

The
Overcomer

THE MESSAGE OF CHRISTIANITY
TO THE WORLD

BY THE REV. J. H. WATSON, D.D.

1892

INDEX, 1938.

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Volume
xix.

January
A.D. 1938

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.

"I can . . .
through Christ." —
Phil. iv. 13.

"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,
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For terms of issue, see inside cover.

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Centre Distributors

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

Change of Address. No alterations can be made during 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.

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 a.m., 3 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, Eccleston Hall.

DATES OF MEETINGS.

- Jan. 6.—Monthly Conference (Mr. Reginald Naish and others).
" 7.—Prayer Meeting, 11 a.m.
" 19.—Mid-monthly Prayer Meeting, 2.30.
" 3.—Monthly Conference (Rev. A. R. Boughen).
" 4.—Prayer Meeting, 11 a.m.
" 16.—Mid-monthly Prayer Meeting, 2.30.
Mar. 3.—Monthly Conference (Rev. Theo. M. Bamber).
" 4.—Prayer Meeting, 11 a.m.
" 16.—Mid-monthly Prayer Meeting, 2.30.

The Swanwick Overcomer Conference

will (D.V.) take place

May 9th to 14th (inclusive).

The charge will be as before, £2-10-6 for the whole period. For fuller particulars see back page of cover.

All applications will be dealt with in rotation, and any who desire special rooms should write early to:

**Conference Secretary: Mr. H. E. Hoyton. "Hafod,"
Merstham, Surrey.**

to whom all remittances should be made payable.

Will the Lord's stewards again remember the Ministers' Guest Fund, which in past years has been such a fruitful source of blessing, not only to those who have joined us at the Conference, but in carrying that blessing into many Churches and Missions throughout the country.

Other Conferences arranged by the Council.

CARDIFF.

Jan. 27. In Presbyterian Church, Windsor Place. Meetings: 11 a.m. and 3.30 to 7 p.m. Speakers: Revs. A. Harries and W. E. Dalling.
Enquiries: Rev. A. Ll. Edwards, 21 Plasterton Gardens, Cardiff.

LIVERPOOL.

Jan 18-19. Gordon Hall, 3.30 and 7.30 p.m. (Tea and Clinic Hour). Speakers: Rev. J. W. Brown and Capt. Metcalfe.

MANCHESTER.

Enquiries to Mr. N. Repton, 38, Sagar's Road, Handforth.

SOUTHAMPTON.

Feb. 2. In the School Hall, Polygon Baptist Church. Meetings: 4.15 and 7.15. Tea 5.30, followed by questions and fellowship. Speaker: Rev. J. W. Brown (Willesden).

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers.

Birmingham: Bible Witness Fellowship. "Kelvedon," Frederick Road, Wyld Green. First 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., The Lounge, Y.M.C.A. (by Taff Station).

Harrow: At Headstone Hall, Headstone Road, (2 minutes from Met. Station). Informal Conference, first Tuesday of each month, at 3 p.m. Speaker: Miss E. M. Leathe. Enquiries: Miss Beck, Holmdene, Bridle Road, Eastcote, Pinner.

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 42 Carisbrooke Road, Newport.

Manchester: Prayer Meeting second Monday, 7 p.m., in No. 1 Committee Room, Houldsworth Hall, 90, Deansgate.

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

"Le Vainqueur" (The "Overcomer.")

A magazine issued quarterly, consisting of articles from "The Overcomer," translated into French. Edited and issued free by Madame Brunel, "La Source," Boisset par Anduze, (Gard), France.

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

THE OVERCOMER

Luke 2:10;

Joy

Good Tidings of Great Joy.

"Fear not: for behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day . . . a Saviour, which is Christ the Lord." Luke ii. 10-11.

THIS far flung message pealed out on the silent midnight air to the shepherds, keeping watch over their flocks by night; and a multitude of the heavenly host burst forth into songs of praise. Fear is dispelled, and joy enters their awakened hearts. No time is lost. "Let us now go and see." They came with haste, and found the Babe lying in a manger, and made known abroad the saying concerning the Child. These simple shepherds were the first Christian missionaries. Life for them was different from that hour. They had seen the Face of Jesus, and their souls were satisfied.

The Source of Joy. O! Joy of joys is Jesus! God, my exceeding Joy! "With Whom is no variableness, neither shadow of turning." The same yesterday and to-day, and for ever. This heavenly joy cannot fluctuate. "All may change, but Jesus never, glory to His Name." He dwelt in the bosom of the Father, and was daily His delight—rejoicing always before Him. He is the Eternal Source of Joy. "The fruit of the Spirit is . . . Joy." Joy is, as it were, the very ozone of heaven. Let us breathe in more and more deeply of this fragrant air from the delectable mountains, and we shall prove the truth of His Word, "The Joy of the Lord is your Strength" (Stronghold.) We shall go forth with our Beloved, leaping upon the mountains, skipping upon the hills—and nothing shall be impossible unto us.

My Joy. Our Lord spake of "My Joy" on the eve of His crucifixion. There is no lasting joy apart from the Cross. Sacrifice always brings Calvary-joy. And until we know real salvation from sin and self we shall never experience that joy, unspeakable and full of glory. There is deliverance at the Cross—glorious liberty from every form of bondage. As we identify ourselves with Him in His death, resurrection, and ascension, we shall enter into the joy of His reigning Life. We shall be kings and priests unto God—and reign in Life. The joy that was set before Him—for which He endured the Cross—was the joy of making us partakers of His divine nature—preparing a Bride to share His glory through an Eternity of Bliss. "O! how He loves me! I know not why—I only cry, O! how He loves me." "Enter thou into the joy of thy Lord."

Joyfulness In Service. "Serve the Lord with gladness." "By love serve." Calvary-Love alone is the hall mark for such a high calling. Service means sacrifice—a surrender of "myself"—me, my, mine—an ignoring of oneself entirely—an utter abandonment to God's Will; a complete abdication of all things, and a reaching out to others, and their need. This is joy, glad joy. No life is so brimful of joy, as the life of a missionary—

when days are full, from sunrise to sunset, of lifting burdens, drying tears, and with joy at midnight to say "I have brought some lost one Home." This is sharing His joy. "Rejoice with Me"—and your joy no man taketh from you. Let us heed the sad warning of joyless service—service without love in it. "Because thou servest not the Lord thy God with joyfulness, therefore shalt thou serve thine enemies in hunger, in thirst, in nakedness, in want of all things." (Deut. 28: 47). A joyless Christian is a contradiction in terms. "Why should I make a shadow when God makes all so bright?" "Toil on, and in thy toil rejoice."

Joyfulness In Supplication. "I will make thee joyful in My House of Prayer." Prayer is nothing if it is not communion. Communion with the Lover of our souls becomes the very joy of life. We are seated with Christ in the heavenly places where prayer is a continuous inbreathing of the Life of God. Then prayer will become the breathing out of His desires, sometimes expressed, though more often unutterable, but mighty to the removing of mountains. We shall have power with God, and with men we shall prevail. God fades out of the life of the man who does not pray, and the springs of joy run dry.

Joyfulness In Suffering. "That ye may be strengthened with all might according to His glorious power, unto all patience and long-suffering with joyfulness." Paul was such an ardent lover of the Lord Jesus that he gloried in the Cross. He rejoiced in afflictions, in distresses, in stripes, in imprisonments, in tossings to and fro, in labours, in watchings and fastings. As sorrowful, yet always rejoicing. "I am exceeding joyful in all our tribulations." Jesus said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." "Your sorrow shall be turned into Joy." We have One Who is touched with the feeling of our infirmities. Let us take joyfully every bitter experience, even to the spoiling of our goods.

Eleanor G. Dempsie.
(Japan Rescue Mission.)

Fill Thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy being and Thy ways.

Fill every part of me with praise:
Let all my being speak
Of Thee and of Thy love, O Lord,
Poor though I be and weak.

So shall no part of day or night
From sacredness be free;
But all my life, in every step,
Be fellowship with Thee.

H. Bonar.

To Our Readers.

My dear Friends,

The Lord has most graciously led me hitherto and has given me much joy in meeting His children in many places. I need hardly add that I found particular satisfaction in contact with our readers here and there, or that these proved among the most devoted Christian workers in their respective spheres. The meetings have not been large, but the listeners were eager, and we rendered the Lord the praise for His evident presence with us.

The great lesson that impresses itself upon me in this wide journeying amongst Christian people is, that our problems of life and service are essentially the same the world over. We carry our difficulties and disabilities in ourselves wherever we go. The perpetual hindrance of the "first personal pronoun" is with us in foreign as well as home service. "My work" may blind me to my brother's, and spiritual egoism can render us surprisingly ignorant of our neighbour's interests and the need for concerted action and co-operation in prayer. "Concerted action," indeed, seems largely confined to the mutual avoidance of each mission's respective spheres of activity: sectarianism is as baleful in the East as at home.

My sympathy goes out to those labouring in tropical conditions. The climate saps physical energy and, perhaps because of this, subtly threatens the power of moral resistance. This menace is by no means confined to Christians of tropical race, and it is specially easy to be a bearer and not a doer of the Word under these conditions. I find no reason to suppose that the offence of the Cross is any less evident in the East than in the West. The Cross is indeed "the touchstone of Faith" here as at home. Many preach a bloodless gospel, and dishonour the atonement by their silence, and the substitutionary work of Christ by the use of new terms which do not carry the meaning of the old. What a joy it is to find those to whom the Cross is the dynamic of their lives, the boast of their tongues, and the great delight of their souls.

A child of God once wrote—from prison—"Brethren the Cross of Christ is your crown; the reproach of Christ your riches; the shame of Christ your glory." Herein is grace; that we demonstrate this truth wherever we find ourselves, not only with our lips but in our lives.

In bright contrast to the drab and rather depressing side of Christian work and witness in India, are the centres—and thank God there are many—which radiate the love of the Lord and the power of the Holy Ghost. Surely in writing this I might be describing what we find at home. Where the Spirit is, there is liberty—liberty to witness with power, life instead of death in all touched by God's servants. As at home, so here, the wind bloweth where it listeth, and there are many places where mighty works are being done in the name of the Lord Jesus, and some where heathen men and women are flocking into the Kingdom of God. Many here are joining you in prayer that the Spirit of God may breathe upon His

people at home and abroad, and asking for grace to give ourselves more entirely to His service.

I close this letter in the small hours of the third consecutive night spent in the train, but the length of the journey fades into insignificance when contrasted with that of a Swedish Missionary party it has just been my privilege to meet. These brethren have been over two months on their journey from Kashgar to home furlough.

One of the party was a dear little maid eighteen months old, who traversed the Northern side of the Himalayas in a box fastened to the side of a pack pony, from which, in the most dangerous places, she was transferred to the arms of one of their wild escort. In joining her parents for this long and hazardous journey, a fourth member of the party, belonging to the same mission, had been taken by a marauding band who tied him, spread eagle fashion, to a doorway, with the intention of shooting him forthwith. God's intervention took the form of a change of leaders at that moment: the new chief, being a little less bloodthirsty, hesitated at this outrage on a foreigner, however helpless, and our brother eventually joined his friends in safety.

