that Jesus is *God*. Is Jesus the Son of God to each one of His children to-day? “Of course He is,” you reply quickly, but I mean more than just acknowledging Him as the Son of God. Is the Lord Jesus to *you*, my reader, the living Son of God? The One Who rose from the dead as the triumphant Conqueror from Calvary? *Do you know Jesus as the Son of God?*

When the Lord Jesus was on earth He opened the

eyes of a man born blind. When the man was asked who opened his eyes, he said, “A *man* that is called Jesus . . . anointed mine eyes.” But the Lord Jesus found him afterwards, and said, “Dost thou believe *on the Son of God?*”

Now is it not just so with many of us? We can say “The *Man* named Jesus (Saviour) opened my eyes, and I learnt to know Him as the One who died for me.

But do we know Him *as the glorified living Son of God?* There is no other way to overcome, but to know Him as the ascended Conqueror, and that we are joined to Him, and are with him in the place of victory so that He may be the Conqueror over every difficulty in ourselves, or our lives.

In 1 John v. 4 we see another description of the overcomers, and this is practically the subjective aspect of the faith that Jesus is God. “Whatsoever is *begotten of God* overcometh.” This speaks of the life of Christ communicated to us. We have life because we are joined to Him. Whatsoever is of God *must overcome*. THE LIFE THAT COMES FROM GOD HAS IN IT OVERCOMING POWER.

That we may see *how* to overcome, let us turn to Ephesians i, 16, 17 (R. V.):

“Making mention of you in my prayers; that . . . the Father of glory may give unto you a spirit of wisdom and revelation in the knowledge of Him.”

In the Greek the last sentence is very emphatic, for it is “the *full* knowledge of Him.” St. Paul wrote to the Ephesians, and said he had heard of their faith, but added, “I still continue to pray for you that the Lord may give unto you a spirit of wisdom, and revelation in the *full knowledge of Him.*”

This shows us that there is no finality in the spiritual life. The more we know of God the more there is to know. And so Paul prays for the Ephesians:—

“Having the eyes of your heart enlightened (‘filled with light, or illuminated’), that ye may *know what is the hope of His calling.*”

This is the first step of knowing how to be an overcomer. The whole work has been done for us by Christ, and He has overcome all things *for us*, but we must have a clear *unveiling of what He has done*, so that it may be made real to us by the Holy Spirit.

The eyes opened to *see our calling!* God knows how much we need this. We are content with so little. There is so much self-satisfaction. We virtually say, “I am rich . . . and have need of nothing,” when God says, “Thou knowest not that thou art the wretched one, and miserable, and poor, and blind, and naked” (Rev. iii. 17, R. V.).

Christ has called us to be overcomers. We have been overcome in the past, and He rings out the message to

each one of us to-day, and says, "I call you *now* to be an overcomer."

But there is even more than having our eyes wide open to the calling : we must also see the *power* that is able to fulfil it in us.

The next thing we read is this, "that ye may *know* . . . the *exceeding greatness of His power* to us-ward who *believe*." Not only to see that it is *possible* for us to overcome, but that there is for us the mighty power of God to *accomplish it in us*.

Next we are given the pattern of this power in the words—

"According to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead."

The same mighty power of God that lifted Christ from the dead, and set Him down at His own right hand in the heavenly places, is the power that is *able to lift us out of ourselves* into a life of victory with Him.

If we have seen that we have died with Christ, let us remember that there is new life for us in union with Him. "You hath He quickened," writes St. Paul; "you were raised with Him"; you are joined to the living Son of God, the Overcomer from Calvary.

Very briefly let us notice now

what has to be overcome.

"Whatsoever is begotten of God *overcometh* the WORLD : and this is the victory that *hath overcome* the world, even our faith. And who is he that *overcometh the world*, but he that believeth that Jesus is the Son of God ?"—1 John v. 4, 5 (R. V.).

The world is overcome by heavenly things being made more real to us than the earthly. We talk of giving up this and that, but the Lord says, "If you will let Me show you what I have for you, you will soon *set* your affections upon things above, and the earthly things will fall into their right place."

Have I not to give up ? Ah ! it may be, dear child of God, that your heart is set on something you hold very dear. God's way is to bring you into living union with the Lord Jesus, and by the force of His life to draw you into Himself. The Lord does not say, "You *must* give up this or that," but He comes to you with all these blessed heavenly realities, and He says, "Look what I have for you, My child. Come ! come ! *come !*"

Numbers of people are not rejecting Christ, *but Christians*. One real glimpse of Him would draw them to Him; but His children too often hide *Him* from the weary world.

Who is he that *overcometh* the world, so that the *world loses all its attractions*, but he that knows the Son of God in His heavenly power ?

Let us pass on to the second thing to be overcome.

"This is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, and have

overcome them : because *greater is He that is in you than he that is in the world*."—1 John iv. 3. 4 (R. V.).

The spirit of anti-Christ is in the world already, for keen is the antagonism to the claims of Christ and His Cross. How is this spirit of anti-Christ to be overcome by God's children ? By Christ Himself dwelling in them; and "*greater is He that is in you than he that is in the world*."

In 1 John ii. 4 we read of the third power to be overcome.

"I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye *have overcome the evil one*."

Note the three things mentioned by the Apostle John—the *world*, the *anti-Christ*, and the *devil*. The *world* is to be overcome by our being joined to the Living Christ, then the things of earth lose their attraction. The spirit that is *against Christ* all around us is to be conquered by the manifestation of the living Christ in us ; and the *devil* is to be conquered by the Word of God dwelling in us richly.

Strange that we do not read anywhere that we are to conquer *self*. The reason is that self has to be *accounted crucified*, and nailed to the Cross.

"I *have been* crucified with Christ," writes the Apostle Paul (Gal. ii. 20, R. V.) ; not "I am going to be," but "*I have been*." We believe the Word of God that Christ took us with Him to His Cross, and we say, "Lord, this shall be an agreement between me and Thee. Keep me crucified with Thee," and then He will be The Overcomer in us, greater than all that is in the world around us.

This is the message from the Christ with the eyes as a flame of fire, and sent by Him through John to every child of God. Shall we yield ourselves to Christ in absolute surrender, for Him to fulfil it all in us ? Shall we say "Amen" to our position as crucified with Christ ? Whether we believe it or do not believe it, God says that in His sight, in the Person of His Son we are nailed to His Cross. And *now it is the work of the Holy Ghost to make this real in us* as we yield to Him ; so shall we overcome by the *power of The Overcomer* Who dwells within us day by day.

"Able to Overcome."

Num. xiii. 30.

"BELIEVE ye I am *able* to do this ?
Yes, Jesus, Lord ; however hard it be ;
Thy power can conquer, even in my life
If only I will trust *the whole* to Thee :
Then *Thou* art able, Lord.

So "*we* are able" to do this with Him,
To conquer in the fight, and overcome ;
The things against us, tho' they may be strong
To "eat us up," will "bread for us" become !
In *Thee* "*we're* able," Lord.

Yes ; "*God* is able" to do this for me :
"Present me faultless . . . with exceeding joy."

If I but yield my heart to His great love,
That all the evil there He may destroy.
Then *Thou* art able Lord ! L. M. Warner.

“Christ Liveth in Me.”*

By Rev. John Thomas, M.A.

“I am crucified with Christ : nevertheless I live : yet not I, but Christ liveth in me . . .”—Gal. ii. 20.

I LIVE? No longer I, but Christ liveth in me.” In this verse Paul is giving the heart of the Gospel to those who were in danger of losing the precious treasure. It is one of the great things of God’s wisdom that the darkness has been made by Him always a foil to the light, an hour of revelation. Error has been made to show forth the truth in clearer ways. Behind the Epistle to the Romans, there is a running background of protests and opposition, and against that background the truth glows and burns and grows and moves like a rolling tide inundating one objection after another. The wonderful epistles to the Ephesians and the Colossians have behind them a background of gnosticism, and they shine out in their glory against that evil and menacing background, and these clarion words that I have now read to you come out of a similar background of controversy, a background of mischief. But God is the Great Alchemist, He turns Satan’s mischief into His own purpose and the unveiling of His own truth.

The Galatians had received a wonderful experience of grace. The wheat was beautiful and plenteous, but in the night the enemy came and sowed tares, and the tares seemed likely to overwhelm the wheat, to destroy the truth. They tell us we must not *attack* error. Error would like that ; the devil would like it. Put on your sword and shield and give it no quarter. Jesus gave it none, that is one reason why they crucified Him. Paul gave it none. The Judaisers came in and tried to persuade these folk who had been singing the music of grace that this was not enough, that the Jewish economy had been ordained of God and that unless they conformed to certain Jewish ceremonial and legal regulations they could not be saved, and so once more Sinai tried to take the place of Calvary.

Then came Paul, the “Great Heart” of the New Testament, and showed up their subtlety and sophistry ; telling these Galatians not to be so foolish as to give up their glorious freedom in their risen Lord. Cannot you see, he said, if you let *legal* things in, you are doing away with the fulness and beauty and power of divine *grace*. You are standing once more under the mountain that belches fire ; you have put yourself once more under the law ; and you stand naked once more as sinners with your sins uncanceled, with a law unfulfilled bringing doom and death upon you. Once more you are nothing but transgressors. Come back, come back ; stand where I am standing. I, Paul, am a Jew. If anyone should keep the law surely it is I, but I died to the law in order that I might live to God.

You cannot combine Sinai and Calvary. That was the message the apostle had. The legal Paul, and all that pertains to the law under which he was held in bondage has been nailed to the Cross of Jesus. Nothing of it must come back. “I live :” I *was* crucified but I live. That is the great paradox of the Gospel ; that is

the paradox of life, of divine wisdom, of divine grace, of divine victory. “I am crucified with Christ,” as dead as can be, but “I live.” Not the old I, that is dead for ever, but I, I live. Not the old I, but “*Christ liveth in me.*”

So the great inspired logician clears the board. The Gospel of Jesus Christ is not merely the summit of the glory of faith, it is the summit of the glory of reason. We are not trusting blindly, we know what we trust and Whom we believe. Paul’s argument is overwhelming. There is a logic of the Gospel—it is the *wisdom* of God. If you cannot see the logic of it, it is because you have not enough logic. Superficial knowledge and superficial logic are dangerous things. If you want to see the reasonableness of the Gospel of Jesus, come to these wonderful writings and you will see how reason after reason, truth after truth, are given from page to page.

And the Gospel has all the while to fight Sinai. That is where the great battle is to-day. The Gospel has to fight the moral idealist. He is everywhere. It is so seldom, in those sermons, at any rate, that have received public approbation and are allowed over the wireless, that you find anything but the legalism that Paul declared to be death. Everywhere it is the same : an appeal to the wonderful possibilities of human nature. Aye, there are possibilities, possibilities of Satan that have led the world to bankruptcy. The world to-day is a seething cauldron of immorality, of venom and preparation for slaughter. Those are the possibilities of human life and its “divinity.”

There is only one answer to it and that is the Gospel of the grace of Jesus Christ, the power of the crucified and risen Christ. One wonders where the people have been living—the leaders and teachers who speak, and even pray to God and thank Him for his gifts in art and in science and wireless and all the rest of it, and tell the Lord that He is lifting everybody up, gradually ; all the statesmen and all the politicians and all the artists, they are all going up, up, up, up. What a farce, is it not ? You cannot make a mass millenium by moral code and moral ideas. We have to go on in the old way—“Go ye into all the world and preach the gospel to every creature.” They must come in one by one. They must march into the kingdom by the way of the crucifixion ; each one must be able to say “I am crucified with Christ.” The old “I” has gone and I, *if I live*, live as I have never lived before : not the old I, but Christ, liveth in me.

Our salvation is just Christ. For me to live is Christ, *Christ* ! Salvation is a personal relationship to the personal Son of God. That is the Gospel. I remember years ago hearing a certain satirical representation of a type of preaching that ran in this way : First of all we will approach our text ; secondly we will go round our text ; thirdly we will leave our text. That is just what they are doing with Christ. They approach Him gingerly, they go round Him, and then they leave Him. That would be a perfectly accurate description of sermon after sermon that I have listened to. They

* Notes of an address at the Swanwick Conference, 1934.
Not revised by the Speaker.

do not "preach Jesus." I heard a sermon years ago in the north of England where I happened to be having a little furlough and there was an address to children about the lichen that grows on the stones. By and by he came to his text. "His name shall be called Wonderful," and I said, he cannot escape this time! Surely His Name shall be called wonderful! There was an opportunity! But he did not mention the Name of Jesus until the last sentence of the sermon.

It is an offence that smells to heaven. CHRIST! We are not saved by His teaching: the sermon on the mount can no more save you than the ten commandments on Sinai. It is only the moral ideal in a more wonderful and terrifying form. We are not saved by the teaching of Jesus. No teaching can save you. The higher the ideal the worse for you, because it is the less possible of attainment. We are not saved by His example. What is the use of His example to me? I know Shakespeare wrote "Hamlet," a very fine example of dramatic writing, but I am no nearer to writing "Hamlet." In the days of Plato and of Pericles, the old Greeks had statues that have been the wonder of the artistic sense of beauty ever since. Wonderful examples! and after that, *with those examples before them*, Greek art deteriorated, became worse and worse, all the way down the ages. An example will not lift you to heaven. The example of Jesus would only stupefy us.

The Life that is Life indeed.

Oh fools and blind! He is the brightness of the Father's glory and the very impress of His Person; the beautiful, wonderful, divine, human, heavenly, all-glorious Christ! Like Him? Poor sinful men, you are far more likely to be like Satan, until Christ has you. We are saved, not by His teaching, not by His example, but WE ARE SAVED BY LIVING, VITAL, PERSONAL UNION WITH A PERSONAL CHRIST. Christ and I must become one. He must take me right into His own life and make me part of Himself. There is no other way. I am crucified with Christ, but something wonderful has happened through that crucifixion. I am living titanically. "*Christ liveth in me.*" All the glory of the wonderful, redeeming, perfect, glorious Christ, has come to dwell inside me; to be the heart, the beating heart of my life, the soul of my existence, the spirit of my being.

"Christ liveth in me." This life of the Christ that has come to me is the life that was given to cancel guilt, the infinite life of the God-Man. "In Him was *life*." "The Good Shepherd giveth *His life* for the sheep." That was the price. Some of the old theologians used to try to weigh and measure the atonement. We can see their mistakes, those who are coming after will see ours. The great danger is to get away from the main glories and try to hunt for the little sparks. They are not worth it, after all, when you come into the main glories. How can you weigh and measure infinite life? He gave *His life*, not some measure of it, not some little calculation of suffering to set against sin. Why, no! He gave HIMSELF, *all*. That was the great life that came down right into the heart of humanity, big enough to take all the awful burden of human guilt into His own life and to satisfy all the penal demands of eternal righteousness.

It does not stop there. We must never forget that near the place where He was crucified there was a

garden and in that garden a sepulchre. Life and death are here struggling for the mastery, but this Life did something more than cancel the guilt of sin, something, that is not often remembered, but that comes out evidently in the great Epistle to the Colossians. It was that Life that broke all Satanic power, once for all. We do not know all the mystery of that Cross but we know that around that Cross, with that awful condemning law, as their weapon, the serried hosts of hell gathered and tried to crush this Son of Man in the last awful darkness. But He was too strong for them. *There they were broken, never to be mended again.*

His Victory is our Victory.

You remember the great cry of triumph in Colossians? "He stripped them of their armour and triumphed over them openly by means of His cross." Christ has conquered Satan once for all, and the Satan whom He has conquered is practically your vassal and mine for ever. I am not afraid of the Devil. Don't *you* get scared. "Whom resist." "Resist the Devil and he will flee from you." We need to have our armour on, we need to be on the watch, but never for a moment need we have any fear. The victory is ours. Our living Christ, whose Life dwells within us, has conquered all the power of hell on Calvary, and that was the Life that broke the barriers of the grave. You must never disconnect the death from the resurrection. If He had not risen again the death would not have availed anything; we should have been all dead together. Death would have been the last word. But on the morning of the third day—Life came.

Oh, that wonderful morning! Has death been able to conquer this atoning Jesus, this Jesus Who has laid down His life for the sin of the world! Can He rise again? All the universe was waiting for the morning of the third day. The destiny of all creation depended upon the morning of the third day. If He had not risen there would have been a black pall upon the throne of the eternal God and the universe would have collapsed in fire and ruin. "But now is Christ risen from the dead." That is the great trumpet-peal in the 15th chapter of 1 Corinthians. "Now is Christ risen from the dead"—and *this is the Life that enters into His redeemed people!* Do you realise that? The life that made atonement for the-guilt of humanity, the life that broke Satan to pieces on the cross, the life that smashed death for ever—THAT has got into me! That is the victory! What in the wide world can conquer that? Christ liveth in me, His risen life, His all-conquering life is the centre and soul in me. The great powers of God are all His. It is a wonderful conception. You see a poor little child of faith. No notable of the world, not known to anybody except God; and in that poor little worshipping life there is all the glorious power of the conquering Son of God, just within that little tenement.

But how does it happen? How does Christ get into us? He gets us into Him first. We get into Him by *faith*. Faith is the centre word of the Bible. "This is the victory that overcometh the world, even your faith." Faith and victory must go together. There is a very simple way of getting Jesus into us. *By faith. Only believe.* It is easy, is it not? Of course it is, the difficult work was done by Him. All the store of His power is ready, you have only to touch the button—a child can do that—and all the glory blazes. If I may

but touch the hem of His garment—that is all—I shall be whole. Oh, touch the hem of His garment and thou too shalt be free.

And then we know that Christ has entered into us. His life supercedes everything else. He has come in and takes possession and He is all in all. I live, but no longer I—not the old I, not the little insignificant, impotent I—Oh, no, He has not annihilated me, He has *made me*—I am a personality now. I am somebody. What do you mean. Paul? "I am another I." What is it like? "Oh, *I can do all things* through Christ which strengtheneth me." What a big *I* you are Paul! "Yes, but it is *Christ*—Christ in me." There is a new "me" with a larger responsibility. Christian people used to sing "There is nothing left for me to do, Hallelujah." It is *all* left for you to do, a great deal more than ever you thought you had to do. Once you live the Christ life, you have wonderful things to do, if you are to be worthy of the Christ life. "*In me!*" Oh, no, I am not annihilated. He makes me preach, pray, serve, He gives me vision, He shows me glories pending, He makes me travel for dear life, and He makes me young for ever! How can you grow old when your life is Christ in you? He does not grow old. Jesus Christ is the same yesterday, to-day, and for ever. There's everlasting youth for you!

Ah, but it means "crucified with Christ." There on the cross was nailed the law of sin and death, and now

I belong to the law of the spirit of life in Christ Jesus, and every day I am being enabled to put to death the deeds of the body.

Living by Christ's faith.

Only realise that you are to LIVE the Christ life; not to be passive. There is a doctrine of passivity which is dangerous beyond telling. You are not to lie before Him as an empty vessel in that sense. When once He has filled you you must be *full*, not empty. Full of His energy, full of His new life, full of His power, full of the enthusiasm of His glory, and every nerve in you must be given to live for Christ and to die for Him. Do not listen to the cult of passivity. You remember our Saviour's condemnation of it—the empty house, garnished, furnished well, but no tenant. If that house had been filled with father and mother and children and life, the devils could not have come back. If you want all holy power to come in, you must have a life full of the activity of Jesus, not a thing that is empty, meaning nothing. After Christ comes in your house is full, and all your powers must be given to live out by faith, the life of Christ, putting to death all the while the deeds of the body, and remembering that your "old man" has been nailed to the cross. Faith is the grand key to all the reserves of God. "I live by the faith of the Son of God, Who loved me and gave Himself for me." I am His and He is mine for ever and for ever.

Pressing toward the Mark.

The Fellowship and the Prize.

By Rev. George Harper.

IN Philippians iii. 4-14 we have a most interesting and instructive bit of Paul's inner life-story told by himself. He bears testimony to the fact of Christ as realised by himself. There are those who object to such personal testimony. To them it savours of egotism. But the value of true Christian witness, borne personally, cannot be overestimated. It certainly has its place in Christian life.

The Apostle Peter writes—"Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." That is, be ready always to give your personal testimony to what Christ has done for you, and is doing for you. The Prophets and the Psalmist were constantly thus writing upon the personal note.

Paul gives us an insight into his inner life. He puts on record his past. Summed up it amounts to a glorying in the flesh, and he tells us how this manifested itself. In national association, in tribal relationship, in ceremonial observances, in religious formality, and in misguided zeal. Such is Paul's five-fold mark of the old life.

But he proceeds to tell us something concerning his present. "What things were gain to me, those I counted loss for Christ." There was his renunciation of the old life, and his joyful acceptance of the new life in Christ. He counts all things but loss for "the excellency of the knowledge of Christ Jesus" his Lord. For this he has suffered the loss of all things; and no wonder, for this knowledge is "The transcendent

preciousness of the knowledge of Messiah, of Jesus my Lord." (Dr. A. S. Way.) This leads him to state his hope for the future. What was this? To be found in Christ. Ah, surely in some way distinct from the common experience of all the people of God.

Paul could have said:

How great is Christ,

How small am I:

Lost, swallowed up in Love's Immensity;

Christ only there, not I.

But he goes further and breaks forth in verse 10: "That I may know Him, may know the power overflowing from His resurrection, may know what it is to share His sufferings, that I may be moulded into likeness unto Him in the manner of His death, if so, ah, if haply so—I may attain to the resurrection from the dead. Not that I have already grasped the prize, not that I am already perfected—no: but I am racing onward still, in the hope that I may close my hand upon that . . . the prize to which God is calling us upward," (Dr. Way). "I press toward the mark," with urgency, with the determination to get there.

But let us retrace our steps, and hearken to the CRY of this man of God. Truly a cry with a burden in it. "*That I may know Him.*" He could not mean that he did not know Christ. Years before he wrote this epistle from his prison in Rome he knew Christ. For thirty or more years he had been working for, and with, his Lord. In his great itinerating Missionary journeys he had led many into the knowledge of Christ. What then was this cry? It was for a deeper, fuller

Phil 3:4-14

Christian Witness

realisation of Christ in his inner life. Plutarch, the Greek historian said that, when students came to Athens, at first they considered themselves wise men. Later they were content to be reckoned as lovers of wisdom. Finally they named themselves fools. This does not apply to Paul. There was, however, an ever deepening desire to know more and yet more of his Lord and Saviour. He longs to know more of the power of His resurrection. The mighty expulsive force of that rising from the tomb. This power was outstandingly liberating, releasing, irresistible, attesting power. The witness of God the Father was in it, and of God the Holy Spirit; and of God the Son Himself. He was "That Eternal Life," that "Life of Eternity." Hence, "it was not possible that He should be holden" of death. Paul believed this to be *communicable power*. Thus we hear his cry.

The fellowship of His sufferings.

From this he passes into the inmost sanctuary, and prays "That I may know the fellowship of His sufferings." He desires to be a shareholder, a partaker with his Lord in His sufferings. This is holy ground. We must needs tread softly here. Christ suffering in and through His people. A Chinese Christian knew this when he cried out, "They may kill me if only they will love Jesus." Christ died, and I died with Him. He arose and I arose with Him. Now He desires to function through me in a fellowship of suffering. The question before us is surely this, How far are we willing to go with our Saviour and Lord in the fellowship of suffering for others?

But even to this Paul adds "Being made conformable unto His death." Now what does this mean? That the motive which governed His death should govern my life. First: this was the Will of God—the Cross and the Will of God are one. Next: it was necessary for others.

The reason for this *CRY* of Paul is given in verse 11. Rotherham renders this, "If by any means, I may advance into the out-resurrection, that from among the dead." Dr. Way's translation suggests rather a present spiritual experience. He renders it "Ah, if haply so: I may attain to *that* resurrection from the dead," (namely, that of verse 10). Whichever interpretation be accepted, or both, Divine grace is all sufficient here as elsewhere; but, Divine grace makes no provision for our slackness. See Ephesians v. 14.

Proceeding, the Apostle makes his great classic declaration upon the question of Christian attainment (verses 12-13). Ye has not attained, or been perfected. The verb is in the perfect tense. Such a testimony from such an Apostle is both illuminating and of great importance to us. He never lowered the standard of the purpose of God for His people. In Romans vi. 14, he writes, "Sin shall not have dominion over you." In Colossians iii. 3, his word is "Ye are dead, and your life is hid with Christ in God." Nevertheless, he states in terms easy to be understood, and true to Christian experience that there is always more to follow in the deep things of our fellowship with Christ. The word "perfect" (Greek, *Teleioi*) in verse 15, means relatively mature. In Hebrews v. 14, we have the same word translated "full age."

The Key-sentence of this great passage is in verse 13. "This one thing I do." Then in verse 14 he explains

what this is, "pressing on for the prize of the calling on high" (Rotherham). "The prize to which God is calling us upward" (Dr. Way). What may this prize be? Dr. Way says it is, "The life in Messiah (Christ) Jesus." I consider it has a three-fold association.

(1) *It is the prize of a completed race.* In 1. Cor. ix. 24, the Apostle's word is "So run that ye may obtain." Not merely endeavour to reach the goal at last, but see to it you reach the goal as a prize winner, having completed the race, or finished your course with joy. (See Acts xx. 24 and 2 Timothy iv. 7).

(2) *It is the prize of a Crowned Conqueror.* In the great Greek games, the Corinthian race, some came in, but they remained uncrowned. True, they finished their course, but something was lacking. They did not obtain the prize. They had been in some way encumbered. The crowned conqueror, or winner, laid everything aside. He fixed his eye upon the goal, he won the prize. Our Lord's word to the Church at Philadelphia was, "Let no man take thy crown." It is His word to us, having crossed the bar into another year. What if it should eventuate as our year of Jubilee? What if our Lord should return for His own this year, to receive them, to reckon with them, to reward them? Yes, but this prize may have an even deeper significance.

(3) *It may be the prize of the Companionship of the King.* In those olden days, the prize-winner received more than a garland of green leaves. He received the white stone of special privilege, and upon great occasions had his place of honour beside the King. Such was the prize of the onward calling at Corinth. The runner was cheered on to this. Such too is the prize of the Upward Calling in Christ Jesus unto us. Yes, and we are cheered on to this. In Hebrews xii. 1, we read "We have encircling us so great a cloud of Witnesses" (Rotherham). That is, we are encompassed on every hand by their witness for God, as in Heb. Chap. xi., from verse 35 on. "Stripping off every incumbrance, and the easily-entangling sin, with endurance let us be running the race that is lying before us" this year, and until the goal is reached, and the prize won. "Looking away unto faith's Princely-Leader and Completer, Jesus." (Rotherham).

Perhaps this prize might be summed up briefly in the words of our Lord in Rev. iii. 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

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

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

*On to the goal! Press on!
Blind, deaf and sometimes dumb,
Along the uphill, blood-marked road!
Hard after Christ, press on!*

(From "Songs of the Heavenly Life.")

The Bond of Peace.

THE maintenance of sound doctrine has always been a problem of vital importance to the Church of God. The great historic creeds mark the effort to establish for all time certain truths held by the Church universal. In this way an effort was made to counter false teaching and defend the faith once delivered to the Saints.

For the very reason that, as Evangelical protestants, we insist on the freedom of the Christian to search the Word for himself, spiritual discernment is a gift of the Holy Spirit specially needful, and specially precious amongst us. Alas that it is so rare to-day.

It belonged to the office of the priest under the Old Covenant to judge between the holy and the unholy, the clean and the unclean, and to separate the precious from the vile. In the economy of the New Covenant this office, in the spiritual realm, falls to those believers "who by reason of use have their senses exercised to discern both good and evil." It is none the less the duty of all to search the Word for themselves; did not St. Paul appeal to the Corinthians for their agreement and the consent of their conscience when he wrote—"Judge ye what I say?"

With what prophetic significance is the Apostle led to use the word "*endeavouring*" when he beseeches the Ephesian Christians, and with them "all the faithful in Christ Jesus," to keep the unity of the Spirit in the Bond of Peace. For it is "the faithful"—those most earnestly desirous of understanding the mind of the Lord, and being obedient to His will in every sphere of life, who find the most difficulty in fulfilling this behest. The fainthearted and the half hearted can afford to be very tolerant: it is the wholehearted, because they tremble for the Ark of God and long to vindicate the truth as they apprehend it, whose very devotion threatens the Bond of Peace.

The difficulty is constantly arising and presents itself in many forms, but we need make no apology, in a magazine addressing itself to Christian workers, in suggesting that a common form amongst us could almost be expressed as follows:—

"How can I maintain the Bond of Peace when I am quite sure my brother is wrong and he absolutely declines to let me put him right!"

Which of us has not experienced the sudden chilling of the atmosphere which accompanies the discovery that our brother holds a divergent view from ourselves on some interpretation we hold *sacrosanct*? That sudden drop in temperature may arise from the unbidden resentment of one—or both—of the parties to the discussion. We say—only too truly—that the feeling of estrangement is *natural*, but it is on that reaction in the realm of the flesh that the enemy seizes to bring separation of spirit between believers. We must withstand him. How often he gains advantage over us, although we are not ignorant of his devices. Before we are aware of it the flesh becomes dominant: ground is given on which the adversary can work, and we find the bond of peace is broken. Oh miserable man that I am! Who will deliver me from grieving my brother! Only the grace of God is sufficient for these things. The unity and the peace we have lost can be

regained as we walk in the Spirit. The unity of the Spirit maintains the bond of peace.

What if my brother refuses the recognition of these things and remains separated from me in spirit? The resources of grace in I Corinthians xiii. are not straitened—hold on to your brother in love, and wait on the Lord.

Let us again consider ourselves "lest we also—." Do not we, perhaps subconsciously, resent the disapprobation of fellow believers, more especially of those whom we should expect to be entirely with us? Need we be surprised that our own disagreement should affect equally painfully those with whom we are in close fellowship. It is being wounded in the house of our friends that hurts us most. "How natural," we say, but is that our last word; do we suppose it a sign of high sensitivity, or is it not rather a lack of humility, that we should so feel the rebuke of the people of God?

So painful has been the experience of many in all matters of differences of interpretation as between brethren, that they have sought refuge in complete silence. Let us get on with our work, say they, and leave our brethren to adjust themselves in matters of faith as best they may: is not the Holy Spirit the guide of all? There are those who go further and say "a plague on all your controversy: let us eliminate doctrine and dogma, or at least ignore them, and concentrate on the practice of a high morality." Doctrine and dogma unfortunately—or fortunately—are difficult things to eliminate, for both are the considered expression of facts—facts without which our faith is vain.

To get on with the work in our own particular part of the vineyard, whilst declining to serve the highest interests of our brother by helping him maintain unimpaired the truths by which he lives, would be to adopt the very attitude of Cain. "Am I my brother's keeper" has found an echo amongst us down the years of the Church's history, and that to its sorrow and shame.

The Holy Spirit is the One to whom all believers look to lead them into all truth. We have eternity before us and the most deeply taught amongst us are the most conscious that, in this sphere, we see many things as in a glass darkly. Doubtless there are many riches of joy and knowledge awaiting us, but we cannot bear them now. Spiritual understanding is the gift of God—"if any man lack wisdom let him ask of God"—it is derived primarily by the Word of God speaking directly to the soul. Instruction is also given by those taught in the Word. "Let him that is taught in the Word communicate." The Shepherd of souls is told to "preach the Word, be instant in season and out of season, reprove, rebuke with all longsuffering and doctrine"—"if thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ."

Whilst the duty of earnestly contending for the faith which was once delivered to the saints devolves upon all them that are sanctified, the gift of "communicating" is entrusted to some for the perfecting of the

saints, for the work of the ministry, for the edifying of the body of Christ. Such servants of God are equipped by the Spirit of Christ with certain marked qualities which distinguish them from their fellows—"the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

This mark of meekness is a rare and wonderful gift, the absence of which invalidates the claims of many to instruct the Church of God. The grace of helping without hurting, of warning without censoriousness, of correcting without appearing superior, calls for true meekness of heart and all the "charity" of I. Cor. xiii. It also calls for an obedience in personal walk up to the light given that may well cause heart-searchings and fear. "Thou hypocrite, first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye."

To approach our brother in the realm of the mind unless our own mind is directed and ruled by the Spirit of Christ is to invite disaster. How often such an approach results in "profane and vain babblings."

In all matters of controversy amongst the Lord's people it is above all necessary that we walk in the Spirit and not in the flesh. If we come away from a heart to heart talk with one from whom we differed, feeling hot all over, and anxious to return to add one or two frank remarks that would strengthen our case, we may be very sure that the flesh has obtruded itself into the discussion.

"Take heed to thyself."

The challenge of the flesh in one believer is all too liable to be taken up by the flesh in another. It may be that the only way of approach is by prayer. It is needful even in prayer that there should be a genuine and spontaneous love for the one we desire to help, and that such an one is prayed for and not *prayed at*. The Lord save us from praying for each other in the flesh.

Meekness, which is anything but weakness, is an essential qualification in seeking to adjust the viewpoint of our fellowbelievers. "Take heed to thyself and to the doctrine for in so doing thou shalt save thyself and them that hear thee." Any assumption of superior sanctity will wreck all usefulness. "Ye that are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also . . ."

An eminent modernist preacher recently took as his text the words of the Pharisees—"This man is not of God because . . ." Pouring scorn on their blindness, he is reported as exclaiming with an almost startling raising of the voice, "by what right does any man say any other man is not of God?" Must we consent then to accept all teachers and their tenets as being "of God" without the right of examining their claims in the light of the Word of God? Our Lord rebuked the Pharisees, not for examining his claims, but for rejecting them!

We do claim the right and indeed the duty of judging the teaching of one who accepts the teacher's office and of rejecting his teaching if to our conscience it is contrary to Holy Scripture.

The suggestion is constantly being made that because we claim the right to judge doctrine, in the sense of appraising it, we are impiously judging (in the

sense of condemning) our brother. No such confusion should be allowed to arise in our minds for one moment.

The judging of brethren is expressly forbidden in the Word—the judging of teaching is expressly enjoined:

"Who art thou that judgest another man's servant?"

"He that is spiritual judgeth all things."

If we keep this distinction in our minds—and act on it—much will be done towards maintaining the Bond of Peace. "Endeavouring to keep the unity of the Spirit in the Bond of Peace"—"I therefore beseech you:" what a tender appeal to our love and loyalty. Surely we have need for confession and prayer as we recall and deplore our many failures in this endeavour. How often have most of us heard wise counsel, supported by the authority of the Word itself, to help us in obedience to this Christian duty. How often have our efforts failed of their intention, in contact with the great family of Faith. Shall we, in closing, remind ourselves of some of these counsels as briefly and personally as we can:

The Spirit of Truth must teach my brother: I myself must be in the spirit to help him. Was my mind energized by the Spirit or the flesh as I endeavoured to put another right?

No Scripture, rightly understood, is contradicted by another Scripture: the Word is full of apparent paradoxes. The deepest truths lie there.

Am I proud hearted or humble minded in discussions concerning doctrine?

Heresies arise amongst the people of God—not amongst the heathen. They can often be traced to an over-stressed truth.

We are living in days when the most subtle mixtures of truth and falsehood hang like a poison gas over Christendom—let me stand by my brother—and may he stand by me.

Prayer may be the only way in which I can help the one whom I apprehend to be wrong; but it may be God's way—am I praying?

A searching test of the reality of my standing in the truths of Romans vi. is my reaction to my brother's criticism.

In dealing with things spiritual, the adoption of a phraseology which is not Scriptural is fraught with grave danger of error. In "comparing spiritual things with spiritual" our safety lies in using "words which the Holy Ghost teacheth."

I must always be ready to recognise the living union that binds me to my fellow believer. It is excellent to hate false doctrine, it is right to "try" those who would teach, but love must dominate our attitude amid outward separation.

I may not be able to "put people right," but I can give the truth in love, and confide in the Lord that it shall counter the error as light counters darkness.

Am I careful that my contending is for the truth of God, and not for my opinions about that truth?

It is possible that my understanding has not fully grasped all the bearings of this difficulty. Is my mind open to further light as the Lord gives it?

May the Lord strengthen our *endeavours* by the inspiration of His Holy Spirit.

B.W.M.

The Spiritual Life.

The Provoked Spirit.

"They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips."—

Psalm cvi, 32, 33

WHAT is a *provoked spirit*? A *wrong spirit about wrong things*. Perhaps there is no greater hindrance than this to the abundant outpouring of the Holy Spirit.

These verses sum up Numbers xx. 1-13. The people were thirsty, and uttered rebellious words against God and Moses. God came in and wrought deliverance, but the spirit of Moses and Aaron was provoked. See the comment: "*It went ill with Moses.*" Who was Moses? Few men had such privileges. See this aged servant of God, who was "faithful in all his house," yet in this fortieth year of the Wilderness journey this great disaster came upon him.

Are we not liable to disaster from the same cause? It *went ill* with Moses, and the crowning honour of his life was withheld. But the people were wicked! Yes, atrociously wrong; "they provoked his spirit." But Moses was wrong, and who can tell the loss it brought into his own life.

Good people (children of God) often talk of "righteous indignation"; they feel wrong things so *keenly*, and the devil takes advantage to *provoke the spirit*, and the child of God does not see that this is a thing hateful to God, the greatest hindrance in communion and service.

Turning to the narrative of the smitten rock in Exodus xvii. we have the record of an event which took place 40 years before. The people wanted water—were thirsty; there was a wicked, murmuring spirit, much wrong-doing; they were aggravating and ungrateful to the last degree. But the wrong did not get into the spirit of Moses. He puts the case into God's hands, and God comes into it and works salvation. An unprovoked spirit always calls God to the scene. *The provoked spirit shuts God out*. This is why the devil works to get us provoked. He knows if he can get us in the wrong, his triumph will be complete. If God keeps our spirit we can get hold of Him to deal with the wrong-doer. In Numbers x. the scene is very similar. All goes well at first (verses 6-8), Moses and Aaron get to God; but (v. 10) the wrong spirit gets into Moses. He smites the rock instead of speaking to it, and calls the people "rebels," etc. "He spake unadvisedly with his lips."

God is infinitely patient with wrong-doing. He is never provoked. He meant His servants to represent Him, and those men by their provoked spirit put a cloud over God's character. Sin in the prophet's spirit hides God's character of patience from the wrong doer.

In the New Testament we have similar scenes recorded. In Luke ix. 51-55 is the narrative of the Samaritan villages refusing to give Jesus and His disciples shelter. The wrong spirit gets into James and John. It was not the spirit of the Samaritans that grieved the Lord, but the spirit of His own children. God's greatest sorrow now is over our wrong spirits. What damage this hath wrought! We do need this grace—*never to be provoked in spirit*.

Turn to Matthew xxvi. 47 and onward. Look at the Lord Jesus under circumstances of the most intense provocation. Look at Peter (v. 51) manifesting the "provoked spirit." Peter could not stand it—his spirit was up; that was *not* the Spirit of Christ. Jesus could not pass it by. Peter altogether missed the duty of that hour. "If I had wanted retaliation on the evil-doers, ten thousand angels are at My bidding; I do not need your tiny sword, Peter!" Jesus Christ has too much to do still—healing ears we cut off! He wants us to be filled with *His Spirit*. See how He treated Judas: "Friend . . ." (v. 50). Wonderful, the unprovoked spirit of the Lamb of God!—in the presence of such depths of meanness and baseness—as if Judas were an angel sent from the Father's throne.

Which kind of strength do you choose? The weak things of God overthrow the things that are mighty. If the spirit of Christ is in us, we shall *rebuke evil*, but tenderly love the evildoer. I believe this provoked spirit is one of the greatest hindrances to the mighty outpouring of God's Spirit.

Did you ever think that God uses the evil in men around us to excavate our souls to make room for the Holy Spirit? I do not think we have taken it to heart, how much our God counts on the *unprovoked spirit* in His people. He works always through this channel.

Look at Jesus on the Cross—read again and again that wondrous story. What wrongs done to you or me compare to the insults heaped on Jesus Christ the beloved Son of God? What did *He say*? "*Father, forgive them, for they know not what they do!*" Behold the Lamb of God, wronged by evil doers yet untouched by it! Our whole redemption is rooted in the unprovoked spirit of the Lamb of God. The Lord God of heaven and earth came down to our utmost need in that unprovoked spirit. When God wants to reach atrocious wrong-doers He seems to say again: "I will let them do their evil will, that they may see *My Spirit* in My child;" and when our spirit is provoked, it hides His glory and stays His hand.

From "*The Overcomer*," 1911.

"*Love . . . is not Provoked.*"

EVERY true Christian wants more love. How does the Lord make us to increase and abound in this love?

One way may be by putting alongside of us somebody who very much calls for the exercise of love. It is quite easy, if somebody wants to do us a good turn, to be kind to such a one, but it is another matter to have one right alongside who tries you very much, so that if you are going to get along at all it has to be by the exercise of love.