Such missionaries speak of these experiences with the reserve which characterises true "soldiers," but we may well give thanks for our heroic comrades. Nevertheless, they themselves would be the first to remind us that there are other forms of Christian heroism, less spectacular, though also acceptable to Him with whom we have to do, and more available for us of the rank and file.

I hope to leave India just before Christmas for South Africa, and reach England in time to join the brethren at Swanwick in May.

Yours in His continued loving kindness,

BERNARD W. MATTHEWS.

Karzipet,
24th November, 1937.

Not I, but Christ

NOT where we elect to go,
But where Jesus leads the way,
There the living waters flow,
There our darkness turns to day.

Not our self-appointed task
Will the Lord's approval win,
But the work we did not ask,
Finished humbly; just for Him.

Not the prayer we long to plead
When we bend before the Throne,
But the touching deeper need
Of the Spirit's wordless groan.

Not the gift we proudly lay
On His altar will He heed,
If our hearts have said Him, Nay,
When He whispered, "I have need."

Thus we die; and dying live
In the heavenies with the Lord;
Thus we serve, and pray, and give,
Christ Himself our great Reward.

M. E. B.

The Revelation of the Victor.

By Mrs. Penn-Lewis.

NEVER LOSE SIGHT OF THE VICTOR! In the power of the Living Christ upon the Throne, we can stand victors in the face of all the hosts of darkness. Never allow yourself to look at the enemy so as to blot out your clear consciousness of the Victor. Read Ephesians i. 17-23.

"That the God of our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom, and REVELATION in the KNOWLEDGE OF HIM, having the eyes of your heart illuminated (Gr. *filled with light*); that ye may know . . . the exceeding greatness of His power to us who believe, according to that WORKING OF THE STRENGTH OF HIS MIGHT, which He wrought in Christ when He RAISED HIM FROM THE DEAD, and MADE HIM TO SIT at His right hand in the heavenly places; far above all rule and authority and power and dominion and every name that is named . . . and He put all things in subjection under His feet, and gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all."

Here we have a revelation of the Risen Christ. God raised Him from the dead, and lifted Him right through the plane of the power of the air, to the place above "principalities and powers," and made Him to sit at His right hand, with "all things under His feet"; and "all authority in heaven and on earth" is given unto Him. He is above all rule and authority and dominion and power. He is absolute and complete Conqueror.

In the next chapter the apostle descends from that wondrous unveiling of the Conqueror—which the Holy Ghost alone can give to any heart—to the realm of the earth, and describes the condition of the human race, and the work done for believers in uniting them to the Risen Lord: "*You hath He quickened.*" "You . . . who were dead in your trespasses and sins, wherein ye walked according to the course of this world, ACCORDING TO THE PRINCE OF THE POWER OF THE AIR, the SPIRIT THAT NOW WORKETH in the children of disobedience." It is therefore plainly declared that every soul who is dead in trespasses and sins, is walking according to the prince of the air; and that this prince of the power of the air possesses each unregenerate soul, as the "spirit" that now worketh in the children of disobedience. If we take the Word of God as revealing God's viewpoint of all things, we are compelled to see every soul as under the dominion and captivity of the prince of darkness—no modifications are given as to education and position. If you do not look at unsaved men thus, you will not be of much use to God for their salvation; nor will you trouble much about them; or you may even do the very work of the prince of the air, by so "christianizing" the exterior of these souls, that they will not know the truth about their condition.

Paul comes down from the height of the glorious vision of the Victor of Calvary to this rapid picture of the realm of men, and then he rises again, saying—(Ephes. ii, 5, 6)—"When we were dead . . . quickened us together with Christ . . . and raised

us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus."

Can you get a more complete picture of sin, Satan, and Christ, and our position in relation to each, than this? First the Holy Spirit quickened the crucified Christ, lifting Him and taking Him to God's right hand; "made to sit" there above all things; then, coming down to the poor soul "dead in sin" and under the power of Satan, saying, "Because Christ became dead for you, and you are dead with Him, you are quickened with Christ, and raised to new life IN HIM—there is a new life for you." You are lying *dead* in trespasses and sins. What can you do? Dead people cannot save themselves. And worse than that, you are terribly alive in another way. There is a "spirit" working in you, and that spirit is the spirit of the prince of the authority of the air. You are not only "dead" to God, but, alas! you are *active*, and you are active with a Satanic spirit to fight against God. You would not be so much trouble if you were only "dead," but you are walking according to the course of this age, which is under the control of the world-rulers—of the prince of the air.

You cannot save yourself: but the Holy Spirit comes to you, and tells you that Christ died for you—took your place on the cross—so that "through death He might destroy" (Heb. ii. 14) the power of the prince of death over you. Believe in the atoning sacrifice of the Son of God, and His death for you; then there can come to you another life, for He will put into you new life—the gift of eternal life. By the working of the Spirit of God you are quickened with that life, as you accept His death for you and your death in Him. And just as Christ was raised from the dead into newness of life, you, too, joined to Him, will be able to sit with Him in His place of victory over sin and Satan.

Yes, not only are you quickened, but you were RAISED WITH HIM to His ascension place. You were "made to sit with Him." Your God-given place is there—"far above all principality and power." You are to live in the clear air ABOVE the powers of darkness, and not in the mists and darkness of the course of this world.

This is the picture given in the first and second chapters of Paul's letter to the Ephesians, and it is more than a picture—it is a reality. You say—"I do not feel that I experience it"! Ah, but this is first a FAITH-POSITION, and if you will apprehend it, and take it, the Holy Spirit will teach you how to "abide" in your position. There is an illumination for the eyes of the heart, which makes these heavenly things a reality to us; so that we may live in the reality, and the blessing, and the fulness, and the power, of communion with our Ascended Lord.

I have seen many take the message of the Cross—of being crucified with Christ—and have seen the power of that message working in them; but some never get right through into light and liberty. It is that they fail to apprehend their position in spirit-

union with the Ascended, glorified Christ. The Cross is the BASIS for this position. It is the negative side, separation from the power of sin, the world, and the devil; but the positive side is, that we live in the light of the glory of union with the Ascended Lord.

The Spirit of God is preparing His people for translation; and we must get our eyes off the darkness around us—a darkness which is deepening on the world—and live in personal victory up to the utmost light God has given us. If we could look from the throne of God down upon the world, we should see the Holy Spirit moving here and there, breaking through wherever He can get an outlet; and drawing each member of the Body of Christ into its place, so that He may come in Person, and take the government of this poor dark world upon His shoulders. There is no other hope for the world, but the coming of the Christ to reign.

As the eyes of our heart are illuminated, we shall not be deceived by the surface civilization of to-day, and imagine that "the world is getting better." We shall not be surprised to find that the "Christianity" of to-day will stone the prophets as much as did the Jews in the days of long ago. Counterfeit Christianity will always turn upon the true—but in the light of your place in the Ascended Lord you can endure the stones. When Stephen was dying he saw Jesus standing to receive him. It is worth being stoned, to see the Lord standing to receive you! There were two kinds of blessing at Pentecost: the blessing of the Holy Ghost in the winning of souls, and the blessing of "stones." Are you prepared for either?

Be not afraid of the persecution and scoffing, the opposition and the rejection. It is the "prince of the air" and the spirit that worketh in every disobedient one. By the stones of earth God is allowing the enemy to drive His children out from the earthly realm, TO LIVE IN THE HEAVENLIES. You know that if you can find a prop on earth, you will lean on it, so God allows the devil to sweep away the props, and gladly does he use his permission.

Life out of death.

Now that we have looked at the glory side, let us look at the foundation, and see if we are grounded on the rock of Calvary. You cannot be "raised from the dead" unless you are brought to the place of death. You cannot share in Christ's resurrection unless you also have a share in the fellowship of His death. Your foundation is in His death—the place where you must be rooted and planted, so that no storm will draw you out. They say that the oak tree roots in storms. If you are like an "oak," then God will give you many storms to root you. The stronger the power of the divine life in you, the more will God put it to the proof; and, as He puts it to the test, it strengthens at the roots. You can never know "Ephesians i." in unbroken, permanent victory, unless you know "Romans vi." as your unbroken, permanent footing.

Do you ask what Romans vi. is? Listen to the apostle: "Are ye ignorant?" Oh, yes, we are very ignorant. Ninety-nine parts of the church are ignorant. They think that Romans vi. is only "theology." They have relegated it to the theological

bookshelves. That is the work of the prince of the air. He knows what the sixth of Romans means to him, so he has managed to put around it all the theological quarrellings possible, so as to hide from the church the only way of victory over him. Are you ignorant that "as many as were baptised into Jesus Christ, were baptised *into His death*?" (Rom. vi. 3. R.V.) Do you know what it means for the Holy Ghost to take you and put you into the death of Christ, not in theory, not in an outward and visible sign, but in the real "likeness" Paul speaks of in verse 5?

A Greek scholar pointed out to me once, about this fifth verse, that the word "likeness" in the last clause is not in the original. Correctly it reads: "If we have become united with Him by the likeness of His death, we shall be also . . . of His resurrection." There is no "likeness" in the resurrection, for it is a *real reception of a real life*. We only get a "likeness" of His death—a glimpse, a shadow of it, a little touch of it, but nothing of its awful depth on Calvary.

"Baptised into His death!" Oh, child of God, I would plead with you not to trifle with this message. When you get to the glory you will bitterly regret having heard these things, and criticised them as purely a "view of truth," or "an address." If you criticise God's truth, you will have to face it. I plead with you, that you will at all costs let the Holy Spirit make real to you what it means to be planted into Christ's death. Only thus can you be "conformed to the image of Christ": there is no other way. "Baptised"—to be put out of sight—"into His death!" And who does this? Surely not the soul itself! It is the Holy Spirit Himself Who does this work.

The Holy Spirit has two things to do in the believer, just as He did two things with Christ: (1) At Jordan He baptised Him with mighty power for mighty deeds, but (2) Jordan was *preparation for Calvary*. When the Christ was on the cross there were no mighty deeds to be seen, yet Calvary did more for the world than all the mighty deeds in Galilee. We think too much of the "mighty deeds," and too little of the death-fellowship with the Master. The "mighty deeds" may mean the "greater works," but the death-fellowship means FRUIT. You might toil all your life, and only do so much, even with mighty deeds; but if you are willing to die with Christ, the multiplication of the fruit will be so great that your seed shall be as the sand of the sea. There is a limit to "work," as Christ's works were limited to places, when He was on earth. There is no limit to the fruit that comes out of death.

"If we have been planted together in the likeness of His death" (A.V.). Conybeare says the meaning here is "as a graft in a tree." When the graft is put in the tree there is a cut, and then after being inserted they are bound together with cord. Why? So that the life in the tree might go into the graft, and both tree and graft have one life. Blessed be God for this! When God takes the knife to cut you off, and to graft you into Christ's death, so that His life-sap may flow into you, oh, the fruit of life and joy and peace and long suffering and kindness! The fruit comes from Him as your life. And what do you do? *Abide in His death.*

How wonderful is the truth which follows the grafting verse—"Knowing this (*i.e.*, after knowing the being planted together), that our old man was crucified with Him." This is God's declaration of the meaning of Calvary. By the apostle He declares that when Jesus Christ hung there, bearing in His own body the sins of the world, our "old man"—the First-Adam-Creation—was crucified with Him. This is God's record of Calvary. Some say, no, it is Paul's record and estimate; but remember that Paul got His gospel from Christ Himself, and not from men (Gal. i. 12). It was Christ who explained His cross to Paul, showing him that when He hung there, the old creation hung there, and died with Him.

Here is the secret of victory over sin. It is not *you* cutting off sin. It is you apprehending your place in Christ's death, and **CONSENTING TO BE GRAFTED INTO IT**, accounting yourself dead to sin, whilst the Holy Spirit applies the death-loosing, and brings into fact the work of deliverance. The Holy Spirit never fails to bear witness to Calvary. The instant you desire, with full purpose of heart, to be delivered from the power of sin, there is no sin of deepest dye that does not fall away from you there, and you are set free. "The death that He died, He died unto sin: once for all, but the life that He liveth He liveth unto God, even so, likewise reckon ye. . . ." Your part is to reckon it,

even though you do not understand. To reckon, not only that you died with Him, but that you are now, at this very moment, "dead to sin" as far as your will and choice go. Then—"let not sin reign" (ver. 12).

This is also the only way of victory over Satan, for it is through sin—known or unknown—that he holds us, and when he attacks us with temptation to sin, it is only as we take our stand on the truth declared in the sixth of Romans that we can triumphantly say: "On the ground of my death with Christ I am now dead to that sin, and it shall not reign over me." Then the Holy Spirit bears witness to the Word, and applies the power of Christ's death, breaks the power of cancelled sin, and takes away even the desire for it. Blessed be God, the conquest is by death, "for he that is dead is justified from sin." The gulf of death comes between you and it—yes, even between you and the Tempter, as you abide in your place in the death of your Saviour.

There, at Calvary, as you learn to abide in His death, your vision will clear, and you will begin to understand that on that Cross our Conquering Saviour also shook off from Himself principalities and powers, and put them to an open shame, **FOR YOU**.

"Thanks be unto God, Who giveth us the victory, through our Lord Jesus Christ."

Service

"Wanted—a Man."

A **N**OTHER year of privileged service has passed. It has been a momentous period. We have watched the development of those ominous signs of coming storm amongst the nations, and we have beheld what we believe to be the preparation of the Lord's answer to the challenge of this, in the hearts of men, yet to be revealed in Revival in the midst of the Church.

Remarkable things are happening in the world, before our eyes, and yet more remarkable things are happening within that "Kingdom which cometh not by observation." We feel sure the "Prince of this world" is staging the most virulent attack of the ages upon the nations, which, as our leaders say, holds within it a possible "break up of civilization." We are equally confident that God is purposing to break forth in the midst, and preparing channels for the mighty outflow of Divine life and blessing to the Church, that she may yet again function in the power of the anointing Spirit, and contribute a worthy and arresting witness in such a grave day.

We recall, again, the remarkable words of a would-be prophet, at the opening of the present century:—

"The more I see of the signs and portents of the times, the more I see of the certain and sure development of those great problems which are ever coming to the front, the more I think I hear a certain call, which will ultimately be the voice of the whole country. It seems to my mind to say, simply, 'WANTED—A MAN.'"

He had his own view of the world, the need, and the men; which ultimately failed, but he was unconsciously voicing a truth for our times. If we trace back far enough into the problems of our age, we shall find the call is for men, better men, God's men. This is but echoing the cry in the heart of God, "Wherefore when I came was

there no man? When I called was there none to answer? Is my hand shortened at all that it cannot redeem? or have I no power to deliver?" In the day of desperate need, when He challenges His people with the possibility of an even greater deliverance than the redemption from Egyptian bondage, He is not looking for organisations or religious systems, but for **HIS MAN**. God's man is immediately revealed as Jehovah's ideal servant: Taught in God's school; Tested in world conflict; trained in the shadows—Isa. 50: 4-11.

We would be jealous to safeguard "the morning watch"—that most vital and formative of experiences where Spirit-taught and Spirit-filled witnesses are made. We would not shirk the inevitable warfare with the powers of darkness which are focussed upon those who emerge from God's school, as His channels of blessing; or be unwilling to pay the full price of "power from on high" in the antagonisms of men convicted by such a Divinely inspired witness. And we would not be taken by surprise when we are led into the shadows, as a token of God's highest trust, to gather a life and experience as intense and deep as the desperate need it is called to face. There, for a period, maybe, we are denied even the elemental blessings that most enjoy, and with only the integrity of God's Name and His Word upon which to stay, faith is given its fullest test, and the worker issues forth with the mark of God's approval upon him, to find himself in the main stream of the Lord's outpoured blessing.

Doubtless, by such a way, we may be led into a mighty fulfilment of an old-time experience, "Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge, by us, in every place."

B. G. Lovelace.

"Seed Corn" Believers.

The Swanwick Conference and its Objective.

THE Conferences in connection with "The Overcomer" have always been convened primarily "for Christian Workers," who gather together to seek, not only personal blessing, but the enrichment of their ministry and a fuller equipment for God's service, gained by taking a long look at Jesus Christ and Him crucified, and learning something more of what He accomplished for us at Calvary. It is, therefore, not outside the purpose of the Swanwick Conference that, this year, we shall spend the first day in studying the Cross in relation to the Sinner*—what the Bible has to say about man's need of salvation, and God's provision for it: (1) What we were by nature, and what was our portion in consequence; and (2) What we are as a "new creation in Christ," and what is our position in consequence of our abiding in that new life. Converts who are taught from the first, HOW and WHY the death of Christ is the gateway into life eternal, are founded upon a Rock. They become intelligent Christians, and are not easily led astray by "doctrines of demons" (1 Tim. iv. 1, m.), by the specious appeal of modernism, or the gospel of amusements, because they have experienced, not merely a change of mind, but a birth relationship with Christ, which is the beginning of a new life in Him.

Unless the appeal to the unconverted is based upon the rock foundation of the Atoning death at Calvary, those who are moved by it and respond to it have no firm ground to stand upon, and when the "winds" of false doctrine, or of this world and its attractions, blow, they are turned aside. The New Birth is more than "giving your heart to Jesus." It is even more than being cleansed from our sins. It is the implanting of a NEW LIFE, "created in righteousness and true holiness": a new, righteous life, whereby we become "partakers of the divine nature." Souls thus truly "born" do not go back.

The Cross and the Christian.

The child is born—he is as much "alive" as he can ever be on earth—but how is he to become "full-grown in Christ"? His life is centred in himself, and not in God; he "minds earthly things"; though he is a "new creation" and hates sin, yet he often finds himself still in bondage to that which he hates, and an easy prey to the world. But God has provided a way out of this "yet carnal" state into a new life "after the Spirit." In the purpose of God, his "old man" was crucified with Christ, and counting upon that fact, he sees that the old life must be "let go" to make room for the growth and development of the NEW life—the life which is "Christ in you, the hope of glory."

But there is yet more for the Church of God in the "finished work of Christ." On the "life side of the Cross" there is a moving onward toward "an intimate knowledge"—epignosis (Eph. i. 17, Weymouth) of God, in ever deepening fellowship

with Him, and co-operation with His Spirit in service on earth. It is through such channels that God can send revival to His Church. The life our Lord lived on earth needed no "reviving": "In HIM was THE LIFE," the eternal "zoe." Of that life we were made "partakers" when we were "born of the Spirit." But having this treasure in earthen vessels, encased in a body of flesh, with an inherently sinful nature, our experience of that Life is often intermittent and always imperfect. There is the ebb and the flow. "He that hath the Son, hath the life"—but in actual experience, how constantly we fall below the level of that life of God imparted to us!

The vision God gave to Mrs. Penn-Lewis, in all her writings and Conference work, was the spiritual reviving and maturing of the members of the Body of Christ, that they might be "no more children," but become grown-up sons of God, and soldiers in His army—overcomers indeed, and clear channels through whom the Holy Spirit can move out to others.

This building up of the members of Christ is still the objective of our yearly Conference at Swanwick, and we covet the prayers of all our readers that this may be a definite outcome of the 1938 gathering, through the proclamation of the Cross of Christ—not in human eloquence, but in the power of the Holy Spirit. "The full-grown man," Paul says, "is ripe in understanding"; he is an experienced warrior who senses when the enemy draws near; he is not "caught napping" by the enemy's tactics, and knows how to deal with an oncoming foe. The teaching concerning the powers of darkness was given in "The Overcomer" in years past, in the faith that when "revival" was given, there should be a company of Christians able to co-work with the Spirit of God, and not hinder Him by ignorance of the "devices" of the adversary, or be deceived by the counterfeit movement which he always seeks to slip in alongside the true.

God is looking for men "of full age," who are going on "unto perfection" (i.e. maturity) in the knowledge of God. In correspondence with believers in all parts of the world, we are often struck by the fact that numbers of God's people seem to live largely on the knowledge of God and experiences of others, and do not seem to "know God" for themselves. They know about Him, and they know His Word, but the intimate, personal knowledge as of a child with its father, seems an unknown experience to them. May it not be that the "sifting" that so many are passing through in these days is permitted of God that they may discover for themselves whether their knowledge of God is mainly "second hand"; whether they are living upon the experience and spirituality of others; and whether the "weapons" of their warfare are those they have acquired the right to use by personal experience of their power?

The writer will never forget the early days of working with Mrs. Penn-Lewis in the background of her ministry. The outstanding impression made upon

* See preliminary announcement on back cover.

the mind of a young Christian was the fact that, in some way not clearly understood, and not seen before in any other, Mrs. Penn-Lewis KNEW GOD. It was not through her teaching, or anything that she said—the days were too full for much conversation—but she seemed to have an instinctive knowledge of His will in the details of life, and when she prayed, it was with a few simple, direct words, like a child making request of its father. The effect upon the younger believer was an intense desire to “know God”—not through Mrs. Penn-Lewis, but “for myself.”

“That I may KNOW HIM,” was the cry of the apostle Paul. A knowledge about Him can be obtained from the study of the Word, but it is the work of the Holy Spirit to transmute that mental knowledge into living contact with the Living God, so that He can communicate His will to the soul without check, at any moment. “He brings living knowledge,” writes Dr. Adolph Saphir, “it is not information, an insight into the connection of truths, and an appreciation of their beauty and grandeur. Men may have such knowledge, vast and deep, yet be destitute of the grace of God and uninhabited by the Divine Spirit . . .” In the words of Andrew Murray: “How solemn is the thought that an earnest, a learned, an eloquent ministry, is not necessarily a Ministry of the Spirit.”