I am inclined to think that this is one way in which the Lord increases our love. We pray to Him, "Lord, fill me with Thy love," and perhaps we have an idea that there will be a warm, benevolent feeling of love towards everybody floating down upon us. Well, praise the Lord when we have that! But ah, you have to work it out in the daily life! The Spirit of God shows us the beauty of love, we rejoice in it, but it has to be worked out like algebraic problems. And it is so

important to see that before the Lord can entrust us with a lot of people, He has got to see how we can love a few.

One reason why there are not more converts gathered in is that we fail here. The Lord puts alongside of us, perhaps, a babe in Christ, a vexatious sort of person, one who walks along the natural plane, carnal, self-willed, self-opinionated, self-conceited—but that babe is *in Christ*. What are we going to do? We can learn to love that person. I am sure you will agree with me that it is absolutely essential, in these matters of relationship with individuals, that we win through on the side of love. It is a tremendous fight sometimes. Let us not be defeated here.

You remember what it says in the Book of Proverbs, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." We want to take a city—we would like to see many converts gathered in. The Word of God says to rule your spirit is a greater thing than to take a city! If you are longing to go out to Africa or India, how about your spirit—*do you rule it?* It says that a man who does not rule his spirit is like a city with all the walls down. The passions go in and out of him just as they please.

We must not be surprised, if we are earnestly seeking after love, if God permits us to be tried in some fierce way that cuts to the quick, by somebody that goes against the grain. And the trial keeps on. It is not just a storm soon over, but going on and on.

I believe that the Lord is looking at us all the time, and if we fight through by faith in Christ, although it is a sore conflict, then we are made partakers of the love of Christ more fully. We are made "partakers of Christ" if we hold fast the beginning of our confidence firm unto the end. That is a great principle. It applies right through the Christian life in many different ways. It applies to salvation at the outset and goes on to the end. Then the Lord says, "Yes, this dear child of mine, through My grace, has won through. He has loved that babe in Christ, that carnal one that I put alongside him, and so I can entrust him with much more."

If you fail to love one, you will certainly fail to love others. It is easy to say, "People are so trying. I should get along so nicely, and grow in grace so much more, if only So-and-so were not rubbing up against me." But So-and-so is *the greatest means of grace you can have*. It means suffering, but let us remember that the future taking of cities depends on these things. It means being delivered unto death, but our future usefulness depends upon it. D. E. Hoste.

"Love . . . seeketh not its own."

ALL that comes from the source of "self" seeks something for itself. "He that speaketh from himself seeketh his own glory." Self seeks its own! Whatever comes from God as its source, seeks God, or something for God, not itself; *i. e.*, "He that seeketh the glory of Him that sent him, the same is true," or, the source is of the truth, of Him Who is Truth. Like seeks like. Self seeks for self. The Divine seeks the Divine. This word tests the source of our actions and gives the key whereby we shall know what is of self or what of God. "Love," the Divine life, seeks not its "own."—*J. Penn-Lewis*.

Class and the 700

The "Prize" and the "Cross."

"THAT Prize is simply surrounded by The Cross." Such are the arresting words of a letter which reached me. "The thing that bothers me is not salvation; that's quite sure, as He has promised me that. But what about that Prize? 'Let no man rob you.' And that Prize is simply surrounded by The Cross. And that's where I am held fast. I won't go back; but as for going forward . . ."

Oh, how such words recall the inseparable association in Scripture of *The Throne of Glory* with *The Cup of Suffering*. "Are ye able to drink of *The Cup?*" (Matt. xx. 22) is the question asked of those who would fain sit with Him on *The Throne*. "Grant that these . . . may sit, the one on Thy right hand, and the other on the left, in Thy Kingdom." "But Jesus answered . . . Are ye able to drink of the cup?" Thank God for every will that by grace responds, "We are able."

"If we suffer, we shall also reign with Him." (2 Tim. ii. 12). Not otherwise. "That I may know . . . the fellowship of His sufferings . . . that I may apprehend . . . the prize" (Phil. iii. 10-14). True indeed, "That bitter cup, Love drank it up,"—His love engaged Him to drink it for us. The wrath which it contained He drank wholly Himself, *but*—as John Newton adds in that sweet passage—"but He left us a little affliction to taste that we might pledge Him and, remember how He loved us."

Listen again! It is the same association of "*The Cup*" and *The Crown* in Luke xxii. 28: "But ye are they which have continued with Me in My temptations, and I appoint unto you a Kingdom . . . and ye shall sit on Thrones."

As in immediate view of "*The Glory*," we need now to dwell on "*the sufferings of Christ*"—whereby alone that Glory has been made possible for us—as never before; and watch, as it were with Him, in this last hour of trial. He is never "withdrawn" from us more than "about a stone's cast," however dark it be. And never was "the precious Blood" more precious or needed than now in this last conflict with "the accuser of the brethren." "They overcame him because of the blood of the Lamb . . . and they loved not their life even unto death" (Rev. xii. 11). The moment of final victory through that Blood is near at hand. "In the meanwhile"—to cite other sweet words of John Newton—"I advise you to take a lodging as near as you can to Gethsemane, and to walk daily to Mount Golgotha, and borrow (which may be had for asking) that telescope which gives a prospect into the unseen world."

"The time is short" (1 Cor. vii. 29). Elijah's three and a half years' testimony and trial ended in translation. The Lord's three and a half years' ministry culminated in Ascension. The three and a half years' testimony of the "Two Witnesses" in the last "Great Tribulation" issues in the glorious summons: "Come up hither. And they went up into heaven in a cloud" (Rev. xi. 12).

And we, too, as overcomers through Christ, are at this moment standing on the threshold of eternity, in the very antechamber of Glory, about to "enter into the King's palace" (Ps. xlv. 15). *Prophylax*.

God's People tested by Dictators.

THE leading article in the "*British Weekly*" for November 15th, 1934 was headed: "How to Forestall Dictators." The writer says that Isaiah would have prepared us for the rise of Dictators—he gives us, indeed, the mood which, if we persist in it, makes Dictators inevitable, and when a thing has become inevitable, God permits it, though He makes use of it to bring to pass His unshaken purpose for the Race. The writer continues:

"Dictators rise on the heap of prostrate men. There are no Dictators where men walk uprightly. But if men will lie down; if they will cease to think; if they will not go through with their own personal duties, tasks, problems; if they will be abject—why then someone will arise who will presume to do what they refuse to do. From this diagnosis it is but a step to the remedy. That remedy is the motif of all Scripture, as though to get this very truth into the souls of men were the one task which God has chosen for Himself with regard to us. Stand! Stand up! Stand fast! 'Son of man, stand upon thy feet and I will speak to thee.' That, surely, is the Word of God and the order for the day . . ."

And, we would add, where Dictators cannot be prevented, they may have to be resisted, and needs must be when they are anti-God and anti-Christ.

In the third chapter of Daniel we are given a foreview of the methods we may expect to find employed by the Dictators of the last days, which are more and more coming into being. Nebuchadnezzar found himself confronted with an almost insoluble problem, following the many victories which had brought the world to his feet. The problem was, how to unify all the widely diverse peoples who were now under his dictatorship—for undoubtedly, so far, he held the palm as a dictator. Whom he would he set up, and whom he would he put down; whom he would he slew, and whom he would he kept alive. But with all his power, he recognized the impossibility of holding together this so great people and making one nation of them. The sword which had conquered them could not unite them! He must find some other way. Then he saw that the only unity that would be anything but superficial, was a religious unity, and this he set about to accomplish.

Unification in worship.

Probably inspired by the memory of his dream of the great image with the head of gold, and Daniel's interpretation of it, Nebuchadnezzar conceives the plan of setting up the great golden image, perhaps representing himself, as the embodiment of all the power of the gods of Babylonia. Here was a way to capture the allegiance of the nations he had subdued, and unify them under his own rule, if they could be brought to worship the image that he had set up. If the representatives of the conquered nations who were commanded to be present should bow down and worship the golden image, he would have accomplished his purpose, and to make sure of this, a severe penalty was imposed upon those who would not obey. It was "worship or burn." Probably Nebuchadnezzar had no intention of oppression—all he desired was a unification of the people in a worship of himself.

This is clearly the desire of the dictators who are rising to power to-day, and their methods, more or less, follow those of Nebuchadnezzar. The "Image" may be somewhat different but the purpose is the same. *The Daily Chronicle* (London) for November 13th, shows a portrait of Dictator Stalin, 25 feet high, on an inflated rubber banner; while Stalin himself actually stands on the tomb of Lenin to watch the great march past celebrating the 17th anniversary of the revolution. Representatives of the Nations were present to "make their obeisance"—or not, as the case might be. Stalin, from his place of vantage, would obtain some idea of the general

attitude of the people to the image he had set up—Russia's god, a big man, like that of Nebuchadnezzar! And we know a little of what has happened in Russia to those who will not "bow down and worship," especially to those who are servants of the one true God.

We find a similar condition of things in Germany. Hitler offers himself to the nation as their "saviour," and he seeks to unify the varying elements of the nation by imposing upon them a national religion—"German Christianity!" He knows that he can manipulate other matters if unity can be made at this point. At a meeting of the National Church Movement in Berlin recently, Dr. Krause said, "It is an impossible idea that we can acknowledge the Third Reich, and yet obey God more than man. We must return to a native scheme of values, retaining AS MUCH OF CHRISTIANITY AS WILL STAND THIS TEST."*

There are those who will not "bow down to the image and we do not yet know what will befall them. These are the methods of Nebuchadnezzar, and of Antichrist.

It is the Godly who suffer under Dictatorships, and what they may expect under the rule of the last great Dictator, or Dictators, is foretold in Rev. xiii., where we read of the rise of the Two Beasts. The same effort will be made to unify the nations *religiously*. The Image of the Beast is set up, and the command goes forth that all shall worship "the Beast and his image," and the same penalty is imposed for all who refuse—death, (ver. 15). Without the "mark" of the Beast men may neither buy nor sell, and thus have no means of living, as is now the case in Russia, and to some extent (*i.e.*, for the Jews) in Germany.

"But if not —"

In the great scene of Daniel iii, we have the programme of the Anti-God and Anti-Christ Dictator, which is, in its ultimate form, to demand worship for himself. This was the test of the three Hebrew Children, and in their attitude in the test God would show how His children should acquit themselves in like circumstances. The language of these three men speaks of a sublime faith in God, and a resolute determination—at whatever cost to themselves—to resist this Anti-God movement. Listen to their answer to this despot:

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. *But if not*, be it known unto thee O King, that we will not serve thy gods, nor worship the golden image that thou hast set up."

It is such men and women as this that God is needing for His witness to-day, and will be needing wherever dictators come into power. It is this class of people, who to-day are helping to keep in check the spirit of Anti-christ, unto the coming of our Lord. It has meant death to multitudes already, and it may mean death for many more, but "this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (1 John v. 4-5). The sequel of the stand for God made by the three Hebrew Children is full of encouragement, and proves to us that God is no idle Spectator. No! He is with His people in their testings, and waits for the moment when He can crown faith with the blessing of Victory.

J. W. Brown.

And when the fight is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and hands are strong,
Alleluia!

*Quoted in the Journal of the British Bible Union.

Helps for Teachers

(Helps from Mrs. Penn-Lewis' Bible.)

"Rightly Dividing the Word of Truth."

2 Tim. ii. 15.

COUNTED WORTHY.

"To the end that ye may be counted worthy of the kingdom of God, for which ye . . . suffer." 2 Thes. i. 5.

I. Those not counted worthy :

"The wedding is ready, but they which were bidden were not worthy." Matt. xxii. 8. (See verses 5 to 8.)

"He that loveth father, or mother, . . . son, or daughter more than Me is not worthy of Me." Matt. x. 37.

"He that doth not take his cross and follow after Me, is not worthy of Me." Matt. x. 38.

Briefly—the call is to all, the "worthy" or "not worthy" is proved by the attitude to the call :

1. "Not worthy"—making light of the call.
2. "Not worthy"—too intent on earthly business.
3. "Not worthy"—angry at being disturbed. Matt. xxii. 5-8.
4. "Not worthy"—earthly loves too absorbing.
5. "Not worthy"—shrinking from cost of the Cross. Matt. x. 37-38.

The "not worthy" is settled by ourselves :

"Ye thrust it from you and judge yourselves unworthy" Acts xiii. 46.

II. The spirit of those counted worthy :

1. *As to sonship*—
"Father I have sinned and I am no more worthy . . ." Luke xv. 18, 19.

2. *As to blessing*—
"I am not worthy that Thou shouldst come . . . neither thought I myself worthy to come . . ." Luke vii. 6, 7.

3. *As to service*—
"The latchet of whose shoe I am not worthy to unloose." John i. 27.

4. *As to persecution*—
"Rejoicing that they were counted worthy . . ." Acts v. 41.

5. *As to suffering*—
"The sufferings . . . not worthy to be compared . . ." Rom. viii. 18.

III. The life of those counted worthy :

1. They "walk worthily of God Who calleth you unto His own kingdom and glory." 1 Thes. ii. 11, 12.

2. They "walk worthily of the calling . . . with all lowliness and meekness." Eph. iv. 1-2.

3. They "behave as citizens worthily" of Christ (or "manner of life be worthy of the gospel"). Phil. i. 27, m.

4. They behave to others "worthily of God." 3 John 6.

5. They are "filled with the knowledge of His will . . . to walk worthily of the Lord." Col. i. 9, 10.

6. They are careful of "that worthy Name wherewith ye are called." Jas. ii. 7.

7. They "watch at every season" that finally they may be "accounted worthy" to escape." Luke xxi. 36.

IV. The reward of those counted worthy :

1. *They are worthy to walk with Christ*—
"Thou hast a few . . . which did not defile their garments . . . they shall walk with Me in white, for they are worthy." Rev. 3, 4.

2. *They are worthy of the Kingdom*—
"The afflictions which ye endure . . . to the end that ye may be counted worthy of the kingdom." 2 Thes. i. 5.

3. *They are worthy of the first resurrection*—
"They that are accounted worthy to attain . . . the resurrection are . . . sons of the resurrection." Luke xx. 35, 36.

4. *They are worthy to escape the tribulation*—
"Pray . . . that ye may be accounted worthy to escape all these things that shall come to pass . . ." Luke xxi. 36, A.V.

In brief :

1. undefiled garments prepare us to walk with Christ.
2. Endurance of suffering prepares us for the Throne.
3. Counting all "loss" prepares us for resurrection.
4. Watching unto prayer prepares us for translation.

A glimpse into heaven.

1. The great proclamation: "Who is worthy?" Rev. v. 2.
2. The solemn fact in heaven: "no man found worthy," ver. 4.
3. The only worthy One: the Lion-Lamb, vv. 6-10.
4. The song of all who were "counted worthy" on earth: "Worthy art Thou, our Lord and our God," Rev. iv. 8-11
"Worthy is the Lamb."

PATIENCE.

"Tribulation worketh patience" (Rom. v. 3, 4, A.V.)

"Patience is not a fruit of the Spirit. It is something to be worked into the character of the believer.

I. The character to God :

"The God of patience . . ." Rom. xv. 5, A.V.
"Long patience"—see Jas. v. 7-8.

II. The mark of an apostle, and of spiritual maturity :

Paul : "The signs of an apostle . . . in all patience." 2 Cor. xii. 12.

"Approving ourselves as the ministers of God in much patience." 2 Cor. vi. 4.
See 2 Tim. iii. 10, A.V.

Abraham : "After he had patiently endured, he obtained the promises." Heb. vi. 15.

Job : "The patience of Job." Jas. v. 11.

"Patience" the final completeness of the believer—Jas. i. 4.

III. How patience is in-wrought :

"Tribulation worketh patience . . ." Rom. v. 3, 4.
(Patience works an approved (*i.e.*, *assayed*) character).

"The trying of your faith worketh patience." Jas. i. 3.
Suffering in well-doing—"take it patiently." 1 Peter ii. 20.

IV. Where Patience is required :

1. In running a race—"run with patience . . ." Heb. xii. 1.

2. For the grace of continuance—"patient continuance in well-doing . . ." Rom. ii. 7.

3. With "all men." 1 Thess. v. 14.

4. For obtaining the promises—"through faith and patience." Heb. vi. 12.

V. Special patience in the Last Days :

"The kingdom and patience of Jesus . . ." Rev. i. 9.
Ephesus : "hast borne, and hast had patience." Rev. ii. 2-3.

Philadelphia: "hast kept the word of My patience," iii. 10-11.
"The patience and faith of the saints." xiii. 10.

"Here is the patience of the saints." xiv. 12.

VI. Patience a special grace :

"Strengthened . . . according to the might of His glory, unto all patience . . ." Col. i. 11, R.V.m.

Some Greek words translated "patient."
Hupo-meno (Rom. xii. 12) = to remain behind when others have gone.

Epi-eikos (1 Tim. iii. 3) = not insisting on just rights; not only passively non-contentious, but actively considerate, waiving just and legal redress, and tempering strict justice with gentle equity.
"Patient . . . not a brawler."

Anexikakos (2 Tim. ii. 24) = patient holding up under evils and injuries.

Greetings once more—

For the year has fled,
Bringing to mind the manger-bed
Where the Christ-Child lay so long ago,
When as Prince of Peace He came below.

Now Hail Him!
As Coming King, swell the strain,
For earth's sorrows shall vanish and justice reign.

The Cross triumphant leads the way,
As Christ triumphant comes to stay.
So hail our King with glad accord,
And enter into the joy of our Lord.

L.K.

Victory in Apparent Defeat.

The Problem of Suffering in the Body of Christ.

THE mystery of suffering is, perhaps, the greatest mystery the Church of God has to face in her pilgrimage, and cannot be cleared up in one brief article—or in many. All the light we have on this subject is to be found in the Word of God, and those who do not receive that Word as God's revelation to man have no light whatever to guide or cheer them. A letter from one of our readers touches an aspect of the problem which is exercising the hearts of many believers. She writes:

"A question came up in our last prayer meeting which puzzles me . . . perhaps you can give the help we need. The question is this—If we are to accept all things as the direct or permissive will of God, why the prayer battle against the enemy that things may be changed? The case of Job was brought up, and his seemingly passive acceptance of whatever God sent or permitted. There are so many cases of deep material need, of conditions that surely are of Satan . . . Poverty, pain, distress, surely these are not the will of God. But what then of the "all things" that "work together for good." We have had some mighty battles, but the piling up weight of the burdens of the last days seem to crush one's spirit, soul and body . . ."

The following is an attempt to gather up some scattered gleams of light which have shone out from the Word, as we have laid this letter before the Lord.

The answer to the problem of Job's trials is contained within the story of his life, and the insight God there gives into the mysterious interest taken by Satan in those who serve God. There we see Satan as the "accuser of the brethren," and the malignant enemy of the saints, permitted to *test the power of God in the life of His Child*. There we see Satan humiliated and defeated, as he proves for himself that one man, WITH GOD, is an impregnable fortress that he cannot overthrow! May it not be that, even now, the sufferings permitted to God's children have some great invisible purpose in the battle of the ages, which is to end with Satan, "the prince of the power of the air," finally dethroned and cast into the Abyss? Who knows what is accomplished in the world-purposes—perhaps universe-purposes—of God, when one weak soldier of the Cross resists the devil and proves the promise true, "he shall flee from you?"

Was Job passive?

But did Job passively accept all that came to him? He seems to have done a good deal of complaining and questioning. Knowing God, and his own integrity, he steadfastly refuses to accept the false interpretations of God's conduct or his own, set forth by the three friends; and in the end God says to them, "Ye have not spoken of Me the thing that is right, as My servant Job hath." Job's wife shows him a "way out" of his misery; "renounce God, and die"—anything is better than your present state! But Job resists the devil's temptation through his wife. He knows God better than that! If God chooses to slay him, let Him do so, but Job will not act against God. The lesson of Job seems to be, not passive acceptance of "all things," but a deep inward confidence that God is all-wise, and His ways beyond human understanding, and that therefore there must be a purpose in it all (Job. 42 : 2).

But Job, does not appear to have known (for his

comfort) anything about the scene in heaven which preceded his testing; and Job lived before Calvary, and only by faith looked forward to the promised Deliverer. Since at the Cross Satan was "cast out" (Jno. xii. 31) from his place of power, and made "an open show" before his own legions and the angels of God, it is commanded that those who have been bought by that atoning Blood shall enter into the victory there won, and personally and individually "resist" the defeated foe.

It is illuminating to note that, in the two Scriptures where this command specifically occurs, it is prefaced by another command: "*Submit yourselves to God*. Resist the devil, and he will flee from you." writes James; and in 1 Pet. v. 6, the first step is again emphasized—"humble yourselves therefore under the mighty hand of God," followed by the warning, "your adversary the devil, as a roaring lion, walketh about seeking whom he may devour" and the command "*whom resist, stedfast in the faith*."

Submit—Resist!

First, "submit yourselves to God" in a deep self-humbling before Him, that the flesh may be dealt with, for the flesh is the ground upon which Satan works; then, "resist the devil" and God's Word will stand true, "he will flee from you." One has proved again and again that equal obedience to both commands brings victory. The Satanic element of the trial has been eliminated, and the "God of all grace" comes in to take charge of the situation.

But let us look at Rom. viii. 28 with its context. Briefly: (1) God does not say that "all things are good," but that He will cause all things to "work together" for good to those who love Him, as He can make even "the wrath of man to praise Him." (2) This mighty over-ruling is for "the called according to His purpose," and the purpose is stated in the 29th verse, that they "may be conformed to the image of His Son." Toward this end all things work together, so that "our light affliction, which is but for a moment" (compared with eternity) "*worketh* for us"—is the direct cause and means of—"an eternal weight of glory."

The Prize is to those who overcome as Christ overcame (Rev. iii. 21); so the "all things" which often are evil in themselves, are instruments by which the work of conformity to Christ, in character and in overcoming, is being carried out. God allows the enemy to test His children, but only so far as it can be made to fulfil His eternal purpose for them. Our Lord submitted to His enemies at Calvary, but only for the fulfilling of the Father's will in the redemption of the world, and, having accomplished that work, He turned the devil's apparent victory into his eternal defeat, "when by the Cross He triumphed" over and flung off from Himself the hosts of darkness. Henceforth those who are "in Christ" are bidden to *stand, withstand*, "and having overthrown them all, to stand unshaken" (Eph. vi. 13, Conybeare).

Passing on to the end of Rom. viii. we read of believers falsely accused, condemned; in tribulation, distress, persecution; famine, nakedness (material

needs) etc.—evidence of a keen warfare, where the life is tested to the quick—but there is no hint of passive acquiescence, “*Nay*, in all these things we are more than conquerors through Him that loveth us.” Had such testings been quietly accepted by God’s servants in the past, we should have had no Reformation through Luther, no Bible translated by Tyndal, no English Revival through the Wesleys and George Whitfield—and no great Missionary Societies labouring for God in heathen lands. Many saints of God have even laid down their lives as martyrs, but through that very act became “*more than*” conquerors. What is it to be “*more than* conqueror?” We will repeat the tremendous statement of the late Dr. A. T. Pierson, that through His death our Lord “*more than conquered* His Adversary, He destroyed him. So—

“When you love not your life even unto death, the very efforts that the devil makes to intimidate you and defeat you, react upon himself in a sort of new judgment. He does not vanquish you, but his own authority, and power, and rule are diminished; and so you become ‘*more than conqueror*’ through Him that loved you.”*

With regard to the many personal trials of sickness, poverty, and sorrow, we remember that “*stake in the flesh*,” for the removal of which Paul prayed for a time. Then God showed him that it was left there for a purpose—that Paul might be more and more “*conformed to the image of His Son*,” and with this light on the trial came the promise, “*My grace is sufficient for you*.” If, when we have resisted all that is of the adversary, through faith in our Victorious Lord, and have sought God’s delivering power, the thing remains, we may be sure that this trial is a necessary step toward the prize of the Throne, and that His grace will carry us right through to the Glory.

“Think it not strange concerning the fiery trial . . . which cometh upon you *To PROVE YOU*” (1 Pet. iv. 12). God is seeking those who are willing to be trained to rule, those who will overcome as Christ overcame, and afterwards sit with Him in His throne. “*If we suffer we shall also reign with Him*”—but this is only for those who have proved the Calvary victory of Christ, as they have been tested up to the hilt of all they believe and confess.

Greatly-used servants of God have had to pass through trials, physical or circumstantial, which to their fellow Christians are utterly inexplicable, trials which seem only to hinder or stop vital work for the Kingdom. These are matters which none who have not passed that way may dare to touch upon; but is there not a *clue* to this part of the battle front in the words of Ephes. iii. 10. “*That now* unto the principalities and powers in the heavenlies might be known *BY THE CHURCH* the manifold wisdom of God.” “*By the Church*,” the Body of Christ, God is showing to the powers of darkness, who now occupy the “*heavenlies*,” that He has won the great conflict between light and darkness, and is able to manifest His victorious power through weak members of that very human race which Satan, in the beginning, ruined by guile and deception.

And the method of the victory is through the Spirit of the Victor coming to indwell and empower His people for the battle, for “*greater is He that is in you than he that is in the world*.” As the quenchless Spirit

of the Victor within them cries with Paul, “*I am hard pressed, yet not crushed; perplexed, yet not despairing; struck down, yet not destroyed*,” the “*life whereby Jesus conquered death*” shows forth its power in them (2 Cor. iv. 7-12, Conybeare). Their days and nights of patient overcoming are accomplishing something in the unseen realm, perhaps working havoc in the ranks of darkness, and hastening the day when every knee shall bow, and every tongue confess that the Christ of God has conquered. M.N.G.

Notes from the Book Room.

WE thank God upon every remembrance of those of our readers who so lovingly and loyally share our responsibilities, both with their prayer-help and with regular gifts toward the continuance of this ministry to the Church of Christ. The correspondence received at Headquarters day by day, from Christian workers in all parts of the world, continues to record the liberating power of the Message of the Cross. We are glad to find that a younger generation of God’s children, who seek also to be His servants in ministry to others, are learning the importance of the experimental aspect of the finished work of Christ—the message of the identification of the believer with Christ in His death, resurrection and reigning position of victory over the powers of darkness. We might quote many interesting letters, but will limit ourselves to the following, received only this week from one who is passing on the message to others:

“I would like to say how increasingly I appreciate the literature, and how my life is becoming so different through it; and through using the truths learnt in its pages . . . The last book you sent me, ‘*Soul and Spirit*,’ has helped me more than words can say, in making me see more clearly what my need really is, and in giving an assurance that He *will* supply it. There is a great longing in my heart to be of service to Him in the great fight against principalities and powers—*real service*, as He means it, and at present I feel I am not . . . May God’s richest blessing and strength be yours . . .”

Another word from this week’s budget; referring to *The Overcomer* :—

“May God bless you and keep alive this great work of His. These messages of God’s love, power, and faithfulness mean much to me, who am Homeward bound by the only road—the way of the Cross.

“God is choosing out a people through whom He can accomplish His purposes for these last days, and truly He is near at hand. God grant that *The Overcomer* may reach all His needy saints, those pressing on into the heart of our Lord. We need the food, for our beings are crying out for our Christ in the fulness of His love . . . * * *

We have been greatly encouraged recently by the ordering of certain books in quantities, notably “*SOUL AND SPIRIT*” and “*THE CROSS OF CALVARY*.” A Missionary purchased seven copies of the latter, for lending and giving to fellow Missionaries. Christian Workers have sent for as many as two dozen copies of “*Soul and Spirit*” as Christmas gifts to Bible Class leaders and others. We are always glad to co-operate in any way possible with those who have a burden for the spread of this message, either by giving a small discount for quantities, or by packing and posting single copies to various addresses, if desired.

We would like to point out, in this connection, that it is a real help to our work if friends order the literature direct from the Book Room, and not through shops or publishers. Our editions are, of course, not so large as those of business houses, and the margin of profit on some of the books is very small. Hence it is not possible for us to give the discounts necessarily required by the “*Trade*.” The return on sale of the literature is used entirely for printing new booklets, reprinting books and booklets as the editions run out, and for the overhead expenses of the Book Room work.

*“*The Lord’s Overcomers*,” (*The Overcomer*, October, 1934).

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The "Overcomer" Literature Extension Work.

FRANCE.

The "Overcomer Literature" in French now makes quite a long list, but much prayer is needed in order that it may circulate freely, in a country where Protestant Christians are a small minority! We should be grateful if readers would remember this need in prayer, and also seek to make this literature known among their Missionary friends at work in French-speaking countries. The following is a list of the larger books; translated into French by Madame Brunel:—

Mrs. Penn-Lewis; A Memoir. (20 Fr.)	Thy Hidden Ones (just issued).
War on the Saints.	Soul and Spirit.
The Cross of Calvary and its Message.	God's Plan of Redemption (Mrs. McDonough).

Also some of the smaller booklets, and the much-used message "*Two Thrones at War*"—a very vital word for to-day, when men's hearts are "failing them for fear," of those things which are happening among the nations. God has promised that He will keep "in perfect peace" those whose minds are "stayed on Him"—and the way to have *the mind* stayed upon Jehovah is to see the world situation from His viewpoint; to realise that there are but two forces at work—the "god of this world," Satan, and the Lord God Omnipotent Who is working out His eternal purposes in spite of the fury of the Oppressor. This message has already gone out in many thousands, in English, French, Flemish and Spanish.

All the above French literature may be obtained from:—

Madame Brunel, "La Source," Boisset par Anduze (Gard), France, (*please note new address*); or single copies from the Overcomer Book Room, Bournemouth.

MEXICO (Spanish).

Last Spring Mr. de Roos wrote us, "After much prayer for guidance we decided to have that wonderful article 'Two Thrones at War' put into good Spanish . . . We shall print 3,000 copies in '*El Vencedor*' (the Spanish *Overcomer*), and then have 2,000 tracts made. It is a very much needed message for these days among Latin people. We hope to send a goodly number of these to SPAIN . . . We are passing through very deep waters. You may know the enemy is not going to let us publish an important tract like this without trying to block, and if possible, destroy . . ."

Later news tells us that this article (the last message given at our London Conference by the late Rev. R. B. Jones) has so touched one of the Christian leaders in Mexico that he has asked all the religious papers in that land to reprint it, and some are doing so. We do praise God for the way in which He is using and blessing that last message of His faithful servant.

Please pray much for these pamphlets as they go out in Central and South America, and in Spain, that they may be read and studied and passed on.

DENMARK.

We have recently received a copy of "The Cross of Calvary" translated into Danish, and published in Copenhagen (L. Rolffs, Forlag Bogtrykkeri Tropkaskgade 5). This follows the issue of "Face to Face" and "Soul and Spirit," during the past three or four years. All this has been done without any financial help from our readers in other lands, but we earnestly beg them to pray for blessing upon all these books as they go forth, upon the dear friend who has laboured at the translating, and all who have been used of God in this service to His people.

GERMAN.

The following are obtainable in German:

War on the Saints.	Signs and Wonders at the Time of the End.
Soul and Spirit.	The Glorious Secret.
God's Plan of Redemption.	Assurance of Answered prayer.
Spiritual Perplexities.	Overcoming the Accuser.
Four Planes of the Spiritual Life.	It is Finished.
How to Bind the Strong Man.	Jesus I know, and Paul I know (Dr. Meyer).

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Volume
xvi.

April
A.D. 1935

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 Spirit of Truth"

p. 19.

**"And the hostile princes and rulers He shook off from Himself, and
BOLDLY DISPLAYED THEM AS HIS CONQUESTS
when by the Cross He triumphed over them." Col. ii., 15 (Weymouth).**

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

THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

EDITOR : M. N. GARRARD.

VOL. XVI. (New Series.) APRIL, A.D. 1935. 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 assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

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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.

MONTHLY CONFERENCE

at 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 6.45 p.m.

A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 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 4—Conference (Rev. E. W. Mills and others).
.. 5—Prayer Meeting, 11 a.m. to 1 p.m.
.. 17—Mid-monthly Prayer Meeting, 2.30 to 5 p.m.
May 2—Conference (Rev. B. T. J. Pritchard and others).
.. 3—Prayer Meeting, 11 a.m. to 1 p.m.
.. 13-18—THE SWANWICK CONFERENCE.
(No mid-monthly prayer meeting).
June 6—Conference.
.. 7—Prayer Meeting, 11 a.m. to 1 p.m.
.. 19—Mid-monthly Prayer Meeting, 2.30 to 5.

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THEME :

The Cross and the Living Christ.

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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 29.

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

GUEST FUND.

As the Conference is of vital importance to Ministers of the Gospe 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, marked "Guest Fund." The amounts sent will be allocated as may be desired by the Donors.

Conferences

Arranged by the Council of the Overcomer Testimony

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April 19. (Good Friday). Conference and Communion 3.30 p.m. Tea and Conference 5.15 p.m. General Meeting 7.30 p.m. Speakers : Revs B. G. Lovelace and A. R. Boughen. (*And on Sunday.*)

CARDIFF.

Jan. 24. New Year Conference. Speaker : The Rev. A. R. Boughen (*Birmingham*). Meetings 11 a.m., 3 and 7.30 p.m.
Enquiries : Rev. A. L. Edwards, 21 Plasterton Gardens, Cathedral Road.

LIVERPOOL.

April 9-10. Gordon Hall (off Hope St.). Meetings 3.30 and 7.30. Speakers : Revs. A. R. Boughen and George Harper.

June 25-26 (D.V.). Speakers : Revs. A. R. Boughen and Archd. MacFadyen. Times and place as usual.

Enquiries : Mrs. Crewe, 34 Greenbank Road, Sefton Park.

SIDMOUTH.

June 9-12. Emmanuel Hall. Speakers : Revs. George Harper and W. E. Dalling.

SOUTHAMPTON.

June 19. At Town Mission, Northumberland Road (Near Northam Station). Meetings : 4 p.m. Tea 5 p.m. Evening 7.15. Speaker : Mr. B. W. Matthews.

Birmingham : Bible Witness Fellowship, "Kelvedon," Frederick 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 Room, Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A.W.G. Newlands Street, Barry.

Isleworth : Informal Conferences as follows : Second Monday of month at 8 p.m. Third Tuesday, 3.30 p.m. Fourth Monday, 7 to 9 p.m. Fifth Monday, 7.45 p.m. (Missionary).

Enquiries : Miss Gravatt, 37 St. John's Road, Isleworth.
Liverpool : Monthly Prayer Meeting. Third Wednesday at 3 p.m. at 55 Granby Street, Princess Park.

Isle of Wight : Prayer Meeting every Saturday, 7.30 p.m., at 42 Carisbrooke Road, Newport.

Manchester : Prayer Meeting second Monday each month, 7 p.m. in Room 13, Albert Hall, Peter Street.

Enquiries : Mr. Norton Repton, Overstrand, Sagar's Road, Handforth

THE OVERCOMER.

“Life from Above.”

A Message for Easter.

EVERY season has its message, and for every time the Holy Spirit has a special message. What is this Easter saying to us from El Shaddai? What is His message to us this Easter time?

“If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. For ye are dead and your life is hid with Christ in God” (Col. iii. 1-3).

It is not risen with Christ, but “*resurrected*”; for this is the literal and exact idiom of Col. iii. 1: “If ye then were resurrected with Christ.” There is a great difference between “rising” and “resurrection.” One may rise from one level to another, but when one is resurrected, he is brought from nothing into existence; from death to life, and the transition is simply infinite. It is NOT rising a little higher in the old life, but it is rising from the dead; and the resurrection will mean no more than the death has meant—only so far as we are really “dead” shall we really live with Him.

These Easter days emphasize the idea of *Life*. The power of Christianity is life. But it is not only life, it is resurrection life. Behind it lies a grave. It is not the natural life rising a little higher, but dying out to live again in an entirely new life from above.

It is Divine Life, the life of the risen One Himself, coming in and becoming our life and strength. It brings us, not merely law, duty and example, with high and holy teaching and admonition: it brings us the *power to follow* the higher ideal, and the life that spontaneously *does* the things commanded, and makes it as natural to trust and love as for the Easter flower to bloom, and the bird of spring to soar and sing.

Easter is the springtime both of nature and redemption. It marks the new beginning of life in the old creation and the bright morning of our holy Christianity. Let it be to each of us the glad New Year of the heart.

God is doubtless waiting to mark its opening hours, for every willing heart, with a touch of life and power that will lift our lives to higher pleasures, and offer to our vision grander horizons of hope and holy service. We shall not need to seek the Risen Lord. He was in advance of even the earliest riser that Easter morning, and He will be waiting for us before the break of day with His glad “All hail!” if we have only eyes to see and hearts to welcome and obey Him.

Divine life begins with a real crisis, a definite

transaction, a point of time as clear as the Easter dawning. It is not an everlasting dying and an eternal struggle to live; but is all expressed in a tense that denotes definiteness, fixedness, and finished action. We actually died at a certain point, and as actually began to live the resurrection life.

Then, further, it is henceforth to be followed up by the habit and attitude which is the logical outcome of all this: “Reckon yourselves DEAD INDEED unto sin, but ALIVE UNTO GOD through Jesus Christ our Lord;” and “yield yourselves unto God,” not to die over again every day, but “AS THOSE WHO ARE ALIVE FROM THE DEAD and your members as instruments of righteousness unto God,” (Rom. vi.).

Finally, this resurrection-life is given to fit us for “the fellowship of His sufferings” and to be “made conformable unto His death,” (Phil. iii. 10). God has been talking to us about the death; let us meet Him in it all, promptly, fully, gladly, for the joy set before us; and then let us rise, let us not be for ever in the grave!

His life is intended to enable us to toil and suffer with rejoicing and victory. But let us not mistake the sufferings. They do not mean OUR sufferings, but HIS. They are not OUR struggles after holiness, OUR sicknesses and pains, but those higher sufferings which, with Him, we bear for others, for a suffering Church and a dying world.

With the Easter dawn let us spring like the sunbeams of the morning into His glorious life, while earth and heaven cry, “Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead” (Isaiah xxvi. 19).

G. R.

Ye are members of Christ's Body.
Precious truth Divinely taught.
Gifts diverse, and many members,
Yet to perfect oneness brought.
By the Skillful Hands upon us
Of the Master-workman, wrought.

Thus the Body is complete.
Many members one life sharing—
Of one Spirit drinking deep;
From the Head this life-stream flowing
All the Body vivifying,
Quickening even those who sleep.
Animating, every giving, making with one pulse to beat,
Till the whole in fullest union
With the Living glorious Head,
Shall triumphant rise to meet Him,
Rise in rapturous joy to greet Him,
In the Heavens with Him reign,
Laud and praise His Holy Name.—F. W.

A Word to our Readers.

March, 1935.

MY DEAR FRIENDS,

It has been said that a great part of the Church of God do not wish to be any holier than they are: being satisfied to hunger and thirst after righteousness, they neither expect nor desire to be filled.

Put in this uncompromising way, we should all strongly dissociate ourselves from such an ignoble and God dishonouring attitude, yet how far we are truly free from such reproach let each soul decide as in the presence of the great Searcher of hearts.

"All the promises of God in Him are yea and amen unto the glory of God *by us*." Why then this deadly weakness of purpose, why this infirmity in prayer and barrenness in service? In the light of the great and precious promises of wisdom, power and grace, why are our labours so sadly lacking in the conviction of sinners and the awakening of saints?

It is written of Abraham that he staggered not at the promises of God through unbelief. Are we true children of Abraham, or must it be said of us that "we entered not in because of unbelief"? We have known times of refreshment from the presence of the Lord, when we have enjoyed happy fellowship with His people in seeking fuller blessing and a deeper knowledge of the things that belong to our peace. We have been brought face to face with solemn issues which we well know must be met with humble acceptance or a sorrowful turning away from the light proffered. Such God given moments of clear insight are far removed from morbid introspection, when a sight of our spiritual poverty may easily lead to self condemnation and despair. A true vision gives us a salutary self distrust, whilst we can say with assurance "it is God that justifieth, who is he that condemneth?"

Swanwick has been to many of us such a place of adjustment and heartsearching. The Lord has met His ransomed children with an appeal they can never forget: many have given pledges of loyalty which by His grace will not be broken. They have heard the challenge of the mountain top, "choose ye this day," and this remains with them as they face the alternative of the higher or lower path in Christian service, so often calling for decision.

These are days of so many conferences and conventions that there is a danger of those attending them year by year becoming spiritual epicures, connoisseurs of addresses, and appraisers of subtle variations in the emphasis laid on various aspects of Truth. May the Lord preserve all Christian conventions from such a danger.

Each member of such a gathering bears a measure of responsibility for its atmosphere, either contributing to its helpfulness by prayerful sympathy or hindering by a captious attitude of heart and mind. This responsibility is a solemn one, for it is the Holy Spirit's work to guide and inspire both hearers and speaker. He can use the humblest instrument to bless the prepared heart, and the contentious spirit may grieve Him and hinder the work of Grace.