It is possible to minister truth without ministering “life.” Paul makes this distinction in 1 Cor. ii. 4-5, when he says that he did not proclaim his message with “persuasive words of human wisdom, but in “demonstration of the Spirit and of power.” The

first might be a planting of the seed of God’s truth, and souls might be converted by it; but the latter would be a communication of life from God, which would cause the seed to spring up into a seed-bearing plant, capable of bringing forth fruit in due season.

Apart from preaching and teaching, one has sometimes met believers who ministered “life” in an effortless unconscious way, even in ordinary conversation on ordinary subjects. Indeed, it is not possible to minister the life of God to one another consciously—God does not commit Himself to us in that way. It must needs be the self-forgetting overflow of a Spirit-filled life. A Missionary, just home from China, had the joy of meeting one of whom she had heard many speak with thankfulness—a true “helper of many”—and she greeted her with the words “I am so glad to see you; I have heard so much about you”: to be met with a quiet smile and the gentle words, “My dear, I hope you will never see ME.” Further acquaintance proved that it was indeed, in all her loving ministrations, “not I, but Christ,” through a manifest being “made conformable to His death” (Phil. iii. 10).

“Seed Corn”! This is the objective of the Swanwick Conference. In view of the solemnity of the days in which we live, will all our readers join us in prayer, that from beginning to end, the gatherings may be “in demonstration of the Spirit and of power,” for the production of “seed corn” believers, willing for the pathway that leads to fruit bearing. “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”

Christ, Sovereignty

Phil 2:9

The Sovereign Rulership of Christ.

By Rev. George Harper.

THERE was an occasion in the life of David, God’s anointed king, when after considering the subtle workings of the enemies of God, he cried out, “Be Thou exalted, Lord, in Thine own strength: so will we . . . praise Thy power (Ps. xxi. 13). When we turn to Philippians ii., we read at verse 9, “Wherefore God also hath highly exalted Him, and given Him the Name which is above every name, that at (or in) the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Dr. Way describes this classic passage as “The hymn of the Incarnation.” I prefer to consider it as the Song of the Cradle, the Cross and the Crown.

The key-note is found in these words: “JESUS CHRIST IS LORD.” Four words most emphatic, full of profoundest meaning and powerful in their appeal.

There are two stanzas in this wonderful hymn of praise to Christ our Lord. We have first, “The Suffering Redeemer” (ver. 5-8). He comes from highest glory to the cross of shame: we behold His

renunciation of the glory He had with the Father, and His utter devotion “becoming obedient” to the cross. Then we have “The Sovereign Ruler” (ver. 9-11): “Wherefore God also hath highly exalted Him, and given Him THE NAME. . . .” “In order that in the Name of Jesus every knee should bow”—“In order that every tongue should confess that Jesus Christ is Lord.” The verb is not in the original, it is supplied by the translators. In the most emphatic sense it reads, “Jesus Christ Lord, to the glory of God the Father,” or “so rendering glory to God the Father” (Dr. Way), namely the doxology, the highest note of praise.

I.

The Sovereign Rulership of Christ is three-fold in this great passage. First, IT IS OVER THINGS (OR BEINGS) IN HEAVEN;* this implies rulership over the highest intelligences. But what “heaven” is this? He reigns in the “heaven of heavens” (see 1 Kings viii. 27). In Ephes. iv. 10, we read, “He . . . ascended up far above all heavens”—there He sits as Lord. Then there is the heaven of holy beings, those un-ransomed because they have never sinned: seraphs, archangels, angels. But the ransomed also are there—sinners once, but saved by Christ through His death for them. These are “the spirits of just

* See ‘beings’ (Weymouth); ‘dwellers’ (Rotherham); also Way and Conybeare.

men (and women) made perfect." In the midst, and over all these, "Jesus Christ is Lord."

But there is yet a lower heaven—the atmospheric heavens. Satanic forces are there. In Ephesians ii. 2 we read of "the prince of the power (or authority) of the air"—he has his general headquarters there at present. It is a solemn fact that we are compassed with a belt of Satanic opposition; and there is only one way out for us—when we pray, should we come to die, or when Christ comes—and that way is by, or through, the Blood of the Lamb. That is an assured and triumphant way. Thus Jesus Christ is Lord over the heavens.

II.

This Sovereign Rulership is also OVER "THINGS (OR BEINGS) ON EARTH." This is His right. All things were created by Him and for Him. All things are upheld by Him, and shall be judged by Him (Acts xvii. 31.) In view of this let us consider briefly His Lordship over the material forces on earth, in two realms, the *political* and the *emotional*.

World forces are playing their game through confused political situations. Warlike preparations on land and sea, and in the air, are being rushed by every nation. It is most disquietening to realise, day by day, that we are living on the very edge of the precipice of War. Nevertheless, Jesus Christ is Lord over these world forces. There can be no doubt He has been holding them in check in answer to the much praying of His own people.

In the emotional realm we find world forces operating in an entirely different way. The cry is for the latest "thrill." Like the Athenians in Paul's day, the craze is to hear and see and talk about "the latest." We are informed by those in authority in the Cinema business that more than £40,000,000 is spent in this country on "going to the Pictures." The vested interests in the Cinema business amount to the sum of one hundred million pounds. These materialistic forces are driving millions of our fellow countrymen to perdition; and behind these forces are "the rulers of the darkness of this world." They were created by them, and are energized by them. But—Jesus Christ is Lord. He is coming the second time, and will rebuke the Devourer (Malachi iii. 11).

The Lordship of Christ is also over the spiritual forces on earth, as expressed through the Church, His Body, and through the individual believer. Take the outlook upon the Church as commonly recognized in the churches. We are told that twenty per cent. of the membership in the churches of our land have gone, and forty per cent. of the Sunday School scholars have ceased to attend. This has produced a panic in some quarters, and the cry has been raised, "We must have a revival." But spiritual revival never comes this way. When God instructed His people Israel concerning their spiritual needs, His first word to them was, "Put away the strange gods from among you." There must be confession and cleansing before true spiritual revival will come, either to the church or to the individual (see 2 Chron. vii. 14). "Jesus Christ is Lord." This must be

recognized and accepted—not only Saviour and Redeemer, but Lord.

III.

This Sovereign Rulership of Christ is OVER THING (OR BEINGS) IN THE GREAT DARK UNDERWORLD. London has its underworld, so has every great city. These underworlds are governed by another, greater and vaster. Its occupants are described as "Principalities and powers, the rulers of the darkness of this world," or Age. The location of this underworld need not concern us at present, but its reality demands our serious consideration. Think of the plottings and plannings of this place! Take, for instance, this modern Anti-God Movement. It claims seventeen million members, and each one is expected to be a militant propagandist; that is, they are out against God and His Church, to overwhelm and destroy His witness on the earth. Its blasphemous statement upon the Bible, the Word of God, is as follows:

"The Bible is the greatest hoax of all history. The leading characters of the Old Testament would to-day be in a penitentiary, and those of the New would be under observation in psychopathic Wards . . ."

One has only to read Isaiah 14 and Ezekiel 28 to realise how God has foretold all these plottings and plannings of hell against Himself. The latest proposal of this "League of the Godless," as they name themselves, is to hold a Congress in London in April 1938. When this was brought before the House of Commons on November 11th last, the Home Secretary (Sir Samuel Hoare) said he strongly deplored the holding of such a Congress in London. He seems, however, powerless to prevent it. This is an open and determined challenge to the Church. Shall we meet it with intensive prayer at God's Throne, and in the Name of our victorious Lord, determine that such a Congress from hell shall not be held here?

Think once more of the power and potentialities of this great dark Underworld; all *but* almighty. Thank God they are not almighty. Will they drive the nations to utter despair and ruin? "The Daily Telegraph" (Nov. 12th, 1937), had the following

"Sir G. Paish, the Economist, at a League of Nations Union rally at Chatham last night, said: Unless the nations stand together, 1938 will be the worst year in the history of the world. The world is in danger of a complete breakdown. I expect revolution to come before war—not in our country but in all countries, due to the appalling distress that will arise unless the nations come to their senses and help one another out of their difficulties."

Alas, our hope for such a movement towards better understanding internationally is very slender.

But—"Jesus is stronger than Satan and sin. These potentialities and powers of the world of darkness will yet shrivel up before the outflashing of His Countenance, in the day of His manifestation (2 Thess. ii. 8); for "Jesus Christ is Lord" over things (or dwellers) in heaven, and upon earth, and in the Underworld of Satanic control. Yes, and not only will He thus declare Himself in that coming day, but He is Lord now, and as such, we follow in His "conquering and to conquer" train.

The Reign of Fear.

IN her little book, "*La Regne de la Peur*" (The Reign of Fear), Madame Madeleine Chasles traces "the great drama of fear" down through the Scriptures and into modern life. The first recorded utterance of Adam was, "I was afraid." Fear followed upon sin. The black thread runs through book after book. Fear, the accompaniment of evil and darkness and the Evil One! It is the opposite of faith and light and Christ. Fears of Jacob, fears of Job, fears of the Israelites! Joshua and Caleb alone survived the 600,000 of the Exodus, for they alone were of good courage. "Fear not, Mary," was the assuring preface to the Annunciation; "Fear not: for, behold I bring you good tidings of great joy," the introduction to the Bethlehem message.

To-day, as hardly before, the contrast between fear and faith, darkness and light, is observable. Peaceful faces are rare. The marks of fear are on men in street and subway, troubled brows, pre-occupied eyes. The fear of death is in hearts everywhere. "I have often seen men die." (Madame Chasles was a surgical nurse in the World War). "In the Infirmerie Marie-Thérèse I have seen priests die—blind, aged, infirm. Without exception they feared death. Yet they were consecrated to God's service." The literal rendering of the Hebrew of Genesis ii. 17, is, "Thou shalt be dying of death." Yes, before dying we are dying with fear of death.

"Let not your heart be troubled."

The antidote to fear, to all fears, to all kinds of fear, is the reading of Scripture. ("Que votre coeur ne se trouble pas" is the text on the cover of Madame Chasles' book, "Let not your heart be troubled"). The Bible is the Word of God. God is light; Christ is the Light of the World; the Lord is a light upon our path.

Thus the Bible puts us in a powerful light centre. It saves us from the rulers of the darkness of this world, who engender fear, disquietude, doubts, sadness. But the reading of the Word must be in prayer, not in curiosity or to make interesting exegetical study. Rather, with the heart of a child in all simplicity.

The Bible also reveals to us God as a living Person. He is the living God who gives life; the God of light who enlightens our intelligence; the God of love who animates our will.

The Bible reveals us to ourselves, our total powerlessness, ignorance, poverty. The healing of all our fears depends on a simple condition. "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." We must surrender to Him, who alone has right of possession, ourselves and all that is dear to us—money, reputation, all, if we are to be freed from fears. "I can affirm this from personal experience."

Lastly, the study of the Bible reveals Satan to us, the Devil, Prince of this world, the Adversary, the old Serpent, the great Dragon. One of the gravest errors of our time, both spiritual and psychological, is that it ignores Satan and that we live practically as

if he did not exist. Then we are surprised to discover, even among Christians, lapses into sin, deviations of spirit, a life of deceit. There is nothing amazing in this. Men do not realise the power of the Adversary that tracks them. Far from being chained, and the Kingdom of Christ being established on the earth, his wrath and that of the demoniac powers in his service have rarely been as strong as now.

Satan is unmasked by the events of the day, in the manifestations of a godless Communism which he directs; but for those who read the Bible, seeking the plan of God, he is easily understood. He is the terrible adversary of Christ, ever standing in His path, from the days of Eden. Satan is on almost every page of Scripture. He directs men, urges them to sin and crime. He is the mouth of the rebellious, the hating heart of those in revolt. He is behind cataclysms, he fomented wars, he has himself worshipped in idols.

As leader of the orchestra he conducts the Satanic ball. Often he acts upon the human body to cause sickness and organic disease. Our Lord healed all those that were *oppressed by his power* (Acts 10:38). His claw can be seen everywhere. But what is his most powerful ruse in our modern times? He has persuaded the great majority of Catholics that they are forbidden to read the Bible. He spreads the rumour that the Bible is a Protestant book, an obsolete book, a dangerous book, an improper book, a book of hell, a book that leads into sin, a book that endangers the faith. "All these phrases I myself have heard from the mouths of Catholics." (Madame Chasles is herself an evangelical Catholic.) The Lord Jesus well knew what would happen, "Then cometh the devil, and taketh away the word out of their hearts" (Luke 8:12).

Is it not high time to expose the old Serpent who, not content with deceiving men regarding himself, makes them accuse God of being the author of his crimes? "Lately I have heard such phrases as: 'I don't believe any longer in God. These atrocities in Spain have destroyed my faith in Him.'"

He who provokes wars is Satan. He loads the machine guns and cannon. He excites the nations to armament. If the Lord Jesus said (John 13:34) before dying, "Aimez-vous les uns les autres" (Love one another), Satan says, "Armez-vous les uns les autres" (Arm [against] one another). Those who charge God with all natural disasters, accidents, ruins, do not realize the lying tenacity of Satan, his hatred of God and of men. They do not read the Bible, and the Bible alone explains him to us.

How dangerous to ignore Scripture! Satan well knows that the most redoubtable weapon at the Christian's disposal is the Sword of the Spirit, the Word of God. As Dom Gueranger says in *L'Année Liturgique*, "Satan fears him who contents himself with the Word more than all the Academies of Science and Philosophy."

From "The Sunday School Times," Philadelphia, U.S.A.
Mme. Chasles' books in French may be obtained through the Librarie Protestante Generale, 33, rue des Saints Peres, Paris.

Prayer Warfare.

By J. C. Metcalfe.

THE hall-mark of truth is the fact that it is intensely practical, and the only way to understand any of the truths contained in Scripture concerning the Christian life is, to assimilate them into our life and service—to reckon on them as being working propositions. . . . We have been stressing the teaching of Scripture concerning our victory in Christ over all the power of "the great enemy." Now comes the application—the use of this stupendous power secured for us at Calvary.

May I stress again that the warfare of the Christian Church is a *spirit warfare, against spirit foes, in order that spirit conquests may be won.* . . . The enemy is a master strategist, his wiles are brilliant, but we are provided with armour which cannot be pierced—we have weapons of offence proved on a myriad fields to be irresistible—and are indwelt by God the Holy Spirit, to teach "our hands to war and our fingers to fight." With us is a Watchman and Helper far mightier than the adversary. It is a matter now of putting this provision to the test. It is upon "prayer warfare" against Satan and his hosts as they seek to hinder the spread of the Gospel, to promote delusion and error, and to hold souls in darkness and bondage, that I now want to concentrate particularly.

Once the fact that Satan is the adversary and hinderer of the Church is recognised, we must either fight, or be content to slave on in defeat, trying to work for God on a plane that can only prove barren and unfruitful. How real this fight is can probably be best shown from a few personal experiences. I am always diffident of putting such experiences into print, but in the instances I shall quote, the undertaking of God Himself, when *His truth has been put to the test*, is so obvious that I do not see how a wrong impression can be conveyed.

Certain definite experiences of God's undertaking for us probably stand out in all our minds. Here is one that I have never forgotten. I was preaching one week-night in a hall which had a corrugated iron roof, and knew that the message was one the Lord would have me deliver. I had hardly begun the Scripture reading when—crash! The first brick of the evening came down on the roof just over my head, and rolled off into the alley at the side where our disturbers were gathered. A few sentences further on the second brick arrived: a minute or so later, the third! The congregation began to grow restless. What was I to do? It seemed obvious that the person chiefly interested in making that meeting a failure was the devil, and that the only thing to do was to ask his Conqueror to silence him. I stopped reading, and turned to prayer, asking that if these interrupters were the tools of the great enemy, he might be kept back from stirring them up to other attacks. We had no further disturbance that night. It was not until the meeting was over that I heard that on the previous Sunday, the same disturbance had been made, but that the preacher had sat down and refused to continue the service until a policeman

had been sent for to deal with the interrupters. It was thrilling to feel that the promise "Lo I am with you always" was no myth, but a real, solid fact, and that the One Who made it was the Victor of Calvary.

On another occasion a friend and I were discussing a healing campaign where a number of rather extraordinary cures had been reported in the daily press. From what we knew, we had reason to believe that the methods used were not likely to be those of the Holy Spirit. The leader of the campaign was advertised to hold further meetings of the same kind not very far from where we were working. We wanted God's will in the matter, but we also wanted to be *sure* that any miracles worked were worked by God, and were not the delusive wonders of the evil one. So we got to our knees, and asked that if this man's ministry were of God it might be blessed abundantly, but that if the source of the power were Satanic God would nullify it, and not permit men and women to be led astray. The second campaign was a complete failure, and the papers promptly dropped what they had probably thought would make sensation for them!

There may be those who read this, who will take the attitude that such prayer was wrong, and the product of "judgment" and "criticism." I would like such friends to notice, however, that the prayer was qualified with an "if": we did not presume to pass judgment. But we did realise that to-day the great enemy is working steadily and deliberately along the line of miracles; that through this he is aiming at the destruction of souls; and that we are responsible to exercise our right, as joined to Christ, to say "Thy will be done *in earth*, as it is in heaven."

Along the same line is another incident. I had a very dear friend in the ministry, who was soaking and soaking in the writings of a modern theologian who denied the infallibility and authority of Scripture. It was useless to attempt to warn him, he would not have understood and would have considered any suggestion or advice an impertinence. What was to be done? In thinking things over, the thought came: "Truth comes from God—and error from Satan. Therefore these books denying, as they do, God's truth, are obviously, if only indirectly, the work of the devil." The rest was easy, namely to ask that the Satanic fascination of modernism might be broken and my friend liberated. When next I visited him I found the modernist books covered with dust, on a top shelf of his bookcase, and a Bible open on the desk.

It is all so simple and so logical that it always astonishes me to find how many Christians at once fear for your reason if you hint at praying against the devil! Such prayer is neither unhealthy nor mysterious; it is just the conflict of a Spirit-filled Christian with the foes of his Lord.

I have seen prayer against the enemy answered in open air work, and can vividly recall a scene which occurred when, one Saturday night, a little band of us, after much prayer, started a meeting right in the middle of the Communists' pitch. We sang a hymn, prayed, sang a second hymn. Then

I spoke while the rest stood quietly for the manifestation of the triumph won at the Cross over all the powers of darkness. I spoke for a good half-hour without hindrance. One man came and stood within a yard or so of me. Three times he opened his mouth, and three times he shut it again, but said nothing. I afterwards discovered that this man was one of the great interrupters of Gospel meetings held on Tower Hill. . . . When I had finished we sang "There is a fountain filled with Blood," prayed, and departed. There was no Communist meeting that night.

Now for a word of warning. We were bubbling over with our victory, and decided to do the same again on the following Saturday; but God's work cannot be done that way. Out we went, but the powers of evil were not restrained; one of the party had his hat pushed right down over his face, and no hearing was given to any of us. Spirit warfare is only effective as it is carried on in co-operation with, and under the guidance of God the Holy Spirit. Otherwise it is truly dangerous. . . .

The Christian warfare is not—in spite of the wonders of such answers to prayer—one of unbroken victory. For myself, I am too foolish and faithless for it to be that; but we may learn lessons from our defeats, and when we suddenly realise that Satan has gained ground and out-witted us, then is the time to fly closer than ever to the Saviour Who alone can be our strength and wisdom. . . . You and I will often make blunders, often see Satan apparently triumph, but, as we stand firm upon the love and grace of our God, and the blood of Jesus Christ His Son, we shall see Him fighting for us, and HE cannot be defeated. . . .

A defeated foe!

There is another side of Christian work in which Satan strives all he knows to destroy the power of Christian witness—the Church life. There are many ministers, and indeed, Church members, who dread Church meetings because of the cross-currents, the pettiness and strife, which so often mar them. Again and again I have seen the enemy thwarted here, in answer to prayer. . . . What quietness and assurance come with the realisation that we do not wrestle "against flesh and blood," but with spiritual foes who have been robbed of their authority and power by the One Who ever lives to make intercession for us; and what an invaluable asset such a realisation is in the days in which we are permitted to labour!

Evangelistic services are . . . an exceedingly profitable sphere for the use of prayer warfare. An emissary of Satan watches grimly over every captive who might be liberated by the message; eyes are blinded, prejudices whispered, distractions engineered; and happy is the minister who has a band of those who can and do enter into the spirit conflict. . . . A very real contribution to the aggressive work of winning souls can thus be made by the humblest member of the Church of God.

"When the strong man armed" the Lord reminds us, "keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour

wherein he trusted, and divideth the spoil" (Luke xi. 21-22). The Stronger than the strong accomplished on Calvary a deliverance extending to all who will believe, and receive their freedom. We may surely hold, by faith, the ground of that victory whenever the Gospel is being truly preached, and *expect* to see captives freed (see Isa. 49: 24-26). It is our privilege to continually lay hold of such promises in the spiritual conflict which faces us, and it is not only our privilege but our responsibility. The verse that follows the picture of the spoiling of the strong man in Luke xi. is significant:

"He that is not with Me is against Me; and he that gathereth not with Me scattereth."

There is no position of neutrality in this war, and to take up a passive attitude that it is no concern of ours to do battle with Satan for the souls of others, is to throw away opportunities of triumph with both hands, to our eternal loss.