It is with these thoughts in our hearts that we affectionately invite the attendance of our readers and friends at our Swanwick Conference. We earnestly desire your fellowship in prayer that all may be free

to join us whom the Lord would have there, and that His purpose of blessing should not fail through our slowness of heart.

In these days of paucity, gifts for the Guest Fund will be most gratefully received. It is used with the greatest care and has been the means of blessing to many who would otherwise have been unable to share the vision of such days, with all its means of strength and courage in future service. To all who stand with us in this witness to His power to triumph in the humblest of His saints we send greetings, and pray the blessing of the Lord in the service to which He has called them, wherever they may be.

Yours in the joy of His victory,

BERNARD W. MATTHEWS.

Jesus Christ, made unto us Wisdom.

WHO of you now attach a full and definite idea to the text which says, "We are in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption"? (1 Cor. i. 30). What do you understand by it? It does not say He is a Justifier, and a Teacher, and a Sanctifier, and a Redeemer; but that He is wisdom, and righteousness, and sanctification, and redemption. . . . "Except ye abide in Me, ye cannot bear fruit." Suppose a branch had power voluntarily to separate itself from the vine, and then should undertake to bring forth fruit, what would you think? So with the Church. Until Christians will go to the Eternal Source of sanctification, wisdom, and redemption, they will never become holy. If they would become, by faith, absolutely *united with Him* in all those offices and relations in which He is offered, they would know what sanctification means. . . . To be sanctified by Him they must so embrace Him as to receive from Him those supplies of grace and knowledge which alone can purify the soul and give complete victory over sin and Satan. . . .

Christ is a complete Saviour. "All the promises of God are in him Yea, and in him Amen, to the glory of God the Father." . . . Suppose they lack wisdom. Let them go to God, and plead the promise. Suppose they cannot understand the Scriptures, or the path of duty is not plain. The promise is plain enough, take that. Whatever they lack of wisdom righteousness, sanctification, and redemption, only let them go to God in faith, and take of the promise, and if He does not prove false, they will assuredly receive all that they need.

Another reason why many do not receive Christ in all His relations, is that they are too proud to RELINQUISH ALL SELF DEPENDANCE, OR RELIANCE ON THEIR OWN WISDOM, OR THEIR OWN WILL. . . . The common plea is, "Our reason was given us to be exercised in religion, but what is the use, if we may not rely on it, or follow it? . . . But it is not in the proper province of reason to ask whether what God says is reasonable, but to show us the infinite reasonableness of believing that all which God says must be true, whether we in our ignorance and blindness can see the reasonableness of it or not. And if we go beyond this, we go beyond the proper province of reason.

But how unwilling the proud heart of man is to lay aside all its own vain wisdom, and become like a little child, under the teaching of God! The Apostle says, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Cor. viii. 2). There is a vast meaning in this. He that does not receive Christ alone as his wisdom knows nothing in religion to any purpose. If he is not taught by Jesus Christ, he has not learned the first lesson of Christianity. So, again, "No man knoweth the Father save the Son and he to whomsoever the Son will reveal him" (Matt. xi. 27). The individual who has learned this lesson, feels that he has not one iota of knowledge in religion that is of any value, only as he is taught by Jesus Christ. For it is written, "And the shall all be taught of God" (John vi. 45).

C. G. Finney (1837)

John 14:16, 17
15:26
16:13

The Spirit of Truth.

By Mrs. Penn-Lewis.

“WHEN He, the Spirit of Truth, is come, He shall guide you into all the truth . . .” said the Lord to His disciples. The name of this “Other” who would come to them the Lord gives first as “The Comforter”—a Person as truly as He Himself was. Another who would “fill His place,” a “Paraclete”—meaning, Dr. Elder Cumming says, much more than the word “Comforter” conveys—“One called in to defend, support, advise, help, comfort.” All this we rejoice in, for do we not need a “Comforter” in this world of sorrow, and One able to “defend, support, advise,” and “help” us?

But we are apt to forget that with the name “Comforter” an addition to that name is given by the Lord Himself, which defines and limits the meaning of the word Comforter. He said, “He shall give you another Comforter . . . even the *Spirit of Truth* . . .” (John xiv. 16, 17); “When the Comforter is come . . . even the *Spirit of Truth* . . .” (John xv. 26); “When He, the *Spirit of Truth*, is come” (John xvi. 13).

The Spirit of Truth.

The name “Comforter” therefore depicts His work, but his name “Spirit of Truth” describes His essential character; therefore, all that He does in and for men as the “Comforter” He must do in accordance with His character as the Spirit of Truth. If He is “called in” by any believer, to “defend, support, advise, help, comfort,” He can only act in all these ways as the “Spirit of Truth,” defending, supporting, advising, helping, comforting, in accordance with truth, and truth alone.

The essential character of the Spirit of God, as the Spirit of Truth, needs emphasising at the present time, when we are disposed to think only of Him as the Spirit of Power, or of Love, in His working in the life of the believer. What is the supreme evidence of a man being filled with the Spirit? we ask. Some say “Power,” whilst others say “Love”; but if we carefully consider the question in the light of the Word of God, we shall see that TRUTH is before Power, or even Love, and that for Power and Love to be truly of God in the believer, it is necessary to have Truth as the groundwork, for Love and Power can both be simulated by the evil one as an angel of light. Jukes points out that the marks of the Divine nature which distinguish it from all counterfeits are *first* Truth, and then Love. This is surely true of the Spirit of God, for He is Power, and He is Love, and He is first of all the “Spirit of Truth” proceeding from the Father, through the Son, into the world of men.

In the Lord’s last words to His disciples before His Cross and Passion He very clearly defined the work of the Spirit of Truth, when He should come to dwell among men. This may be briefly summarised as follows:—

(1) As the Spirit of Truth He makes disciples *know* the truth of (a) the union of Christ with the Father—“I am in My Father”; (b) The union of the believer with Christ—“Ye in Me”; and (c) The indwelling of Christ in the believer—“I in you” (John xiv. 20). This being established by His indwelling, the Spirit of

Truth then (2) teaches believers the truth as embodied in the words of Christ (John xiv. 26); (3) Bears witness to Christ (John xv. 26) and (4) Guides the believer into “*all the truth*” (John xvi. 13).

Truth from God’s view-point.

Not only truth *about* God, but truth concerning all things as they are in the view-point of God—the condition of man, the exceeding sinfulness of sin; the truth concerning the arch-foe of the Son of God—in short, the truth around us and in us as seen by the God of Truth. For man in his lost condition is permeated with the spirit of untruth—*i.e.*, the spirit of Satan—who once knew the truth, but did not stand in it (John viii. 44).

We have generally thought of a “lie” as an act of speaking what is untrue, but we have not fully understood that Satan’s nature is the embodiment of untruth, as Christ Himself, not only in act and in word, but in nature, was, and is, TRUTH. The Lord made this clear in His words to the Pharisees when He said of Satan: “There is *no truth in him*”; therefore, “when he speaketh a lie, he speaketh of his *own* (*i.e.*, nature), for he is a liar, and the father (this again speaks of nature) thereof.” If the whole world lieth in the evil one, then the world of men breathe in, so to speak, the very AIR OF UNTRUTH IN THOUGHT CONCERNING ALL THINGS AROUND THEM, and particularly concerning themselves. “What is truth?” said Pilate, and “What is truth?” men continue to cry, whilst they are still blinded by the fallen life of Adam, full of the poison of the enemy of God, as he blinds the minds of them that believe not the truth of God. Hence the world is full of men believing untruths about God, themselves, and Satan—yea, even believing untruth to be truth, by the subtle blinding of the foe.

The Spirit of God, therefore, comes into a world enveloped in the miasma of untruth, as the “Spirit of Truth” to reveal the truth and bear witness to the truth, which in its widest meaning we may describe as *seeing things as God sees them*—for this alone is truth.

The Truth sets free.

How men—even religious men—can be unconscious of the truth, we see exemplified in an interview of the Lord with the Pharisees. “Ye shall know the truth, and the truth shall set you free,” said He who is the Truth. How the film of untruth enveloped them in spite of their knowledge of the Scriptures, was evidenced in their quick reply—“We . . . have never yet been in bondage!” “He that committeth sin is the bondservant of sin,” said the Lord, who knew the truth about sin, and their true condition. These religious men lived and acted day by day believing a lie. They thought they were righteous, and had never yet been in bondage; yet they were all the time “bondservants of sin.” They needed to know the truth, and nothing else than the truth would make them free.

The vital thing, then, for us all is, that we should know the truth, as revealed by the Holy Spirit of Truth. He alone can lead us into all the

truth; and this He can only do as we recognise our need of the truth hour by hour and day by day, as we admit that the fallen life of Adam is so POISONED BY THE SPIRIT OF A LIE THAT IT HAS NO TRUTH IN IT, and that truth as God means truth can only come to us continually by and through the Spirit of Truth; for we need every moment to be guided into all truth, lest we stray into bye-paths which look aright and yet lead from the truth of God.

The supreme evidence, therefore, of the Spirit of God possessing and filling a believer is the presence in him of the Holy Spirit as the Spirit of Truth, making him (1) love the truth, (2) desire the truth, (3) seek the truth, (4) obey the truth, (5) witness to the truth, and (6) suffer for truth, because he "cannot" act contrary to the truth which has illuminated and taken possession of his inmost being.

"When He, the Spirit of Truth is come . . ." saith the Lord, "He shall guide you into all truth." That He abode in the midst of the Spirit-filled believers as the Spirit of Truth is witnessed in the fact that the first recorded grieving of the Spirit was not a sin against Him as Love, but as the Spirit of Truth! And that walking in truth was the supreme condition for the ungrieved presence of the Spirit of God among the believers, is shown by the sharp judgment of the Spirit of Truth through Peter, upon Ananias and Sapphira. Peter did not sacrifice truth for love, in a vain expectation of maintaining the "one accord" of the community, but love was retained by the sharp dealing of the truth. The sin could not be covered or minimised; although it was only in the first instance a deviation from truth by giving a false impression. Ananias simply "kept back part" of the price of his land, and laid it down as if it were the whole. It does not appear that he spoke a "lie." He just sought to appear to be what he was not. It was his wife who told the bald untruth. But the Spirit of Truth in possession of Peter laid bare the truth with knife-power incisiveness, and terse, clear words, describing the action as it was in the sight of the God of Truth. Just as Christ once plainly said to Peter, "Get thee hence, Satan," because he saw the source of Peter's words, so Peter now exposes Satan as the father of lies by saying to Ananias: "Why hath Satan filled thine heart to lie to the Holy Spirit?"

The Spirit of Truth the power of Pentecost.

This record about Ananias proves that the Spirit of Truth is the first proof of the purity and power of the Spirit in possession of a man. This is the "power of Pentecost" which the Church of God needs: this clear vision of the truth about itself and about the condition of men, the work of Satan and the holiness of God. The keen knife-like power in dealing with all that is contrary to truth is the supreme mark that the Spirit of Truth possesses and controls believers in His fullest power.

It was the Spirit of Truth co-witnessing with the truth about the death and resurrection of the Lord Jesus, which enabled the Apostles boldly to proclaim the truth to the people of Jerusalem, knowing that God would bear witness to His Son. It was the Spirit of Truth who used them to speak the truth that they had slain the Christ of God.

"The Kingdom of God is not in word, but in power," wrote the apostle Paul later on to the Corinthians.

Not in talk but effect! "And He," the Spirit of Truth, "when He is come, will convict . . ." This is the need of the Church at this time—conviction of sin, and of righteousness, and of judgment—to see the truth about sin, as sin is to God, and to have the Spirit of Truth so indwelling each individual believer that day by day and hour by hour he is being led into "all the truth" concerning things around him and within him, as they appear in the sight of God, so that he is a faithful witness to truth at all times and in all places.

It was thus in the life of the apostle Paul. Was it "false brethren" he had to meet? "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), he wrote to the Galatians. Was it an erring Apostle, who was a pillar of the Church? "I resisted him to the face," he wrote, for he and others led by him, "WALKED NOT UPRIGHTLY according to the truth of the Gospel" (Gal. ii. 11-14)! Paul knew that it is purest love to tell the truth for the salvation of the soul, even as he did to the Galatians, though he ran the risk that they who had once been ready to "pluck out their eyes" to give him, had it been possible, now would think him an "enemy" because he told them the "truth."

It is very clear that the Divine nature is *first* "Truth" and then "Love," and that the characteristic of the Divine nature imparted to a believer by the incoming and indwelling and infilling of the Holy Ghost bears the very same marks. The soul filled as Peter was at Pentecost will be filled with the Spirit of Truth; the believer possessed as Paul was by the Holy Spirit will have the same keen insight into what is truth, and the same selfless faithfulness of obedience to the Spirit of Truth, "speaking truth in love" (Eph. iv. 15), and also compelled by the Spirit of Truth in him to recognise the same Spirit of Truth in others. "We can do nothing against the truth, but for the truth," wrote the apostle. Truth recognises Truth in another, as "like" recognises and assimilates with "like." "Views of truth"—in the sense of aspects of the revealed things of God—may vary according to the age and growth of believers; but the Spirit of Truth in a believer cannot but recognise and unite with the same Spirit of Truth in another.

Truth recognisable by truth.

The truth is the truth everywhere, and carries conviction of truth to all who know the Spirit of Truth. It is this fact which the apostle John describes in words that seem very strong, and yet are reasonable in the light of the indwelling of the Spirit of Truth, which he knew so fully. "We are of God; he that knoweth God heareth us," *i.e.*, any man that knows God will be able to recognize God in us, and recognize the truth; "he who is not of God, heareth not us . . ." By this we know the Spirit of Truth and the spirit of error" (1 John iv. 6). There is, then, something deeper for testing what is truth and what is error, than even the proving of the spirits by the test of 1 John iv. 2, according to these words of the Apostle John. "We know the Spirit of Truth" in another, John appears to say, "by the Spirit of Truth abiding in us, Who at once recognizes the truth wherever it is seen." This is most reasonable! Christ cannot be divided! Neither can the Spirit of Truth in one believer be contrary to the Spirit of Truth in another at one and the same time. It was thus the Lord Him-

self spoke when He said: "Everyone that is of the truth heareth My voice."

TRUTH IS TRUTH, AND TRUTH WILL CONQUER all things opposed to it. It will command recognition by the co-witness of the Spirit of Truth. "By manifestation of the truth commending ourselves to every man's conscience in the sight of God," wrote the apostle. A man's conscience acknowledges truth. It needs no

argument; no defence; no upholding. It requires only witnesses—God will do the rest! Let the Spirit of Truth, then, lead us into all truth, by revealing truth, by our desiring truth, by our obedience to truth, by our walking in the truth, and speaking the truth, until the Spirit of Truth so breathes through us that he can convict and reveal truth to others seeking the light of truth.

"Clothed with Power from on High."

By Mrs. Penn-Lewis.

Notes and Comments in Answer to Questions.

Q.—I FEEL THERE IS AN EQUIPMENT OF THE HOLY SPIRIT FOR witness WHICH AS YET I KNOW LITTLE OF . . . I DO NOT WANT TO SEEK SIGNS BUT I DO WANT A REAL BAPTISM OF THE HOLY GHOST FOR SERVICE. I AM NOT QUITE CLEAR ABOUT THE "TARRYING"—WHAT TO WAIT FOR—WHAT TO EXPECT . . . ?

A.—First as to the phrase "Baptism of the Holy Ghost." In Matt. iii. 11, John i. 33, and Acts i. 5, it is always rendered "with" in the text, and "IN" as the R.V. marginal reading. The latter expressing most clearly what it is—a Baptism "IN" or "WITH," the Spirit. In this expression we have described the difference between John xx. and Acts ii. In the upper room on the Easter Day the Risen Christ breathed upon His disciples, and shared with them the new life* out of death which He was now living (see Rom. vi. 10, 11. "In that He died, He died unto sin once for all, in that He liveth, He liveth unto God . . . likewise reckon ye. . .")

But to these same disciples He said just before His Ascension, "Ye shall be immersed IN THE HOLY GHOST not many days hence," and "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses . . ." (Acts i. 5, 8). Keep this therefore clear in your mind as you think, and speak of the Baptism IN (or WITH) the Holy Ghost—it is an immersion in the Spirit as an environing element, which may be described as the Holy Spirit "upon" the believer, as He came "upon" the Lord Christ in Jordan—He being *already* "born of the Spirit" and indwelt, and filled by Him.

This is what happened at Pentecost, for the upper room became, as Dr. A. J. Gordon says, "The Spirit's Baptistery." The disciples who had already received the Holy Ghost on Easter Day were baptised IN Him as the house was first filled, and they were filled, so that they had the Divine power upon them, and became equipped witnesses to the Risen and Ascended Lord.

All this, as concerning the disciples and what took place at Pentecost, is quite clear, but the application of it to-day is a matter of much divergence of view, mainly through the "views" being coloured by the personal experience of the believer, and also because *the proportion of truth* is not kept in mind, but *aspects* of it are emphasized which blind the seeker to other

* "In regard to the Spirit breathed on the disciples on the Resurrection Day being the power of the new life of the resurrection imparted to them, and the Pentecostal gift being more particularly POWER for witnessing for Christ . . . this substantially expresses the true relation between the two communications of the power of the Spirit. . . ."—Rev. Andrew Murray.

sides of the truth needed for experience. For instance, some say "I received by faith" years ago, but have been disappointed. This has not been so in all cases, so there was some knowledge lacking which would have cleared the path, and given the experimental equipment desired. On the other hand it is true that to "receive by faith" without clear knowledge of what you are to expect, and whether you are fulfilling the conditions for the Holy Spirit's working, will end in disappointment.

That John xx. and Acts ii. describe two distinct stages, or aspects, of the Holy Spirit's work in the believer is beyond question, and is borne out by fact, for we see numbers of believers living Spirit-filled lives of peace, and devoted service, who are manifestly not equipped with liberty of utterance, and power for aggressive witness-bearing. They know the Cross in its message of victory over sin as declared in Rom. vi., but they are still self-conscious, and fearful and timid in service for the Lord, and dumb as to witnessing for Him. For these there is a further stage of knowledge of the power of the Holy Ghost, and the first step toward it is a conviction of their need, and the *certainty* that there is for them individually an equipment for service as effective as the disciples at Pentecost knew. *Not* "another Pentecost"—but an apprehension of the fulness of the Spirit for service, which is for them in Christ, as truly as for the disciples in the early church.

This is the primary fact which must be held clearly in mind as indisputable, if you are to seek from the Spirit of Truth guidance into all the truth concerning this vital matter.

The question of "tarrying."

The question now is as to the "Tarrying," and this needs careful examination of the Scriptures for our guidance.

In the first place, the text usually relied upon as the warrant for "waiting" for the Spirit, is Luke xxiv. 49, "Behold I send forth the promise of My Father upon you: but tarry ye in the city, until ye be clothed with power from on high." (R.V.). Read in the light of simple ordinary language, we see here merely instructions to the disciples not to leave Jerusalem until the promised coming of the Holy Spirit had taken place, and from an ordinary standpoint as applied to everyday matters, we would say that the Holy Spirit having come, these directions would have no further force than their local setting.

This is reading the Scriptures *dispensationally*, and unless we do so, we shall find ourselves in great con-

fusion, for surely what was said in the Jewish dispensation, *i.e.*, before the Dispensation of the Spirit opened, cannot be held to be clear directions for those who live under the Christian dispensation. This holds good also for the Lord's words in Acts i. 4, 5, *i.e.*, those He spoke to were in Jerusalem, and He charged them not to depart until the Holy Ghost had come, as He had foretold them.

To us therefore in this dispensation of the Spirit, there is no *command* to tarry, for how can we "wait" for what God has already given, and on His part waits for us to receive? After the Holy Spirit *had* come the Apostle said "Receive." (See Acts ii. 38, viii. 15). Thus far as to the Scriptural aspect of "tarrying"—what may be called the objective side.

But there is the subjective, or experimental side, and from this standpoint there is often a "waiting." Not a "waiting" ten days on our knees, in imitation of the disciples waiting for Pentecost, but a waiting whilst God proceeds to make us instruments meet for the Master's use. A "waiting" which generally succeeds the transaction of faith in claiming our share in the Pentecostal equipment for service. Not a lazy passive "waiting," doing nothing until we have a "consciousness" of power, but a *waiting on God in our hearts*, in quiet trust that in His own way He will equip us to the utmost of our capacity for the fullest useableness in His service according to His will. A "waiting" on God which means keen alert obedience to every bit of light from God, and a faithful, intense service, right up to the utmost of present opportunity, and present measure of power.

"The promise . . . through Faith."

Yet even this aspect of "waiting" may become a danger, for it puts before the believer something in the future, which may blind him to the present working of God. The truth is, the safest attitude for every child of God is the one of *taking in bare faith* all that God promises in response to need, and then trusting God in child-like faith to work it out in the life, in His own way. The "equipment" for witnessing is as truly for each believer as the death of Christ at Calvary, and all that it means; as union with Christ in resurrection, and the receiving of the gift of the Holy Spirit (John xx.). While it is true that faith is not knowledge, there is a knowledge which is an absolute necessity before faith can be exercised, for we cannot take what we do not see, or believe for something of which we are ignorant. Thus in each case *the apprehension of the believer governs the measure of experience*, and in each no believer has ever yet fully known its depth. Calvary! Resurrection! Ascension! Pentecost! Each to be apprehended in sequence, and each to be *known in deeper depths of experience* as the soul presses on with God.

All the dealings of the Apostles with those who had not received the Holy Ghost, as recorded in the book of the Acts, show that they did not look upon the Lord's command to them in Luke 24, 49, as obligatory after the Holy Spirit had come, *i.e.*, Peter did not say to the multitude on the day of Pentecost "Tarry as we have done, and ye shall receive," nor in Samaria when Peter and John saw that the converts of Philip had not "received the Holy Ghost" (Acts viii. 15-17), did they say "Tarry."

The Apostle Paul does not once bid believers "Tarry," but, showing them their *position towards Calvary*, tells them that they are to "Receive the promise of the Spirit through faith" (Gal. iii.). Reading, therefore, in broad outline, the whole teaching of the Gospels, the Acts, and the Epistles, we see that the word to us who are living in the dispensation of the Spirit is not "Tarry" but "Receive."

Remember, in saying this, that the *subjective* side is not being considered now, but the *teaching of the Scriptures*—as we seek to "rightly divide the Word of truth." We must be careful never to read the Word in the light of our subjective experience; but rather *test the "experience" by the Word*. Many of us have erred in this way in the past, by taking one text—such as Luke xxiv. 49—and quoting it out of its place in the Scriptures, to the perplexity of many seeking souls, who cannot understand why there are so many varying "teachings" on the work of the Holy Ghost, and even the message of Calvary. The wrenching of single texts out of their contexts, and *chosen to fit our subjective experiences* has been the cause of much confusion, and *apparent* contradiction of "teaching" on the themes we refer to.

But are there not many exhortations to "Wait" on the Lord, you say? Yes, but if you take a concordance you will see that nearly all these are in the Psalms, and have to do with an inward attitude of patient waiting for Him, and upon Him, in connection with many things. In the New Testament the only "waiting" referred to, except the initial waiting in Jerusalem (Luke xxiv. 49), is waiting for the redemption of the body; and waiting for the Coming of the Lord—*never once a "waiting" for the Spirit*.

The truth is that the Holy Spirit is waiting for us, and any delay in our proving of (1) the finished work of Calvary, (2) the power of the resurrection life, (3) the equipment for witnessing in the power of the Holy Ghost, is due to the Blessed Spirit waiting for the truth to break in upon our minds, and our then acting in simple faith upon His Word.

The preparatory work.

Granted all this, I must repeat that, experimentally, there is as definite an "endowment of power," in response to faith laying hold of the Fulness of the Holy Spirit, as there is a definite witness of the Spirit to faith laying hold of the forgiveness of sins as the believer's share in Calvary; as there is a definite deliverance from the power of sin, and a definite life-quickening power for victory, in response to faith laying hold of Christ's death as the believer's death, and Christ's life as his life. For each there must be preparation, of course. The sinner must be convicted of sin—this may mean time! The believer must be ready to part with sin—again *time*! Yes—and the believer who knows union with the Risen Lord, needs to be prepared, as only the Holy Spirit knows how, for the endowment of power—his share in the Pentecostal equipment for service. This too means *time*!

The Holy Spirit is in charge of each redeemed soul. Look to Him, and call Him in as "Paraclete," and He will lead you on to know for yourself the endowment of power, when you, too, shall be "*clothed with power from on high*," and become a Spirit-equipped witness to the Risen and Ascended Lord.

"Endued with Capability."

Let us now look at the word rendered "power" in Luke xxiv. 49. It is the Greek word *dunamis*; the Lexicon gives the meaning as "inherent power"; not so much power put forth as power possessed. It is best expressed by "capability." "I will endue you with power that will make you *capable of doing* what I want you to do." *Dunamis* stands for imparted power, and differs from another word translated power in the N.T.—*exousia*, which is delegated power, authority. We know the word *dunamis* as the word from which we get our word dynamite, and that is why we imagine the power of the Holy Ghost will be like dynamite, having an explosive character, but that is not its meaning. It means power imparted by the Holy Spirit to do whatever God wants you to do, however humble, simple, or unexciting that work may be. This is the power which was imparted to the disciples at Pentecost, when they were "clothed with power from on high"; and when helpers were needed

to "serve tables" and look after the widows, seven men "full of Holy Spirit" were chosen for this humble work. "Put ye on the Lord Jesus Christ" (Rom. xiii. 14). "All of you who have been immersed into Christ have *clothed* yourselves with Christ" (Gal. iii. 27, Weymouth). There is a clothing with the Spirit of Christ which means that the human instrument, with its idiosyncracies, is put out of sight—people do not think about the man or the woman, they only see God. We praise God for His blessed gift of the Indwelling Spirit, but do we know what it is to be thus environed with the Spirit of God, as the *sphere* in which we live and move and have our being? A clothing that takes away self-consciousness, a clothing whereby they are *covered* by the mighty hand of God. This is what happened at Pentecost. God Himself broke forth in convicting power, so that His servants did not need to deal with the souls, but they were convicted by the mighty presence of the Holy God.

"His Workmanship."

By Rev. A. R. Boughen.*

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
Ephes. ii. 10.

THE necessity for this statement arises out of the whole of the second chapter of Ephesians—in fact it arises out of the whole Epistle, for the more we study the Bible, the more we see that it is linked together with a marvellous unity. We may divide this chapter up under four "M's" which I think will throw light upon the words of verse 10 :

I. Material.

We are the material with which God is working, and the more you look at the material, the more you come to the conclusion that the workmanship must, of necessity, be His. No one else is equal to the task. Listen to what God Himself says about the material: We were "dead in trespasses and sins"; in time past we "walked according to the course of this world, according to the prince of the power of the air, the same spirit that now worketh in the children of disobedience." We fulfilled the lusts of our flesh, and of our mind, and were "by nature children of wrath, even as others." In verses 11 to 13 we get another glimpse of the material upon which God is working. We were "Gentiles in the flesh," "aliens from the commonwealth" of God's people, "strangers from the covenants of promise, having no hope, and without God in the world."

When you contrast all this with what God is making of us, and what He is going to do with us through never-ending ages, you will understand something of the meaning of our text. The amazing thing is, that God should work upon us at all! But "we are His workmanship." If that were not true, we should give up in despair, for we know how the desires of our mind seek to divert us, how Satan tries to hold us, and make us dead again unto God, and alive to everything else.

*An address at our London Conference.

But—we are God's workmanship—that is why there is hope and assurance for us.

II. Motive.

Why does God work on such material? The motive is not in the material, but in the heart of God. What a picture Paul gives of the material! Then he stops. It is surely a hopeless vision! Then he adds—"But God, Who is rich in mercy, for His great love where-with He loved us . . ." (ver. 4). We have to reckon, not with man, but with God, Who is rich in mercy. It takes nothing less than the ocean of the love of God to make anything out of sinful man.

"BUT GOD"—that is the motive. Is anyone troubled with the lusts of the mind, with the old nature trying to get out of the place of death? Is anyone troubled with the devil getting in and upsetting things? "But God . . ." When the king was in trouble about his dream and they called Daniel to interpret it, Daniel said "It is not in me . . . but God . . ." Have you ever come across something in the Bible which puzzles you? "But God" can reveal it to you. In another of his epistles, Paul speaks of the weak things, and the foolish things of this world, and he says, "but God has chosen" these, to work through them to confound the strong, and the wise of this world. This is the material God has chosen, and the heart of God is the motive at the back of it.

III. Method.

God's method of working the material is two-fold, it is by the precious Blood of the Lamb, and by the Quickening Spirit. There is no other way to make sinners into saints, to build unyielding units together into a spiritual church, but through the precious Blood and the quickening Spirit—it is God's way. First, we are "made nigh by the Blood of Christ." He

has brought us together, He has taken out of the way the enmity between man and God, and between man and man, by the Blood of His Cross. How this note needs sounding! We hear much of the Fatherhood of God and the brotherhood of man, but it lies deeper than words—it is only wrought through the blood shed at Calvary.

If you are His workmanship, it is because He has taken you, a poor sinner, and has had mercy and love toward you, and you have believed that the Blood was shed for you, and the Holy Spirit has quickened you into a new life. How foolish men are to think they can build a church by whist drives, by dances, even by social hours! That is not the workmanship of God. When God wants to build His church he begins with the most impossible material, but His method is by Calvary, and by giving us the Holy Spirit through Calvary. I remember in college, a dear fellow in the elocution class had to give an outline sermon, and in closing he said: "Application, *well rubbed in!*" This method of God needs to be well rubbed in. If we are wrong in the foundation, the superstructure will be all wrong. The Epistle to the Ephesians tells us how God is building His church. The great foundation is the Blood of Christ, and the work of the Holy Spirit is in applying that Blood, and so changing the heart of man. There can be no other work of God without this foundation. If we are God's workmanship it is because of the Blood that bought us, and because of the Holy Ghost given unto us. It is "*by the Spirit*" that we "make to die the doings of the body" through the work of Calvary. Every morning, as we open our lungs for the air, so we may open our spirit to the inflow of the streams of the Life-giving Spirit, Who brings with Him the power of Calvary to make real the workmanship of God in us.

The heavenly pattern.

We cannot remove a single stain, now or ever, without the Blood of Christ. We cannot carve a single pattern of the image of Christ on our lives without the Holy Spirit. The Holy Spirit was given once at Pentecost, but the believers who received Him were afterwards many times "filled with the Spirit." The work of God will be done in you and in me as we allow ourselves to be "filled." Let Him come in—He is the great Carver of the image of Christ in us.

God hath quickened us "by His Spirit"; we are raised to sit in heavenly places by the Spirit of God. He it is Who helps us to realise our position in the Lord Jesus Christ. I know it is possible to have a great gulf between position and experience. We go to Conventions and hear people talking about the Spirit filled life, and we say "Oh God, I wish I were there!" If you are a child of God, *you are there in Christ*; but you need the Holy Spirit to make your position in Christ "far above all" a living reality and personal experience to you. Then, instead of giving back the biting word, we shall say nothing, but treat the speaker as if nothing had happened. This is the "pattern," because the Lord, when He forgives me, treats me as though nothing had happened! The command of this Epistle is, "Be filled with the Spirit," and the enjoiner is, "Grieve not the Holy Spirit of God." If you do not grieve the Holy Spirit, but seek to be filled by Him and obey Him, God is graciously

carving the image—creating in you the image of His Son Jesus Christ.

IV. Mission.

What is it all for? "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us, through Christ Jesus" (ver. 7). When God wants to show to the wondering universe throughout all ages the wonder of His grace and the workmanship of His love, He is going to point to you and me! The work of God is going on until we stand complete in the pattern that God is working to—the Man Christ Jesus; "to the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God" (ch. iii. 10).

The angels desire to look into these things, we are told. I can imagine them saying to the Lord Jesus, "What is going to be effected by Thy death, Thy scars?" And I think He is already beginning to point to the ransomed throng whose spirits are with the Lord, and to His people down here—"Look! this is what I did it for!" This is the mission—to build together a Body, to make a holy temple in the Lord, to gather together a house out of every nation, and when it is complete it is to be perfect—and all through the precious Blood, and the working of the Holy Spirit—for "He shall see of the travail of His soul *and be satisfied.*" Was Calvary worth while? Was it worth while, Lord Jesus, for Thee to come to earth, and give Thy precious life a ransom for us? Yes, He says, in the ages to come I shall be abundantly satisfied, and I shall say to My Father—"Here they are, the ransomed throng: it was a bitter cup, but I am glad that I drank it: here they are."

I suppose no preacher would speak on this verse without saying that the word "workmanship" is a poem. What a difference between a poem and a child's box of letters all thrown out in a heap! Yet you may put those letters together and make a poem of them. They are the same letters. It all depends how they are put together. The Holy Spirit is taking you and me, and making us agree in the Lord, making us members of one family by giving us the Father's life. We are His poem, and He is going to bring us into glorious harmony, so that when the music of the Church rises as one paeon of praise, it will touch a chord in the Father's heart as when the morning stars sang for joy.

The Divine Craftsman.

That means that the Lord has a design in it all: there is design in the building of the church of Christ. And it implies more than design, it implies *craftsmanship*. Before I was called to the Ministry, I worked at the jewellery craft, and I had to learn that you cannot treat every kind of metal alike. I had to learn the difference between the various carats and the pure gold. I had to learn that certain heat brought to bear on this would not do for that. Only the master-craftsman knew exactly. A CRAFTSMAN IS A MAN WHO SUITS THE METHOD TO THE DESIGN AND TO THE MATERIAL. Have you got it? We are God's craftsmanship! God not only has a design, but He always suits the method of His working to the material, and to the design in view. That is why He is not treating you like me; and that is why He is not treating me

like you. That is why I must never ask "Why? Why? Why?"

Some of us have come to a point, at times, when we say "Lord, I shall not be able to bear it. I never thought going on with Christ would mean this!" And we have had to wrestle with God in the early morning, whether we will go on or give up. But He knows the design He has in view for me, and He will not make the fire any hotter than is necessary for the moulding of the material. Someone says, "Everyone's lot seems easier than mine." Are you the Lord's child? Are you a member of the Body of Christ? Will you believe that you are His craftsmanship, and that through the precious Blood and the working of the Holy Spirit, and through a thousand circumstances God is *suiving His method to the material and to the design?*

The supply of the Holy Spirit is always equal to the image which He wants to mould: the spiritual energy is always equal to work God wants to do in us. I used to think of the Holy Spirit as a deposit, but now I think of Him in the terms Jesus used: "He that drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life"—ever flowing, but ever full. A servant of God was on a lake one day, and saw where the lake was pouring out millions of gallons of water day and night, fertilizing the plain below. She said to the boatman, "I see that it is going out, but I do not see where it is

coming in." Ah, said the boatman, "Don't you know that in the bottom of this lake there are hidden springs?" In the heart of God is the hidden spring of life, pouring forth His Holy Spirit upon the His Church, applying the power of the Cross to "make to die" their "earthly members"; saying to Satan, "Stand off! this is My property, not yours." Applying the precious Blood every step of the way, cleansing us, energising us to grow up into Him in all things. Leave it to Him—we are His workmanship, created in Christ Jesus unto good works, which God before ordained.

Now this brings us to a very serious climax. *If* we are the material upon which God is working, *if* we have received His energising life—what kind of life are we living? It is a very solemn matter to know these things, and for our lives not to be changed in any way by them. Go out and let the Holy Spirit flow through you in kindness, in loving acts of sympathy, helping God to mould other souls; and as you do this, those secret springs will rise in you, and flow out through you. When I lived in the country we were dependent upon a well for water, and I remember saying to the man who looked after the manse, "When will the well have water in it?" "When the springs break up" was the reply. Let us pray every morning, "Lord, break up the springs of eternal life to-day," that we may receive of His fulness grace to do the good works God has prepared for us to do, and that so we may become a paeon of praise to the glory of His holy Name.

"I Believe God..."

Acts 27:25

"Sirs, be of good cheer: for I believe God, that it shall be even as it was told me."—Acts 27.25.

"SIRS, be of good cheer," After the "long abstinence," fasting and penance, these men should have been inspired and cheered, but they were anything *but* cheerful. Tossed about in the mere hulk of what once was a fine seaworthy vessel, they found out the futility of penance. The storm continued relentlessly,—bearings lost, tempest-tossed, their courage gone; and now comes Paul, the bond-slave of Jesus the Lord, in chains. The ambassador of the "Master of the seas," in the face of the howling winds he cries,

"I BELIEVE GOD"

The God of the Red Sea. The God who spoke peace to Lake Galilee. The God who changed the water into wine. The God who parted the Jordan.

"I believe that *it shall be even as it was told me.*" Faith is victor once more. Breaking bread and giving thanks—no doubt remembering His death, the cross, the price He paid to grant us the "gift of faith"—not a soul was lost. The old hulk went to pieces, but those whom God had given Paul arrived safely, some swimming, some on planks and pieces of the wreck, but they all got to shore. How grand and majestic, how noble and inspiring in its simplicity, *I believe God.*" Words free from depression or repression. Paul believed that it would be just exactly as it was told unto him, and hence he faced the storm-tossed, weary, fasting, fainting, hopeless lot of fellow

passengers and . . . "spread good cheer?" No! St. Paul did not belong to the goodwill, social, smile-that-won't-come-off uplifters; he proclaimed a mighty fact. Faith in God, faith in His word, he sealed his testimony by giving thanks and partaking of God's bounty before that sea-sick, hopeless company.

"Thou preparest a table before me." Eat! Beloved, eat! Have faith in the living God, who "cannot lie," and be done forever with depression. Thou anointest my head with oil." Shine! Beloved, shine! Anointed with the "oil of gladness," your cup will run over and goodness and mercy will run after you. Our fellow travellers on the road to eternity are sin-sick. Would to God that they might be encouraged and impressed by our living faith in a living God. Cry aloud somewhere. Please do not hunt a pulpit or a Bible Class. Get alone, in your back-yard, your closet, or some open field or bit of woodland and *cry aloud*, "Sirs, I believe God." I am not using a figure of speech, I mean this literally. Let every demon in the hosts of darkness know that you believe that it *shall be even as it was told unto you*, in spite of socialism, bolshevism, depression, banks and cranks. Register before men and angels, as sons of the living God, our loving Father, this fact—

"I BELIEVE GOD"

A. B. de Roos.

God and the Individual.

By J. C. Metcalfe.

SOME months ago I was looking through an old book of addresses delivered in the Colonies by Rowland Edwards, and came across the following anecdote:—

"A man once dreamt that Hell held its anniversary, and the devil presided. One emissary said, 'I got a lot of Christians on a ship, and raised a storm, and sank the vessel, and they were all drowned.' And the devil said, 'That is no good, because they all went to glory.' Another emissary said, 'I set the world against a number of Christians, and they were burnt at the stake.' And the devil rejoined, 'What is the good of that? Their souls went to glory.' Another dark fiend reported that he stood for ten years by the side of a Christian, and did his best to get him off to sleep. At last he succeeded, and then left him sleeping. At this the devil rejoiced, and all the night stars of hell shouted for joy."

As I read, it seemed to me that here was light on the prevailing conditions of things in the Christian world, where world visions, big organisations, and ambitious programmes are the order of the day. Actually Satan does not care one jot for work handled like this on a grand scale, for it does so little harm to his kingdom. But a single, individual life with the power and sweetness of Christ planted in the heart, is a different proposition; this terrifies him and rouses his implacable hatred.

Having this germ idea in mind, I turned to the New Testament to test the accuracy of my conclusion by Scripture. Here I was astonished to find that nearly every specific reference to the devil, spoke either of his dealings with individuals; or was counsel given to individual believers as to how his attacks were to be countered in their own lives. When you think it out, however, this "individualism" is only what one would expect from one whose chief stock-in-trade is imitation of the ways and methods of God.

God's individual choice.

It is an obvious fact that the history of the Church is the history of God's dealings with individuals, in whom He has chosen to manifest the glory of His Son. God wanted for instance, to give the Gospel to the Gentiles, so He chose a man—the most bitter enemy of the Christian Church—Saul of Tarsus, conquered him, and made him His willing slave. He wanted a man to help and teach this chosen vessel, in the days of upheaval following the vision of the Damascus road, and He had the very man living already in the city—Ananias. You have only to turn to Acts xix. to see the extent to which Paul was used by God in fulfilment of the divine plan. You will find the whole town of Ephesus in a state of uproar because its chief business was facing the possibility of being brought to a complete standstill, and why? The verdict of Demetrius gives us the answer, "Ye see and hear," he says in his speech, "that not alone at Ephesus, but almost throughout all Asia, *this Paul* hath persuaded and turned away much people . . ." (Acts xix. 26).