These are simple, common-place happenings, and it is probable that many who read them can recall much more striking experiences in their own Christian service. They may, however, serve to show in some measure that an acceptance of our *reigning position* in Christ, with authority to declare His triumph over the powers of evil as they attack His people and His work, is a working proposition, and one of vital importance in these days of increased feverish activity amongst the hosts of darkness.

From "The Great Enemy" (see p. 16).

Don't be Resigned.

It is better to rejoice than to be resigned. The word "resigned" is not found in the Bible, but "rejoice" runs through the Scriptures like a great carillon of music. There is danger of self-pity in resignation—and self-pity is a ourselves while we are rejoicing "with joy unspeakable deadly poison. There is no danger that we may be pitying and full of glory." Resignation often means a certain mock piety—perhaps unconsciously so, but none the less real. Joy is "the fruit of the Spirit": not a counterfeit, but real with supernatural and divine power. The Lord Jesus Christ told His disciples that hard times were coming for them, and that the hard times meant blessing. This is what He said: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." And how did the Lord say for the Son of man's sake?

And how did the Lord say the disciples should take these experiences when they came? With resignation? God forbid! This is what He said: "Rejoice ye in that day, and leap for joy." They were to look upon these experiences with thanksgiving and exultation, as an investor would look upon an investment that was going to bring him inordinately large returns, and returns absolutely guaranteed by resources that never could fail. "For," continued the Lord, "behold, your reward is great in heaven." It is good to remember, every time some fresh affliction comes, that we are making an investment with assured returns of 100 or 1,000 or even a greater per cent. in dividends. There is nothing to be resigned about in having investments that are making us rich beyond words. Therefore, "Rejoice in the Lord alway: and again I say, Rejoice."

Frances Ridley Havergal used to say that, with her, the will of God used to be a sigh, but now she was glad to testify it was a song.

Selected.

"Contrary to Nature."

"Cut out of the olive tree which is wild by nature, . . . grafted, contrary to nature, into a good olive tree."—

Rom. xi. 24.

HAVE you ever considered that man as we find him to-day has a nature which is contrary to the whole of the rest of nature? He is the only one of God's creatures which cannot safely follow its natural instincts. Birds, beasts, insects, fish, reptiles, all unfailingly follow their natures, and find safety, life and well-being in so doing. The lonely young cuckoo, for instance, has never known its father and mother, and when it has sufficiently grown up under the care of its little foster-parents it finds itself alone in the world, for the old birds have often returned by then to a warmer clime. What is it to do? Where is it to go? Who is to teach it? It can only follow its instincts—its nature—but that nature takes it in safety in the right direction, over the sea and for thousands of miles, to the right place at the right time, and all is well. But let man follow his nature, and he soon finds it leads him into trouble and disaster, and he proves for himself, if only he has eyes to see it, that the Scriptural story of man's Fall is correct—his nature is contrary to the rest of nature because it has been corrupted.

Moreover, if we study the details of the life which God requires us to live as revealed in the Bible, we find such a life is entirely "contrary to nature."

We are urged to do right and not to do wrong, but when we try to follow it out we find we are going against nature, for it is so easy to do wrong and so difficult to do right.

We are urged to be pure as Christ was pure; to walk as He walked; to love, forgive, and pray for our enemies as He did; to overcome as He overcame, and to be "more than conquerors." We are charged to rejoice always; to "give thanks always for all things"; to be anxious for nothing; to hate ourselves and renounce all that we have; to lay down our lives for others even as Christ. At once we say, and say correctly, we cannot of ourselves live such a life—it is "contrary to nature." Our trying to live it is as useless as a bantam trying to lay an ostrich egg!

What then is to be done? There is no hope excepting in an inward change of disposition which only the Creator can bring about.

The Saviour emphasised this when He said, "Except a man be born again he cannot see—or enter—the Kingdom of God" (John iii. 3, 5). Nicodemus at once said to Him, "How can a man be born when he is old?" He saw it was a thing "contrary to nature," but he was shown that what was impossible with men was possible with God, and therefore possible to every one that believeth.

The same thing is expressed in another way in Romans xi, under the figure of grafting. In the natural process, for example, a branch from a good rose is grafted into the wild briar stock, but the spiritual process is "contrary to nature," for the branch of the wild tree is cut off from its old associations, and is inserted in the wound made in the good stock, and so becoming a partaker of the root and

nature of the stock, it no longer manifests its former wild life, but the nature, the beauty and the fruitfulness of the good stem into which it has been grafted. It is thus with the vine in John xv, and it is only so that we can become "partakers of the divine nature," and escape from the old evil nature (II Pet i. 3, 4). In this way we become "partakers of Christ," "partakers of the Holy Ghost," and "partakers of His holiness" (Heb. iii. 14; vi. 4 xii. 10).

The Cross of Christ is that which cuts off the old wild life, and as we see ourselves identified with Him in His death to the old-Adam nature, we see ourselves also identified with Him in His new resurrection and ascension life. "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 10, 11).

Christ. Crabb

"I can" versus "I can't."

IT is too hard," whispered the adversary, as pressure and trial multiplied, and not recognising the voice I said, "Yes, I cannot stand it." Then my spirit sunk under a cloud of depression, and the vision of victory grew dim and distant.

"Your spirit has gone under in the conflict," said a servant of God. I replied, "Yes, I know it has," but how I did not know then. "Have you said, I can't stand it?" Why, yes I had! Then light flashed in, and I saw where ground had been given to Satan. I saw that by assenting to his suggestion I had virtually surrendered arms to him, and had stepped down from my position with Christ in victory.

At once I took my stand anew, putting on "the helmet of salvation," for it was through the mind Satan had gained an entrance, and grasping the sword of the Spirit I refused him any further hold, and proved the power of Christ's victory to throw off the cloud. But that is not all, the lesson has been of great value to me during the months that have intervened. I have found when the old suggestion has come back, as I have persistently refused to listen, meeting the enemy with "I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME," and looking to him to "strengthen with might by His Spirit," to make me strong in Him to stand and to endure. Satan has been put to flight, and my spirit kept above with Christ in full liberty, free from any cloud from Satan settling on it to crush me down.

The need for this liberty of spirit is great, both for personal life and aggressive service, for we may be attacked with depression in any path, and it is one of the enemy's most fruitful methods of hindering the advance of God's children; and to yield here is certain defeat. But we can refuse to accept that cloud, and having done all "remain victors on the field."

Refuse the cloud of depression about your circumstances, your personal state and experience, your work for Christ. Allow no burden between you and God, for burdens from God do not come between. The spirit must be free, for real service in the Spirit. How difficult, how impossible it is to pray always in the Spirit, with a cloud from Satan hanging over and crushing our spirit! So let us take the victory and throw off the cloud.

It is true the old "I" cannot, but we reckon it crucified, and the new man in Christ can. The R.V. rendering of Phil. iv. 13, gives the ground. It is IN HIM, united to Him in his death and risen ascended life, that we may say with Paul, "I can do all things IN Christ who strengtheneth me." "Be strong IN the Lord, and in the power of His might."

F.W.

(Re-printed by request).

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly dividing the Word of Truth."

2 Tim. ii. 51

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 . . . ALL died (in Him.*)" 2 Cor. v. 14.
- III. The object of the New Life:
"Henceforth live . . . unto HIM, Who died for them, and rose again" (i.e., a Living Christ) 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, mentally). —v. 16.
- V. The New Creation and all things new:
"Therefore if any man be in Christ, he is a new creation: old things are passed away . . . all . . . 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:
It is seen from God's standpoint—"GOD was in Christ reconciling . . ." God approached us—God did the reconciling. v. 18, 19.
- VIII. The Mission of the New Creation:
"Hath given TO US the ministry of reconciliation," "Hath placed IN US the word of reconciliation." —18, 19.
- IX. The New Creature as God's Ambassador:
"As tho' God did beseech you"—(the mouthpiece of God). "FOR He hath made Him sin for us . . ." —v. 20.
i.e., the Substitute, the Ransom, the clear basis of the message. v. 21.
- X. The power of the ambassador:
"Workers together WITH HIM" 2 Cor. 6. 1.
(i.e., not as agents, but the Spirit of God within to direct and equip.)
- XI. The urgency of the Message:
"NOW is the accepted time . . . NOW is the day of salvation." v. 2.
- XII. The Life in the Message:
 1. The circumstances—

Afflictions	(how we suffer sorrows)
Necessities	(how we do without)
Distresses	(how calm we are)
Stripes	(how we respond to them)
Imprisonments	(how we bear fetters)
Tumults	(calm in confusions)
Labours	(whether fitful or not)
Watchings	(whether we despair)
Fastings	(how we endure bodily needs)
 2. Our life in the circumstances:

Pureness	of motive
Knowledge	of God
Longsuffering	like God
Kindness	not irritated by the trials
The Holy Spirit	God bearing witness
Love unfeigned	Divine love without effort
Truth	speaking truth through all
Power	God's energy quickening
Righteousness	right doing, right speaking, not tempted to depart from the exact path.

3. The Adversary's fight against us:
Amid honour and dishonour
praise and blame
counted as deceivers, yet true
as unknown—yet well known. vv. 8, 9.
The paradoxes of the Divine new life in the human vessel (see verses 9, 10).

WALKING "AFTER THE SPIRIT."

The practical outworking in Romans viii.

- I. The Holy Spirit in control:
"Made me free from the law of sin and death," ver. 2.
"Quicken your mortal body"—not only renders it free from the law of sin, but the law of death. v. 11.
The "Law" could not deliver, hence we had to be freed from the Law ver. 3.
- II. The Work of Calvary:
Christ "in the likeness of sinful flesh" died, and thereby "condemned sin" in the flesh; i.e., made it possible for sin not to "reign." ver. 3.
- III. The choice of the "inward man":
(1) His walk—"after flesh" or "after spirit" v. 4.
(2) His mind—"things of the flesh" or "spirit" v. 5.
(3) The two "walks" compared vv. 6-8.
- IV. The Indwelling Spirit:
"Not in the flesh, if . . ." v. 9.
- V. The believer's position defined:
(1) The body dead because of sin—
(2) The spirit life because of righteousness— v. 10.
- VI. The obligation:
"We are debtors"—revealing need of choice or decision— v. 12.
- VII. The continual work needed:
"Make to die the doings of the body . . ." v. 13.
- VIII. The "sons" of God:
(1) The Holy Spirit leading—
(2) The Spirit of adoption—
(3) The co-witness of the Spirit—
(4) Union with Christ— ver. 14-17.
- IX. The whole creation waits for these "sons":
"Creation waiteth for the revealing . . ." v. 19.
Creation delivered, when the sons are revealed . . . —v. 21.
- X. The Holy Spirit Intercedes:
"Maketh intercession for us . . ." v. 27.
- XI. The Counsel of God changeless (Eph. i. 11):
"All things work together . . ." v. 28.
Conformity to the image of the Firstborn v. 29.
The effect on the believer v. 31.
- XII. The full provision:
The attitude of the Father and the Son (ver. 32, 33).
The intercession of Christ (ver. 34).
The outward path, and the union deepened (ver. 35-39).
The LOVE OF GOD (ver. 39).