Look at just one other instance in Acts. Cornelius—the devout Roman officer—was just in that state of

mind when he was ripe to accept the Gospel with all his heart. Again God chose a man as His messenger, and Peter on the house-top at Joppa is shown the shallowness of his prejudices, in order that when the summons came he might be ready to obey.

There is no time to stress this point further, and indeed it should not be necessary to do so. Do not the lives of such men as D. L. Moody, Hudson Taylor, George Muller, David Livingstone, and a great company of others, both men and women, tell the same story, that the place where God is pleased to manifest His greatest power is the individual life.

The devil aims—and often very successfully too—at using individual men and women in the same way; a fact which Scripture again amply proves. For example it was obviously neither the Roman authorities nor the Jewish priests with whom Satan was chiefly concerned, at the time of the Lord's betrayal and death. *They* were already sufficiently the servants of their fleshly lusts to do his will without any special attention from him. It was that inner circle of lives closely woven with that of the Lord Jesus at which he was aiming—and, with that bold effrontery, which takes him without fear or shame into the very holiest places, he entered the supper room, that has been a kind of sanctuary to Christians all down the ages, and took possession of Judas Iscariot, his chosen instrument. The betrayal that followed in the garden of Gethsemane, the world's supreme example of callous disloyalty, is therefore Satan's workmanship.

Trace this out in ordinary Church affairs to-day. How many cases some of us have seen of the one person in the midst, who is a source of poison, gossip, and disloyalty! The damage that such a person can do is almost inconceivable, and he or she is infinitely more a masterpiece of Satan than many of his more obvious devices, such as the propagation of false doctrines.

But, to look at the other side of the picture, get one individual man or woman in a church or district really on fire for God, and what happens. There is no end to what God can do with the individual who, resting simply on what Christ has done for him at Calvary, *stands* just where God has put him, and manifests His power and glory.

To return to Scripture—what did the devil do when he wanted to drag the Church from her place of power in the first flush of Pentecost? First he tried persecution, but that only added fuel to the fire of love and loyalty to Christ. Then he started visiting the homes of the individual Church members, and at last found one—that of Ananias and Sapphira—which suited his purpose. "Barnabas and a number of others," he whispered in Ananias' ready ear, "have sold all their possessions and handed the proceeds over to the Apostles for the common fund. Now you have property, which will sell for a good price—and I can show you how you can get the approval of the Church, and yet make sure that you never want. Sell it, and keep back part of the price. No one will know what

you get for it, and all will praise your generosity, thinking that like the others you are giving all." What a subtle danger this record is meant to warn us against; and to how many professed followers of Christ to-day might not that searching question be put—"Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part . . . ?" Millions are perishing, and the preaching of the Gospel is receiving setback after setback—simply for this one reason, that instead of Christ having at his back an army of men and women truly, *from the heart*, abandoned to him, Satan has robbed such words as "consecration" of all their meaning, and is successfully pouring into the hearts of Christian people the counsel that he gave to Ananias. It was only when his device was unmasked and dealt with that we read "believers were the more added to the Lord, multitudes both of men and women," and only when these reservations are fearlessly exposed and faithfully dealt with, can we hope to see any real *life* or power in the Church's witness.

The path of the Cross.

This brings us to one more point of much the same nature. The devil will not, if he can help it, permit one single individual to obey the call of the Lord Jesus to take up the Cross, and follow Him. Immediately the Holy Spirit descended on Christ after His baptism, Satan launched a personal frontal attack, designed simply to keep Him from fulfilling God's purpose of redemption through the Cross, and draw Him into another path. In the same way, to every individual soul into whom the Spirit of God comes, with the object of conforming it to the image of Christ, and making it powerful for God through union with Him, Satan comes with all the brilliant strategy at his command, with one object—namely to draw that soul aside from the path of the Cross.

Here again he often seeks for an individual to do his terrible soul-destroying work; and, just as he sought to use Peter against his Lord, uses a friend to say to us—"Far be it from thee! So hard a path could never be God's will for you. You must be balanced! You must recognise that if God is pleased with you, then He will open up everything easily in front of you!" How often some of us have seen friend used against friend—even a girl used against her fiancée, or a man used against his chosen helpmeet, in this subtle way. Only "that day" will reveal the extent of the enemy's triumphs over individuals—and display, on the other hand, the miracles wrought through the lives of those who have deliberately taken as their basis of life and conduct, "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).

"Why is it," many are asking, "that God's children are being so tried and tested?" The answer appears to be very simple. The Lord's coming is very near, and the battle is intensifying all round us. Satan is busy breaking down the opposition of the Church to his schemes of lawlessness, and preparing for the day when he will reach the summit of his ambitions, and indwell a man, who shall rule as the head of a Christless world. He is cleverly concentrating the attention of Christians on large, and "popular" schemes of evangel-

isation and social reform, which are of no avail to stem the downward trend of national life, and are often founded on his own principles of compromise. Conventions and conferences are busy discussing abstract truth, and planning big meetings, demonstrations and protests. But it is surely a fact that God's only possible answer to Satan's plan of campaign can be something that will bring the individual members of His Church, into *living contact with Himself*.

What can more effectively accomplish this purpose than affliction? And what greater demonstration could be given to the world that our Saviour is worthy of our love and devotion, than that these difficulties only serve to drive his people closer to Him, until their joy and witness shine out in the darkness in a way that must, for the time being, drive back the oncoming clouds? We are fond of quoting that inspiring verse from Isaiah 59, 19. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him"—but perhaps we do not fully realise that it is in the hearts of the individual members of His Church that God means to raise this mighty resistance.

So the battle rages to-day around the individual. Christ, on the one hand, is seeking to manifest Himself in His beauty through you and me, while Satan is straining every nerve to drag each individual believer down, lure him away from the protecting arm of the Lord, and—to return to our story—"to leave him sleeping." The result of this conflict as far as you are concerned, dear friend, rests with you. Which shall it be? The instrument of God or the tool of Satan—a fount of blessing or a source of poison—wheat or tare? If you see the danger that surrounds you, get as close as you can to your Saviour, and be not only safe, but a power for Him in these dark days.

"Filled."

*Blessed mighty Holy Ghost,
Fill me to the uttermost;
Let my life Thy channel be,
Just a channel, Lord, for Thee;
Through me all Thy fullness pour,
Give me ever more and more.*

*Blessed, mighty Holy Ghost,
Fill me to the uttermost;
Be it unto me, O Lord,
Now, according to Thy word,
Let the life of Jesus be,
Ever filling, even me.*

*Blessed, mighty Holy Ghost,
Fill me to the uttermost;
Cleansed and holy, pure and clean,
Let the life of Christ be seen,
Hold o'er me Thy gracious sway,
Every hour of every day.*

*Blessed, mighty Holy Ghost,
Fill me to the uttermost;
For Thy love, Thy light, Thy power,
Just a channel hour by hour,
Till my Saviour's Face I see,
Fill me, Lord, fill even me.—M. E. B.*

The Unfainting Spirit.

By D. M. Pantou, B.A.

IN the day of desperate battle, the unfainting soul is a magnificent trophy of God; and no facts are more marvellous, or more tonic in their effect, than those contained in Paul's joyous exhortation to unfainting service. "WE FAINT NOT," he says (2 Cor. iv. 16); and his reasons may be summed up thus:—God within, the pledge of ultimate sanctification; God around, the pledge of ultimate deliverance; and God beyond, the pledge of ultimate glory. God within, an undying spirit; God around, a working Deity; and God beyond, the mortal swallowed up in life; and all conditioned on an absorbed gaze into the unseen and the eternal.

Paul opens the divine safeguards against fainting with the deathless, divine nature in our regenerate souls; the geyser of life; the internal, never-ceasing fountain; the part of us which can never grow old and can never perish. "Though our *outward* man is decaying"—a clock that inevitably runs down—"yet our *inward* man"—that which is born of God, the pulse that has God in it—"is being renewed"—is always being made over again by Divine power, is continually fed with fresh accessions of grace (Alford)—"day by day" . . . The Christian dies, but he never perishes; he wastes, but he grows. A lamp fed by invisible oil never has the same flame for more than two minutes, but its loveliness and light are unchanging; and our High Priest for ever feeds the fire He has Himself kindled with invisible oil: "He holdeth our soul in life." Therefore the old world is for ever fresh, for we always behold it with fresh eyes; especially after prayer, we come back to the old stale things to find them bedewed with heaven . . . The eyes that cannot see as far as they used, can see further into eternity; the voice that has lost the cadence of earthly song now has far clearer accents of Heaven—the heart that beats fainter holds more of God.

Paul now advances to a more subtle truth, and one of extraordinary comfort. "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." He draws here a most studied contrast. A "*light* affliction" he puts over against "*a weight* of glory;" the affliction, he says, is "*for a moment*," whereas the glory is "*eternal*;" and over against a steadily deepening affliction he sets a glory growing "*more and more exceedingly*." Eternity shrivels up the sorrows of a lifetime into a moment. The contrast is so overwhelming that Paul exhausts language to express it: all words are too weak to display the glory that awaits the unfainting child of God. Literally "*in a surpassing and still more surpassing manner*" (Alford); "*exceeding, more exceeding, far more exceeding*"; "*exceedingly, exceedingly* the sorrow is overbalanced a hundred thousandfold by the heavy weight of glory" (Dean Stanley). The glory exceeds the tribulation in a manner beyond all calculation and out of the reach of all imagination. "For I reckon that the sufferings of this present time are *not worthy to be compared* with the glory that shall be revealed to us-ward" (Rom. viii. 18).

"Worketh for us!"

But a still more comforting truth lies coiled at the heart of this amazing utterance. "Our light affliction *WORKETH FOR US*"—procures (Bengel), produces, creates, is the means of bringing about (Alford)—"an eternal weight of glory" . . . It is not glory *in spite of* affliction, but glory *because of* affliction. There are wheels in the machinery of a watch that revolve in an exactly opposite direction to the hands; yet without those contrary wheels, to all appearances counter-working the hands, the watch would be worthless, for these wheels turn other wheels which turn the hands. Our glory is

not a constant quantity, given us once for all at conversion: on the contrary, sorrow borne for Christ increases our capacity for glory; it creates the occasion of the glory, for the measure of the martyrdom is the measure of the love; and the glory waxes in exact proportion as the affliction, with the calculable certainty of a natural law: The affliction creates a loftier throne, a richer crown, a nobler heritage. After every hour of a holy life there remains less affliction and more glory. Pain, sickness, criticism, bankruptcy, loneliness, if for Christ's sake, are weaving dazzling robes as well as creating present holiness. "One star differeth from another star in glory: so also is the resurrection of the dead" (1 Cor. xv. 41)—and it is the sanctified suffering that regulates the star-shine!

Finally, all is conditioned on an attitude of soul which, if maintained, renders fainting impossible. "While we look not at"—so long as we do not fix our attention upon (Stanley); provided we do not look at (Chrysostom); propose not as our aim, spend not our care upon (Alford)—"the things which are *seen*, but at the things which are *not seen*" (things not invisible, but beyond sight) "for the things which are seen are temporal"—temporary, transient, fleeting—"but the things which are not seen are eternal."

The seen.

It is startling to remember that to-day we never look on anything that is eternal. A lovely world, with legitimate joys, yet all fickle and at best transient. Youth, never staying; health, liable to be broken; friends, with graves waiting; banks, that can break; reputation, that withers at a whisper; an exquisite landscape, which we must soon leave; nations darkening in perplexity. And beyond? "Eye hath not seen, nor ear heard, nor hath entered into the heart of man, the things that God hath prepared for them that love him" (1 Cor. ii. 9). The words "for ever" make the Christian's least spiritual possessions infinitely great . . .

So therefore we reach the divine secret destructive of all fainting. "We *LOOK*"—the word, a peculiar one, means a steady, fixed gaze, an absorbed attention; we have it in our words *telescope*, *microscope*: it is a whole life pivoted and riveted on the unseen. In the early days of navigation, no mariner dared venture far out to sea, but hugged the coast, for he had no guide but crags and promontories and mountains. But when the compass was invented all navigation was revolutionized. In the darkest night, in the remotest ocean, the mariner now sails with perfect safety, guided by the unseen.

The unseen.

We have found our compass in the Bible, and the needle swings to the unseen things to which, and by which, we steer. The Holy Spirit has unveiled these realities behind the veil: "Ye are not come unto a mountain that might be touched; but ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of just men made perfect; and to Jesus, the Mediator of a new covenant, and to the blood of sprinkling" (Heb. xii. 22). Every one of these is visible, yet not one have we ever seen; and tears (as someone has said) often prove the telescope by which men see furthest into heaven. Payson, as he lay on his dying bed, said—"If men only knew the honour that awaits them, the glory that is in reserve for them in Christ, they would go about the streets crying out, 'I am a Christian! I am a Christian!'"

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly Dividing the Word of Truth."

2 Tim. ii. 15.

THE NEW LIFE OF THE NEW CREATION.

- I. **The motive power of the New Life :**
"The love of Christ constraineth us . . ." 2 Cor. v. 14.
- II. **The basis of the New Life :**
"If one died for all . . . ALL died (in Him)" 2 Cor. v. 14.
- III. **The object of the New Life :**
"That they . . . should not henceforth live unto themselves, but unto Him Who died for them and rose again," 2 Cor. v. 15.
- IV. **The separation of the New Life :**
Based on His death—"Wherefore henceforth know we no man after the flesh"—not even Christ, intellectually or mentally, (versc 16).
- V. **The New Creation and "ALL things new" :**
"Therefore . . . in Christ, he is a new creation; old things are passed away . . . all things are become new." v. 17.
- VI. **The new knowledge of God :**
ALL things are of God . . ." (no second causes) v. 18.
- VII. **The new clear vision of Redemption :**
"God Who hath reconciled us . . . God was in Christ reconciling . . ."
All seen from God's standpoint—God approached us, God did the reconciling. v. 18-19.
- VIII. **The Mission of the New Creation :**
"Hath given unto us the ministry of reconciliation . . ." v. 18.
"Hath committed unto us the word of reconciliation . . ." v. 19.
- IX. **The New Creature as God's Ambassador :**
"As though God did beseech you by us . . ." v. 20.
(the mouthpiece of God.)
"For He hath made Him to be sin . . ." etc. The Substitute, the ransom, the clear basis of the message. v. 21.
- X. **The Power of the New Creation :**
"Workers together with HIM," 2 Cor. vi. 1.
Not as "agents"—God above, but the Spirit of God within, working through the human vessel.
- XI. **The urgency of the Message :**
"Now the accepted time; now the day of salvation" vi. 2.
- XII. **The Life of the Messenger :**
 - (1) *The circumstances—*
Afflictions . . . (how we suffer sorrows).
Necessities . . . (how we can "do without").
Distresses . . . (how calm we are).
Stripes . . . (how we respond to persecution).
Imprisonments . . . (how we bear fetters).
Tumults . . . (how we behave in tossings).
Labours . . . (whether fitful or faithful).
Watchings . . . (whether we give up in despair).
Fasting . . . (how we endure bodily need).
 - (2) *The life in the circumstances—*
Purity—of motive.
Knowledge—of God.
Long-suffering—like God.
Kindness—unirritated by trials.
The Holy Ghost—God bearing witness.
Love unfeigned—Divine love, without effort.
Truth—speaking the truth through all.
Power—the energy of God quickening.
The armour—right doing and speaking . . . not tempted to depart from the exact path. (ver. 6-7).
 - (3) *The Adversary's fight against the New Man—*
Amid honour and dishonour.
Amid praise and contumely.
As deceivers and yet true.
As unknown—yet well known. (ver. 8, 9, 10).

The New Creation is a paradox of Divine Life in a human vessel

THE CRUCIFIED LIFE AS SEEN IN PAUL.

- I. **Paul and his detractors :**
 1. Accused of walking after the flesh; 2 Cor. x. 2, C.H.
 2. Accused of dishonesty and inconsistency, 2 Cor. i. 12:
"It seems he had been suspected of writing privately to some . . . in a different strain from that of his public letters to them" (Conybeare's Note).
 3. Accused of changeable decisions, 2 Cor. i. 17, C.H.
 4. Accused of being insufficient for his work;
"And (if some among you deny my sufficiency) who, then, is sufficient . . . ?" 2 Cor. ii. 16, C.H.
 5. Accused of vanity, 2 Cor. iii. 1, and v. 12, C.H.
"This alludes to the accusation of vanity brought against him . . . (Conybeare's Note).
 6. Accused of being mad, 2 Cor. v. 13, C.H.
 7. Accused of being a deceiver, 2 Cor. vi. 8.
 8. Accused of contemptible speech and person, 2 Cor. x. 10.
- II. **How Paul dealt with criticism :**
 1. Boldly faced it, and pointed to his life:
I "commend myself" in character, 2 Cor. xi. 1-10.
and in sacrifice, 2 Cor. xi. 16-31.
See his "ground of boasting" in 2 Cor. xi. 7.
 2. The key to his attitude was the selfless motive and actions:
"For your sakes, 2 Cor. xii. 19, C.H.
- III. **Paul's sinking of all the "personal"—the absence of "I" :**
 1. No "personal" in disputes:
"Why do ye not submit to wrong?" 1 Cor. vi. 7, C.H.
 2. No personal claims:
"I . . . forego every claim, lest I should . . . hinder," 1 Cor. ix. 12.
 3. No "personal" in his exercise of authority:
"For love's sake . . ." Philemon 8.
 4. No personal memory of others' wrong doing:
"Love . . . does not reckon the evil against the evil-doer." 1 Cor. xiii. 5 (lit., C.H.).
 5. No personal hardness to wrong doers:
"Ye ought rather to forgive and comfort . . ." 2 Cor. ii. 6.
 6. No personal feeling in right "self defence":
For your sakes . . ." 2 Cor. xii. 18, 19.
 7. No bias toward himself:
"That you may do right . . ." 2 Cor. xii. 7.

THE PERSONALITY OF THE HOLY SPIRIT.

John xiv. and xv.

- I. **The Gift of the Spirit by the Father :**
"Whom the Father will send in My Name," Jno. xiv. 26.
- II. **The Abiding of the Spirit :**
"With you for ever . . ." (16)
- III. **The Character of the Spirit :**
"The Spirit of Truth" (17)
- IV. **The Teaching of the Spirit :**
"He shall teach you all things" (Note: using the words of Christ, ver. 26).
- V. **The Presence of the Spirit :**
"He dwelleth with you, and shall be in you" (17)
(indwelling and clothing).
- VI. **The Testimony of the Spirit :**
"He shall testify of Me," Jno. xv. 26.
- VII. **The Manifestation of the Spirit :**
"I will send Him unto you . . . He shall convict the world . . ." Jno. xvi. 7-9.
- VIII. **The Guidance of the Spirit :**
"I have many things to say . . . He shall guide you into all the truth," Jno. xvi. 12, 13.
- IX. **The Communication of the Spirit :**
" whatsoever things He shall hear, these shall He speak" (13)
- X. **The Revelations of the Spirit :**
"He shall declare unto you the things that are to come" (13).
- XI. **The Crowning Work of the Spirit :**
"He shall glorify Me . . ." (14).

Capacity for the Throne is proved by capacity for the Cross. The Cross on earth is the hall-mark of fitness for the Throne in heaven,
J.P.-L.

The Outlook for Prayer.

"The end of all things is at hand ; be ye therefore sober (of sound mind) and watch unto prayer.

1 Pet. iv. 7, 2 Tim. i. 7.

"The night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light." Rom. xiii. 12.

SOME years ago Mrs. Penn-Lewis urged, in the pages of *The Overcomer*, that God's people should pray for the preparation of the Church for her ascension to be with the Lord in glory, and for the hastening of that day of "our gathering together unto Him." Even then the world appeared to be hastening with breakneck speed to its doom, and men's hearts were "failing them for fear" of what they saw coming upon the earth. How much more, at the present time, are those who watch the trend of things in the light of prophecy seeing the heading up of world events for the accomplishment of God's Divine purposes as revealed in Scripture? "The Lord hath sworn saying, Surely as I have thought so shall it come to pass, and as I have purposed, so shall it stand" (Isa. xiv. 24).

Let us note the transformation rapidly taking place in Palestine. That little strip of land between Egypt and Syria, no larger than the Principality of Wales, which for centuries has been a dry and barren waste, because of the iniquity of the Jews and their rejection of Christ. How could one, only a few years ago, reconcile its state with the Bible description of "a land flowing with milk and honey"? But what astounding developments we have lived to see, as we witness the foretold return of the Jews to their land, the establishment of vast colonies cultivating the soil which, through the return of the latter rain, is becoming fertile once more, and yielding abundant harvests. The latest development is the marvellous engineering feat of the pipe-line laid across 150 miles of desert, and across the Tigris, the Euphrates and the Jordan, to bring oil from the rich oil fields of Iraq to the new port at Haifa, so opening up Palestine to the commerce of the world. The building of the great port at Haifa is itself significant as preparation for the fulfilment of Gen. xlix. 13. "Zebulun shall dwell at the haven of the sea ; and he shall be for an haven of ships . . ." Zebulun's portion had no sea coast in Joshua's day, but according to the arrangement of the tribes during the Millennial reign of Christ, Haifa will come within the portion of Zebulun.

Added to this, we think of the vast wealth lately discovered to exist in the Dead Sea. "The chemicals of the Dead Sea are estimated at 250 billions sterling, and said to exceed the combined wealth of all the nations of the world" (*Dawn*).

Let us also note the fulfilment of Isa. 60. 1-10, in the co-operation of other nations in bringing about the prosperity and restoration of the Land. "Behold the figtree, and all the trees. When they now shoot forth ye see and know of your own selves that summer is now nigh at hand," said our Lord (Luke xxi. 29, 30), and the figtree is a type, in Scripture, of Israel as a nation.

But while we rejoice at the manifest fulfilment of prophecy in the budding of the Figtree, we need to pay the more earnest heed to our Lord's warning to His disciples in the same chapter: "Take heed to

yourself . . . watch ye therefore, and pray always." That these latter days will be times of dire spiritual peril we have been duly warned, both in the Gospels and the Epistles, and the special form of peril is shown to be apostacy through "giving heed to seducing spirits and doctrines of demons" (2 Tim. iii. 1, 13 ; iv. 1 : literally, "to cause to roam from safety, to mislead or deceive"). The network of these deceptions to-day is such that only those who know a very close walk with God are safe from being caught in it : and it is not sufficient that we keep ourselves free from the allurements of these deceiving spirits, but from the allurements of these deceiving spirits, God has called us to be as lights in the world—not only to pray, but to warn, as Paul said, when bidding farewell to his little flock at Ephesus, "remember that I ceased not to warn every one, night and day, with tears."

The risen Lord commends the Church at Thyatira for their service, and faith, and patience, but He has a serious charge against them—not that they taught error, but that they allowed others to do so unrebuked: "Thou sufferest that woman Jezebel" (the name here signifies *false teacher*) "to teach and seduce my servants . . .". The word "sufferest" is also significant ; it implies "to permit, or leave alone," i.e. to tolerate. One of the grave dangers among Christian people to-day is an evil tolerance, or false charity towards religious movements which are out of line with the Word of God. In some of these movements the divergence from the Truth is very subtle, while on the surface they seem to bring much blessing and joy to those associated with them. But as we listen to their exponents, there comes a check in one's spirit. We note that strange new meanings are given to familiar Scriptures, and verses are wrested out of their context in order to make them fit into the theory propounded. Let us beware of false apostles, deceitful workers, transforming themselves into apostles of Christ (2 Cor. xi. 13). Let us take heed lest we follow false gleams, mirages invented by Satan to lead us astray, and to end our witness for Christ. We are nowhere led to believe, in the Word, that we shall not be subject to seasons of heaviness and darkness in our spiritual experience, even when walking in implicit obedience to God (Cf. Isa. 50, 10 ; Psa. xxiii. 4 ; Micah vii. 8). But let us beware how we "kindle our own sparks, or walk in the light of our own fire," for the Lord says that if we do so we shall "lie down in sorrow" (Isa. 50, 11).

But if our ministry to those in danger of being led astray is to be effective, we need to be of the same spirit that actuated Paul, who writes "We were gentle among you, even as a nurse cherisheth her children" (1 Thes. ii. 7) ; and again "I am jealous over you with a godly jealousy, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that

is in Christ" (2 Cor. xi. 2, 3). "Preachers to-day are too apt to scold their Christian hearers, urging them to pray more, to work more, to be more separate," writes a correspondent, "But what many of them need is comfort and encouragement to endure." Surely this was the spirit of Paul when he wrote, "My little children, of whom I travail in birth again until Christ be formed in you."

"The Church of Christ, in her advance in the things of God, is meeting with new phases of testing, in which all she has hitherto known seems inadequate to meet her need." Another danger which confronts her, as she sees the many and diverse deceptions of the age, is that many so dread taking a false step, or falling into error, that they fear to move forward at all, hence much of the spiritual deadness and stagnation in the Church to-day. Surely the great objective of the Holy Spirit is the completion of the Body of Christ, that each member shall develop to full maturity, till the whole Body shall reach the stage of perfect manhood, even to "the measure of the stature of the fulness of Christ" (Eph. iv. 13). It is those *who remain babes in Christ* who are tossed to and fro with every wind of doctrine, and are the easy prey of false teachings. "Eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." Are we to wait for these revelations until we reach the glory? No, for the Apostle continues: "*but God hath revealed them unto us by His Spirit.*" So he prays for God's people that "the eyes of their understanding may be filled with light, that they may know what is the hope of His calling, and how rich is the glory of His inheritance among the saints, and how surpassing is the power which He has shown toward us who believe" (Eph. i. 18-19, C.H.).

"Undoubtedly" wrote Mrs. Penn-Lewis in 1926, "we are moving into the perils of the last days. There are forces at work beyond the ken of man. So long as the child of God is in the body, that body will be open to, and suffer from, external dangers of every kind Every human being has in himself "psychic forces" which in the past were unrecognised. But now the forces of darkness are drawing these powers out into action . . . unless the power of Christ's death is applied to the soul-life. . . . The answer to it all is the Cross—"Rom. 6," every moment appropriated, and John xii. 24, 25, made true in us, so that the *life of Christ* has full course through us in the power of the Holy Spirit."

These dangers are on the increase as the years go by, and without doubt the world is being prepared for the day when all shall worship the Beast (Rev. xiii. 6). The latent psychic forces in men are being highly developed, and the Adversary seeks to make use, for his own ends, of every new scientific discovery. A recent paragraph in the Press tells of new powers being exercised over the minds of men through the study of psycho-analysis, which may in time, (so it is said) diminish the likelihood of war and crime. Another paragraph is headed "Safety by Hypnosis," and the writer tells how a certain man has declared his ability to hypnotize a whole audience over the Radio, in order to make them "traffic conscious," and compel them to do the right thing in an emer-

gency! Now that television is becoming possible, the eye as well as the ear will be brought within the range of these psychic forces, and the need of vigilance becomes still more intense. Not that the wonderful discoveries of science are to be despised. Some of them bring vast benefits to mankind. But as children of God we should be awake to the danger of their being made use of by the Prince of this world, for his own purposes. It is easy to understand for instance, how the votes of the populace might be captured in an election, by the use of hypnotic power or mass suggestion. It is certain that this has already been done in some countries.

What should be the attitude of God's people at such a time as this? We ought to be alert in every faculty of our being, having our spiritual senses "exercised to discern both good and evil" (Heb. v. 14). God is seeking groups of praying souls, able to "turn back the battle at the gate" (Isa. xxviii. 6, R.V.). Men and women of unflinching faith and spiritual penetration, who like David's mighty men, have "understanding of the times" to know what God's people ought to do (1 Chron. xii. 32). Spiritual stalwarts who, like Moses will stand undaunted, with hands uplifted to heaven. It is there, seated with Christ in the heavenlies, with our life "hid with Christ in God" that we have the world vision of God's eternal purpose in Christ.

The prayers of the saints at the close of the Age.

In the article referred to, Daniel is mentioned as the pattern of a man of God who was thus watching; and when he understood, by the prophetic Scriptures then in existence, the "hour" of the times he was living in, set himself to confess the sins of his nation, and to pray for the promised deliverance. And the Lord Himself, in the parable of the importunate widow (a picture of the Church) urged the need for a "day and night" crying to God in connection with His second Coming (Luke xviii. 7).

After quoting Dan. ix. 2, Rev. v. 6-8 and Rev. viii. 3-5, Mrs. Penn-Lewis writes: "The prayers of the saints . . . are connected with the sacrifice of Calvary (the altar), and ascend to God on the basis of the Cross, both the Blood of His Cross and of the saints crying with one voice (Cf. Heb. xii. 24, Rev. ix. 13) for the deliverance of the world from sin and from the Great Usurper—Satan. The judgments on the earth which follow are then seen to be the outcome of, and directly connected with, 'the prayers of the saints.' The groups of passages quoted show clearly that the . . . saints are to be the 'Daniels' of to-day, burdened for the Church of Christ as Daniel was for his nation, and who find, as he did, that God's answer to their prayers stretches out beyond their thoughts for the Church, to the universal sphere of a world . . . In the case of Daniel, it was the angel messenger from God who met the [Satanic] Prince of Grecia, and overthrew him. Daniel's part was *three weeks of prayer*! In the unveiling of the war in the 'heavenlies,' in Ephesians, the whole Body of Christ is called upon to 'overthrow them all' (ch. iv. 13, Conybeare) in the heavenly sphere, and to stand in the place of victory, praying for 'all saints' . . . The 'prayers of the saints' seem, therefore, closely connected with the close of the Age. Is it not for this purpose that the world vision is

given to those who have had the revelation of the Cross, and gladly assent to its demands? . . . Let us pray, as Daniel prayed, knowing that if we endure to the end, we are on the eve of the upward call, to actually share the Throne (Rev. iii. 21) of Him Who even now is King of kings and Lord of lords." (*The Overcomer*, April, 1926).

Such praying will not be easy. The enemy will seek by every means in his power to hinder and crush us, if it were possible. He will seek to isolate us, to cripple us in our circumstances, or to discourage us by cruel criticism and misunderstanding—and that often through those whose good opinion we most value. Since the paragraph quoted above was written, apostacy of every form has developed and increased with amazing swiftness. Beloved, let us as members of the Body of Christ, stand with uplifted hands, for the Church of God, for our nation, and for the world. This we can only do as we are deeply rooted in God, "filled with a knowledge of His will, accompanied by thorough wisdom and discernment in spiritual things . . ." (Col. i. 9, *Weymouth*). May we all awake to the critical days in which we live, and yet rejoice that we have been chosen of God to co-operate with Him by prayer in such momentous times. "Amid all these things we are more than conquerors—or gloriously triumphant—through Him Who has loved us" (Rom. viii. 37, W.).

"Since His power is so glorious, may you be strengthened with strength of every kind, and be prepared for cheerfully enduring all things with patience and long-suffering; and give thanks to the Father, Who has made us fit to receive our share of the inheritance of God's people in light" (Col. i. 11, 12, W.).

E. M. Leathes.

From our Readers.

"The Prize of the Throne."

I was so pleased to see, in the October number, "*The Prize of the Throne*," by Mrs. Penn-Lewis. It is a subject that has been on my mind very much for months past. Comparatively little is written about the "things God has prepared for them that love Him," and which "He has revealed" to us by His Spirit. If our glorious Lord "because of the joy that was set before Him" endured, I think we cannot know too much about the joy and honour and glory set before all who overcome, and will sit down with Christ on His throne . . .

The more I study the Scriptures the more I see revealed about "the world to come, of which we speak" . . . "The kingdom of the heavens" is prominent in the early chapters of all the Gospels. John came preaching that "the kingdom is at hand." In Matt. iv. 23 we find Christ "preaching the good news of the kingdom"; while in Ch. v. we have, first, the character of the future rulers described—"blessed are the poor in spirit," "blessed are the meek," etc.—and the remainder of the sermon shows us that character worked out in the work-a-day world—in the spirit, not in the letter.

In Luke i. 32, 33, the Angel announces that the kingdom will be given to the coming Child, and that kingdom will have no end. In the early chapters of John's Gospel we are told that unless a man is "born again, he cannot see the kingdom of God." Christ Jesus came not only to "seek and to save that which was lost," but also to restore the kingdom of the whole earth to man; He Himself, as Son of Man, ruling over all as King of kings and Lord of lords. In the beginning the dominion of the earth was given to man (Gen. i. 26). Psalm

viii. tells us the same thing and is quoted in Heb. ii., "But we see not yet all things put under Him" (we shall in the glorious age to come)—"but Jesus . . . we already see wearing a crown of glory and honour because of His having suffered death" (*Weymouth*). He must needs suffer before He could "bring many sons to glory."

Who would heed the sufferings of this present time, who realises that the way to the crown is by way of the Cross? No wonder the overcomers, in Heb. xi., refused deliverance "that they might secure a better resurrection" . . .

Many a soldier endures, seeing promotion before him, Christ endured because of the JOY set before Him . . . "Fear not little flock, it is the Father's good pleasure to give you the kingdom." "The time came when the saints possessed the kingdom." The golden line of the kingdom begins at Genesis i. and ends at Rev. xx.—after that we see the "new heavens and the new earth." All between concerns *this* earth—the dominion given, lost, regained; the King away in a far country, and then His glorious manifestation with His saints.

When He comes, may we be among the "called, and chosen, and faithful." E.S. (*New Zealand*).

We have had many requests to re-print "*The Prize of the Throne*" (October issue, 1934) in booklet form, and this we hope to do shortly.

Victory in Apparent Defeat.

"I want to thank you for your article in the January *Overcomer*, "Victory in Apparent Defeat." I have had a strong, clear light thrown from your subject upon the fiery trial which I am passing through, and I testify to your statement that Job's victory was not a passive one, "but a deep inward confidence that God is all-wise . . . and that therefore there must be a purpose in it all."

It is a vital point to know and understand that "tribulation" is the Hall Mark of faith in God! "We must, through much tribulation, enter into the kingdom of God" (Acts xiv. 22). "That the trial of your faith, being much more precious than of gold . . . might be found unto praise and honour and glory at the appearing of Christ" (1 Pet. i. 7) . . ." A.W.

* * *

"It has been on my heart for some time to write and express my deep appreciation of all the wonderful truth given in the pages of *The Overcomer*. I praise God with a very full heart as I read it, and of late I have been led to hunt up all my back numbers, and I find they contain a real storehouse of precious truth. Much of their content I could not understand a few years ago, but now I just revel in it, and am so glad I did not give them away. God seems to have been preparing me for the "strong meat" of His Word, and enables me to digest it, and give out the truth to others . . .

"I have just come through a time of testing in my bodily health. I could not understand the Lord's purpose in allowing my health to give way, but I had the assurance that His blessing was around me spread, and His 'Tis I, be not afraid' comforted me much. I arranged to go away for rest and change . . . and I was not long there before I discovered God's purpose in it all. A soul there was in real need of the spiritual help that I could give because of my own past experience. She opened her heart to me and told me that recently she had been on the verge of taking her own life because of the awful oppression upon her overstrained and weakened nerves . . .

"I could but praise God that He led me there, and now my own health is back to normal . . . There is no doubt we are up against a mighty foe, but thank God, he is defeated."

We hope our friend will not mind her letter being so fully quoted, for we believe it will help many who are passing through similar tests, and it is so applicable to the question we sought to answer in our last issue. [Ed.

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J.P.L.

(Extract from the Introduction.)

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Issued by the Council of the Overcomer Literature Trust.

EDITOR : M. N. GARRARD.

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THE OVERCOMER.

"The Patience and Faith of the Saints."

"HERE is the patience and the faith of the saints!" (Rev. xiii. 10). In the light of their context, these words—apart from their primary prophetic meaning—seem peculiarly applicable at the present time. The dragon-empowered Beast makes war with the saints, and apparently overcomes them (ver. 7). All that dwell on the earth are brought under his power—that is, all who do not know the *Lamb slain* from the foundation of the world (ver. 8). And the saints look on. How can this be? How can God permit the forces of hell thus to triumph? Ah! "here is the patience and the faith of the saints!"

"Patience" to endure and suffer; "faith" to believe in God and His ultimate victory over hell. "Patience and faith" however dark things look. Patience and faith, to abide among the few who will not defile their garments. Patience and faith to be in the minority who are true to the gospel of the Lamb slain, when all the world goes after the dragon and his great world-powers. Patience and faith when longed-for souls go back into captivity, instead of into the freedom wherewith Christ hath made us free. Patience and faith when Christians fight and are wounded, because they *will* fight with carnal weapons, instead of with the spiritual weapons God has provided. Patience and faith—how we need these to-day, as the conflict with the powers of darkness increases on every side!

Patience gently to disentangle ensnared souls and never lose heart. Patience when devoted, earnest men hinder and frustrate the answer to their own prayers. And *faith*, indomitable, tenacious faith in God, to rest in Him and know that His ultimate victory is sure; that prayer must and will be answered. "Patience and faith" are needed too, when the enemy sows tares among the wheat, and the tares and wheat grow side by side. Patience to await God's own vindication of His work, and faith that the harvest will come...

"Unto all Patience!"

"That ye may be... strengthened with all power, according to the might of His glory, unto all patience and long-suffering" (Col. i. 11) wrote the Apostle Paul to the Colossians, as his prayer for them. In the Welsh rendering the thought is of firmness, like the firm immovability of a rock; and the patience is patience to *wait* rather than patience to *bear*. This is the need of God's children at the present time—heavenly strengthening to be firm and immovable as a rock, in patiently waiting for the answer to their prayers, as the God of Patience waits with long-suffering for His people to give heed unto Him.

"All patience" is said by Paul to be the first characteristic of an apostle, even before "signs and wonders and mighty works"; and "faith and patience" (Heb. vi. 12) are necessary conditions for inheriting the promises. Abraham had to "patiently endure" ere he obtained the fulfilment of all that God has spoken unto him long years before. "Be patient, therefore, brethren, until the coming of the Lord... stablish your hearts," writes the Apostle James, after describing the conditions of the world when sin apparently triumphed, and might rather than right held sway.

"Unto all patience!" May the God of patience strengthen us patiently to endure the daily, hourly, persistent attacks of the Evil One, and to "believe our way through" to vic-

tory! "The proof of our faith *worketh* patience" (Jas. i. 3), even as "tribulation *worketh* patience" (Rom. v. 3)—even the "patience and faith of the saints" in waiting for the final triumph of the Conqueror of Calvary.

"Lift up Your Heads!"

We are speaking of the present time as a "crisis" in the Church of Christ, and from the human standpoint doubtless it is. If we look up the meaning of the word, we find that it indicates a separating, or deciding time, or turning point. Medically, the word means "the point when a disease is at its height, the time when the powers of life and the powers of death decisively struggle against each other, recovery or a fatal issue speedily following, as the one or the other combatant prevails." Under all these aspects the word "crisis" can, therefore, be said to express correctly the situation of these latter days, for in the professing church it is a "separating" and "deciding" time; and in the true mystical Church of Christ it is most certainly true that the "powers of life" and the "powers of death" are struggling one against the other. But blessed be God, as to the issue of the combat there is no doubt! The "law of the Spirit of life in Christ Jesus" will prevail, and the members of the Body of Christ will be made "free from the law of sin and death" as each one is brought through the Cross into the heavenly sphere.

From the standpoint of God, then, there is no "crisis," for there is no doubt as to the issue; and what we call a "crisis" from the human standpoint has been expressly revealed by the Holy Spirit as coming to pass in the end of the dispensation, when "deceiving spirits" with "doctrines of demons" would succeed in causing men to "fall away from the faith" (1 Tim. iv. 4); and the Apostle said that the "coming of the Lord and our gathering together unto Him" could not be "except the falling away come first" (2 Thes. ii. 1, 3)... So now has come, in due season, the "dividing" and "separating" work in the professing church, which has sheltered under the Name of Christ multitudes who "have a name to live and are dead," and shepherds of the flock who were really "enemies of the Cross."

This dividing work had to be done, the issue had to be made clear between the living members of Christ and those who only used His Name. The "falling away" from the nominal holding of the faith had to come about, whilst those who were vitally held by the faith were being, by the Holy Spirit, "gathered unto Him" Whose life they lived by, and Whose Name they bore. A "crisis" individually for all, it is true, but on the God-ward side a fulfilment of prophecy, and a definite working out of the counsels of God, for the gathering of His people unto Him!

We may well, therefore, obey the words of the Lord when He said, "When these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh!" The assault of hell upon the Church will only fulfil the counsels of God. The "blast of the terrible ones" as a "storm against a wall" (Isa. xxv. 4) will only drive those who know God deeper into their refuge. The questioning of "the faith" will only cause them to examine the foundations of the faith and find their footing on the Rock.

J. Penn-Lewis.

A Word to our Readers.

July, 1935.