ANDREW MURRAY points out that even spiritual Truth can be robbed of its power if it is held only in the human wisdom, but where it enters into "the inward parts" as God desires, it becomes there the very *life of the spirit*. Truth may be held in the mind as knowledge, but there is a Truth "which is substance and reality, communicating to him who holds it the actual possession, the life, of the things which others only think and speak."

Men may read the Bible "as literature," and enjoy its majestic language and grandeur of thought and ethic, but unless the Spirit of Truth illuminates its meaning to them, their minds, blinded by the God of this world, only gain from it a knowledge of its wonderful literature, without any of the spiritual blessings promised to those who go to it as the Word of God, for "doctrine, for reproof, for correction, and for instruction in righteousness."

M.N.G.

The "Psychic Wave" in the Atmosphere.

Mrs. Penn Lewis.

THE outlook on the Kosmos, grows increasingly darker, and the conditions pictured in Rev. xiii., after the rising of the "Beast" (the Antichrist) are already becoming defined to the spiritual vision. "All that dwell on the earth" can already be seen as becoming enmeshed in the "dragon" power, so that they will be found ready to worship the Beast when his parousia takes place. Then, as now, the followers of the Lamb of Calvary—those whose names are written in the Lamb's Book of Life—alone will be found standing against the prevailing flood of Satanic power. Have the Lord's children ever thought that the *atmosphere*, when that time comes, will be like one vast seance? Verse 13 gives a clue—"he maketh fire come down from heaven on the earth in the sight of men." This indicates an atmosphere surcharged with Satanic power, and it is becoming like that now. There is a coming down of Satanic power, which the followers of the Lamb will need to recognize, so as to frustrate the plans of the enemy. . . . Like the "blast of the terrible ones" described by Isaiah, they rush upon God's children, enveloping them as it were, in a mist of darkness, so that for a little while they seem unable to see the path. Nothing else but the intensifying of the "seance atmosphere" in the world explains the rapid spread of Spiritism, and all other Satanic cults, as well as the blasphemy of Modernism, and the open pit of Bolshevism, evidenced by its rage and futile rebellion against the God of Heaven.

Need the followers of the Lamb wonder that they often feel stifled and almost paralyzed in such a condition of things around them; that their circumstantial affairs are upset, and their bodies attacked, apparently without cause? In the light of ver. 17, should they marvel at their business "going wrong," whilst the dragon-followers prosper? "Here is the patience and faith of the saints." It is "war with the saints" declared by the dragon through all who are under his power (ver. 7).

What are "the saints" to do? Surely to stand together, and not to "war" one against another! But "war" they will, unless they have some understanding of the way in which the Dragon is working to break up the followers of Christ into units, or parties, so as to hinder the welding together of those who, at heart, are one in Christ and against the foe.

The key to the situation lies in the word "ATMOSPHERE." We forget that the Dragon referred to in Rev. xii. and xiii. is the "prince of the power of the air" spoken of in Ephes. ii. 2. The worship of the dragon by "all that dwell on the earth" can only be brought about by very widespread influences reaching the multitudes. Atmospheric conditions will have much to do with this. Have we not seen, of recent years, mass movements of many kinds which can only be accounted for by atmospheric influences working upon the people? How are these influences produced? What are the elements upon which the dragon powers work? Briefly, they are the latent powers in the human soul

(or *psuche*—from which is derived the word psychic, psychology, etc.) being drawn out into such activity that through them the evil supernatural forces can work their will. For the atmospheric conditions of Rev. xiii. to be brought about, wherein the false prophet can produce "fire from heaven," and even give life to a brazen image, it needs that soul-force, or psychic power, impregnates the very air. Therefore THE APPEAL TO THE PSYCHIC, INSTEAD OF TO THE SPIRIT, is deadly in its consequences, for every streamlet adds to the great psychic wave which, as an American writer recently pointed out, is at present sweeping through the churches, as well as through the world at large.

Let us take a bird's eye view of this psychic wave, and get a glimpse of the way it is affecting all classes of people. There are different effects according to the ambitions or training of those involved, but the cause is the same. Take those who have studied, more or less, the teachings of science. The psychic wave reaches them, and they are caught by it, eventually becoming leaders in the great Apostasy from the faith of the Gospel. There are other groups of men, with true knowledge of the Gospel of Christ, but desirous of being "broad minded," and keeping "abreast of the times"—the psychic wave reaches them, and unwittingly they mingle with the Gospel message the "up-to-date teaching of psychology," and soon lose all true spiritual power. See another group of truly born-again souls, longing for "gifts" as in the Church of old. They are true to the fundamentals of the Gospel, but they too are caught when the psychic wave reaches them, for in ignorance they FULFIL THE CONDITIONS for the development of the latent psychic powers, and they also fall under the effect of the seance atmosphere of the times.

There are others who may have escaped all these effects of the psychic wave, but who fall under it in another subtle way, most difficult to recognize. How little they dream that the world atmosphere may envelop them and affect their fellowship with others, so that divisions and misunderstandings result, without any real cause! Yes, and that they may even fulfil the purpose of the enemy in seeking to discuss and "clear up" much that had its origin in the atmosphere, and never came from the person at all.

How shall we frustrate all these subtle workings of the foe? Rev. xii. 11 gives the key to the only way of victory when the dragon-prince of the air is making his last fight for the world of men. "They overcame him" the leader of all the forces of darkness himself "by the Blood of the Lamb." The "blood of the Lamb" not only washes the sinner whiter than snow, and keeps clear the way of access God-ward (Heb. x. 19), but it is the power which breaks all psychic forces wielded by the enemy in the atmosphere of the kosmos. But the weapon of the "blood of the Lamb" needs the "word of testimony" to its power, and the out-working of the Calvary victory of Christ in the life of the believer.

The World Outlook for Prayer.

By E. M. Leathes.

"For thou hast been a stronghold to the poor, a stronghold to the needy in distress, a refuge from the storm, a shadow from the heat, when the blast (or breath) of the terrible ones is as a storm against the wall."

—Isaiah xxv. 4.

THE last phrase of this verse very aptly describes the spiritual situation as we see it at the present time. The article by Mrs. Penn-Lewis on the previous page is a remarkable picture of what is happening in the world to-day, and we who live in these days can see the full force of her words, though the danger referred to is now greatly intensified. Numbers of God's children who know the power of the Cross experimentally in their daily lives, and are utterly separated unto Him, feel themselves almost asphyxiated by the noxious fumes of Satanic power. A devoted servant of God—one who is doing a vital and widespread work for Him in Europe—said recently that the atmosphere on the Continent was like that described in Revelation ix. 2—it seemed to be impregnated with "a smoke that arose out of the pit," so that one could scarcely breathe.

In an old issue of "The Overcomer," referring to Rev. xvi. 13 and 14—"spirits of demons, working signs; which go forth unto the kings (rulers) of the whole world . . ."—Mrs. Penn-Lewis pointed out that, in each case, the spirits are said to "proceed out of the mouth" of the dragon, "the mouth" of the beast, and "the mouth" of the false prophet. "These spirits," she writes, "come out of the mouth, and consequently into the air. They are 'spirits of demons,' i.e., of distinct entities or beings, and as such have localities and locations, but there is a spirit that comes forth from them so as to fill the very atmosphere, like a miasma or 'smoke from the pit' (Rev. ix. 2) . . . They fill the air in such a way that there is a mist or darkness, or blurring of vision, so that the reason and judgment cannot act clearly. They colour and blur the issues, so that men see wrong to be right, and right to be wrong. The original blinding of the minds of them that believe not by 'the god of this world,' gives prepared ground for all this, so that men who are ordinarily honourable become treacherous, and those who are kind in themselves become brutal and murderous . . ."

How true this description is of what is happening in the world to-day! Not long ago it was said in the daily press more than once that "war hysteria" had seized upon certain nations, causing them to perpetrate atrocities of which otherwise they never would have dreamed. A British Officer, in a book written while a prisoner in Russia, says: "I have sometimes wondered, indeed, if there be not a demon whose special function it is to influence crowds of men to perpetrate atrocities that no individual in the mob would be so inhuman as to commit."

A servant of God who recently visited Europe thus describes her experience: The effect of the spiritual atmosphere upon her was such that it deprived her of all power of thought and concentration. Her head seemed to her to be held as in a vice, till it was almost impossible to pray. Missionaries are writing of similar experiences from different parts of the world, and although in England things have not reached such an acute stage, many are finding themselves in such a medley of adverse circumstances, with even their physical frame attacked, that they

are on the verge of collapse. Alas, one sees that in some cases they do not understand what is really taking place, and their condition is well described in Ps. 18. 4, R.V., "the floods of ungodliness made me afraid." Individual believers, moreover, are finding themselves isolated as never before. The gathering together of those who are of one mind, both in Bible Classes and Prayer Meetings, are dwindling in numbers. In the home, domestic help is not forthcoming, and many of God's children who need all their time for vital spiritual work, have to spend their strength and give their attention to household matters. The enemy stirs up dissension and suspicion, gossip and criticism among believers, so that all confidence in each other is destroyed. One discovers, in going from place to place, how utterly without foundation have been many statements made by one child of God about another: yet one is sure that those who have spoken these things have done it without any intention of harming another's reputation. Satan is "the prince of the power of the air," and there are currents set in motion in the atmosphere of the world to catch the unwatchful, and cause them to utter things that are untrue, or gross exaggeration of the truth, about one another. As Mrs. Penn-Lewis wrote: "how little they dream that the physic wave in the atmosphere may envelope them and affect their fellowship with others."

Our Impregnable Position.

It is true that we are not yet in the actual period foretold in Rev. xiii, but the preparations for the advent of the Beast are going rapidly forward, and we who belong to the Church of Jesus Christ, the "sons" He is preparing for glory, will need to know our Shelter, "when the blast (or breath) of the Terrible Ones is as a storm against the wall." We need a "Strong-hold" where we shall be in an impregnable position, and our only place of security is to be "hid with Christ in God." We need to know experimentally what it means to be deeply rooted into His death, and to know the "power of His resurrection"—literally, the dynamic power of His resurrection—to be "raised" with Him to that place where He has gone, "FAR ABOVE ALL." "That ye may know" declares Paul, "how surpassing is the power that He has shown to us who believe," for He has dealt with us "in the strength of that might wherewith He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavens, far above every principality and might and domination" (Eph. i. 19-20, Conybeare).