DEAR FRIENDS,

The prayer in the Children's chorus—

"Shew me myself and shew me my Saviour,
And make the Book live to me."

has been answered for many of riper years at our Swanwick Conference. In very truth "the Book" was made to live to us and we thank God for His Word through His servants. Perhaps some of us who, it may be, were grown old in the Faith wondered afresh how deep the unveiling of "self" went in their own case, as they sang—

"Reveal to me the depths within."

With many, we believe, there is a progressive unveiling of the old nature and its manifestations: it is as though the Lord said, "I have yet many things to say unto you but ye cannot bear them now." "He knoweth our frame," "His mercy is on them that fear Him."

The Lord shews us that the activities of the "old man" in the saint are not confined to the more obvious sins and shortcomings of which we are ashamed. Further light from the Holy Spirit upon the "self life" reveals it as the driving power behind much that passes for Christian service, much that we have regarded as useful, and indeed admirable. Then we are mercifully brought to the place where we see the value of this in the eyes of Him with whom we have to do.

The sentence of death pronounced upon the old life and its activities, however sublimated, is linked by the mercy of God with the gift of that life which is life indeed, won for all believers by the Victory of the Cross. The strange things about so many of us, whose trust for our salvation is entirely in our Lord and His finished work, is that we are so slow to consent to this judgment of death passed upon our old life at the Cross. We long for the power of His endless life to fill us and flow through us in wisdom and strength for service, and in blessing to all around us, but our reckoning on our death with Him is so spasmodic, so dependent on circumstances that we find "helpful," that the crucial hour finds us earthbound through the failure of our "reckoning," instead of dwellers in the heavenlies through the power of the indwelling life of our Lord.

These truths have been taught and practised by the most deeply instructed children of God in the days of our Fathers, and in the old time before them. The words which follow are those of one, Walter Marshall, "late preacher of the Gospel" and were published in 1692.

"They that are convinced of their own sin and misery, do commonly first think to tame the flesh and to subdue and root out its lusts, and to make their corrupt nature to be better natured, and inclined to holiness, by their struggling and wrestling with it . . . Thus they endeavour to reform their old state and to be made perfect in the flesh, instead of putting it off and walking according to the new state in Christ . . . They trust to Christ to help them in this carnal way, whereas true faith would teach them that they are nothing, and that they do but labour in vain. They may as well wash a blackamoor white as purge the flesh, or Natural Man, from its evil lusts and make it pure and holy. It is desperately wicked, past all cure. It will unavoidably lust against the Spirit of God even in the saints on earth."

"They that would cure it and make it holy by their own

resolutions and endeavours do act contrary to the design of Christ's death, for He died, not that the flesh and the old natural man might be made holy, but that it might be crucified and destroyed (Gk. *katargeo*, to come to nought, put out of action), Rom. vi. 6, and that we might live to God, not to ourselves . . . by Christ living in us and by His Spirit bringing forth the fruits of righteousness in us . . . Therefore we must be content to leave the *natural man* vile and wicked, as we found it, until it be utterly abolished by death, though we must not allow its wickedness but rather groan to be delivered from 'the body of this death,' thanking God that there is a deliverance 'through Jesus Christ our Lord' . . . (Rom. vii. 24).

Truly the Lord does not leave Himself without a witness. May it be ours to make these truths our own and share them with others.

Many have returned from Swanwick resolved once again to reckon anew on their death to sin and their life to God through their renewed union, by faith, with their crucified and risen Lord. Fresh courage for the battle is to be found by a fresh reckoning on the power of His Cross so that there need never be a moment when we may not say "thanks be to God who always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

Many of the young Christians whose presence was such a joy to us this year, were the guests of those whom they may not know. In their name we warmly thank those faithful friends who made their presence possible. In putting to the proof the things learned at Swanwick, may they be greatly strengthened in the work to which God has called them, remembering that the battle is the Lord's, and He is answerable for the ultimate and final victory, in the world—and in us.

Yours in Him,

BERNARD W. MATTHEWS.

Parkstone,
June, 1935.

The Name of Jesus.

"The Name of the Lord is a strong tower; the righteous runneth into it, and is safe."—Prov. xviii, 10.

Glorious, mighty Name of Jesus,
Into Thy dear Name I flee;
"Set aloft," I praise and worship,
For Thy Name is Victory!

Blessed Jesus! Mighty Saviour!
In Thy Name is all I need;
Just to breathe the Name of Jesus,
Is to drink of life indeed.

Glorious, mighty Name of Jesus,
Heaven and earth its power proclaim;
But forgiven sinners only,
Know the balm of Jesus' Name.

Jesus! Jesus! Name most precious,
Balm in pain or mighty sword;
In Thy Name, we live and conquer,
Blessed, glorious, coming Lord.

M. E. Barber.

The Fellowship of God in the Son of His Love.

Notes of Bible Readings on the First Epistle of John.*

By Rev. John Thomas, M.A.

THE subject chosen by Mr. Thomas for his morning Bible reading was the First Epistle of John. In introducing his theme, the speaker asked his hearers to lift up their hearts in prayer, with him, that all might see some of the beauty of God's revelation in this part of His Word. I am never satisfied, he said, when reading God's Word, however familiar, if there does not come some gleam of light not seen before. It is a house of many chambers, with treasures in each of them, many of them hidden. The things essential to salvation are strown through the Word of God like daisies in the field, which a child can gather. Even an unconverted man can understand certain elements of the Word. But after you have found Christ, you have to seek in order to find. Now and again you have to knock hard at the closed doors before they open; but there is always a reward. There is, of course, the need of understanding, and we shall never get the beauty and power of this Word, unless we come to it, not with the *head only*, nor with the *head and heart only*, but with the whole spirit, consecrated and devoted, so that the Holy Spirit may teach us the things of God.

Some of this morning's words must be introductory. This part of the Book cannot be understood unless we know something of its back-ground. God's foundations are broad. It is not enough to pick out texts, and impose isolated interpretations upon them. God's Word is a great *system*. It is interwoven with history. The words were given to living men and women, under definite conditions of thought and life. A great deal of error has come, and many false sects have been made, for want of balance in the Word. John wrote in the midst of a great apostacy, phases of the Gnostic heresy—of wise men who called themselves Gnostics, "the knowing ones." Every heretic is a "knowing one"! We are assured, to-day, that all the intellectual people are heretics, or knowing ones. John did not set much value on the name that labelled them, but he wrote to simple Christians: "You are the people who know, because you have the anointing of the Holy Spirit. The others may call themselves the knowing ones, but they are all in the dark."

These knowing ones said that God could not become incarnate! Therefore Jesus was only a man, and "the Christ" came, upon Him in baptism. That heresy has been resurrected in these days. They say the baptism of the Spirit came upon Jesus and made Him the divine Christ,

and it left Him before He ascended the Cross—the divinity disappeared. The Atonement is thus made null and void. There was no incarnation, no real manifestation of God in the flesh. Another phase of this old heresy, is the idea that the human nature of Jesus Christ was merely apparent, and not real. He *seemed* to be a man, looked like one, but it was not real. Jesus as the Christ did not come in the flesh, and everything ended in the subjective imagination of these knowing ones.

By putting it in that way we expose the crudity of this particular "knowledge," but remember, these men proceeded in a very subtle way; and the churches in Asia, to which John wrote, partly Greek and partly oriental, were liable to be fascinated by dreamings on this account, and carried away from the great, concrete, wonderful truths of the gospel of the Lord Jesus Christ, in those dream-lands of fancy and imagination where nothing is real, where there is no ground for faith, and no victory in life and death.

John apparently repeats himself again and again in this Epistle, but it is as careful in arrangement as Romans. Its points of connection are with Ephesians and Galatians, because in these Epistles also we are dealing with the rise of Gnosticism. John, however, has a stronger background of that heresy. He deals with three definite sections of thought. He does repeat the same sentences, but they are always in a new connection. He is all the while back at the Cross, trying to get these people, to whom he is writing, to stand in all the great fundamentals of faith and life. In doing that, he moves from point to point, but always in view of the same great end, the same danger and escape. The spiritual discernment, the vision, the glorious mysticism running through this wonderful Epistle, stamp it as one of the greatest things even in this great Book. John's three main writings stand for the Message of the Cross as strongly as anything in the Word of God, not excepting the Epistle to the Romans. *The Gospel of John* is the gospel of victory through the Blood of the Lamb. *The Revelation of John* is the revelation of the saints who overcome on account of the Blood of the Lamb. John's First Epistle is the way by which the true believer overcomes every evil—the world, the flesh and the devil—by the Blood of the Lamb. I shall take the first four chapters, chapter by chapter, because they quite accurately divide the different points I have in mind. The first section concerns the personality and fellowship of God in His Incarnate Son.

I. The Victory of the Cross through the Incarnate Son.

"THAT which was from the beginning . . ."—John immediately drives his sword through the heart of the heretic. He starts with that divine Personality. Christ is not a shadow, not something that began in Jordan and ended on Calvary. No! The great, unchanging, holy, divine Personality of redemption and grace, comes right down into our lives. All heresy runs into abstraction, into *ideas* of things—its followers assume to save the world to-day by *ideas* of unselfishness and fail. Had they not better try the *personal Christ*, and see how that would work? "That which was from the beginning" is not an

episode from Jordan to Calvary. John began his Gospel in the same way—"In the beginning was the Word . . . and the Word was God . . . and the Word was made flesh."

"That which we have gazed upon"—the word means more than a look. You can get to know a thing by gazing at it, and you can do that with Jesus. John is writing of the days of His flesh, but it does not end there. Have you gazed upon Him? You did not see Him in the days of His flesh, but have you seen Him since? We do not meditate upon Him enough. It is Christ we want, and we want Him all the time before the eyes of the spirit. If we were gazing oftener into the face of our Beloved, we should

*Not revised by the Speaker.

sin less. This is a sane, a spiritual mysticism, not morbid sentiment. There have been those who have imagined that they were so mystically attached to Christ, that they actually got wounds in the body. That is not mysticism as Christ taught it, He does not bring wounds into the body, He heals them. These sentimental, ceremonial, ostentatious things are unhealthy, but there is a spiritual way of giving time to *gazing upon* Him who has come so near to us that we can look into His face.

"Concerning the Word of Life . . ."—That is, God's life; there is no absolute life but God—"And the life was manifested." Not some shade, some appearance, as the knowing ones said, but the divine, the unchanging, eternal One, who was in eternal union with the Father. It is HE that has been manifested to us. John tells his readers not to whittle things down to the little opinions of the knowing ones, but to hold fast to the big things, "the things we have seen and heard," says John. We know. We looked into His face "we beheld His glory, the glory of the only begotten Son, full of grace and truth."

"That which we have seen and heard we are proclaiming to you, in order that you may have fellowship in association with us." (ver. 3). There is no fellowship in abstraction. You must have a Person to have fellowship. Though I have studied a good deal of philosophy, I never had fellowship with philosophical ideas; but I have had fellowship with the children of God, who have the light of the Lord Jesus in their faces. This holy fellowship is the mystical secret of the body of Christ. There is nothing more wonderful than fellowship, a linking of heart to heart, mind to mind, spirit to spirit.

The way into the fellowship.

"Truly our fellowship is with the Father, and with His Son Jesus Christ." We cannot do without a personal Christ. God is a mere abstract without Christ. In Christ He becomes personal; "He that hath seen Me hath seen the Father," and "no man cometh unto the Father but by Me." The personality of God vanishes if you lose the personality of the incarnate God in Christ. Men who reject Christ to-day, and are trying hard to find God, will find at last that He is an abstraction to them, as Matthew Arnold said, "God is a power, not ourselves, making for righteousness"! But "*God was in Christ*, reconciling the world unto Himself." There you have something tangible. He has come near us, "If a man keep My word, My Father will love him, and we will come unto him, and make our abode with him." When you want God, look for the Son of God. That is fundamental. I have heard sermon after sermon over the wireless, and Jesus Christ is in a corner, if He is there at all. He is not wanted, but they are careful enough to say they are looking for God! I say they will never find Him, unless they look first for Christ. Get rid of a personal Christ, reject the incarnate Son of God, and "he that rejecteth the Son, *rejecteth the Father also*." That is what John says, and that is true for ever. "Our fellowship is with the Father," not merely with God, but with the Father Who gave His beloved Son. Father and Son are correlative terms. It is a fellowship with the incarnate Son of God, Who has brought into our human life a divine glory, Who has made endless glory possible for human nature, Who is greater than kings and emperors and all the mighty of the earth, the King Ruler of the eternal Throne; and we may enter into living, loving, and unbroken fellowship with Him and with His son Jesus Christ.

"This is the message we heard from Him, that God is

light, and there is no darkness at all in Him." (v. 5). That seems to show that these gnostics were not always moral. Men can claim all sorts of mystical ideas without having pure light. Many of these things run into theoretical immorality, claiming to be unmoral because of certain mystic elements that wing them into space. But here the fellowship is one of holiness. If you take the fellowship, you must also take its responsibility, its quality, its colour. Mysticism is not emotion: It is life. To be in fellowship with God and His Son is not a feeling but a power. If you are in this fellowship, you are in fellowship with God who is Light, and of God's Son who is also Light, therefore you must be "in the light." If you are not in the light, you are not in the fellowship. Your fellowship is known by your light—"no darkness at all." There is no excuse for evil. Some wise folk say that evil is the negative side of good. They cheat themselves by phrases. God is light. That is clean-cut.

"If any man keeps saying, (or says at all) that he has fellowship with Him, and goes on walking in the darkness, he is lying and not doing the truth." (v. 6). John does not hesitate to call the untruthful a liar. They are all liars who depart from the truth. No man who lives an unholy life, should dare to say that he has fellowship with God and His Son. If we make Christian professions, and use Christian phrases, and our lives are not in the light, John says we are liars. Let us face grim facts, plain talking. We are getting very mealy-mouthed about sins, calling them indiscretions; but all sins are black sins, as black as hell.

"If we are in the light,"—it is in the present tense—"If our daily walk, our habitual walk, our essential practice, is to walk in the light as He is in the light . . ." John links the Father and the Son together. What is true of one is true of the other, for they are one. The Son of His love was on the earth, flesh of our flesh, bone of our bone, tempted in all points like as we are, yet without sin; and because He walked here in the light, it is now possible for flesh and blood to walk in the light. That is victory, the victory of being in fellowship with the Son of God, which gives you every other victory. If we do this, then we have fellowship with Father and the Son, and the great body of believers—that is the wonderful brotherhood of redemption. Everything apart from this is a veneer. I should be glad if there was a universal brotherhood on this earth, but there never will be, until the world gets Christ. There is only one real fellowship in heaven and earth and that is the fellowship of God in the Son of His love, for all those who gather around His wonderful Cross.

Within that fellowship, "the blood of Jesus Christ His Son cleanseth us from every kind of sin." That is forgiveness. Do not press into it any meaning more than it holds in the analogies of God's Word—the cleansing Blood, the daily cleansing. It is a present tense; not once for all, but the consciousness of its continual happening. Thank God! the cleansing blood of Christ does take us into the great baptistry of victory, but first of all there is the forgiveness, the absolution, the complete passing away of every kind of guilt. Why cannot God forgive without all these conditions? Because eternal righteousness must be fulfilled, or God's throne would break. But what is the use of telling a sinner of forgiveness, and then letting him go on in his sins to hell? Forgiveness must carry with it salvation, and therefore all is conditional upon your being in the fellowship all the time, and in the light of God and His Son. Under these conditions every kind, or "every type of sin" must be included in the cleansing. Do not try to

make distinctions about sin. Some have fallen into the error of trying to define it. They think they keep free from *known* sins, or *wilful* sins, or something else! But if you are in the fellowship and in the light, whatever may come to you that you regret, the blood of Jesus Christ His Son is cleansing you from every kind of sin. You are not held responsible to-day for your failures of yesterday, all are cancelled in the Cross.

John is plainer still. He makes it clear that it is according to his experience, as one who leaned on the Saviour's breast, that "if we assert that we are not having sin," that is, that sin does not touch us, that we are sinless—I cannot give it any other meaning—"if we assert that no sin is touching us we are cheating ourselves." It is possible that these gnostics were getting rid of the guilt of sin, by saying sin is of the body, and I disown it, and I have no sin. John says "If we say we are not having sin, we are cheating ourselves and the truth is not in us," We are looking at ourselves with blind eyes. But if we confess, or "If we continually confess our sins"—and in order to confess

them you must know that they are there—He is faithful and just to forgive." My experience is, I think, that which is shown in the book of John. I find the more I conquer sin, the more I am aware of it. I do not find in God's Word, that the experience of the inspired writers was free from that consciousness. As the life grows, the spirit becomes more sensitive, the things that looked white, begin to look shady, and the things that were in the shadow begin to look black. O, the light of Jesus within us is a searcher. John may well say if a man says or thinks he is sinless, it is time for him to look to his eyes: he needs his sight clearing.

But you need not fear to go to Him who is giving you victory, "if we confess our sins, He is faithful"—faithful to Himself, to His cross, to His covenant, to our fellowship; He will never fail. "And just"! He can forgive now on the grounds of righteousness, because He paid the price on Calvary; and "to cleanse us from all unrighteousness"! And so we stand vindicated, pardoned, cleansed, strengthened for the fight of a new day.

II. *The Victory of the Cross through the Bond of Love.*

THE central thought of Chapter ii. is the fellowship bond of spiritual love, and the way in which that bond unites believers to one another and to their Sovereign Lord. Ch. i. closed with the warning against insensitiveness to the failings of our lives, warning us not to play with sin, but to face it frankly, and fight it to the end; always abiding by the Cross, the source of cleansing from sin. Now John comes to something that sounds almost like a contradiction, and yet is not.

"My dear children"—the word *teknia* does not mean that they are little in any way, but that they are as dear to the writer as a little child is to its mother. That is John, the Apostle of love, pouring out his heart. There is no fear in love, he says in Ch. iv. 17, but there is a lot of *fire* in it. That is why the judgment seat of Christ is so solemn a thing. The tragedy of judgment is that Love condemns—it is the wrath of the Lamb that is terrible. And it is the same John who speaks of this who writes here: "My dear children, I am setting out to write these things unto you so that you may avoid sin."

You have no right to sin. That is absolute. You must live a life setting itself against sin, and the flag must never be lowered. There must be no excuse for sinning: sin is not in your line.

Having set out the ideal, John says—but there is a battle to fight. The diabolonians are about; there is still a warfare between the spirit and the flesh, although the spirit is on the throne as victor. The ideal is high, but you must never droop your eyes from it, never!

"And if anyone"—a form which may be translated "when any one of you" (with your eyes toward holiness) "should chance to sin"—it is not your mode of progression, but a time comes when you know you have done wrong. What about your ideal then? It remains the ideal. But what about you? Are you not condemned by the eternal Righteousness? O no! you have an Advocate there, pleading for you. The judgment is on all the time in a sense. This is a picture of a court of justice. The judge is on the throne, and an accusation is brought by our enemy—"That man John Thomas has sinned!" But we need not answer the devil, for we have an Advocate in the presence of the Father, and he is not some ignorant or mutilated being like ourselves, He is Jesus Christ the Righteous.

The Eternal Righteousness is our Advocate before the Throne. These tenses are striking. It does not say if you go on sinning, but "if any of you should chance to sin"—including John himself, for John the Beloved needs an Advocate too. How can Christ shield and shelter me? What is the ground of His advocacy? Here it is:

"And He is the propitiation as an offering for sins, and not for ours only, but also for the sins of the whole world." This is John's answer to the "knowing ones"—Jesus Christ was not on the Cross as a martyr. He was big enough to be a propitiation for the sins of the whole cosmos. The death of Christ was sacrificial, vicarious, substitutionary. In that death there came, once for all, the entire fulfilment of all the judgment of righteousness and death and hell upon our humanity. That is what John wants them to understand. This is no apparent God, but a real God, great enough to bear, not only the sins of the elect, but the sins of the whole world. No one will ever be lost because Calvary was not big enough to include him. You may not measure the Cross of Christ. There is nothing mechanical about it. He gave His life. It would have been necessary to give His life to save *one*, but that life, that offering, was big enough to supply the universe. It was the life of the incarnate God. There is no need to make theological limitations. He gave His life, and you cannot measure the life of the Son of God against sin. Nothing less could atone for any sin, but the Blood of Christ was enough to cover all. No one will ever be left out because the Blood of Christ was not enough to save him.

John who writes thus is the same John who also tells us that "the whole world lieth in the Evil One." See how balanced the Bible is! We get into holes and corners, but the Bible is never afraid to give both sides of the question. "The soul that sinneth, it shall die," and yet to the hearts of so many of us has come the music, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

Now if this Jesus, the Son of God, has made full atonement for the world of sinners and for the sin of the world, then He is Lord and Sovereign. If you know, and own, and love Him, then His Word is your law, your final authority. If you love Him there will be no question about obedience. "This is how we know that we have known Him (truly

known Him), if we keep His commandments." (ver. 3). That is the progressive tense—keeping them all the while. "He that says, I know Him, and is not keeping His commandments, is a liar" (4). He may say "I am a Christian, but there are certain reservations I must make about some of the things Jesus said"! There were those who said it then, and there are those who say it to-day. Reservations! *i.e.* if He had lived to-day He would not have said that. Listen to John: "He that says 'I know Him' and is not continually and absolutely observing His commandments, a liar is he, and the truth is not in him." "Whosoever keeps His word"—*word* here, not commandment, shewing that he means the whole teaching, the whole communication of Jesus Christ to men. "Whosoever keeps His word, truly in him has the love of God been perfected"—brought to completion, to its fulness. "God so loved the world that He gave His Son . . ." "Who loved me, and gave Himself for me." That is the picture of this love that is to come into our lives, if we are to be recognised by John as Christians at all.

"He that saith he abideth in Him, ought to walk as He walked" (ver. 6). It is in this way that we know we are abiding in Him. As He spake, so He walked. It is foolish to treat the Cross of Christ as a mere example, but after we have found the Atonement, and life and power and a new glory, then we have His lovely example before us, and we must learn to walk as He walked. If we did so, the great ones of the earth might not notice it, but the angels would come down to look!

"Beloved ones, I am not proposing a new commandment to you" (ver. 7). You have had it from the beginning of your Christian life, but there is more need to emphasize it now. Yet there are certain elements about it that make it new—"the darkness is passing, the true light already begins to shine," so I want you to see it in a new light, and lay hold of it with new vigour. It is both old and new. This word *new* does not mean brand new, but something renovated, beautified. It is the word used about the "new" song which the redeemed sing in glory, which is not brand new, for we are learning to sing broken bars of it down here. This is the old-new commandment.

"He that professes to be in the light, and goes on hating his brother, is in darkness until now" (ver. 9). It was very necessary then, and is very necessary now, that those who "know Him" should be linked together in a bond of divine love, such love as God manifested in His Son, such love as Jesus manifested in our redemption. Because we stand apart from the world and are bound together by the bond of love, if we become broken up in ourselves we are breaking up the beauty and the likeness of the Son of God. The internal strife, the absence of this "agape" in the churches, has done more to weaken their power than anything in the wide world. Fortunately the churches are not the Church. Jesus prayed for the unity of believers, not for the unity of ecclesiastical organizations—such unity is impossible. But His prayer has not been unanswered. There is a real unity of believers from the beginning until now.

"He that loveth his brother abideth in the light, and there is no occasion of stumbling in him" (ver. 10). He does not cause any stumbling or strife, does not make mischief, does not produce some pet theory of his own to cause division. He has an eye to recognise the brother who loves his Lord, and for His sake can love him with all his heart. We differ from one another; we do not always agree about a passage of Scripture and its exact interpretation, but we do not quarrel about it. We have a bigger thing in common

than a minute point of exegesis! We have the glorious Cross, the splendour of redeeming love, the propitiation of our Advocate before the Throne, and the brotherhood of love around Calvary. What more do you want?

"He that goes on hating his brother . . ." The word *hate* in Greek and Hebrew very often means just the absence of love. When Jesus said "unless a man hate his father and mother" He did not mean hate as we do, but that his love for them must be immeasurably inferior. Love for Christ must be such that every other love vanishes into nothingness by comparison. Here it does not mean if you have a wicked hate against your brother, but that you are cold to him. "He who goes on *not loving* his brother for Christ's sake is in darkness, he is walking in darkness and he does not know where he is bound for" (ver. 11). The only clear-sighted thing in heaven or earth is love. There never was a sillier thing said than that love is blind. The less you love the blinder you are, and he that is blind is walking in the dark.

In verses 13-14 we have a very remarkable passage. There are two tenses that look like repetition in English, but in Greek there is a distinction. When we write a letter in English we say "I am writing to you," but in Greek the writer thinks of the reader next morning, so he uses the *past tense*: not the tense of the writing, but the tense of the reading. So when the Greek says "I have written," it means "I am writing." But the unusual thing in these verses is, that John begins by using the *present tense*, and the only meaning I can attach to the difference is this: "I am thinking of writing to you, dear children, because your sins are forgiven you for His Name. I am about to write to you, young men, because you have overcome the Evil One. I am about to write to you fathers, because you have known Him Who is from the beginning." That is what was in John's mind.

Then he begins again in the past tense, which is the reader's present: "I have written to you fathers . . . I have written to you young men . . ." You are strong, and are making a glorious fight, but I want the strong to be made stronger; I want the walls of your church to be a bulwark against the enemy. Around you is a world of chaos, apostacy and seduction, therefore "Love not the world, nor the things that belong to the world. If anyone loves the world the love of the Father is not in him" (15). He has not got it, he is a pauper. "Because all that is in the world, the desire of the flesh"—the carnal desires—"the desire of the eyes," the craving for what the world can give, the little prizes, honours, toys of an unregenerate world; "the pride, or pomp of life," its ambitions, splendours, titles, glories, vanities, "these do not come from the Father." These were crucified unto us on Calvary; they do not come through the Cross, they were dead and buried there. They do not come from Jesus, nor from the fellowship-love of the redeemed. They do not belong to you—not even to young men and women.

I do not say you are not to take your place in life, that you are to be idle, to have no share in industry, that you are not to labour steadily, honestly, studiously, righteously; but for God's sake do not be infected with the world's love of things that perish. I do not want you never to win a race in industrial, or other life; but for His sake beware of the love of the cosmos, the vanity of the world. Put them in their proper place, bring them to the Cross, and there you will find how little they are worth.

Men are trying to make a kingdom for Christ out of this world system which is of the Evil One! Men who have learned about the Lord Jesus are trying to turn this cosmos

into the kingdom of Christ, not by regeneration, but by mass arrangement. Such is the blindness and apostacy of the present age. "The world is passing away, and the lust thereof"—good news, because "he that doeth the will of God abideth for ever" (ver. 17).

Then comes a section on Antichrist, (ver. 19). "Dear children, it is the closing era." It has been the closing era ever since. One day is with the Lord as a thousand years, and a thousand years as one day, but the signs of the end were already there. "We know it is the closing era, even as ye have heard that antichrist shall come, so now many antichrists have come ; by this ye know it is the closing era."

Antichrist means someone or something *instead of Christ*. It is not someone in the form of a devil, but someone

posing as Christ, put instead of Christ, taking His place. We see much of this to-day—everything put instead of Christ, even by "Christian" preachers who say that it is not the Cross that can save, but the divinity within you ! The antichrists are abroad. "They went out from us because they did not belong to us . . . they went out from us in order that it might be made clear that they did not belong to us." Who is guilty of schism ? Not the body of Christian believers who stand by Christ and His word, but those however numerous, who oppose His word. The schismatics are those who reject the Cross : they do not belong to the fellowship of His love, they do not belong to Calvary. They went out from this fellowship that it might be clear to everyone that they do not belong to us.

III. The Victory of the Cross through Spiritual Regeneration.

"**B**ELOVED, now are we the children of God . . ." (Ch. iii. 1). It is not "sons"; there is a N.T. distinction between sons and children, as is seen in Galatians. The son has reached the age when he claims his inheritance, but we are *children* at once when we are born again. First the child, then the son, and even the son has to wait for adoption—the realisation of complete redemption in Christ. "Now are we the children of God, and it is not made manifest what we are going to be, but when He is manifested, we shall be *like Him*"—completely, wholly, purely full of light, as Jesus Himself, without blemish or stain, filled with the sinless glory of God. There is no Christain who is not regenerated, and no regenerated one who is not a Christian, and all these His children are to be gathered up into perfect fellowship in His love and life, and transformed into the beauty of Christ in the presence of His glory, at His wonderful "parousia," the day of His sovereignty, when He will be glorified in His saints and admired in all those who believe.

"And everyone that hath this hope set upon Him is making himself holy, even as Jesus is holy" (v. 3). He is not like Him yet, that is clear, but the ideal in front draws him on. The man who has his eyes set on the glory of Christ is busy making himself holy, that he may be like his Lord. Not in his own power, of course, but he is co-operating with the Spirit of God to this end.

"Everyone that is practising sin is breaking the law" (4). Every time you break the eternal law of righteousness in the smallest detail, you sin. Every taint of evil, anything that shades the eternal righteousness in any man's life is sin, however little it may be. And Jesus "was manifested in order that He might bear sin away" (the same verb is used in John i. 29). It is that great atoning work of His by which the penitent is absolved. "And in Him is no sin" : He is the perfect fulfilment of all that the eternal law of righteousness can demand.

"And everyone that is abiding in Him does not go on sinning ; anyone that practises sin has not seen Him and has not known Him. Dear children, let no man deceive you, he that practises righteousness is righteous, even as He is righteous" : that is, he is receiving his righteousness from the Righteous One all the time. "Everyone that practises sin belongs to the devil, because the devil practises sin from the beginning. For this was manifested the Son of God, that He might dissolve the works of the devil. Everyone that has been born of God does not practise sin, because His seed remains in him, and he cannot be practising sin, because he is born of God."

It is very important that we should realise what this means, that we may clear away some conceptions that have arisen concerning the teaching of this Book, making one part contradictory to another. A dear friend came to me and asked : "Did you say that the Christian must sin every day, and therefore must be cleansed every day?" I replied, No, I never said the Christian must sin all the time. *Must* is a very difficult word. It would require an hour for me to show its ambiguities. I did not say that ; but as an actual matter of life and experience, *he does sin*. I do not say he must, but he does. Then, "Do you say that the cleansing must be a daily matter?" No—it was the other John that said that, not John Thomas at all ! John the Beloved says it loudly and repeatedly. He says that "if we confess our sins, He is faithful and just to forgive us our sins, and continually to cleanse us from all unrighteousness," and he goes so far as to say that "if we say that we have not any sin, we are blind ;" and the "we" includes himself. Let me make this quite clear by saying that, in my belief, "perfectionism" is not only not taught in the Bible, but is spiritually very dangerous, and very apt to blind the eyes of men. It is contrary to every experience given in the Word of God, contrary to all the testimony of the holy saints and martyrs of the past, and contrary to all the great spiritual exponents of the Word. It is important that we should stand for the whole Word of God, and know that Word, and that we should not divide ourselves from others by anything that is not taught in that Word.

But does not John say, "he that is begotten of God cannot sin" ? No, he does not. That is where the mischief comes in. Most of the errors arising out of this Book arise out of inaccurate translation. Here is a bit of logic : Everyone that is begotten of God is a Christian. Everyone that is begotten of God cannot sin. Therefore, a Christian cannot sin : therefore all Christians are sinless ! Are you ?

You see at once that the whole thing nullifies itself. If a Christian cannot sin, there is no more to be said, for we are *all* sinless. No, we are not—and you know it. What John says is this, that "he that is begotten of God cannot go on sinning," his life cannot be a sinful life. Sin is not the essence of his life. He is not a sinner ; he has been redeemed, he belongs to the Holy One, to Jesus, to the glory places. Sin is his enemy, and he is the enemy of sin—he is not a sinner in that case. The Bible does not call you a sinner, it calls you "hagios," a holy one. A sinner may do a good deed, but he is still a sinner. A saint may fall into sin, but he is still a saint. The Christians of the Apostle's day were anything but perfect, but he calls them "holy

ones," never sinners. "He that is begotten of God keepeth himself, and the Evil One toucheth him not" (Ch. v. 8). Does he not? What John really says is, "the Evil One cannot keep a grip on him." Touch him he may, but he cannot keep a grip on him. Nay, we know how he flees when he is faced with the Name of Jesus! We are more than conquerors; we have left the life of sin, the begotten of God cannot love sin, cannot go on in sin, and the Devil cannot keep a grip on him.

Why does not the Lord finish His work at once? It is God's business to know the best way, not ours, and if He has chosen by great processes of grace, and struggle, and suffering; of fightings and victories—if He has chosen us to be babes at first, and then to grow up into Him when He is manifested, then that is His business. I am sure there is obscurity, with some, as to where the victory lies. The whole business is not over at once when you shout Victory. What is Christ's victory over Satan? Satan is still fighting, but His victory is real. I too am victor over sin, thank God; I am conqueror now, as I shall be with Him in glory. Jesus was as much Conqueror when He hung on the Cross as He will be when He casts Satan into the abyss. The powers of hell were broken and beaten down; Satan was, once for all, deprived of his dominion, and is no longer able to lord it over humanity, and his destruction is sure. But God chose to allow Satan a period of rebellion. Christ "must reign until He hath put all enemies under His feet"—that is coming. His victory is both past and future, and the victory of the past determines that of the future.

Victory over death.

So also Christ's victory over death. By His death He conquered death, and yet we are still wearing mortal bodies. We are in Him, death has been conquered for us absolutely, and yet—unless the Lord comes—ere long we shall have resigned our mortal bodies to the grave. Where is the victory? It is assured. "He that raised up Christ from the dead shall also quicken your mortal bodies, through His Spirit that dwelleth in you." The thing is guaranteed. Death is nothing to the believer, for as soon as we fling aside our upper garment He will clothe us in the robes of eternal beauty. The conquest of death in Him is both past and future.

There is another point of view. I have already shown you that those whose eyes are on the coming of Christ are making themselves holy, according to the holiness of Christ. That is, your spiritual life depends, not only on the power of the Cross, but upon your re-action to it.

There are two sides, first, the all-potent, all-complete Christ, and secondly the powerless, incomplete believer. If Christ filled everyone to the utmost limit by force, they would be machines, not men and women. But we re-act to the grace of God, and in proportion to the greatness of our re-action will be our spiritual glory and attainment in holiness.

I have been asked if it is not possible for us to re-act so completely that the world, the flesh and the devil shall absolutely fall away from us, and we shall go on in the perfect glory of the sinless life? That word "possible" is another snare, like the word "must." I do not know what is possible, but I ask what is actual in experience. It would mean that I have so to re-act to all the fulness that is in Christ that I am absolutely immune from every

power of temptation, every undue excitement of the flesh, or the world, or the devil: that I am immune, as *Jesus Himself was*: that I am filled to the brim with the perfect holiness of God as *He Himself was*. I am not a judge as to whether it is possible. I have never met anyone who has done it. We must face facts, as John is facing them here. Is it not a greater thing than speculating about our holiness, to be daily consecrating ourselves to Him, treading every evil under our feet, and finding ourselves daily nearer to the hour when we shall look upon Him, and be like Him?

There may be a little difficulty about the daily forgiveness because there is a sense in which all our sin is cancelled on the Cross when we first come to Him. It is not I who make that difficulty, it is this other John who says you have to confess your sins, and to have continual cleansing and forgiveness. Every sin that brought condemnation went for ever to the Cross, but the Father has all the time to be forgiving His little children who make mistakes, and do things that are not worthy of His holiness. The cancellation on the Cross is the cancellation of condemnation: but the Father forgives His children with the kiss of love day by day.

John's whole epistle is to believers, even to strong believers, and old veterans—he is writing to them because they "are strong, and the Word of God abides in them." Sinlessness is the ideal: "he that hath this hope set upon Him is making himself holy, even as He is holy": never lose sight of that ideal, the white sinlessness of Jesus Christ. There are great hours when we are lost in Christ, when the arms of our Beloved are around us and we see His white robes, the beauty of His face, and everything is forgotten but Jesus. Get as much of this as you can. There are other times when of necessity we get into the rough and tumble of the world. But at all times we are certain victors in Christ. Whatever your nature may be, or your natural instincts, or whatever difficulties you may have, you are more than conqueror in Christ. It is not less victory because we have to fight for it. *His victory on the Cross has secured my victory*, and nothing in hell can conquer me. "I know Whom I have believed, and am certain He is able to guard my deposit against that day": "We know that when He shall appear WE SHALL BE LIKE HIM, for we shall see Him as He is."

God must have some wonderful purpose in view for arranging things this way—turning the universe into a great battlefield around the Cross. He might have arranged for the perfecting of the saints with little effort on their part, but how then could we have said, with Paul "I have fought a good fight, I have finished my course, I have kept the faith"? To lose the music of that would be a loss.

This process of suffering, of pain, of battle, of the great ideal and the soul crying "Excelsior" all the while—it is worth while. Our Lord is "henceforth expecting (a word which means looking with a long expectant gaze) until His enemies be made His footstool." Why does He not destroy them at once? Because He is building up greater glories than we can measure. Creation is groaning and travelling in pain, but out of her pangs all shall be glory and beauty at last. Only trust God's Word. There is plenty for all in Jesus: plenty for to-day, plenty for tomorrow, for time, for eternity. "WE SHALL BE LIKE HIM"—I am satisfied with that!

IV. The Victory of the Cross through the Indwelling Spirit.

Mr. Thomas began his address on Friday by saying how much he regretted his inability to deal with the closing sections of the Epistle. He hoped, however, that this brief outline would lead his hearers to a further study of this wonderful Book.

WE have seen the fellowship of the Father and the Son in Ch. i., the spiritual fellowship of believers in Ch. ii., and the New Birth in Ch. iii. While we remember the Lord's death, and the wonderful life which springs out of it, we must not forget that the Minister and personal Bestower of that life is the Holy Spirit. So John proceeds to write of the authority and message of the Holy Spirit and of the counterfeits that are abroad in the world. Here, as always in this Epistle, we are in the very heart of the present situation. We can say with John, "It is the closing era, because there are already many antichrists." He begins with a warning :

"Beloved, do not get believing every kind of spirit, but go on testing the spirits to see whether they are of God"—whether they are in harmony with the Word of God. Never mind what authority they appear to bring. Some are all the time wandering, listening to every new thing. Do not do that, but all the while put men and things to the test (it is in the present tense) because many false prophets have gone out into the world." They call themselves prophets, and they wear Christian labels, but they are outside. One of the most terrible things to-day is that men and women, and even Ministers, lend themselves to things like Spiritist seances, and with great wisdom say, "O, I keep an open mind." That is an empty mind! An open mind would have something in it that would test the folly that is abroad in the world. You cannot do God a greater disservice than by helping to whitewash lies and hypocrisy, apostacy and untruth. Jesus always called things by their right names. I have never taken a whip to anyone yet, but my Lord did. The most tremendous things ever said to men were said by Him, and He had a right to say them. His spirit was one of absolute antagonism to every form of untruth. He never spared them, and John, who leaned on His breast, learned of Him. He gives his readers one fundamental test of the false prophets :

"In this we know the Spirit of Truth and the spirit of error : every spirit that confesses that Jesus Christ has come in the flesh is of God ; and every spirit that does not confess"—i.e. *denies* ; the Greek often uses the negative of the positive for the negative—"that Jesus is come in the flesh, is not of God."

The apostles had taught that God was incarnate in Jesus Christ, that God had indeed come in His flesh for the redemption of mankind. All who teach that are speaking the message of God. All who deny that are not of God, but are anti-Christ, "which ye have heard that it comes, and now it is already in the world." Could you have a better picture of what is happening to-day? The Cross is an offence. Socinianism is rampant through the churches. In many of its phases, the Modernism of to-day is the denial of this fundamental thing, that God actually became incarnate in the Son of His love, and died on the Cross as an atonement for sin. The Word says, those who deny this are Anti-christ—that is, something instead of Christ. They may be clothed in all sorts of Christian claims, may even wear the mitre of a Bishop, may sit in the temple of God, but they are putting something in the place of Christ : the wisdom of men, the advance of science, the theory of evolution, a universal social brotherhood, anything and

everything instead of Christ. False prophets.

"But ye are of God . . . and have overcome them." When the Holy Spirit wants to emphasize the certain truth of coming triumph He puts it in the perfect tense, as an already accomplished fact—"Yet have I set My King upon My holy hill of Zion." "You are of God, dear children, and have overcome them, because greater is He that is in you than he that is in the world" (v. 4). We have found our place in Christ, we have received the Holy Spirit, and so have a power within that will drive back the forces of hell. The resources of life in the Holy Ghost are immeasurably greater than all the powers of the world and hell.

"They are of the world, and the world heareth them"—because they belong to the world—but there are others who are hungry "he that is of God heareth us." Those whom God is drawing will listen, and the number may be greater than we imagine. That is how we are to distinguish between the Spirit of Truth and the spirit of deception, or wandering.

Then John goes back to say again, "Since this is so, ought we not to stand together?" We belong to God and to one another, and we are responsible for giving the Message to those who will listen. "Beloved, go on loving one another, because love is of God, and he that loveth is begotten of God and knoweth God. He that does not love does not know God, because God is love." God is the fountain-head of this spiritual love, and we regenerated men and women have just to lay hold of God as the source of love, and drink deeply of it, until we are bound in the golden chain of love to Him and to one another.

"In this was made manifest the love of God in our case, that He sent His own Son into the world; that we might live through Him . . . Not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins." Propitiation and reconciliation in the Bible are always from God's side. God reconciled Himself to man by the giving of His only begotten Son, and since God so loved us, we ought also to love one another.

"If we have love one to another, then God abides in us, and His love finds completion in us." It does not mean that our love for God is perfected, but that God's love for us finds completion in our love for one another. If you do not love one another you break the golden circle of the love of God, for "in this the love of God has found completion with us, so that we may have boldness in the day of judgment." We have been linked together, the Saviour and ourselves. We belong to Him and He to us, and therefore "there is no fear in love." If you are one of the children of love you cannot be afraid, because "God is love." God will not hurt the child of love, nor let anyone else hurt him. As soon as you get love as it ought to be there will be no fear of your future. "We love Him because He first loved us" (ver. 19). If there is any flaw in your love, get back to Calvary. You can love as you ought when you abide in the great Love that redeems us.

God's men and women must be men and women of love. Love is not mere toleration. If you cannot "like" your brother, love him for the sake of what Christ has done for him, for the sake of the beauty that Jesus sees in him, and the glory that will be his one day. My last word is, Love. Love centred in the Cross, where God gave the Son of His love for us. Love that is still patiently working for us, and waiting "until His enemies be made the footstool of His feet."

The Cross of Christ in Fact and Experience.

The Swanwick Conference, 1935.

EACH of our annual Conferences at Swanwick differs from its predecessors in some characteristic respect, and the opening meeting of the Sixteenth Conference, on the evening of May 13th, indicated the special feature of this year's gathering. This meeting took the customary form of welcome to the members assembled, and when at the Chairman's invitation, those present with us for the first time stood to receive a special welcome, it was noticeable that a larger number than usual of young men and women were among the newcomers. The fellowship of these young Christians, entering so gladly upon the life of service to their Lord, was a great joy to us, and their eager desire to learn more of the deeper way of the Cross and its power in the life of the believer made this Conference a singularly fruitful and happy one.

After a word of welcome from the Rev. B. G. Lovelace to the Ministers of the Gospel—some 40 of whom were present—the opening meeting closed with a word from the Rev. George Harper, brief notes of which are given below.

We were privileged once more to begin the meetings of each day with a Bible Reading under the Rev. John Thomas, when the First Epistle of John was the subject of our study. An attempt will be made in this and the subsequent issue of "*The Overcomer*" to share as far as we can with our readers the blessings received through the ministry of the Lord's servants.

One word more may be said of the Conference in general. Some were with us whose lives were not all sunshine in the sweetness of their Lord: unclouded communion had been broken, and there was dire need of re-adjustment and re-instatement because of spiritual laws broken, and grievous loss suffered through the assault of the enemy. There are times when the counsel of a wise elder brother or sister in the Lord is golden, and only the Day will disclose the help given through prayer and individual dealing with those whose needs could not be met in the open meeting.

May the Lord add His seal to all that was done and taught in His Name by those who sought to serve their brethren by whatever means.

The Opening Message by Rev. G. Harper.

1 Corinthians xv. 1-8.

THE FACT OF THE CROSS: Who among us can adequately speak of this! 1 Cor. xv. was in all probability the first written document of the N.T. upon Christ's resurrection. This chapter reminds us that in the Cross we have the central fact in our salvation; in the Resurrection we have the confirmative fact, and in our Lord's Second Coming we have the culminating fact. The Gnostics taught that Christ suffered only in His spirit, not in a human body. But "Christ died for our sins according to the Scriptures," and in Heb. x. 5. we read "A body hast Thou prepared Me." Yes, a body to suffer in, to rise again with, and in which He will return. This body proclaims the *fact* of the Cross, but it also prefigures the Church, His Body, united to Him in death, in risen life, and in coming glory.

THE CROSS OF CHRIST IN EXPERIENCE—the fellowship of the Cross: We die in Christ, to rise in victory in Him. Look at Rom. vi. 3-5. Then read verse 6, "knowing this,

that our old man was crucified with Him." The way in which this works out in life and experience is seen in Gal. ii. 20, wherein we have both an act and an attitude toward Our Lord.

Paul wrote to the Philippians words replete with meaning for us: "That I may know Him, and the power of His resurrection." This is superhuman power, and superdemon power. (1) *The power that broke the Roman seal breaks the power of sin.* Get hold of that, and hold it tightly! When Christ arose and burst the bands of death, He broke the power of sin for, and in you and me. He disannulled its power to rule over us, and it is written, "Sin shall not have dominion over you" (Rom. vi. 14).

(2) *The power that violated Roman Authority, violates the authority of Satan,* for Caesar was but an instrument in the hand of the invisible power of darkness, in his attempt to destroy the Son of God. During His earthly ministry our Lord addressed words of command to evil spirits in those possessed by them.

So, too, His resurrection life is a challenge to the hidden authority of hell. He exposed this power, and He overwhelmed it for you and for me; and now the Living Christ, by His Spirit within us, lifts us to the reigning position and power of life in Him. Let us begin our Sixteenth Conference here with this note of Victory.

The Noon Hour.

The second morning meeting was presided over each day by the Rev. B. G. Lovelace, who, in an introductory word on Tuesday, outlined the distinctive message of our Conference:

Our emphasis is upon the death of Christ, and what it has effected for us, in us, and must effect through us. It is *Christ and you*—His perfect identification with us and our perfect identification with Him. Bone of our bone, flesh of our flesh, He has touched our life at every point and understands us absolutely. There is not a suffering we endure with which He has not been perfectly identified, and so, in His life and death, He has shown us the path of victory, and blazed the trail for us.

We have been "buried with him by a baptism into death, . . . that we should walk in newness of life" (Rom. vi. 4). As we are united to Him in His death we are freed from the dominance of sin, from the pull and allurements of the world, from the activities of the flesh and the self-life—and all for one great purpose, "that in all things He might have the pre-eminence." But identification in death is only half the circle. "If we have been planted together in the likeness of *His death*, we shall be also of *His resurrection*." Our Christian life is not our own natural life at its highest expression, it is His life, in us: "Christ liveth in me."

Lastly those who have become sharers of His death and His life are inevitably drawn into the great conflict of the ages—the conflict between God and Satan. We war not against flesh and blood, but against the principalities and powers of darkness in heavenly places (Eph. vi.). If anything has been demonstrated in these latter days it is, that the greatest forces that are against us are those which are unseen. May the Lord give us His own light upon the witness: He calls us to bear, so that it may not be in the

flesh or the mental realm, but in "demonstration of the Spirit and of power."

Gleanings from the short messages given in these Noon gatherings for Conference and prayer follow :

"Conformable unto His Death."

Miss E. M. Leathes.

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

The Lord's illustration is a striking one, and only the Holy Spirit can reveal the depths of its personal meaning and application. A grain of wheat is, in itself, a solid substance, but there is hidden within it a germ of life, capable of reproducing other grains of the same species as itself, but only on certain conditions. Except it go into the ground, in its entirety, there will be no reproduction. The life of Christ ended in apparent shame and disgrace and failure. His human body was bruised and broken, and buried out of sight : it was a veritable falling into the ground. But out of His death, His divine Life was liberated to bear abundant fruit, and to quicken into life myriads of souls all down the ages (*Heb. ii. 14*).

"He that loveth his life (*psuche*, soul-life) shall lose it" said our Lord, and of Him we are told that "He poured out His soul unto death"—"He emptied Himself" (*Phil. ii. 7, C.H.*). Now the soul of Jesus Christ was absolutely sinless, but the soul of man is fallen and corrupt. There are natural traits in men and women, attractive, unselfish, which we may well admire, but we must remember that all that emanates from man's fallen nature, all that flows from the source of "*himself*," is tainted by the Fall, and the Scripture tells us that such "*cannot please God*"—it is only fallen humanity until redeemed by the precious Blood of Christ. "All seek their own, not the things which are Jesus Christ's" (*Phil. ii. 21*) ; and in the words of Christ Himself, "he that speaketh from himself seeketh his own glory" (*Jno. vii. 18*). This is true even of his good works : "In the day of your fast ye find *your own pleasure*" (*Isa. 58. 3*).

One has known of devoted Christian workers and real soul winners, who are ready to go all lengths in service and sacrifice, but let anything detrimental to their special methods or movements be said, or any criticism made concerning their work, and they give way to bitterness and sarcasm, or fall into discouragement and despondency. Many of us may long since have died to the world's opinion and criticism, but have yet to learn the hidden depths of the self-life within. We may glory in the world's persecution for Christ's sake, and yet be sensitive to any criticism from fellow Christians, especially those whom we esteem as spiritual leaders. Or there may be an innate dread lest we lose our spiritual prestige and success, lest we be no longer sought after as we were, and are passed over because we cease to "draw" as once we did. Then the enemy suggests a little compromise : to modify our words and methods to suit the modern mind, to be less outspoken in exposing the enemy's working, to be silent on aspects of God's truth which are unacceptable, to avoid the offence of the Cross.

"He that loseth his life (*psuche*) for My sake shall find it"—"if any man serve Me, let him follow Me" is our Lord's word to such. It is possible to serve God and yet not to follow Him, or like Peter, to follow afar off . . . Paul's highest aspiration, in his Roman prison, was that he might be "made conformable unto His death"—Weymouth renders it "that I may die as He died." Paul did not infer that he could share in the vicarious suffering

of Christ—that was finished at Calvary—but that he desired to be "delivered unto death for Jesus sake, that the life also of Jesus might be manifest" in his body, for the sake of others. "Death worketh in us, but life in you" he wrote to the Corinthian believers, and this does not mean passivity, but a willing surrender of our whole being to God, that the Cross may penetrate into the deepest depths of us, and into all the hidden recesses of our soul-life . . .

"That I may know Him," says the Apostle, "the fellowship of His sufferings, and the power of His resurrection." There are still deeper depths to be fathomed in our spiritual experience. There comes a time, as we follow on to know the Lord, that the walk becomes a closer and more intimate one. "Enoch walked with God." But "can two walk together except they be agreed?" If we "follow the Lamb" the path becomes narrower, and more beset with difficulties, and we may enter the experience of *Ps. 142 : 3-5*, "I looked . . . but there was no man that would know me . . . no man cared for my soul." Moses reached this experience when, on the Mount, he was willing to sacrifice his own life, and be blotted out of God's book for the sake of the people (*Ex. 32 : 31-32*).

Are we willing for such a cost ? If we would reign with Him, then we must suffer together with Him (*Rom. viii. 17*). Paul said the Apostles were "set forth as men appointed to death" (*1 Cor. iv. 9-13*), but out of their death has come life to millions in the present dispensation. "For I" writes Paul "am daily given over to death for the sake of Jesus, that in my dying flesh the life whereby Jesus conquered death might show forth its power." "But thanks be to God, Who leads me on from place to place in the train of His triumph, to celebrate His victory over the enemies of Christ ; and by me sends forth the knowledge of Him, a steam of fragrant incense throughout the world" (*2 Cor. ii. 14, Conybeare*).

The Need for Spiritual Discernment.

Rev. A. R. Boughen.

Many of the so-called spiritual movements in the world to-day are not spiritual, but psychic in origin, and there is deep need for every child of God to be able to discern between these two sources of power. In order to this correct diagnosis, it is important to understand that man is not merely "soul and body," but is tripartite in his nature : spirit, soul and body. His spirit is that part of his being by which he may know God and commune with Him. It is the sanctuary of the Indwelling Spirit of God, and the organ through which He works. The *soul* is the seat of man's own personality, his will, emotions, affections, etc. As such, it is part of his "natural man," of which Paul declares :

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (*1 Cor. ii. 14*).

It is upon this old natural life, the "Old Adam," that Satan can work, and through the over-development of which psychic power is generated, whereby all sorts of supposedly "spiritual" cults arise. These are usually marked by much excitement, by a promising of life and health and power, but lead to disappointment, disaster, and often spiritual death.

When a man is born again, his spirit is quickened by the Eternal Spirit on the ground of the finished work of Calvary. It is lifted to its proper place of dominance over soul and body, and liberated to function as the vessel of

the Holy Spirit, the centre from which God can radiate His love and life and power to every part of our tripartite being. The soul, which was in bondage to sin and self, is cleansed and freed to be the link between the spirit and the outer world, in the service of God. The body thus becomes a "temple of the Holy Ghost," and the whole man is free to present his "members as instruments of righteousness unto God." Nevertheless, it is still possible for him to "walk after the flesh," or in the realm of his soul-life, instead of "after the spirit," and thus it comes about that from a true Christian there can come forth, in his service for God, one of two streams—a soulish stream from the man himself, or a stream of Holy Spirit power through his spirit. The Word of God may be preached, and be honoured by God with work of a spiritual character following—God always uses His Own Word, "My Word shall not return unto Me void"—but at the same time the speaker may be making use of his own psychic power, so that in the meeting there will be also a movement of soulish energy, not from God.

Therein lies the need of discernment. The soulish stream plays on the emotional nature of the hearers, calls for blind surrender to whatever "power" is present, causing confusion and division. But where there is a pure stream of life from God there is a pricking of the hearts, deep conviction of sin, the exaltation of the Lord Jesus Christ, the rightly dividing of God's Word, and the leading of His children to a quiet, deliberate, willing surrender of the whole life to God.

These are signs by which one can discern what power is at work in a meeting, or in one's own life and service. Either we are *Christ-centred*, living in the spirit, for the Holy Spirit to function through us, directing the thought, quickening the emotions, strengthening and guiding the will; or *self-centred*, living in and working by the power of our own soul-life, seeking to dominate others and mould them to our standards, forcing our own views, dividing the church—and all the while professing to speak, think and act in the Name of the Lord.

Does God ever use "psychic power" for His own purposes? This question has been asked many times in connection with "healing meetings." Alas, how much that is psychic masquerades as the work of the Holy Spirit to-day! Instead of life, peace, and quiet confidence in God, there are broken hopes, shattered faith and confused assemblies everywhere. Because extraordinary things happen in a meeting, it must not be hastily concluded that they are of God. Hypnotists and Spiritists can lay claim to so-called physical miracles, and we must not be deceived thereby. When man acts out from his own "natural man," independently of God, *that is not a force that will be used of God.*

How often we see this "soul force" at work in a meeting. A man takes a passage of Scripture out of its setting, or presses a truth without regard for the Age for which it was written, and with all the force of soul he can command presses it home, amid excitement and a tenseness of atmosphere which leads to uncontrolled emotion. People are deceived by it, because their souls are stirred and their nerve-centres thrilled—but their spiritual life is not fed and strengthened by the Bread of Life.

If we think to move men by our *own* reasoning, our *own* will, our *own* emotion, there will be no fruit unto eternal life, and our service "cannot please God."

It is remarkable that even Christ did not speak and act out from Himself. "I speak not of Myself," "I can of

Mine own self do nothing." His words and deeds were ever those of His Father, and when He "became US" on the Cross, being "made sin for us," it is written that "He poured out His soul unto death" (Isa. liii. 12). It is only as we reckon continually upon that death as our death to all the realm of the flesh and the soulish life of the Old Adam, that we shall know the other side of this truth—"Christ liveth in me, and the life that I now live in the flesh I live by the power of the Son of God . . ." (Gal. ii. 20). Only then shall we be a real spiritual force in His service, because only then will the soul-powers—will, affections, emotion, etc.—come entirely under the power of the Holy Spirit to be rightly used in His service. His will working out through our will, His love controlling our affections, His wisdom taking the place of our lack of wisdom—thus we can say "Christ liveth in me."

"He that is spiritual discerneth all things" (1 Cor. ii. 15). The secret of discernment is in a perpetual walk "after the spirit," led by the Spirit of God. The inner life is like a sensitized plate which registers the things that are moving in its environment. Discernment, in this sense, is not a special gift, but the full, normal life of the Holy Spirit in us, sensitizing our faculties to diagnose what is moving around us. Just as a healthy palate is swift to discern food that is wholesome and good, so is the spirit of the man who is living in the fulness of the Holy Spirit. So long as we keep on that high level, the stream of our life remains spiritual. Such a man will never speak or act but some contact is made for God, though he may not know it.

The great safeguard in this matter is the Word of God, (Hebrews iv. 12). The Word of God is the great Discerner, dividing between what is soulish and what is spiritual, and by the Spirit of God and the Word of God we may learn to discern too.

Now may the God of Peace "sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of the Lord Jesus Christ" (1 Thes. v. 23). Your spirit indwelt by His Spirit, the soul in every part—thought, will, emotion—moving and responding with perfect adjustment to the monitions of the Spirit, and the body fully delivered from the domination of sin, a perfect instrument for the Lord who bought us, moving in perfect rhythm with the Eternal, for ever one with our blessed Lord and with the company of the redeemed, setting forth in the ages to come the exceeding riches of His grace in His kindness toward us in Christ Jesus.

A Living Sacrifice.

Rev. W. E. Dalling.

After reading Rom. xii. 1 and 2, the speaker said that these two verses are not merely a call to those who occupy some special position in the Church, but they set forth God's norm for the life and walk of all Christians. The thought behind this Epistle is found in the O.T. words, "the just shall live by faith." Up to Ch. xi. we are shown how man may be *made just* in the sight of God—that is, justification by faith. Now Paul brings to us the second part of this statement: "*shall live.*" God would have us to be ever appropriating by faith the life that He has given to us in Jesus Christ; and that life is to be expressed through our bodies—by our words and by our walk. We are to live henceforth as those who are instruments of righteousness, to live in Christ and for Him. This fellowship in Christ is not a "feeling," but a power. The Christian life is not an effort to imitate some ideal set before us, but it is Divine power in action. This is what the world

is needing—to see Christ in each of us who truly names the Name of Christ. Creed is useless unless translated into conduct. Let us see to it that our correct doctrine works out in a transformed life, that the truth we hold is expressed in terms of Christian love. The results of our Lord's sacrifice for us should so enter our lives as to bring us to a willing response to the appeal "I beseech you . . . by the mercies of God, that ye present your bodies a living sacrifice." The word "present" is the same as "yield yourselves" in Rom. vi. 13. It is used in connection with the Levitical offerings. God desires, not a dead carcass on His altar, but a living victim—He works out His purposes through *life*, through those who are living in the triumphant life of Jesus Christ.

This exhortation is only addressed to those who have been renewed by the Holy Spirit and are living this life in Christ, for Paul has dealt, in previous chapters, with the "old man." He has been nailed to the Cross. The Cross is God's "NO" to the old creation, but God does not end on the negative. His "No" leads to a sublime positive: that as we reckon on what Jesus Christ has done for us and with us, we are "raised with Him," and "seated together with Him" in the heavenlies (Eph. ii. 6) that through us He might work out His purposes. God wants material bodies that through them He may work out His wonderful plan, but for this it is necessary that those who have been purchased by His Blood should present themselves unto Him as a *living sacrifice*. Before we came to Romans vi. and saw ourselves crucified with Christ, our bodies only too often were the instruments of sin, but now they are to be yielded to the Master Hand, that the harmonious chords of heaven shall be sounded forth, that men and women may see in us something of the joy and beauty of our Lord.

"But be ye transformed." It is only as the transforming, renewing work of the Holy Spirit, is carried out in us day by day, renewing the mind, shaping our course, that we become instruments of that righteousness that is already counted as ours in Jesus Christ. And to what end? "That ye may *prove* what is that good, and perfect, and acceptable, will of God." There is no short cut to this life as "instruments of righteousness" in the hand of God. Our minds must be entirely renewed by becoming more and more steeped in the Word of God, and our lives must be more and more transformed by the power of His indwelling Spirit, as we yield ourselves, spirit, soul *and body*, a living sacrifice, holy, and acceptable unto Him.

"The Way into the Holiest."

Rev. J. Ellison.

After reading Heb. x. 19-22, Mr. Ellison took as his theme the words "Boldness to enter into the Holiest by the blood of Jesus." That Holiest Place into which we have unhindered access is the nearest, the highest, the richest abiding place for all who are in Christ. How can we enter into the experience of it? In the same way in which the Lord Jesus entered into the Holy of Holies of God's Presence. And how did He enter it? In a similar way to which the typical high-priest Aaron entered into it in the days of the Tabernacle. How did Aaron enter there? Certainly from the human side, and for a human reason, and with a human value in his hands. Though a holy man by appointment and consecration, Aaron would not dare to tread upon the holy floor without first dipping hands and feet into the laver, where the dust and defilement of the outside world reached its vanishing point.

From the laver he went to the altar to receive the atoning blood which human hands had shed for the sinner, now made holy and acceptable to God by that holy shrine. He would not dare to enter the Holiest within the veil without blood from the altar. Had he done so, God would have slain him on the spot for his presumption and lawlessness; but with the blood and its appointments he had "boldness to enter into the Holiest," and, with the forefinger of his right hand sprinkle it upon the Mercy Seat, to obtain mercy from God for the sinners in Israel.

The three centres named in his approach were necessary to him and to them, since God had made them so for the obtaining of their covenanted salvation and blessing. They may be likened to the three corners of a triangle: *i.e.* point one is the laver, point two is the altar—that is the line of privilege. From each point, two lines of the triangle meet on the Mercy Seat, where the Shekinah of Jehovah's presence awaited His appointed mediator. It was only within the area of this enclosure that one man, of all the covenanted souls in Israel, could enter, and he was allowed to do so on one day of each year. A sentence of death from God rested upon any irregularity, any departure or supplement, in this approach of sinful man to the Most Holy One. All supposed worship outside this triangle was pagan, and worthless.

Now look at that which is typified, our Great High Priest, even Jesus, and see how He entered into the Holiest for us. First He went to the laver-water, that is, to Jordan, where hands and feet and all His humanity were washed, as becoming to the type, for the fulfilling of all righteousness in identification with sinners, when the Holy Spirit rested upon Him for ever. "This is He that came by water" into His anointed life and into His anointed ministry of utterance and power; "and not by water only, but by water and by blood." From the laver He went to the altar, the Cross, where His vicarious blood was outpoured as an atonement for the sin of man. Jordan as point one, and Calvary as point two, constitute the base line of approach as trodden by His sacred feet.

From the altar He took "His own blood" and "entered in once into the Holy Place, having obtained eternal redemption for us" (Heb. ix. 12). That Holy Place enclosed the Mercy Seat and the presence of God, and there He ever liveth to make intercession for us. The laver, as point one, sets forth the ministry of the Holy Spirit; the altar, as point two, sets forth the work of the Son of God. The Mercy Seat, as point three, is typical of God the Father, Who is reconciled to us by the death of His Son, and waits to bestow mercy upon the sinner through Him. Only in the area of these appointed Persons and ministries is God approachable to any human being. All attempts to worship Him, to get forgiveness and salvation from Him, are utterly worthless apart from these. Every sinner in the world is an outcast and under condemnation; he is far, far from God, and will ever be, save by this, God's appointed method of approach.

How then may we get into the Holiest? Like our Lord? Yes, since He entered from the human side, we must do the same. Since He took a human value that is acceptable to God, we must do the same; but with this difference—since He is holy, He must needs go to the laver first and then to the altar; and since we are sinful we must *go the the altar first*, where "the Blood of Jesus Christ His Son cleanseth us from all sin." He is the One Who baptizeth with Holy Spirit and with fire, Who ministers the laver service to our souls. And mark you, the baptism into Holy Spirit

is an immersion without an emersion! He puts the surrendered soul into Holy Spirit, and there He leaves us to abide, to be "filled with the Spirit," to "live in the Spirit," to "walk in the Spirit," and to bring forth "the fruit of the Spirit" for ever. If, perchance, we get out of the Spirit as our appointed sphere of life and fellowship, we re-

turn at once into "the flesh," to find its sorrow and its danger.

In Christ we have our salvation, in the Holy Spirit we live as sanctified ones unto Him, and from this base line we enter into the Holiest by the Blood of Jesus, through the rent veil of His flesh, that we may live within the veil with Him.

The World Outlook for Prayer.

AFTER a very intensive week of fully-attended meetings, the Council felt that the last afternoon should be left free, except for one or two sectional meetings arranged by request of some needing special help. When Mr. Matthews called together the 5.15 gathering he said that, in view of the critical state of affairs in the world, we should take this hour mainly for prayer for world-needs, and against the terrors and dangers abroad, not only in Europe, but in all the world. Communism, Bolshevism, and Atheism threaten the life of civilization and the human race. Living in England, with all its privileges, we are prone to overlook the threat of evil which is at our very doors. Before we turned to prayer, Dr. Harold Morton would briefly direct our thoughts toward the special need of the hour.

Dr. Morton recalled a remarkable prayer meeting during the Overcomer Conference some twelve years ago, when Communism was threatening to sweep over this country. He told how the greater part of that meeting was spent in drawing out the facts of the present danger, from those who were in close touch with them, and in seeking to face those facts from God's view-point, and as they affected His purposes for the Church and for the world. The whole gathering being "of one mind, in one place," Mrs. Penn-Lewis then gathered up the points for prayer, and in a few short, pregnant sentences, presented their strong petition to the Father in the Name of His beloved Son, and claimed the "*It is Finished*" of Christ over all the schemes and plans of the powers of darkness through Communism, and that Great Britain should be kept from the domination of this great evil until all God's purposes for the spread of His Word and the Gospel of His grace through her had been accomplished.

At that time Communism was raising its head and entrenching itself in the Labour Party, but now it is banished from that Party. Then it sought admittance into the House of Commons, but it has failed again and again, and by the national outburst of love and loyalty around the person of King George, we have recently seen a glorious answer to the prayers of God's people in this land.

But Bolshevism is gaining power once more, by trade and other agreements with Russia, in the United States and France. In this land there are evidences of a foreign power trying to silence the voice of truth, and to keep the path clear for the propaganda of this evil and its delusions. The battle for freedom is drawing very near to us again, and freedom is one of the most sacred gifts we have. May God preserve it for our native land.

The season of prayer that followed this appeal was an unveiling of deep conviction, of intense heart-cries to God, and of mighty faith for the "pulling down of strongholds." And this spirit of prayer was carried forward into the evening meeting, when the Holy Spirit was strongly at work in intercession, together with praise and thanksgiving, and many testimonies to blessing received during the week.

The Closing Message.

At 9 o'clock the Chairman brought these to an end to make time for a closing message from the Rev. B. G. Lovelace, who said he would return home this year believing more than ever in "confirmation"—the Lord's confirmation, the confirmation of truth in experience! When this is so the truth will express itself in the outward life of those who know it. If you have the inward transformation, there will be the outward radiance; though remember, "Moses wist not that his face shone." If the vision is to be made permanent, it will not be made so in the open market, but in God's school; at His feet, where you give Him time to confirm it to you in experience. After all, it is when, alone with God, He speaks to you face to face, that you get the glory and reflect it. Moses learnt what the Lord Jesus and the Apostle Paul afterwards spoke of as the Way of the Cross. The shining face of the man at home with God was due to learning the way of the Cross, or the Old Testament equivalent of the N.T. truth. He was willing to be a whole burnt offering for Israel, even asking that, if anyone was to be cast off—"blot me, I pray Thee, out of Thy book."—I do not know of any other way into the deepest relation with God. "The Lord spake to Moses as a man speaketh to his friend." When life becomes a following of the Lord, a learning from Him, then it becomes a friendship with Him. There is no secret He will withhold from you when you are a friend, and the qualification for it is simple obedience in the way of the Cross. It is there life becomes radiant in reflecting the glory of God. May we have that out-shining of His glory day by day, and the overflow will speak for itself to those around us.

* * *

So the Conference closed on the note of glory—the transfigured Christ, with raiment white and glistening, complemented by the radiant Christian, who stands "beholding as in a mirror the glory of the Lord" and is "changed into the same image from glory to glory" by the Spirit of God.

I have prayed for thee. . . ."

LET me never disappoint Thee—Thou hast called me to fulfil
That which Thou hast planned for service, and to do Thy blessed will:
Let me never disappoint Thee, though it costs me all that's dear,
May I now fulfil Thy purpose, while I live for thee down here.
Let me never disappoint Thee, lest my sinful heart's desire
Spoil the plan that Thou hast chosen, quench the flame of living fire.
Let me never disappoint Thee, lest I see Thy purpose drown
In a sea of selfish pleasing, and another take my crown.

G.W.R.

The "How" of Victory and the "Why" of Defeat.

Some Secrets of Victory as revealed in the Epistle of John.*

"For if by one man's offence death reigned by one ; much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ."—Rom. v. 17.

DEATH is the gateway of life—the Cross leads to resurrection. In heeding the exhortation of Rom. vi. 11, to reckon ourselves to be "dead indeed unto sin," we must remember the latter half of the verse bids us reckon ourselves also to be "alive unto God in Christ Jesus our Lord."

Our Lord who died is not dead. Man gave Him a crown of thorns ; God has crowned Him with glory and honour. Man put Him on a Roman gibbet ; God raised Him to the right hand of the Majesty in the heavens. John, in the Spirit on Patmos, saw Him there : His eyes as a flame of fire, His countenance shining as the sun—all the emblems of the spotless character which Jesus, the glorified Man, still wears in undimmed splendour ; His unspotted holiness shining the brighter in heaven's unsullied light. No wonder the Apostle "fell at His feet as dead"! We too would fall at His feet and let those eyes search us, that we may see ourselves in His light. We too shall then hear Him say, "I am He that liveth and was dead, and behold ! I am alive for evermore, and have the keys of Hades and of death." The Mighty Victor lives ; lives in the power of an endless life ; lives in all the triumph of His death ; lives to abidingly make true and perpetual in our life's experience that which, at infinite cost, He procured for us on Calvary, and to make us "reign in life," in victory.

The word translated "overcome" and "victory" we find almost exclusively in the N.T., in the writings of John : In his First Epistle the word is variously translated "victory" and "overcome"—"Ye have overcome the Wicked One"—"the victory that overcometh the world . . ." In John's Gospel you have this word used by the Lord Himself, "Be of good cheer, I have overcome the world." In The Revelation, where the final triumph of our Lord is seen, the word is of frequent occurrence, as in Ch. xii. 11, "they overcame him because of the Blood of the Lamb . . ." That ultimate victory is, by faith, to become a present experience in union with the Mighty Victor.

What is meant by VICTORY? Simply stated, it is OVERCOMING instead of being overcome. There is a possibility of constant victory in and through our Risen Lord. We are not intended to be slaves but sovereigns, reigning in life with Him ; not victims but victors ; not cowards before the foe but conquerors over him. John gives us the "how" of victory and the "why" of defeat. Failure to hold the victory abidingly is, alas, possible, but that failure does not lie in the Victor but in us !

If we read the following verses—1 John ii. 12-17 ; iii. 8 ; iv. 1-4 ; v. 4-5—we discover three great secrets : First, *Know* your foe before you fight him. Second, *Know* the foe is already a defeated foe. Third, *Know* the adequate resources at your disposal for maintaining constant victory.

I. Know the foe before facing him (Ch. ii. 14-17).

The enemy is three-fold : the world, the flesh, and the Devil. The WORLD is an external foe ; the FLESH is an internal foe, and the WICKED ONE is an infernal foe.

(1) The strongest emphasis must be placed on the Devil, for as god of this world he is at the back of all. With him

stand the principalities and powers, the world rulers of this darkness, the hosts of wicked spirits in the heavenly places. He is mighty, but there is One mightier than he. Satan's tactics are very subtle and his experience is age-long. The subtleties he used in Eden are continued to this day. The method Satan found so successful in Eden he has followed ever since. He even had the audacity to try it against the Lord Jesus. But while Adam, in a garden in a sinless world, failed, Christ, in a wilderness in a sinful world, gloriously triumphed.

(2) The internal foe is the FLESH, the traitor within the gates, that re-acts and responds to the world outside. Satan uses the world outside to appeal to the flesh inside, and so to overcome us. The flesh, in its moral sense, is that which characterises us as children of the fallen Adam. It is unaltered at conversion, and abides that incorrigibly evil thing that God never tries to improve, but only condemns. God does not mend the flesh—He ends it, judicially, at the Cross. There He visited it with condemnation and wrath, which Christ bore (Rom. viii. 3). The word reversed, with the aspirate dropped, spells SELF, and fittingly suggests its manifestation in seven prominent forms : Self-pleasing, self-glorifying, self-defence, self-seeking, self-trust, self-will, self-indulgence. Any one of these may lead to defeat, or be the reason thereof.

(3) The external foe, the WORLD, is that sphere of life and being in which we find ourselves ; the temporal and visible order of things around us, the cosmos which "lieth in the Wicked One." The world is a wider thing than is often recognised. The essence of "the world" is, things which are harmless in themselves but holding a wrong relation to the soul through the god of this world. It is defined for us by John in Ch. ii. 16, as he says that "all that is in the world" is embraced in "the lust of the eyes, the lust of the flesh, and the pride of life." In our day the term "lust" is chiefly applied to one form of it, but when the A.V. was translated, it had a wider meaning. Lust stood for *strong desire*, even in its simpler forms and for right things. There would be no question for any of us here as to that to which it is now applied, but we may find in it something deeper and more subtle than that.

(a) *The lust of the flesh* is that which appeals to appetite—the desire to ENJOY. "The woman saw that the tree was good for food." There is an appeal to appetite, something in itself normal and right, but what is the lesson here? That NATURAL APPETITES WRONGLY INDULGED ARE A CONSTANT SOURCE OF DEFEAT. Natural appetite is one avenue along which the foe will come, and there you may find a reason why your victory is not abiding.

(b) *The lust of the eyes* is that which appeals to avarice, the desire to POSSESS. To see is often to desire, and desire leads to seeking to obtain. Almost every outstanding case of defeat recorded in the O.T. was along this line. "Eve saw that it was pleasant to the eyes"; righteous Lot "lifted up his eyes and saw" the well watered plain of the South, and pitched his tent toward Sodom ; Achan "saw" a wedge of gold, and a goodly garment, and coveted, and took them, and so brought defeat upon Israel on the border of Canaan. Each saw, each coveted, each sinned to possess. To-day everything is done to appeal to the eyes. Cinemas,

*Notes of address by Mr. Wm. Rouse, Thursday eve.

posters, and even shop windows. Many people live for what they can see. Truly the god of this world is still working along the old line. So learn the lesson that **NATURAL FACULTIES WRONGLY USED, ARE A SOURCE OF DEFEAT**, as well as natural appetites wrongly indulged.

(c) *The pride of life* is that which appeals to ambition, the desire to BE. Eye saw that the tree was "to be desired to make one wise," that one might be "as God." Satan still works upon this natural desire to know, this craving to possess a knowledge that God has put beyond our ken; seeking to make us dissatisfied with the position in which He has placed us. All these things minister to pride, and **NATURAL ASPIRATIONS WRONGLY CULTIVATED** may often be a source of defeat.

II. Know that the foe is already a defeated foe (iii. 8).

The enemy tried this method of attack with our Lord, when he came to Him in the wilderness. First, he appealed to appetite. To the fasting and hungry Lord he said, "Command these stones that they be made bread." Secondly, he appealed to natural sight, taking Him to an exceeding high mountain he showed him all the dazzling splendour of the kingdoms of the world, and the glory of them. Then he sought to appeal to ambition, "Show Thyself to be the Son of God by casting Thyself down from the temple in the sight of the people; show them You are a superior Being, and all men will come to worship you."

Ah, but Satan reckoned without that Blessed One! In Him there was no yielding to appetite, no lust of the eye to covet, there was no vain-glory, no pride, in the One Who "made Himself of no reputation." He could say "The prince of this world cometh, and hath nothing in Me"—there was no response in Him to any of these things. There, at the beginning of the campaign, He triumphed gloriously, and the Devil left Him for a season. But the challenge and the conflict were not ended there. It is when we come to the "place called Calvary" that we see the crisis, the battle of the ages. The Lord Himself said of it, "Now is your hour, and the power of darkness." All the hosts of hell were then marshalled against Him: "but for this purpose the Son of God was manifested, that He might destroy the works of the Devil"—that He might paralyse him, bring him to nought, render his power inoperative.

*"His be the Victor's Name, Who fought our fight alone;
Triumphant saints no honour claim, their conquest
was His own."*

He "stripped off from Himself the principalities and the powers and made a show of them openly, triumphing over them in His Cross." Thus our Lord won the victory, and won it for us.

*"For us in might came forth the Mighty One,
For us He fought the fight, the triumph won."*

Do you wonder that He said "Be of good cheer, I have overcome"—I have won the victory! And we are, by grace, identified with Him in His victory. It is not *we* who gain the victory, but we have victory in the Victor, Whom God has raised from the dead, and "set at His own right hand, far above all principality and power . . . and hath put all things under His feet," and seated us together with Him there. Our second secret is, therefore, knowing that when we meet the foe we meet him who is already a defeated foe, in the mighty Victor of Calvary Who "giveth us the victory."

III. Know the resources at our disposal for maintaining victory.

We are told to stand against the devil, and "having done

all, to stand." For this we must learn to appropriate the victory of Christ, to fight, not *for* the victory, but *in* the victory. Our resources are four-fold:

- (1) The power of the new life (Ch. v. 4; iii. 9).
- (2) The power of the Word of God (Ch. ii. 14).
- (3) The power of the Indwelling Spirit (Ch. iv. 4).
- (4) The power of faith (Ch. v. 4-5).

THE POWER OF THE NEW LIFE. The natural man is powerless against Satan, but by the New Birth we have become possessed of a new life wherein lies all the potentialities of the divine nature. "He that hath the Son hath the life," the victorious life of Him Who was dead and is alive again. The power of that life is greater than all the inertia of the old nature. Dead leaves which cling through all the storms and frost of winter, fall off with the uprising of the new life in the spring. Hence the importance of cultivating and building up the spiritual life. Abundant life will be victorious life.

THE POWER OF THE WORD OF GOD. This is the nourishment of the new life, and, says John, it makes you strong to overcome. It is no use to meet the strong foe if you are weak; the best equipment will then be unavailing. The Word reveals the tactics of the enemy, and shows the way of victory. It also provides the weapon with which Satan can be defeated, for it is "the Sword of the Spirit" (Eph. vi. 17). Our Lord overcame in the wilderness by this means, meeting each attack with "It is written." In Rev. xii. the "word of their testimony" is linked with "the Blood of the Lamb" as the means whereby they overcame the Devil. We must follow the example of the perfect Man, our Lord Jesus Christ, in this as in all else.

THE POWER OF THE INDWELLING SPIRIT. We are not left to our own unaided effort in this overcoming life. The Holy Spirit has come to dwell within us, and He will strengthen, energise, and vitalise that life which He has created. The foes that are set forth as against us are spirit foes, and spirit foes can only be met by spirit power; but the Apostle reminds us that the Spirit that is in us is *greater* than the spirit that is in the world. The Holy Spirit is in us to make effective now what Christ won *for* us at Calvary.

THE POWER OF FAITH. Faith is the motive power of the Christian life. It gives substance to "things hoped for." It links us on to the almighty power of God. All our resources are negated if not used by faith. Faith reckons on God making His Word true in our experience. By faith we can put in our claim that what Christ secured for us at the Cross shall, by His Spirit, be made effective in our experience now.

Faith must maintain a quiet trust in the Son of God to keep us. When our strength, and all else, fails, then "Faith is the victory that overcometh." We can rely on our Lord: "Stand still and see the salvation of God." What is potential, by faith becomes actual, hence it is written,—not that *ye may* overcome, but that "*ye have* overcome." Faith leads us to, and in, triumph.

We conclude therefore, that Victory is not immunity from temptation, or from conflict, but in overcoming them. It consists not in our fighting alone, but letting the Victor fight for us; not in relying on ourselves, but in trusting His unfailing might. The victory is not an *attainment*, but an *obtainment*. Our Lord says to us, "Be of good cheer, I have won the victory through the Cross," and we can now say "Thanks be to God Who giveth us the victory, through our Lord Jesus Christ." "Thanks be unto God Who always causeth us to triumph in Christ."

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SOME MESSAGES FOR PRESENT NEED.

A CONSIDERABLE number of the questions asked in the "Clinic Hour" at the Swanwick Conference this year, concerned matters of psychology, the development of "psychic power," etc., and showed the necessity for definite teaching from the Word of God as to the faculties and functions of the "tripartite" nature of man as created by God "in His image" and for His glory, that believers may not be led away by "soulish" counterfeits of spiritual realities. In view of the deep need thus revealed, it may be helpful to many of our readers if we enumerate, for their guidance, some booklets which deal with these subjects. The following extract will show what we mean. It is taken from

"Soul and Spirit."

A Glimpse into Bible Psychology.

The "psychic" power . . . which is so much to the fore to-day is not "spirit," for it belongs entirely to man's *fallen nature*. The development of the "psychic faculty" is the drawing out into action some of the capabilities lying dormant in the "natural man" . . . They do not constitute the grace of God, as taught in the Scriptures

The cry on every side . . . is "develop the personality," "strengthen your will." But what is the teaching of the Lord Himself concerning the psychic, or soulish life? On the way to the Cross He bids those who would follow Him take their cross, and "lose," or hate, their "*psychic*" (*psuche*) life, so as to save or keep it (the soul) unto "life eternal." Does this not show that the "psychic" part of the nature is to be laid down, and not "cultivated"? That the lower life of the *psuche* is, by the taking of the Cross, perpetually to be kept out of action for the outworking of a higher kind of life, from the Lord Himself, Who is to His redeemed ones, a "Life-giving Spirit" . . .

How wonderful to see that the Cross of Christ becomes to everything the "touchstone"! If supernatural powers can draw into activity psychic forces latent in the believer, then it is not safe to accept any manifestation of "power" as of God except it comes by way of the Cross, and leads the believer into the path of the Cross. "Power" that results in the building up of "self," with compulsory forces at work upon others, simply means that the psychic powers have been developed, instead of being kept latent and unused by the power of the Cross. This alone makes way for the outflow of the Holy Spirit, Who works upon the consciences of men, not by forcing and compelling power, but in conviction of the conscience by the light and truth of the Word of God . . .

"The Spiritual Warfare."

A 36-page pamphlet containing answers given by Mrs. Penn-Lewis to many questions concerning the spiritual life of believers who are seeking God's highest in His service.

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, true and false. Necessity for personal victory. The Indwelling Spirit of Christ. "The faith of God." Power in Prayer. The continuity of the Cross.

Among the small booklets we mention the following:—

"Psychical Dangers of To-day."

The teaching of "Soul and Spirit" in brief, and in less analytical form, useful for giving to believers who are in danger of accepting counterfeits for lack of knowledge, as this extract will show:—

"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—Greek, *psuche*—which in past times 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*."

"The Battle of the Mind."

Some of the points dealt with: The battle for the mind described—The condition of the mind by nature—The unregenerate mind a stronghold of Satan (2 Cor. x. 4-5)—The Holy Spirit and the mind of the believer—The need of the mind to be fully renewed—The Cross the place of deliverance—The practical liberation of the mind—The "new mind" and its characteristics—the new mind the vehicle of the Holy Spirit—The guarding of the new mind.

"The Peril of the Spiritual Church."

This is shown to be, at the end of this age, from an "army of teaching spirits" with "doctrines of demons." (1 Tim. iv. 1). The booklet deals with "Spiritism" and the necessity of "proving the spirits, whether they are of God."

For prices see Booklist inside cover.

Volume
xvi.

October
A.D. 1935

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

*“Through faith
subdued kingdoms.” —*

Heb. xi. 32-33

“And the hostile princes and rulers He shook off from Himself, and
BOLDLY DISPLAYED THEM AS HIS CONQUESTS
when by the Cross He triumphed over them.” Col. ii, 15 (*Weymouth*).

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

THE OVERCOMER.

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Issued by the Council of the Overcomer Literature Trust.
EDITOR: M. N. GARRARD.

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Centre Distributors

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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 assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

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MONTHLY CONFERENCE

at Eccleston Conference Hall,
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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 6.45 p.m. Question Hour 5.30.

A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 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. 3—Monthly Conference (Rev. A. R. Boughen).
- .. 4—Prayer Meeting, 11 a.m. to 1 p.m.
- .. 16—Mid-Monthly Prayer Meeting, 2.30 to 5 p.m.
- Nov. 7—Monthly Conference (Rev. H. Lockyer).
- .. 8—Prayer Meeting, 11 a.m. to 1 p.m.
- .. 20—Mid-Monthly Prayer Meeting, 2.30 to 5 p.m.
- Dec. 5—Monthly Conference.
- .. 6—Prayer Meeting, 11 a.m. to 1 p.m.
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Enquiries to Rev. W. H. P. Goodchild, 234 Plumstead Commo Road, S.E. 18.

Other Conferences arranged by the Council

CARDIFF.

October 24. At the New Friends' Meeting House, 43 Charl Street. Meetings 11 a.m., 3 and 7 p.m. Speaker: Rev. Joh Pritchard (London).

BLACKPOOL.

November 7. Speaker, Miss E. M. Leathes. Full particulars late from Rev. J. Mason, 45 Dorchester Road

FLEETWOOD.

November 5-6. Meetings 3 and 7.30 p.m. Speaker: Miss E. M. Leathes. Full particulars from: Rev. G. Forbes Wild St. Paul's Rectory, Fleetwood.

MANCHESTER.

Enquiries: Mr. Norton Repton, Overstrand, Sagar's Road Handsworth.

LIVERPOOL.

October 29-30 (Tuesday and Wednesday). Gordon Hall (o Hope St.). Meetings 3.30 and 7.30. Speakers: Miss Leathes Rev. W. E. Dalling, and others.

Enquiries: Mrs. Crewe, 34 Greenbank Road, Sefton Park.

SOUTHAMPTON.

October 23. At the Town Mission, Northumberland Road (near Northam Station). 4 p.m. and 7.15. Tea 5.30. Speaker: Rev. W. G. Stalley (Bournemouth).

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

Birmingham: Bible Witness Fellowship, "Kelvedon," Frederick Road, Wyld 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. Room, Y.M.C.A. (by Taff Station). In charge of Miss Millet Supt. C.A.W.G., Newlands Street, Barry.

Isleworth: Informal Conferences as follows: Second Monday of month at 8 p.m. Third Tuesday, 3.30 p.m. Fourth Monday 7 to 9 p.m. Fifth Monday, 7.45 p.m. (Missionary). Enquiries: Miss Gravatt, 37 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 Greenhill Road, Clarendon Park.

Manchester: Prayer Meeting second Monday each month, 7 p.m. in Room 13, Albert Hall, Peter Street.

Enquiries: Mr. Norton Repton, Overstrand, Sagar's Road Handforth.

Muswell Hill: Meeting every Tuesday, 57 Curzon Road, 3.30 p.m.

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

THE OVERCOMER.

Rejoicing in Face of Disaster.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. iii. 17, 18.

CAN anything be more irrational than this call to rejoice under such conditions? Habakkuk is trying to lead his people back to the way of God. He is not boasting of his own faith, for if he had so boasted, it would not have been of faith, but he is witnessing to God's faithfulness with the intention of rallying others to the standard. How irrational it seems to rejoice when things are as bad as they can possibly be! To rejoice in the Lord when it almost seems as if He had ceased to be interested! And yet the prophet himself has suffered as much as the others. He has been no darling of fortune, feasting while others starved. His faith has been hard put to it: all that faith could do was to ask God how long He intended things to go on as they were.

Searching for a basis for faith.

Mind you, it was no more natural for this prophet to rejoice when he felt himself caught up in a tornado of tribulation than for us to-day. At first he did quite the opposite. He expostulated with God. He resented the fact that the Chaldeans, of all people, whose excesses were notorious, should be the instruments of correction. The cure seemed so infinitely worse than the disease that he expostulated with God. He did not feel he was doing anything out of the way in this. As a matter of fact, he feared God more than ever in the face of such an exhibition of His power, but he felt that he no longer *understood* God. He felt that he must have an answer to his question which would form a solid basis of life. He wanted to serve God and to interpret Him. It would mean everything to him and to the nation if he could—but could he, as things were?

So this prophecy is a record of his cry to God. He literally laid hold of God. There was nothing of the impersonal in his praying, as there is in so much of ours. Prayer only means something to God when it means everything to the man who offers it. Prayer only reaches the heights when it comes from the depths. Prayer is only effective from heart to heart. It is a straight line which is the shortest distance between two moral points. The prayer which lifted Habakkuk, and subsequently his nation with him, was not a form of words: it was an active, positive attitude before God.

Habakkuk sat on the watchtower, viewing terrifying things plain to everybody, but looking *beyond* to the power of God which was behind, but *under eclipse*. In his acute mental distress he says, "O God, don't You know what is happening to Your Name in all this? Don't You realise that unless there is some explanation of this bewildering con-

fusion which has fallen upon us, there will be no faith in You left?" Something happens when a man prays like that. God spoke to him, and after darkness came light. God says that He will deal with the Chaldeans, *after they have accomplished His purpose* in Israel. He says the establishment of His own glory is His objective in all this. He assures Habakkuk that He is not unmindful of His people.

Then Habakkuk becomes, not only reassured, but re-inspired, and he stands before his people and declares his faith. If he had not faced facts, facts would have finished him. He had found God at the heart of these facts, and nothing can affright him. Circumstances are just the raw material out of which God makes character and strength and virtue. Never was there such courageous faith as this man expressed. After exhausting every metaphor of disaster which could befall a people, he says, "I will rejoice in God in the face of it all."

How irrational it seems! We can understand a man with whom God has dealt bountifully praising Him, but we should have the greatest respect for a man who, under these circumstances, would not repine. To bring it home closer than the time of Habakkuk, translate all this into current experience. Instead of flocks and herds, use profits; instead of figs and olives, read credit balances; for husbandry and its terms, use business and its terms; for flocks and stalls, bank balances and securities; for Chaldean invasion, the economic blizzard that is sweeping through the world, and then see where you stand! "Although there shall be no balances and securities, and all dividends shall be passed, and though I be reduced to utter penury, yet will I rejoice in the Lord!"

Linking life to Divine purpose.

You say that is impossible! Of course, apart from some supernatural aid, he could not have done it, nor can we. Habakkuk learned that life cannot be a solo affair: it is a duet. If life is a solo, it means a tragic breakdown when the high notes must be reached, or the low ones melodiously sounded. A duet means harmony—human life linked on to Divine purpose and power. Habakkuk's experience shows that you have lost nothing if you have not lost God. You have strength to endure and carry on when things are at their worst. It is upon God's eternal plans that you are building your house.

So I pray you, renew in your own way your faith in God. Renew knowledge of Him at first hand; and then your faith will become vocal, as Habakkuk's became vocal.

J. STUART HOLDEN, D.D.

*Keep up the song of faith,
And let your heart be strong,
For God delights when faith can praise,
Though dark the night and long.*

A Word to our Readers.

DEAR FRIENDS IN GOD,

These are days of tense international anxiety, when the Chancelleries of the world are at their wits' end to provide the formula which will at the same time satisfy the demands of dictators, and preserve the semblance of peace between the nations. As one crisis follows another, the world's fever shows no sign of abatement: the sickness is too deep seated for human remedy.

We pray that God will give wisdom to all men of goodwill seeking to establish justice and peace. Are not our ministers of State, and those with whom they are co-operating for international equity, "God's ministers attending continually upon this very thing"?

The best human efforts are so puny, the wisest statesmen so powerless in the face of the eternal moral issues that lie beneath the surface of international controversies and political ambitions, that men and women of prayer are driven to their knees as they see principalities and powers marshalling their unseen array.

It is only as we recognise the true protagonists in this struggle that we can exercise our office as priests unto our God with access into the Holiest by the blood of the Covenant. Surely God is calling men and women who have learned something of the meaning of prayer warfare, to stand in the gap for the land of Abyssinia, the land of Germany, even for the land of Italy, to-day.

For when nations are being hounded on to war, have we, and all the Church of God, no duty in prayer for them: shall we not range ourselves with our Lord against His enemies—and ours? These enemies have never been without their special human instruments, those of whom David said, "the man that shall touch them must be fenced with iron."

While we pray, we can praise. The promise to David's Lord is sure: "Sit Thou at my right hand until I make Thine enemies Thy footstool, for He must reign till He hath put all enemies under His feet."

This ministry of intercession may indeed be beyond our understanding, but it is not beyond our simple obedience. Our danger lies in lassitude; consent to the obligation, and failure to practice the privilege committed to us.

"Ye that make mention of the Lord keep not silence and give Him no rest until He make Jerusalem a joy in the earth."

In all our prayers regarding the world situation it will help us to remind ourselves that the true capital of the earth, from the standpoint of the heavenlies, is not New York, London, or even Rome—"Yet have I set my King upon my holy hill of Zion." It may be that Ethiopia's nearness to Palestine invests the present crisis with peculiar significance: we shall do well to watch. We of all people can afford to be calm as we remember that to the God and Father of our Lord Jesus Christ, "the nations are as a drop of a bucket, and are counted as the small dust of the balance."

So it is that whilst our own circumstances may not be peaceful, and the peace of the world at large is

perpetually in peril from one source or another, the people whose hearts are stayed on the Lord are yet kept in perfect peace. With what comfort they hear His word—"My peace I give unto you, not as the world giveth give I unto you." Such a comfort gives a heart at leisure from itself, freedom to pray, freedom to serve, to hold forth the Word of Life to men and women who so desperately need it—if they only knew—and freedom in all the contacts of life to "show forth the praises of Him Who hath called us out of darkness into His marvellous light."

We are watching the history of the world in the making, at what is obviously a most critical time. In all our hopes and fears, let us heed the Word that stands for us as a continual warning—"put not your trust in princes, nor in any child of man." Let us remember that God has told His people that the "Stone" must fall upon the iron and clay feet of the image (Dan. ii. 34), that judgments must needs come upon the earth, for when His judgments are on the earth "the inhabitants of the world will learn righteousness." We stand in prayer that His providence should hold in check the ambitions of Dictators and the murderous power that lies behind them, and that mankind shall be spared the chaos and agony of war until it comes in fulfilment of God's purposes for the world.

Let us lift up our eyes unto the Lord. "Behold, as the eyes of servants look unto the hands of their masters, and as the eyes of a maiden look unto the hand of her mistress, so our eyes wait upon the Lord our God until He have mercy upon us." Thus may we be given grace to work, wait, watch, and pray, until the Day dawns and the shadows flee away.

I would like to call your special attention to issue (p. 63). It deals with those very points which are exercising the minds of God's praying people in these critical days.

As those of us at the heart of this Testimony, bound together in blessed and happy comradeship, think of our many friends beloved in the Lord, scattered widely over the world, we thank God at every remembrance of you. May your Lord and ours abundantly bless each one with Grace needful for all fidelity in service, all "loveableness" in touching souls, all joy in believing. We would seek to realise afresh our oneness with you in Him. May the Lord bless and strengthen each one of you in your service for God, and keep you "super-conquerors" through the Son of His Love.

Yours in the certainty of His victory,

Parkstone. BERNARD W. MATTHEWS.
18th September, 1935.

"Stand Still."

"The battle is not yours but God's."
Ex. xiv. 13. 1 Chron. xx. 15, 17.

The battle raged, the cannon roared.

I stood, to see the fight—

And lo, behold, I saw the Lord

Revealed before my sight.

'Twas He Who fought and won that day;

'Twas He Who gave the word:

"Stand still" My child, "Stand still" I say.

And yet another word I heard,

'Twas only this: "OBEY."

M.W.B.

Prayer — The Fighting Force.

By Rev. Gordon Watt, M.A.

P RAYER is work: and the thoroughness with which we do that work is the measure of the thoroughness with which God will be able to do His work through us. Prayer, as a work, and a warfare, is very much a destructive work in a most real war. In St. Paul's description of God's armour for the Christian, it is one of the two offensive weapons which he mentions (Eph. vi. 18). As we are joined to the living Christ through Calvary, we find this weapon of Prayer is given to us to use in aggressive warfare against the methods and plans of Satan and his agents, the weapon which more than any other is "mighty through God to the pulling down of strongholds."

In undertaking this work of victorious Prayer, we can always be certain of two things: (1) that it will have to be carried through in the face of determined opposition, for Satan uses every possible means to keep us from Prayer; he burdens the spirit, and makes us unable to pray: he creates passivity of will and apathy of mind, until there is no desire for prayer, and very often sends interruptions when we have begun to pray. But we can be equally certain (2) of the power of the Blood shed on Calvary and of the presence within the veil of Him Who is the Victor of Satan, and Who bestows on us the grace of the Holy Spirit.

Focus Prayer on the need of the moment.

Turn to St. Luke xviii. The point of this parable is not that men should pray, but that they should learn how to concentrate prayer on a special need, and hold on until the prayer has been answered . . .

In the spiritual fight with power of evil, one great secret of victory is to focus our prayer forces on the point or points where obstruction is manifested, and the enemy is revealed in some attitude of resistance. Every battlefield of earth illustrates the value of a *focal point* and the necessity of *persistent concentration* of men and guns upon it until the hoped-for result has been obtained. The spiritual conflict will reveal something equally true. In every work we do, in every life for which we pray, there is a "key-position" which the enemy holds with all his subtle cleverness and power of persistence. On that position Prayer requires to be focussed.

How then is the enemy to be met?

(1) Find out the point of obstruction, and hold on there. Bring all your Prayer thought, your faith and power to bear upon that. Face the evil where its concentration is revealed to you, and force the fight there, not with carnal methods, but with the spiritual weapons provided for you by Divine love and knowledge.

Here is the case of one, born of godly parents, herself an earnest Christian, who became utterly demon-possessed. Friends sent her to an asylum, with no result. Taken to her home, the demon-power oftentimes manifested itself in vehement antagonism to everything of a religious nature. Prayer was steadily made for her liberation and

complete deliverance. As needs were revealed, upon these prayer was focussed in the victorious name of the Lord Jesus. Gradually the demon-power was broken. The evil spirits were dispossessed, and perfect freedom was graciously given. To-day she is back at duty, once again following the Lord.

In a Church some men were a distinct hindrance to its spiritual life: against that key-position prayer was focussed. Some years passed before the enemy's front line was pierced. The testing was very severe, but greatly needed. Then came the act of full yielding of all to God, and the line broke. With marvellous rapidity the whole situation was transformed. The attitude of many to the Gospel changed. The spirit of dead resistance to the truth weakened. The congregation increased. Financial schemes became marked with much prosperity, some wonderful cases of conversion were recorded, and God was glorified. Prayer, when put into operation as a fighting force, as a *power focussed on points of obstruction*, proves to be a blessed reality . . .

(2) Pray round the matter that concerns you. Get to know all you can about that which claims your prayer, and turn it into fuel for intercession. Find out the tactics of the adversary. Be on the outlook for signs of his working. These will be revealed to you by the Holy Spirit, while thinking of lives and of work in which you are interested, and as you quietly pray over matters. Then concentrate your prayer force upon each fact on which you receive light.

(3) Get *behind* the trouble in work, and the need in lives to the adversary himself! Behind all hardness in Christian work there is a malignant power responsible for it. Stand in co-operation with the Holy Spirit against it, in the Name of the Lord Jesus Christ, and claim the victory of Calvary over the interference of that power in the work, and over all Satanic influences and methods and wiles . . . Behind the sin of a man there is an evil force gripping him. Focus your prayer-power on Satan's hold of the man's will, on his desires and his faith. That is the focal point. Let it be repeated that in every work, in each life there is a key-position, which the devil holds until through the victory of Calvary, by the mighty power of the Cross, he is evicted from it and put to flight. **REMEMBER THAT THE POWER OF THE CROSS IS IRRESISTIBLE.**

Pray through all the obstacles by which the adversary is blocking the path. Get into communication with the throne of God, and *hold on* for the special need of work or life, though it be for days or months, until the victory is won.

(4) Bear in mind that for this victory you must stand on the ground of the victory already won for you at Calvary. In that victory there is everything to defeat the power of evil, and to gain the fight. To focus prayer on a need is to hold up steadfastly and persistently the victory of Christ on the Cross over Satan, just as Moses' hands were lifted up until the

Amalekites were routed. On that ground you must claim, as you have a right to claim, that the interference of the enemy in your God-appointed work shall be stopped, and justice done you in your own life against him, and in the lives for which you are praying.

The Cross and the Holy Spirit.

Never let us forget that the work of prayer warfare must always be undertaken in co-operation with the Holy Spirit. In this conflict He never loses sight of the Cross as the one place from which victory springs. His first work with a prayer warrior is to bring him to Calvary, that he may there, by faith, and the deliberate choice of his own will, take his place with Christ on that Cross. It is there you and I must come for the power that wins the victory over self, and the further victory over Satan. What is that power? On His side it is His death. On ours it is our yieldedness to the Holy Spirit.

In His death there is complete power to meet every assault of sin, and complete victory over Satan. It is to the Cross that you and I are to bring self in all its manifestations, and on every occasion when these are apparent. Self is the workshop of the devil, and each display of the self-life, such as pride, prejudice, pettiness of spirit, temper, self-pity, self-love, self-praise, and self-congratulation, is the material through which Satan works, and carries out his plans to the hindrance of the purposes of the Lord. Each uprising of self is the call of the Holy Spirit to make our faith in the atoning sacrifice of the Son of God *practical*, and thus to give Him the opportunity of bringing the power of that death to bear upon the self-life wherever Satan is assailing it.

As the Holy Spirit throws light upon our lives, we shall see more clearly the value of the Atonement of the Lord Christ, its unlimited fulness for our lives, and the necessity of coming again and again to Calvary to enter into a real death-union with Him. The power, which His death gives us, is the ground on which we are to stand in order to resist the devil and receive grace from God.

Every time we tread the path to Calvary in honest confession of sin, and of the ways in which self works so subtly, very real will be our victory over all the forces of evil. The more fully we yield ourselves to the Holy Spirit, the deeper will be our death-union with Christ, through Whom we are made alive unto God, and find our place in the heavens.

Prayer has many aspects, such as *pleading*, as Abraham pleaded for the cities of the plain; or *asking*, as Solomon asked, and as the Lord Jesus Christ told His disciples to ask; or *communing*, as David communed in his heart with God, and these are all familiar to us, but they are not the only ways in which this great power is to be used.

In earthly warfare there is a terrible variety of weapons for the soldiers, and where one fails, another succeeds. . . . In the spiritual warfare, to be ignorant of the devices of the enemy, and not to be, as the Apostle urged the early Christian Church, "alert" to the call of the hour, not to have spiritual insight and foresight as to the methods necessary to meet the enemy, is to court defeat. There is an aspect of prayer with which, perhaps, some are not

so familiar, but which, I believe, is absolutely necessary if in this spiritual warfare we are to occupy the position of strength and understanding, which is essential to victory. That aspect is *prayer as a fighting force*. Prayer is the climax of St. Paul's revelation of our equipment for the fight. It is the bit of the armour which makes the other bits of the armour effective, and without which we fail to experience the fulness of their power. . . .

When our Lord said of His Church, "The gate of hell shall not prevail against it," He did not mean that the Church was to sit down and wait for the attack of the powers of evil, but that she was to assail them, and find that they would not stand before her. His words show that He expects His Church to be, not impregnable against the assault of Hell, but to be *unconquerable when she attacks*, and if she will enter upon this fight in the strength of God, realising her position of victory in Christ, she will soon see the principalities of evil and the power of darkness beaten down and put to flight.

Prayer is not pleading for something that God is unwilling to give. It is not always a mere petition for something we feel we, or others, need. Prayer is warfare. Prayer is fighting. IT IS CO-OPERATION WITH THE HOLY SPIRIT IN HIS ATTITUDE OF JUDGMENT ON SIN AND IN HIS ANTAGONISM TO SATAN. Prayer intelligent, ceaseless prayer, in the Spirit, used as the Bible instructs us to use it, is the most aggressive weapon we can employ in the spiritual fight, and the only weapon by which we can keep the enemy a bay. It is gathering up all the forces of will and mind and spirit, and, linked in an unbreakable union with the living victorious Lamb of God driving in upon the position of the devil, and through faith bringing the power of the Cross to bear against him and all his hosts of darkness.

"Prayer," writes one, "involves a fight. There is a real spiritual force of evil to be conquered; the powers of darkness to be met. It is here that much failure in prayer occurs. The *laissez-faire* attitude effects nothing; and it is vital to ask whether our prayers possess this mark of earnestness or not." Now, that is exactly what the Scriptures say to us Eph. vi. 12 shows the principle on which we are to work; "we wrestle," says the apostle. It is a word taken from the old games, when each wrestler sought to lay his antagonist on the ground and put his foot upon his neck. Col. iv. 12 is an illustration of this principle at work in life. Epaphras spent himself in "labouring fervently in prayer." The word in the Greek is our English word "agonise," which is also taken from the old games. And Isa. lix. 16 is God's complaint, as He looks out upon the spiritual battlefield, and understands the need of the hour. In that complaint we get the revelation of the power which is to lead us to victory.

Now, there are three facts in this warfare, which we must keep continually before us.

1.—We have a real foe at the head of a well-organised, disciplined, and obedient host.

You may laugh at the personality of the devil, and deny it, but if you can do so in these days it is a sign that you are living in dreamland. You may say that the wisest plan is to ignore the devil and his powers.

But you will find that to be as disastrous in spiritual things as it would have been for our country to-day if our Generals had ignored the devices of our enemies, and never changed their weapons or methods of meeting them. You can, you ought to, face the facts which Christ has revealed, which St. Paul met in his own life, and which he has interpreted to us in his Epistles; the facts of an implacable, though not invincible foe, with a terrible personality, with unnumbered legions of evil spirits at his beck and call, ever on the offensive, ever ready through wiles and lies, deceits and stratagems, to force himself in upon your mind and spirit, and take your life and its powers captive. As you read your Bible you can see how this great and evil personality has challenged God at every step, and again and again spoiled His plan and delayed the fulfilment of His purposes.

What is that challenge? He challenges the right of God to the obedience of the will of man, and the right of the Lord Jesus Christ to the throne of the world, and you can see the black trail of the serpent throughout the Bible, in sin and rebellion, in ruin and disaster; in Eden, in the age before the Flood; in the disgrace that befell Noah, in the bondage of Egypt; in Israel's history of failure and captivity; and in the rejection of the Son of God. Then you see it in the history of the Church. In Rev. ii and iii there is the prophetic picture of the devil dragging her from her high place in Ephesus through the darkness of Paganism, the corruptions of Romanism, and the influences of materialism, down to that point in the present Laodicean age when the Lord will have to say to her, "I will spue thee out of My mouth."

Are you taking up the challenge?

And to-day you cannot be blind to his power at work in seven great facts, which show how he is controlling the wills of men: God's day desecrated: God's house forsaken: God's Book neglected: God's Commandments broken: God's warnings disregarded: God's promises scorned: and God's Son despised and rejected. All along the way we are up against the challenge of the devil. But, *God is not passive* in the face of that challenge. See how He picks it up in Eden with the promise of a Redeemer; in the ark; in the deliverance of Israel from Egypt; in mercy during the captivities; in the gift of His Son, the founding of His Church, the translation of the Scriptures; in Reformations and Revivals, and missionary enterprise: and to-day in the deepening interest in the Return of the Lord. And you and I must take up this challenge, too, in co-operation with God. Are you picking it up? Are you standing with God in wrestling with the enemy? Are you picking it up in your life with all the opportunities it gives to Satan? in your home with its tests and trials? in your Church with its measure of indifference and spiritual deadness? in the nation with its manifest demon-possession in many forms? in the world with so many open exhibitions of Satanic power and fury? You cannot but see that Satan has flung his forces of evil right across the path of the Church in a way that the past has never known. Then, are you picking up this challenge of Satan or are you letting things drift? Are you allowing things to go on as they have gone on for a quarter of a century? Are you passively submitting to the oppres-

sion and antagonism of Satan's power, or are you alert, as Paul and Epaphras were, setting yourselves aggressively to resist the foe?

2.—If we recognise this first fact of a real foe to fight, we shall soon also recognise that we are engaged in no sham fight.

We are not at parade on a drill ground, but on a battlefield. We are not taking part in holiday manœuvres, but in a real conflict in which we need every power God has given us and can yet give us; a conflict in which there will be, as in the case of Epaphras, an expenditure of brain and blood; in which there will need to be clearness of mind, strength of nerve, determination of will to get through, and a perfect and complete union with Christ for life and victory. The conflict is only to be won as we take up our right position with Christ, and hold that position of victory in Him until the powers of darkness are beaten down.

3.—And so God reveals to us the way to make prayer the power of greatest value (Isa. lix. 16).

"And He saw that there was no man, and wondered that there was no intercessor . . ." The word "intercessor" means much more than we usually attribute to it, more than entering a plea on behalf of another. Literally, it means to strike upon or against, to assail anyone with prayer, to bring to bear upon evil and the Evil One the full force of prayer. And you will see in this chapter of Isaiah how God, failing to find such a fighting man, Himself becomes a man of war, and enters into the conflict. He is looking to-day for intercessors, for men and women who use prayer as a mighty offensive weapon, who will get to grips with the powers of darkness as the wrestler holds his opponent, who will enter into such co-operation with the Holy Spirit that they will learn the value and power of counter-attacking the enemy, and bringing to bear upon him and all his forces the full meaning and significance of the Cross—of the victory won on Calvary in the death of Christ.

Now, *what does the counter-attack mean?*

(1) It means full surrender to God for the work of prayer. Rom. vi is the basis of victorious prayer, as it is the ground of triumphant living. The measure in which the Cross is at work in our lives, bringing us, not only forgiveness of sin, but freedom from the dominion of sin and the domination of the self-life, is the measure of our power to make prayer a fighting force. If the Cross is at work in us, then we shall be able to stand with God in a more definite, aggressive attitude of spirit against the devil. "Resist the devil" with holy indignation of spirit.

(2) It means to accept every bit of the armour, and then to take up the position which Christ invites us to take up, and which we are entitled to take up: that because of His victory on Calvary He gives us "power over all the power of the enemy." Calvary stands for the complete defeat of Satan *by Christ*, and complete victory for us over Satan *through Christ*.

(3) It means to claim in the Name and on the authority of the Lord Jesus that the power of the devil shall be destroyed. Hold unceasingly the fact and power of "the finished work of Christ" over

Satan, his hosts, and methods and works, until the victory has been won. Wherever you see his power at work in your own life, in the lives of others, in your Church or nation, strike out against it in your spirit, assail it in your prayers, claim, on the ground of the Blood shed, the loosening of the devil's grip, the beating back of the devil's forces, and the success of righteousness and truth and Christ. Do not only pray for the blessing of God, but pray against the blight of the devil. *Pray out* his lies: *Pray in* the truth of God. *Pray out* his forces of deception and destruction: *pray in* the life and light and power of the Lord. Dislodge Satan from any ground in a life, or Church, or work, which he has gained, by wielding the victory of Calvary against him, and all evil known to you. Do not only stand your ground against evil, but strike out against evil. Passivity of mind

and will in prayer is fatal. There must be strenuous activity of all God-given powers in and through prayer. Learn to attack the foe behind the evils which are visible to you; behind the drunkenness, and impurity, the malice and hypocrisy, the indifference and resistance to the truth and to God.

Concentrate your faith and prayer power in determined aggressiveness on that foe, the devil and his forces, and claim the victory in the Name of the Lord Jesus, and you will find that nothing stands before you. Be wrestlers like Paul. Be agonisers like Epaphras. Be the intercessors that God is longing for, the men and women who will be alert and awake to the devices of the devil, and who will be ready, in union with the living Christ, to attack him, and pull down his strongholds, and give deliverance to many captives.

"Through Faith, Subdued Kingdoms!"

By Mrs. Penn-Lewis.*

"The time would fail me to tell of Gideon; and Barak, and Samson, and Jephthae; David also, and Samuel, and the prophets: who through faith subdued kingdoms . . ." Hebrews xi. 32, 33.

"**W**HO through faith subdued kingdoms"—that is victory, is it not? Through faith, subdued! subdued! subdued! No word from God is void of power, and when He gives you a word, how it goes to the very core of you, as real bread from heaven. That is how this word has come to me recently, and I am resting on it, singing it over in my heart, and using it as a weapon in the spiritual warfare.

"Through faith!" "Subdued kingdoms!" Let us look back through this chapter together. "Faith is the substance (assurance, *marg.*) of things hoped for, the evidence of things not seen." "Through faith we understand that the worlds were framed by the Word of God." "By faith Abel offered a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous," and so, though dead, he "yet speaketh," teaching us that the only way of approach to a holy God is by the blood of a Substitute. "By faith Enoch was translated, that he should not see death, for before his translation he had this testimony—this witness borne to him—that he pleased God."

What was it in Enoch that pleased God? Faith! "without faith it is impossible to please Him: for he that cometh to God must believe that He is." That is the first condition—faith that God is, when you are coming to Him. Secondly, that He is "a rewarder of them that diligently seek Him." That is access to God. Faith that diligently seeks Him, faith that grips God, faith that proves Him through everything, faith that comes to God believing that He will answer—God is a rewarder of all who thus seek Him; He bears witness to, confirms, responds to, such faith as this.

Oh, friends, in your warfare against sin and Satan, do you find access to God? Do you go to God, or do you go to other people? Do you "diligently seek Him"? I ask this because numbers of questions come to me to be answered, but if those

who ask them went to God and diligently sought light from Him, He would give it. Faith that seeks God diligently, believing that He will answer! We can pray our way through the most impossible things with this kind of faith. Again and again, when I cannot see the way before me, I go back to this first principle of prayer, and say: "One thing I am sure of—God is, Christ is. He knows the way, and He will bring us through." You must keep this strong grip of faith in God, holding to the fact that Christ, as Conqueror, is at the right hand of God, your Advocate. The enemy will try to wrench it from you and to submerge you in perplexities, darkness, and overwhelming circumstances, but if you will hold on to this tenacious faith in the Living God, it will be an anchor within the veil that will pull you through.

"By faith Noah, being warned of God, prepared an ark . . . By faith Abraham, when he was called . . . obeyed, and he went out not knowing whither he went." "By faith Abraham, when he was tried, offered up Isaac . . . accounting that God was able to raise him up, even from the dead." All this through faith in a Living God! Noah's faith caused him to build an ark which was to save his house, though he probably did not know that when he was building it in obedience to God. Faith in the existence of a Living God gave Enoch faith to be translated. Let me ask again, do you know God as the Living God? Do you know that you have access to Him, so that you could stand like Abraham, and see all your hopes slain, and account that God was able to bring all to resurrection? Have you a faith that makes you to *know God*, and have such access to Him that you can stand with Him against the whole world, without reliance upon another human being? If not, the overwhelming sweeping down of the powers of darkness upon the world is likely to submerge you in the depths of depression, or doubt, or delusion, or despair.

In verse 25 we find Moses "choosing rather to

* From shorthand notes of a Conference message.

suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward"—his faith looked forward to things "not seen as yet." In verse 27 we are told that he "endured as seeing Him Who is invisible." The anchor for the "evil day" is a knowledge of the invisible, the "seeing" of God, not with visions to the outward eyes, but an overmastering knowledge that God is, and that He knows and cares. Are you living as seeing the invisible, having your anchor within the veil? "Seeing the invisible" means casting in your lot, your life, with God, because you can see where God is, and are not diverted and deceived by seemingly beautiful surface things, beneath which there is no real work of God. Behind everything, and everybody, there is one of two invisible powers—the power of God or the power of Satan—and if you are seeing the invisible working of God, you will also see the invisible working of Satan, and will not be deceived by him.

Seeing the invisible.

Moses endured, seeing the invisible. His innermost spiritual vision could see the ultimate issue of things. He saw that it was better to choose to suffer with the people of God, than to enjoy the visible pleasures of Pharaoh's court. The powers of darkness watch the children of God, seeking to trip them up and ensnare them through the *visible*, and they have to be making their choice all the time. Moses chose to go along with a nation of slaves, because he saw that those slaves were God's chosen people. So it is to-day. If you have eyes to see where God is, you will see the issue of things, and will have faith to lay hold of the invisible God, believing that He is, and that He is a rewarder of those who diligently seek Him.

"And what, more shall I say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms . . ." (ver. 32). *Faith in God* enabled these ordinary, weak, sinful men to "subdue kingdoms," and we are called to take our place in this roll of faith heroes. The kingdom of the "god of this world" is all around us. What needs to be subdued in your home? What about the kingdom in your church? IT IS AN INVISIBLE WAR, IN AN INVISIBLE REALM, WITH INVISIBLE WEAPONS, AGAINST INVISIBLE FOES, BUT WITH VISIBLE CONSEQUENCES. How do you conquer? By faith laying hold of God and saying, "In the Name of Jesus Christ the Conqueror, I put my foot down to subdue that working of Satan." The same spirit of faith that enabled Moses to endure, and Gideon to become a "mighty man of valour," will enable you—and you can have it. You can take from God that spirit of faith which He desires to see in you, which will enable you to subdue and conquer the kingdom of Satan in your environment.

"Who through faith . . . wrought righteousness." It does not say here, faith to work wonders, but to work righteousness! Faith is needed to work righteousness, and there is no true faith in God alongside of unrighteousness. The mighty faith in

God that will "subdue kingdoms" is only possible in a life governed by righteousness, doing *what is righteous* in every detail of life, whether it "pays" or not. If you want the power of God in your life, you must see to it that everything in your life is brought into accord with His righteousness. How can the Holy Spirit manifest Himself in power where there is anything out of line with the righteousness of the God of power? Christian people are not so concerned about this as they ought to be.

How to deal with gossip!

"Through faith . . . stopped the mouths of lions." "The devil, as a roaring lion, goeth about seeking whom he may devour." He roars against you, perhaps using the mouth of another Christian. Are you terribly upset because of something someone is saying about you? Do you not know the way to stop the mouths of lions? First of all, certainly not by being upset. So long as you fret and fume, and are disturbed, you will have no power over the roaring lion; he will only roar the more, because that is just what he wanted—to upset you! This is the special way in which the enemy seems to work in the Church to-day, through misunderstandings and misjudgments between children of God; and with great success, because they do not know how to stop the mouths of lions. Will you learn the way? "He that cometh to God must *believe that He is*, and that He is a rewarder of them that *diligently seek Him*." Will you take that promise? Are you being misjudged, talked about, misinterpreted, and suffering under it? "*Through faith* stop the mouths of lions." "My God hath sent His angel," said Daniel, "and shut the lions' mouths, that they have not hurt me, forasmuch as innocency was found in me." God can shut the lion's mouth—but maybe your faith has not reached that yet. The Church of God could be cleansed from much poison that is in it, if each believer would only do that one thing—learn how, by faith, to "shut the mouths of lions."

"Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong"—*made strong* through faith! "Waxed valiant in fight": that is not the fight of the flesh! If there is no answer to your "fight of faith," when you are diligently seeking God, and resisting the enemy, ask whether—unknown to yourself—there has come in anything of the earthly fight. This warfare is a spirit warfare, in the spirit realm, against a spirit foe, "we wrestle not against flesh and blood." Go direct to God, and in the power of God subdue the enemy. You become a very *silent* Christian if this warfare is going on in the spirit realm. It is not talking about it. It is going home and setting ourselves to deal with God diligently, and through faith bringing these things to pass. "Through faith obtained promises, stopped the mouths of lions . . . waxed valiant in fight." I wish I could do it for all God's children! I wish I could fight their battles for them! But it would not help them—it would be a great loss to them if I could. Sometimes it is a very weakening thing to have someone to pray with; you would be stronger, spiritually, if you were driven to God alone.

"Through faith . . . turned to flight the armies of the aliens." What a sight for the angelic powers,

to see the Church of God turning to fight the principalities and powers in the heavenly places! You say, "I am not equal to it." Take your stand on these verses, and say, "Lord, I have no faith, this looks absolutely beyond me! But I do choose to have faith, I choose to take faith from Thee to shut the mouths of lions, to wax valiant in fight. I choose to take faith from Thee, out of my utter weakness to become strong, that I may turn to fight the armies of the adversary."

"Others were tortured, *not accepting deliverance*, that they might obtain a better resurrection." All these things they endured by faith! "The trial of your faith being much more precious" to God "than gold that perisheth." Are you concerned to let God bring the faith that is in you to its fullest development, that you may be "mighty through faith," empowered by faith, so that you "stagger not at the promise of God through unbelief?" Have you faith to live through persecution? "They wandered about"—are you willing to be homeless? Can you part with your earthly goods? By faith Moses "endured, as seeing Him Who is invisible"—do you think he ever longed for the Court of Pharaoh, with its ease and plenty? No, he looked for a better country than Egypt (ver. 16). Do you think our 20th century Christianity would be able to endure the persecution of Nero's days? Not that we shall necessarily go through such things, but God wants that true faith in Him that holds on to nothing, clasps nothing, not even its gold. This is one aspect of the walk "after the Spirit," for "if ye have not been faithful in the unrighteous mammon, who will

commit to your trust the true riches?" Take care that the devil does not rob you of your heavenly treasure. Walk carefully, that he does not come to you through lawful things and rob you of your spiritual victory. Be willing to live for the things invisible, and do not invest too much in the visible.

All these heroes of faith "*had witness borne to them through their faith*" (R.V.). Their faith was to them the "assurance," the "proving" of things not seen. They lived and endured "as seeing Him Who is invisible," not asking for present relief, but living for future gain. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Beginner and Finisher of our faith"; He Who also endured present suffering (the Cross) for future gain ("the joy that was set before Him"). Consider Him, "lest ye be wearied and faint in your minds." Cease to be moved or diverted by the visible; choose to believe God, and there will come into your spirit the energizing power of God, as it did to Abraham: "being infilled with faith he waxed strong through faith, giving glory to God, being fully persuaded that what He had promised He was able also to perform." Some of God's promises are not dated, but they are nevertheless sure. Those who "through faith" subdue the kingdom of darkness here according to their "measure of faith," shall receive a "kingdom which cannot be moved" (Heb. xii. 28).

"Have the faith of God."

The Shout of Faith.

"The shout of a King is among them."

—Num. xxiii. 21.

HOW often the battle has been lost for want of a shout! How often in prayer our faith has come short of that full assurance that bursts into triumphant praise, and brings victory! We have the shout of faith in Josh. vi. 16-20, "Shout! for the Lord *hath given you* the city . . . the people shouted . . . the wall fell down flat" (Heb. xi. 30). The shout of victory in 2 Chron. xiii. 15, "The men of Judah shouted . . . God smote." The shout of praise in Isa. xii. 6, "Shout . . . for great is the Holy One in the midst of thee"; and in 2 Chron. xx. 22, "When the people began to sing and to praise, the Lord set liers in wait."

When Paul and Silas had recourse to the same strategy God suddenly sent a great earthquake (Acts xvi. 25). All this shouting and praising that proved so effective took place in adverse circumstances: in the face of the hatred and cursing of Moab and Midian; before the impregnable walls of Jericho; in the midst of the ambushment of an enemy who outnumbered them by two to one; at the advance of an immense army of Ammon and Moab which threatened their destruction; from the inner prison, where God's servants lay with bruised and bleeding bodies, their feet fast in the stocks. It was then they offered "Sacrifices of shouting" (Ps. xxvii. 6, R.V.,

and all heaven was moved on behalf of their deliverance. Billy Bray, when funds had failed and want stared him in the face, marched up and down his room shouting and praising God, just to "let the devil know that all was well with him," and that he had a loving Father. May He give us "a like spirit of faith," whether it is in respect of spiritual conflicts or temporal needs, and if the wind is contrary, and the sea tempestuous, may we always come out triumphantly on top.

There is one other shout—the shout of loving welcome (Zech. ix. 9). "Rejoice greatly . . . shout: behold, thy King cometh unto thee." May it be ours to welcome the King back with Glad Hosannas when He Himself "shall descend from heaven with a shout." J. GORDON LOGAN.

Keep up the song of faith,
However dark the night;
And as you praise, the Lord will work,
To turn your faith to sight.

Keep up the song of faith,
The dawn will break ere long;
And we shall go to meet the Lord,
And join the endless song.

(From "Songs of the Heavenly Life.")

Five Aspects of the Cross of Jesus Christ.

By Rev. A. R. Boughen.*

SOME of the things which the Lord has laid on my heart to say will be elementary and are included in order to help the members of the Conference who have not attended hitherto. The five aspects will proceed from the primary to the deeper things, and intentionally so, that all may be borne along to the profounder issues of our Lord's wonderful work at Calvary.

I. The Physical-Aspect.

This is perhaps the best known aspect of the cross, and is very clearly set forth in the Gospels and in the first part of Psalm 22. The description in this Psalm is really wonderful. Written at least a thousand years before the event which it so clearly portrays, we have, as it were, the account of an eye-witness at the Crucifixion; one of the clearest evidences of its inspiration. Read from verse 14, "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou has brought me into the dust of death. For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me."

Alas, many Christians never get beyond this physical aspect. They see the crucifixion of Jesus and its attendant tortures and horrors, but never seem to get to the cross. This distinction may seem artificial to some, but there is such a distinction. The crucifixion is that which our Lord suffered by the cruel hands of men. The Cross is that *eternal act of God which was behind what men did* in the crucifixion, that which was foreordained in the eternal council of God and spoken of in I Peter i, 18-20. That which reconciles man to God and brings all who truly receive Christ into the Holiest of all: the power of God unto salvation. As Dr. F. B. Meyer used to say—"The cross is the eternal act of God mirrored in the waters of time."

Far be it from me to decry the physical aspect of the cross; it was real and awful and no one can read the story in the Gospels and in the Psalm quoted above without being moved. That is the point of interest to us gathered here. We all know how people may be moved to tears by the story of the crucifixion and yet not be saved. I remember very vividly being taken, as a boy, from a Church School during Holy Week, to the Parish Church, and hearing the preacher speak of "the nails being driven through the quivering flesh" and "the agony of the thorns upon His holy brow." I wept, but was not saved. This is the point of modern preaching, it presents a crucifix and not "The Cross." People are stirred in their emotions and profess to believe, but the power of the Cross does not enter into their lives. Is that the condition of any who have gathered here? That which is seen on the "green hill far away, outside the city wall," is temporal.

* A message given at the Swanwick Conference, 1935.

The great unseen enactment of that day which human eyes missed, is eternal.

II. The Exemplary Aspect of the Cross.

This is set before us chiefly in I Peter ii, 21-23, while in Isa. liii we have prophetic adumbrations of it. In the former passage we read, "For even here unto were ye called: because Christ suffered for us, leaving us an example, that we should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." What an example! And who is there among us that love Him but has been helped by this aspect of the Cross? As pastors we often lead our people up the well-trodden way to the Cross, and in His silent suffering and lamb-like submission, the suffering of life has been eased. Come, see if ever there was suffering like His. The tragedy of our modern pulpits is, The message of the Cross often stops with this exemplary aspect, and no wonder that people are baffled. What an example! There are five clearly defined steps.

(1) "*He did no sin.*" In all His excruciating pain and terrible suffering He sinned not. No murmuring; no rebellion; He sinned not.

(2) "*Guile was not found in His mouth.*" There was no artifice; His life, even to the close, was transparent. The words from the Cross were well chosen and as beautiful in their outer expression as in their inner meaning.

(3) "*When He was reviled He reviled not again.*" or, as Isaiah puts it in prophetic picture, "He is led as a lamb to the slaughter and as a sheep before her shearers is dumb, so he opened not His mouth." How far, and in how much, are we followers of the Lamb? No self-vindication, even in the final throbs, ever escaped His lips. Who can follow the Lamb apart from the dynamic of the Cross which is unveiled in other aspects? To preach only this aspect and leave it, is all but criminal.

(4) "*When He suffered He threatened not.*" He never used His power for self-glorification, and was never vindictive even to His worst enemies, but rather He prayed for them. "Father, forgive them, for they know not what they do." How easy to speak of this aspect, how difficult to follow it; and if we could, of itself it would never save us. The silences of Jesus have been and still are one of the wonders of history, and many have marvelled at the silences of His followers.

(5) "*But committed Himself to Him who judgeth righteously*": And God vindicated Him by raising Him from the dead. How hard to wait God's time of vindication—yet He will do it if we trust Him. These aspects of the Cross often lead to flights of emotion, and stir the aspirations of men, only to mock the would-be aspirants, because of their own selves they can never attain to them. You may try to follow the example He sets before us and *never be saved!*

III. The Vicarious or Substitutionary Aspect of the Cross.

The physical and exemplary aspects of the Cross were what men saw; the vicarious aspect is what Jesus worked out. Singularly enough, this follows the second aspect in I Peter ii. In verse 24 we read, "Who His own self bear our sins in His own body on the tree, that we being dead to sin, should live unto righteousness, by whose stripes ye were healed." The order is perfect. It is only through that atoning, vicarious, substitutionary sacrifice that men are enabled to follow His example. Only as we get there by faith, and build our character upon it, does there come into our lives the sweet experience of forgiveness—a power by which the guilt of sin is cleansed away and by which we are reconciled to God. We are "made nigh by the blood of Christ," Who *became sin for us*. I do not profess to understand it fully, but I believe it.

This is the great basic aspect of Calvary. He gave His life for sinful men, for me. It is the great dynamic of God, that He has "made Him to be sin for us Who knew no sin, that we might be made the righteousness of God in Him." There is no other way of salvation than that, but there are hundreds not hearing it in our churches. If ever the preaching of the Cross (not merely the crucifixion), with its power of forgiveness and reconciliation, was needed, it is to-day. But you may even believe the fact that He Himself bare our sins in His own body on the tree, and yet may not be *entirely saved*. How many believers really come into the fulness of life at conversion? Not one in a thousand. What about the temper that breaks out so often, that pride, that jealousy and envy in the church? We accept the Lord Jesus Who died for us, but *in many parts of our life we are not saved*. One here and there comes into the fulness of blessing right away. The Apostle Paul was filled with the Holy Ghost at the moment of conversion, but there are few people like that. A part of the work of this Conference is for the Spirit of God to bring us into full victory.

IV. The Identification Aspect of the Cross.

The great chapter which sets forth most completely this aspect of the Cross is Romans vi, and it should be well pondered by all who desire to know full victory over sin and self. There we learn that our Lord Jesus Christ was so identified with us in His death, that He dealt absolutely, once and for all, with that part of our nature which is called "the old man," out of which all the horrible brood of things that trouble Christians come. Romans vi, 6, tells us that "our old man" "was crucified with Him, that the body of sin might be rendered inoperative, ineffective."

The question often asked is, How could the Lord, in the first century, take to death our old nature of the twentieth century? Turn to Heb. ii and you will see that He took upon Himself our flesh and blood. "Forasmuch then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (v. 14). Yet how different He was from us! He was perfect, yet He took that perfect human nature to the Cross, and allowed that specially prepared body to be nailed

there. He was flesh and blood PLUS GOD. We are flesh and blood PLUS SIN. Now listen—at the Cross "the Lord laid on Him the iniquity of us all," and in that moment His identification with human nature was perfect. He Who knew no sin became sin for us. Human nature is the same in all ages, therefore it was us—our human nature—that was nailed to the Cross and crucified, and because our human nature full of sin, was nailed there, it can be crucified in the life of all who believe, throughout the world. When our Lord identified Himself with us, He put our "old man" out of the way by death, and that once and for all.

Romans vi also tells us how this can be made real in our own lives—"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God" (ver. 11). Are any of you troubled by the insistence of the old Adam in a particular way? Are you prepared by faith to take your stand now at Calvary, and say by faith, "I believe my old nature went to the Cross, and by His grace I will reckon on that death for victory, that that thing may be put an end to by death once and for all"? If you will believe, by the reckoning of faith, that the Lord Jesus did this for you; that He took that temper pride, envy, jealousy, springing out of an uncrucified old nature, to the Cross in His own body, and believe that it is DONE, you will give liberty to the flow of "life unto God," you will be *alive unto Him*. Will you, for the Lord's sake, ask Him to make you willing for all in your life that hinders the working of the Holy Spirit to go to the Cross, and by this blessed association with Him put your hand to all that He did at Calvary? That is victory. Do not be afraid of the death side of His work in you because you can never go deep into death, without getting a bigger and fuller supply of the life of God.

This is the secret of victory over indwelling sin and there is no other way. Death to sin means life unto God. Many there are to-day crying out for life for a new flow of the Holy Spirit, who yet are not willing to be identified in this deeper sense with His Cross. We cry out, "That I may know Him, and the power of His resurrection," and the moment we are led into a deeper fellowship of His sufferings and into a closer conformity to His death we stop, and progress is blocked by our unwillingness to let the work of the Cross go deeper and deeper. How deep are we willing for the Cross to work? Our answer to that question will determine the flow of His life. As the awful, horrible depths of sin and the old self life are revealed by the white searching light of the Holy Spirit, may the Lord make us willing for it to go to the Cross, and this identification aspect become blessedly real in victory every moment. Galatians ii, 20, puts it thus: "I am crucified with Christ, nevertheless I live, yet not I, but the life now live . . . I live by the faith of the Son of God Who loved me and gave Himself for me."

V. The Victorious Aspect of the Cross.

This is presented in two ways in the New Testament. (1) "God forbid that I should glory, save in the cross of our Lord Jesus Christ by Whom the world is crucified unto me and I unto the world" (Gal. vi, 14). Here the Cross is seen in its victor

over the world, the world of this cosmos in which all the evil lies, and which hides its real self under many subterfuges. That world which in many guises makes such a tremendous appeal to the Churches of to-day, often with the excuse "To keep the young people," and to which, alas, so many Churches succumb. Thus, instead of teaching the young convert how to reign in life by the abundance of grace, and to rise by the power of the Cross above the evil world, he is taught to compromise, and in many cases is sucked back into the world out of which Christ desired to rescue him.

But more, the world is dead to us. Not only must we be dead to its pleasures, its fashions and its allurements, but in refusing its schemes, its plans for world restoration and peace, we shall soon find the world will be *dead to us*. It will pass us by as a back number, old fashioned and out of date. But what matter; to glory in the Cross is to share its triumph, to be well pleasing to God, to further His plans and purposes in the world of men, and, finally, to have His "Well done, good and faithful servant, enter thou into the joy of thy Lord."

(2) The victorious aspect does not end there. The world has behind it "the god of this world," principalities and powers, rulers of this world's darkness, spiritual wickedness in high places." Our Lord recognised them behind the mob who came to take Him in Gethsemane. "This is your hour," He said, "and the power of darkness." They sought to defeat the purpose God had in the Cross, but,

"having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." Praise God, there is no realm where our Lord by His Cross is not Victor. "It is finished," was the shout of the Victor, not the cry of a victim!

There are those who have known the vicarious aspect of the Cross for years, who know what it is to have the reckoning of faith concerning the "old man," and who by the death of the Cross enter into victory and "by the Spirit make to die the deeds of the body" (Rom. viii, 13), but who in service and prayer warfare still wrestle against flesh and blood, and do not yet understand that our wrestling is against principalities and powers, who have been completely overthrown at Calvary. May all such to whom this message shall come, seek by His Spirit to enter into the full victory there made possible for them. We stand for the complete triumph of the Cross as being for the Lord's own people—those who follow Him by faith. The centre and soul of the message of the "Overcomer" platform is the Cross of our Lord Jesus Christ triumphant over sin and the "old man," over the world, the flesh and the Devil. Planted there, we know by His Grace the Life which is life indeed. As we stand on the reckoning of faith day by day, victory is possible and is to be wrought out through His people; and through that glorious triumph we shall, by God which worketh in us both to will and to do of His good pleasure, be presented faultless before the presence of His glory with exceeding joy.

The Outlook for Prayer.

By E. M. Leathes.

"Be empowering yourselves in the Lord and in the grasp of His might. Put on the complete armour of God, with a view to your having power to stand against the strategies of the Adversary. Because our struggle is not against flesh and blood, but against the principalities, against the authorities, against the world-holders of this darkness, against the spiritual forces of wickedness in the Heavens. For this cause take up the complete armour of God, in order that ye may receive power to withstand in the evil day, and all things having accomplished, to stand" (or "to stand unshaken", O.H.).

Ephes. vi. 10-13, Rotherham.

SUCH is Paul's final word to the Ephesian believers to whom he has unveiled all the wonders of their position in Christ. It is preparation for the battlefield, but the scene of action is in the Heavens, not on earthly ground. The Apostle tells them that the foe to be fought is *not* "flesh and blood," but the invisible forces—principalities and authorities, and the "world holders" of this darkness. If, then, the contest is waged against invisible and spiritual foes, the equipment for the fight must be a spiritual one, and the command is emphatic, "Be empowering yourselves in the Lord"; "Put on the complete armour of God"—the soldier needs armour only when on active service, and he must also be empowered in himself, if he is to resist the foe successfully.

David's mighty men were "men of war," fit for the battle, and in addition to this, they had sworn to be absolutely faithful to David (1 Chron. xii. 8). But an earthly foe is of small account when compared

with these invisible forces spoken of by Paul. God alone is able to gauge the terrible power and depths of cruel cunning employed by the god of this world in order to work out his dark design, the whole object of which is to frustrate God's Eternal Purposes in Christ. Ever since God's fiat went forth in Eden, that the "Seed of the woman" should bruise the serpent's head, Satan has been devising means for the overthrow of God's Kingdom—first through the destruction, if possible, of the earthly seed through whom Christ was to be born, and afterwards by the leading astray and deceiving of those whom Christ came to deliver out of his power.

Let us keep in mind that Satan's supreme objective is world supremacy, and for this he has been working all down the centuries. Long before the creation of man, he aimed at exalting his throne "above the stars of God," and usurping the place of the Son of God (see Isa. xvi. 13, 14). And he has always had his instruments on earth, through whom he could develop his plans; as, for example, Pharaoh, who was a ready tool of Satan in his attempt to destroy God's earthly people. From time to time Satan has mustered his forces for such a strategic blow against the hosts of God; but God has delivered His people in glorious triumph. Through a Jezebel, Satan sought to draw the whole nation of Israel into the worship of Bael—but God had prepared Elijah to stand with Him in mighty faith until the victory was won.

Again, in the days of Esther, the existence of the

nation was threatened—but this weak woman stepped forward to co-operate with God in faith and obedience, and was the means of saving her nation from destruction. So with all the heroes of faith mentioned in Hebrews xi. Then, finally, Satan and his hosts gathered together against the Son of God, in that awful hour of darkness on Calvary—but in His wounded, broken body, in the mighty strength of His Godhead, our Lord “disarmed the Principalities and powers which fought against Him, and put them to an open shame, leading them captive in the triumph of Christ” (Col. ii. 15, *Conybeare*).

* * *

But now, surely, the time has come when Satan is making his last bid for power. In past ages his activities through human instruments were confined to limited areas, but these days, when the whole world is linked up by rapid means of communication and travel, seem to provide a supreme opportunity to effect his desired end. The “spirit of anti-christ” which the Apostle John declared was already in the world in his day, has of late years rapidly developed and taken definite shape; while such is the general confusion he has caused in the world that all the nations would welcome any man who proclaimed himself able to solve their problems and bring about peace and prosperity. The possibility of a World Dictator has even been hinted at, and the world is being prepared for the moment when “that Wicked One” shall be revealed, whose coming is “after the working of Satan, with all power, and signs, and lying wonders (2 Thes. ii. 7-10), but who shall, nevertheless, be “consumed” and destroyed with the brightness of the Lord’s appearing.

The purposes of God are often apparently slow in their outworking, and we are apt to forget that “one day is with the Lord as a thousand years, and a thousand years as one day.” The final outcome is sure and certain, and will not be behind God’s appointed time. “I will work, and who shall hinder it” (Isa. 43. 13). He knows how to make a way through the long-drawn-out schemes of Satan, the earthly turmoil, and the pride and ambition of man, to the fulfilment of His own purposes. “I am God . . . declaring the end from the beginning . . . saying, My counsel shall stand, and I will do all My pleasure . . . *I have purposed it, and I will do it*” (Isa. 46. 10, 11). Compare this declaration of God with Ephes. i. 9-11. Our God is a God that “worketh all things after the counsel of His own will.”

* * *

The whole world is embroiled in perplexity and tumult. Not all the combined wisdom and ingenuity of statesmen can find a way out of the maze of circumstances heading up, only too apparently, to another clash of arms among the civilised nations. Men’s hearts are indeed “failing them for fear,” looking after those things that are coming upon the earth. Human leaders are almost in despair because of their helplessness in all attempts to force back the awful tide which threatens the world. Even God’s own people, when they meet together for prayer regarding these perils, though the burden is heavy upon them, often feel the needs so various and diffused, and their minds so confused by many

different shades of opinion, that there is a lack of cohesion and focussing prayer upon the need of the hour.

How shall we pray in such a time as this?

First, we must recognise that our battle is not against flesh and blood. Earthly dictators are but the mediums through whom Satan works his will. There is danger lest our perspective be narrowed down to the earthly viewpoint. The men whom God has used as His instruments have always been those He has separated from all earthly domination and influence, in order that they might get the *heavenly viewpoint*. Thus it was not until Abraham was separated from Lot that God could give him the broad outlook of the great inheritance in store for him (Gen. xiii. 14).

There is a great and glorious position of victory for those who are separated unto God, and who recognise their union with Christ in His death and His resurrection life: “For ye died, and your life is *hid with Christ in God*” (Col. iii. 3). Christ is seated on the right hand of the Father, and we are “hid” with Him there, in that place far above all principality and power and might and dominion, where He awaits the moment when His enemies will be made “the footstool of His feet” (Heb. x. 13).

How applicable to these days is the position described in Psalm ii. The nations, the people, kings and rulers of the earth, all take counsel together against the Lord, and against His Anointed, *but*—“He that sitteth in the Heavens shall laugh”! God’s attitude is one of absolute rest and security. The rage of the nations, the vain imaginings of the people, the counsel of kings and rulers—none of these things can affect in the slightest degree the Divine ordering of the Ages, or the bringing about of the Divine purpose settled and established before the foundation of the world.

Praise God there is this place of rest and security, “far above” the turmoil of earth; and not of rest only, but of power, for our Lord says “All power is given unto Me in heaven and in earth.” “The people that do know their God shall be strong, and do exploits.” To such God reveals their glorious position in Christ (Eph. ii. 5, 6); and exhorts them to “Put on the whole armour of God,” that they may be “able to stand firm against the wiles of the devil,” and “having overthrown them all, to stand unshaken” (Eph. vi. 11-13, C.H.); If we would know effective prayer to-day, we must “look from the top”—from God’s viewpoint—seeing beneath us the campaign of Satan from the time of the Fall to the present day. *There only* can we “stand unshaken” and undismayed by the happenings on the earth, and be enabled to co-operate with the Holy Spirit in prayer for the deliverance of the members of Christ’s mystical Body, the final downfall of Satan and his hosts, and the establishment of the kingdom of Christ on the earth.

GOD IS FAITHFUL (1 Cor. x. 13).

*He cannot fail, for He is God;
He cannot fail, He’ll see me through,
He cannot fail, He pledged His word;
’Tis God with whom I have to do.—M.E.B.*

Union with Christ, the Basis of Prayer.

THE reason why many are finding prayer so unsatisfactory and the life of prayer so unattractive, is because they have attempted to enter into the celestial realms of prayer in the strength of the "old man." The "old man" can no more wield these weapons, which are "not carnal, but mighty through God," than he can love his enemies, or "rejoice always," or have the mind "which was in Christ Jesus," or fulfil any other Christian grace. He may imitate these graces, but actually possess them, never. They are the "fruits of the Spirit." They come from above. They are the outworkings of the Christ-nature imparted to the believer and incorporated in his being on the basis of the Cross . . .

True prayer can only be inaugurated on the basis of "co-crucifixion" . . . We must be "in Christ." But we cannot be "in Christ" in the fullest sense unless we commit to death, in the power of the Saviour's death . . . the old life.

It is when we realise our oneness with Christ in death and in resurrection that prayer becomes the marvellous force that we find it was in the life of the Saviour; the invincible dynamic that it reveals itself to be in the Book of the Acts; the ineffable experience of the great saints of the ages. It is then that our spirits, liberated by the power of the Cross from the fleshly and the soulish entanglements, "mount up with wings as eagles." It is then that communion with the infinitely adorable One Who inhabiteth eternity, comes spontaneously and naturally to its fullest expression. It is then that the injunction, "Pray without ceasing," ceases to be an unintelligible command; for the spirit, released from the thralldom of the flesh-life, and freed from all Satanic oppression by an appropriation of the full benefits of the Calvary victory, rises to take its place with Christ in the heavenlies, where prayer is the continuous in-breathing of the life of God.

It is then that prayer, energised by the Spirit of the Living God—which it cannot be until it is freed from all selfish ingredients—becomes at times a groaning which is unutterable, and which does not fail to move mountains, and achieve the impossible. It is then that prayer becomes a working out of the will of God, and therefore must prevail, be the difficulties what they may, however staggering the problem, however great the need. It is then that the great disparity, between what the Master said that prayer would accomplish and the miserable caricature that it is in the actual practice of millions, is removed, and prayer blossoms out in all the glory of its true nature . . .

May it not be that the great world crisis, with its economic, financial and moral agonies, which has enveloped the nations in the dark clouds of pessimism, is due after all to the spiritual decrepitude of the Church? The Church is the Divine agency for the redemption of the nations. What they are going through, inasmuch as they are absolutely dependent upon Christ and His Church for the development of moral and spiritual life-forces, without which nations as well as individuals becoming reeking carcasses of

corruption—what they are going through, I repeat, is a sure index to the state of organised Christianity.

The pending suicide of civilisation which verily is causing men's hearts to fail them for fear, can only be averted by that Divine impact which is the Spirit of Christ operating within the hearts of men, and which again and again, as history only too clearly reveals, has brought the nations out of chaos and charged them with new vigour and hope. The crying need of the day, as it has been of all times, is the expulsion of the monster of selfishness from the hearts of men and the opening up of the flood-gates, in the life of the nations, for the free circulation of the great love of Christ. There is no other healing for the nations, there is no other hope for the individual soul.

Shall we not then give place to a pure Christianity? Christ cannot possess us, and cause the rivers of Living Water, which He has promised, to flow forth from our hearts with healing, renovating, transforming, abounding force, unless we are *willing to be dispossessed of our own life*. Christ will not rear His edifices upon the old foundations of selfishness. It is not a case of simply denying ourselves certain things; but of a complete renunciation of ourselves. Christ took us with Himself to the Cross. The so-called Adamic-life was potentially terminated at Calvary. Shall we not, drawn by that love which so moved the Saviour that He was willing to be spat upon, willing to hang between two criminals while the mob jeered, willing to be trampled under foot as though He were a despicable thing, that we might have Life—shall we not respond, with glad surrender to the unfathomable yearnings of the Crucified?

He would have us share His Cross—He would have us divorced from the carnal mind, which is enmity with God, by a participation in His own death. Into His death we have been baptised (Rom. vi. 3). If we are followers of Christ, then His death to sin is our death to sin—His resurrection, our resurrection—His victory, our victory—His ascension, our ascension. God grant to us the grace to claim our full heritage, that thus we may be more than conquerors.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

Extracts from "Bone of His Bone," by F. J. Huegel, Mexico. Messrs Marshall, Morgan & Scott, Ltd., London, England, 3/6.

The Church Militant.

The Conqueror rides in triumph—
Then share His triumph too;
His Calvary plan of Victory,
Church Militant, for you!

In righteousness He judges,
He is a Man of war.
Refuse to fight? Then you will be
Church "militant" no more.

He calls for overcomers,
O shall He call in vain?
Put on His armour, thus equipped
Church Militant—to reign. M.M.

Trained to Rule.

“IN the parables of the talents and pounds we see a two-fold purpose—to give the servants something to do for their Lord, and to train them for their future work when the Kingdom should have come. The first aspect is familiar enough; the second has been to me, in a very vivid sense, a new revealing of that wonderful Day. The King knew when He went away that when the Kingdom was His, He would need “rulers,” and all unknowing of what was coming of it, His servants got their training, and thus they were ready for rulership when He came back.

“They lived and reigned with Christ a thousand years.” This was to me vague and intangible, but it has become very real, for it will all be indeed *real*, that reign! Here down on this very earth of ours, with its mountains and deserts, and woods and clouds and flowers, just as they are to-day, and the same races of men with all their nations and tongues to be won to one King. Think of it! The glory of seeing HIM have His glory at last; the unspeakable joy of bringing sheaf after sheaf to lay at His feet, where now the seed only yields a few straggling blades. “The joy of Thy Lord.” “Thou hast to Him increased the joy.” “They joy before Thee according to the joy of harvest, and as men rejoice when they divide the spoil.” Think of seeing His joy in the travail of His soul—the gladness of making God glad. Think of it till the wonderful joy of it dawns.

Think of the lands, where we have toiled on—some of us—with so little fruit to be seen, springing up with the sudden golden glory of harvest. The seed cast on the waters in journeyings oft, found after many days; desert lands that we had left with a heart-break for the dear souls who might only have that one hearing, blossoming as the rose. Think of the places our hearts have yearned over beyond that, but where the door has never opened. Would it not be like the Lord Whom we are learning to know, to let us go just there when His Kingdom comes, with resurrection bodies that will not flag or fail in any climate, with the Lord’s power triumphing gloriously instead of the weary fight, with a thousand years to do the work instead of these poor ten, or twenty, or thirty, that we feel so sadly short, when we look around and see all that we can do barely touches the fringe of what is left undone.

Think of *the fellowship* of the work—the lonely scattered workers now, with little of the communion of saints here below. Think of working alongside Rutherford, and Tersteegen, and Fletcher, and all the lovely saints of all ages and nations, to say nothing of the goodly fellowship of the apostles and the martyrs. And think of all authority being on the side of Jesus! Some of us are working here against the tide—*then* He will be recognised over all the earth, King of Kings, and Lord of Lords.

Now take your eyes off this wonderful vista, down again to the browns and greys of “this present world.” Has not a light come on some of its mysteries? What if He sends out some of His servants to heathen lands just to die in a year or two? Do we not judge the matter as if it were really

bounded by the low, narrow horizon of this life? They have done their bit of training, and are ready for their work, that is all. And those whose whole heart is in the foreign field, but who through health or circumstances cannot go—never mind, you will be there some day, and the training is going on now. The answer will be exceeding abundantly above all you asked or thought, just as wonderful as when in answer to Moses’ longing prayer his feet stood with Jesus on the Mount of Transfiguration. He went over indeed to the goodly mountain whose top he saw from Pisgah. God’s answers lose nothing by being kept into eternity, and you who feel powers beginning to fail, and sadness creeping over you at seeing the end of the blessedness of a life spent for Jesus, oh! let us lift up our eyes, we are coming to the end of our training, and we are going to see that “they that sow in tears shall reap in joy.” It may be that in the fellowship of tears with Him, you are having a training to make you able to bear the joy of that day.

But oh! to be faithful in the time that is! Infinite is gain carried over into eternity, and infinite is eternal loss. “Thy pound hath gained ten pounds.” What is the multiple of fructifying power for the gifts and probations that God has given us? Not human toil and effort, not even the spirit of faithfulness, but the Holy Ghost, the Lord and Giver of Life.

Oh to enter on the life eternal, with every fibre in character and brain and capacity “alive unto God” through Him. Only so can His pound gain ten pounds. But many of us are having a mixed life of the flesh and the Spirit—much that is gold and silver, and precious stones, and much that is wood, hay, stubble; and before His Kingdom is set up on earth, the fire must “try every man’s work of what sort it is.” God grant us to judge ourselves now, that we “be not judged of the Lord hereafter.”

I. Lilius Trotter
(in “A Thirsty Land”).

“Prevailing Prayer.”

“There is a path, God understandeth, He knoweth the place” (Job. xxviii. 23).

“I will give thee the treasures of darkness, and hidden riches of secret places” (Isa. xlv. 2).

The tests are getting harder,
As His Coming draweth near;
But His Grace is still abundant,
As we “reign in life” down here.

May we have the Inspiration
Of the Spirit’s ceaseless flow;
As we obey and follow,
Only thus, we ever know.

Oh to know the Heavenly Secrets
Through the hidden life of prayer;
Which is mighty and effective
And prevailing everywhere.

May we understand the warfare,
Not fought on earthly ground;
But resisting in the Spirit;
Where’ere the Foe is found.

The light is getting stronger,
As we follow on and on;
To that “Day” which hath no ending,
When His own will all be “one.”

M.H.B.C.

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly Dividing the Word of Truth."

2 Tim. ii. 15.

"WITH ALL PRAYER . . . PRAYING"

Eph. vi. 18.

I. Christ's assurance of answer to prayer:

Ask . . . "say to this mountain, Be thou removed . . . it shall be done." Matt. xxi. 21-22.

Ask . . . in connection with the fig tree. Mk. xi. 21.

Ask . . . "If two of you shall agree . . . it shall be done . . ." Matt. xviii. 18-20.

Ask . . . "anything in My Name, I will do it." John xiv. 13-14.

Ask . . . "what ye will, and it shall be done." xv. 7.

Ask . . . for "fruit," and He will "give it you." xv. 16.

Ask . . . "the Father . . . He will give." xvi. 23.

Ask . . . "and ye shall receive." xvi. 24.

II. Answered prayer in the O.T.:

Elijah—drought and rain in answer to prayer: "He prayed earnestly that it might not rain; and it rained not . . . He prayed again, and the heaven gave forth rain . . ." Jas. v. 17, 18; 1 Kings xvii and xviii.

Daniel—"From the first day that thou didst set thyself to understand . . . thy words were heard, and I am come for thy words . . . I am come to make thee understand . . ." Dan. x. 12-14.

III. Prayer a necessity for God to work:

Daniel—read, understood, set himself to pray. God's response: "At the beginning of thy supplications the commandment came forth, and I am come to show thee . . ." Dan. ix. 3; 23.

Elijah—Although assured of answered prayer "there is a sound of abundance of rain") yet waited before the Lord until the cloud arose. 1 Ki. xviii. 41-44.

NOTE.—God's purposes foretold yet need men to pray for their fulfilment. Hence the prayer "Even so, come, Lord Jesus." (Rev. xxi. 20.)

The need of intercessors:

"There is none that calleth upon Thy Name, that stirreth up himself to take hold of Thee." Isa. lxiv. 7.

"Ye that make mention of the Lord," keep not silence, and give Him no rest, until . . ." Isa. lxii. 6-7.

God's Complaint: "I sought for a man that . . . should stand in the gap before Me for the land, that I should not destroy it: but I found none. Therefore have I poured out Mine indignation . . ." Ezek. xxii. 30, 31.

IV. There are conditions for answered prayer:

Abraham understood this, and sought to understand them. Gen. xviii. 23-33.

"Be ye not unwise, but understanding what the will of the Lord is . . ." Eph. v. 17.

God would have us seek to "understand." Dan. ix. 21-22.

V. Some of the conditions:

1. Personal victory over sin.

"If I regard iniquity in my heart, the Lord will not hear me." Ps. 66. 18.

"Your sins have hid His face from you that He will not hear." Isa. lix. 2.

2. The position for prayer:

"If ye abide IN ME . . ." John xv. 7.

"IN ME" in death. Rom. vi.

"IN ME" in life. Eph. ii. 6.

"IN the Lord, and in the power of His might . . ." Eph. vi. 10.

3. Fuel for prayer:

"My Words abide in you . . ." John xv. 7.
i.e. knowledge of God's will through the Word will teach what to pray for.

4. The need of Faith:

"If ye had faith as a grain of mustard seed, ye might SAY . . . Be thou . . . be thou . . . , and it should obey you." Luke xvii. 6.

5. Selfless praying:

Job—"the Lord turned the captivity of Job when he prayed for his friends." Job 42, 10.

Samuel—"God forbid that I should sin against the Lord in ceasing to pray for you." 1 Sam. xii. 23.

NOTE.—It is "sin" not to pray when the Holy Spirit gives a "burden" for prayer.

VI. The Helper of prayer on earth:

The Holy Spirit, in our spirit. Note lack of knowledge apart from Him. Real prayer arises in the spirit, where the Holy Spirit "maketh intercession" in union with the saints. Rom. viii. 26-27.

VII. The Advocate in Heaven:

"Christ . . . Who also maketh intercession for us." Rom. viii. 34.

"He ever liveth to make intercession for them." Heb. vii. 25.

The High Priest's heart: "touched with the feeling of our infirmities . . ." Heb. iv. 15.

The High Priest's training: Heb. v. 2-7.

The High Priest's ability: Heb. vii. 25.

VIII. The effect of prayer in heaven and earth:

1. "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. xviii. 18. Comp. 2 Cor. ii. 15-16.

See the glimpse into heaven in Rev. viii:

The prayers of the saints (ver. 3).

Fire on earth (ver. 5).

2. The Church in union:

"If two of you shall agree . . . it shall be done." Matt. xviii. 19.

3. The Church's power:

"Gathered together in My Name, there am I . . ." (ver. 20).

IX. The effect of prayer on Satanic powers:

Movement in the unseen realm: Note angelic princes sent to Daniel because of his praying. Dan. x. 12, 13.

See the prayer of the Church and opposing forces, in Ephes. vi. 10-18.

THE REIGNING LIFE.

1. The promise. Rom. v. 17.

2. The way. Rom. vi. 5, 6, 10, 11.

3. The reigning over sin. Rom. vi. 12.

4. The manifestation. Rom. viii. 36, 37.

5. The false reigning. 1 Cor. iv. 8-13.

6. The future reigning. 2 Tim. ii. 12.

"Lord Teach us to Pray."

"THE roots of prayer," writes S. D. Gordon, "lie in oneness of purpose. God up yonder, His Victor Son by His side, and a man down here in such sympathetic touch that God can think His thoughts over in this man's mind, and have His desires repeated as this man's prayer."

Prevailing prayer—the prayer that "moves mountains"—originates with God Himself. It is the Spirit of God expressing through the human spirit of the child of God what is the will of God for a particular need or situation.

Prayer began—in the beginning of things—in intercourse with God. The first prayer recorded in the Bible reads more like a conversation than intercession (Gen. xv. 2-4). Abraham was called "the friend of God," and with all reverence he talks to God about the sorrow of his life, his childless home. There are those to whom the Lord still says, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth: but I have called you friends . . . I have chosen you, and ordained you . . . that whatsoever ye shall ask of the Father in My Name, He may give it you" (John xv. 15).

There is perhaps another lesson for us in Abraham's second recorded prayer: his request that Ishmael might be his heir. This prayer was refused, God having something better for him than the son of his handmaid. Our request may, for our own sake, be withheld, but intercourse with God will not be refused to those who walk with Him in the fellowship of His Son; and it is only through such intercourse, when we not only talk to God, but give Him time to talk with us, that prayer can be of mountain-moving quality.

There is some danger, in these days of crisis, that those who see in current events indications of remarkable fulfilment of prophecy, should take a fatalistic attitude—God has said all these things must come to pass, of what use is it to pray! But throughout the Word of God we find that always, before prophesied events were brought about on the earth, the Spirit of God moved in His people to pray, and thus to co-operate with Him in bringing them into being. God works according to His own laws of working: "Pray ye the Lord of the harvest, that He will thrust out labourers into His harvest," said our Lord, and the centuries have shown that, apart from this "praying forth," no labourers have gone.

We pray, therefore, that the messages in this issue of *The Overcomer* will be a ringing call to the work of prayer. "Pray without ceasing"—as you read your newspaper, read it with one hand on the Throne, holding every turn of events up before God, with a quiet, steady "Thy will for this Lord!" or "Destroy the schemes of Satan in that." Remember that God's objective is the training of "sons"—"heirs . . . joint-heirs with Christ." Those who would inherit such a position must learn how to rule the "estate," by learning to co-operate with God by faith and prayer in His rule over the earth. His Holy Spirit is sent to pray in and through them to this end. HE knows what is the mind of God, and if He is given free course, He will teach us to pray according to the will of God. *M. N. Garrard.*

"The Overcomer."

WE again acknowledge with warm thanks, the faithful co-operation of our readers in the ministry of "The Overcomer," both by prayer and gifts, throughout another year. For the information of our many new readers, it may be well to mention again that the magazine is sent out without a specific charge, and all donations are used to meet the cost of the current issue. This has been the "pattern" since 1920, and the Lord has set His seal upon it in many ways. It enables us to send the Message wherever it is needed; and as we count upon Him to move His stewards to contribute to the cost, He has never failed us. We go forward toward another year with this faith, that so long as He needs the little paper, He will undertake on the material side, as He does on the spiritual.

A Minister in the U.S.A. writes: "I find no paper which measures out the deep things of God as yours does. The spiritual food I get from its pages is so inspiring and nourishing, I cannot see how I could get along without it! . . . I am pleased to find that the 'Overcomer' is still coming to the people whose names I gave you a year or two ago . . ."

The *Overcomer* is sent to a great many people at the request of other readers, who wish to make the magazine known—or believe that it will meet a special need. As the paper is sent with no specific subscription, it is rather a problem to know how long to leave these names on our mailing list! We should be most grateful if friends who receive it, and have not themselves asked us to send it, would notify us, from time to time, of their desire for its continuance.

"Power from on High."

The message under this title, by Mrs. Penn-Lewis, in our April number, has met a great need in many parts of the world. In response to urgent requests from Missionaries and others, it has now been issued as an eight-page leaflet, price 1/- per dozen.

"The Overcomer" Bound Volume, 1935.

The issues of 1935 may now be obtained bound together in stiff paper covers, with INDEX, price 2/- each, postage paid 2/2.

Also our Motto Card for 1936, 1/- per dozen.

"He abideth FAITHFUL."

"Cast not away . . . your confidence, which hath great recompense of reward."

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

The English Booklet can be obtained from the "Overcomer" Bookroom, at a charge of 15/- per 1,000 (printer's cost), 1/6 per 100, with postage extra.

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

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