Thus having died with Him, and having been loosed through His death from the things of earth, we shall be lifted "far above" the smoke and miasma of this world, whence we shall get a clear vision of the present happenings—not only in our own circumstances and in the Church, but also of God's vast eternal purpose concerning the world and the nations generally. Then, as we abide in Him, we shall be able to wield His authority over the advance of the forces of evil who are seeking in ever increasing activity to obstruct the furtherance of God's plans on earth. Even as Moses lifted up the rod, which represented God's authority, and the enemy instantly fell back, so may we wield His authority in prayer, as we stand in His Name against the hosts of unseen Satanic powers.

"The pull of the flesh in yourself and in others," writes one, "and the pull of the powers of evil, is one continuous assault against the faith of that position 'in Christ in the heavenlies' being exercised . . . That which is already a fact in the provision of God (Eph. i. 20) is to be wrought out by the operation of the faith of those who use the prerogative of the position to which they have been raised . . . We must refuse to be baffled, distressed, or in despair . . . Here is the experimental battle of faith with Satan as the liar and murderer. We must see that we wince not at any problem or situation, but remember that every phase of the battle is purposely allowed, to challenge and draw out the working value of our position with Christ in God, and to demonstrate how simple is the impossible to Him, when the simple conditions of faith are fulfilled."

It was said of Moses "he held on his course as seeing the Unseen One" (Heb. xi. 27). There were other heroes of olden time who, "as a result of faith, conquered whole kingdoms, brought about true justice, obtained promises from God, stopped the lions' mouths . . . out of weakness were made strong, became mighty in war, put to flight foreign armies" (Weymouth). Let us therefore heed the words of Paul: "strengthen yourselves in the Lord, and in the power which His supreme might imparts. Put on the complete armour of God, so that you may be able to stand your ground in the day of battle, and having fought to the end, remain VICTORS ON THE FIELD"

Notes from the Book Room.

WITH this issue we commence the Nineteenth Volume of "The Overcomer" (post-war series), and it is with deep thankfulness to God that we look back—especially on the ten years which have elapsed since the Home-call of its founder, Mrs. Penn-Lewis. The words of our 1938 Motto Card are words that have been much with us during these years—"God hath CHOSEN the weak things . . .," and we gratefully remember that the other words are equally true—

"I can . . . through Christ"

for "it is God" Who "girdeth" us with strength unto the battle. We therefore go forward into another year with an intense consciousness that He Who has undertaken hitherto will continue to undertake, and to guide. That the magazine meets a special need among those of God's servants who are "going on unto maturity" and often find themselves hard-pressed in many ways in His service, is evident from our correspondence. We wish it were possible to send a personal word to all the friends who write us such encouraging letters, but we ask them to accept our warmest thanks for all their fellowship with us in this ministry. We pray that all who have received, and seek to proclaim, the Message of the Cross, may be kept in the centre of His will, and that the message may be evidenced in their lives, to His glory. A word recently received from a Missionary in South America is illuminating in this connection. He writes:—

"Your inspiring little paper was showed to me by a fellow Missionary, whose LIFE has been imbibing some of its messages, and is a real testimony to the worth of the magazine! I should be so happy to be a recipient of it . . ."

May it be true of us all, that our lives are a testimony

to the supreme "worth" of the Calvary sacrifice of our crucified and risen Lord, Whom we confess.

New Literature.

In 1932 we issued a booklet, "The Spiritual Warfare," consisting of messages given in reply to questions, in open conference, by Mrs. Penn-Lewis. Christian Workers who have found this helpful in their ministry will be glad to know that we are now publishing, as a companion booklet, further material of the same kind, on a variety of problems and difficulties which meet Ministers, Bible Class Leaders and others in their work. Few people have been endowed with such power to strike right to the heart of a spiritual problem, as was Mrs. Penn-Lewis, and we hope this new booklet will have a wide circulation. It is entitled "The Clinic Hour" (price 6d., post paid 7d.)

"The Church Militant." This message was greatly used of God when it appeared in our pages in the April Number. It is now available in booklet form, as No. 11 of the "Pathway Series" (see book list).

The message on pp. 10-11 of this issue consists of brief extracts from Ch. 6 of a new book by Captain J. C. Metcalfe, entitled "The Great Enemy," to be published about the end of January. The purpose of this book is set forth in the first chapter. It is written, in the main, for that vast proportion of God's people who, though earnest and true Christians, have never really considered or understood the fact that, as disciples of Christ, they are most certainly opposed by a very real and subtle enemy; and that the Scriptures give us all the knowledge we need about that enemy, and full directions, not only for our own safety and victory, but also for an aggressive warfare against him for the deliverance of those who are "taken captive by him at his will." The Message of the Cross—of identification with Christ in His death and risen life—is shown to be the "basic and essential condition of all liberty from, and triumph over, the forces of darkness."

"In actual warfare," Capt. Metcalfe writes, "no general would attempt to go into action without having gathered from reliable sources, the most detailed information possible as to the enemy forces opposing him. In the same way, in the greatest and most momentous of all wars—the Christian life—we too must, if we are to have any hope of victory, seek to equip ourselves with that full knowledge of our foe which will enable us to say with that mighty warrior, the apostle Paul, 'We are not ignorant of his devices.' In seeking this knowledge, our intention is simply to investigate the plain statements of Scripture, without any attempt to speculate, or develop theories . . ."

It is a book specially fitted for use in Study Circles, and Bible Classes. We know that large numbers of our readers are leaders of such classes, and of holiday Conferences for young people, and believe that they will find this little book a most useful help in introducing a vital and much neglected subject, which is dealt with in fuller measure for mature believers in the "Overcomer Literature."

Captain Metcalfe was closely associated with Mrs. Penn-Lewis during the last two years of her ministry on earth, and, like the writer, learned many practical lessons of the out-working of the Message of the Cross through that daily contact with His servant and her work. He is now a member of our Council, and has been appointed, during the absence abroad of our beloved Chairman, to deputise for him, in some measure, in the Conference work.

This book may be obtained from the Overcomer Book Room, Price 1/- (postage extra). M.N.G.

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for the years from 1926 to 1937, 2/- each year, post paid 2/2. All volumes previous to 1926 now out of print but single copies of some issues may still be obtained.

PRELIMINARY ANNOUNCEMENT.

The Swanwick Conference, 1938.

Convened by the Council of

The Overcomer Testimony

*The Nineteenth Annual Conference
for Christian Workers*

will (D.V.) take place at

The Hayes, Swanwick, Derbyshire

Monday, May 9th

to

Saturday, May 14th.

The Cross—the Gateway to Life.

The subjects to be dealt with, in relation to the Cross as the basis of the abundant life in Christ, and the weapon of victory, are briefly outlined below:—

(1) The Cross for the Sinner:

The Finished Work of Christ, and the New Birth.

(2) The Cross for the Christian:

Identification—the self-life revealed and dealt with.

(3) The Resurrection side of the Cross:

Enduement for life and service.

(4) The Warfare of the Cross:

Spirit foes unveiled, and the authority of the Living Christ exercised through His Church.

We expect to have with us, Revs. J. W. Brown, A. R. Boughen, W. E. Dalling, B. S. Fidler, George Harper, A. Harries, Miss E. M. Leathes, Rev. B. G. Lovelace, B. W. Matthews, Esq., Capt. J. C. Metcalfe, Rev. John Thomas and others.

Intending guests are advised to book their room as early as possible. Circulars giving full particulars will be ready in March. For these and all other information apply, enclosing stamped envelope, to the CONFERENCE SECRETARY, Mr. H. E. Hoyton, "Hafod," MERSTHAM, Surrey.

N.B.—No Registration forms will be issued this year.

Volume
XIX.

April
A.D. 1938.

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.*

“ See that ye be not troubled.”

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

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

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

THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.
Issued by the Council of the Overcomer Literature Trust.

EDITOR: M. N. GARRARD.

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TERMS OF ISSUE.

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

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, England.**

N.B.—Letters to the Editor to the same address 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, Eng.
(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.

Centre Distributors

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

Change of Address. No alterations can be made during 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.

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 a.m., 3 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, Eccleston Hall.

DATES OF MEETINGS.

- Apl. 7.—Monthly Conference (Rev. G. Harper,
Rev. Douglas Wood, Miss Leathes).
" 8.—Prayer Meeting, 11 a.m.
" 20.—Mid-monthly Prayer Meeting, 2.30.
May 5.—NO CONFERENCE.
" 6.—Prayer Meeting, 11 a.m.
(Special prayer for Swanwick Conference).
" 18.—Mid-monthly Prayer Meeting, 2.30 p.m.
Jun. 2.—Monthly Conference. (When we hope to have
Mr. Matthews with us again.)
" 3.—Prayer Meeting, 11 a.m.
" 15.—Prayer Meeting, 2.30.

THE NINETEENTH Annual Conference

in connection with "The Overcomer"

will (D.V.) be held
at

THE HAYES, SWANWICK, DERBYSH.

from

MAY 9th to 14th, 1938

Subject:

The Cross—The Gateway to Life

The Morning Bible Readings will be given by
Rev. John Thomas, M.A.

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

Address: Mr. H. E. Hoyton, "Hafod," Merstham, Sur
Tel.: Merstham 285.

GUEST FUND.

As the Conference is of vital importance to Ministers of the Go and Missionaries, who may not be able to afford the cost of coming is hoped those who are able will contribute to the Guest Fund enabling these servants of the Lord to attend. Gifts may be sent the Editor, c/o The Overcomer Bookroom, marked "Guest Fund"

Other Conferences arranged by the Council

LIVERPOOL.

April 5—6. Gordon Hall, 3.30 and 7.30 p.m. (Tea and Cl Hour). Speakers: Rev. B. G. Lovelace and Capt. Metcalfe.
June 21—22. Speakers: Revs. G. Harper and A. R. Boulton

SOUTHAMPTON.

April 27. In the School Hall, Polygon Baptist Church. Meetings: 4.15 and 7.15. Tea 5.30, followed by questions fellowship. Speaker: Rev. B. G. Lovelace.

NORTHERN IRELAND.

April 17—24. Conferences in various centres, including Barmena, Lurgan, etc. Speaker: Rev. George Harper. Informants from Rev. J. Kyle Paisley, 16 Waveney Road, Ballymena.

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers.

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

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

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m., Lounge, Y.M.C.A. (by Taff Station).

Harrow: At Headstone Hall, Headstone Road, (2 minutes from Met. Station). Informal Conference, first Tuesday of each month at 3 p.m. Speaker: Miss E. M. Leathes. Enquiries: Miss Be Holmdene, Bridle Road, Eastcote, Pinner.

Isleworth: Informal Conferences as follows: Second Monday 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., 42 Carisbrooke Road, Newport.

Manchester: Prayer Meeting second Monday, 7 p.m., in No Committee Room, Houldsworth Hall, 90, Deansgate. Enquiries: Mr. Norton Repton, Overstrand, Sagar's Road Handforth.

THE OVERCOMER

"See that ye be not troubled."

"And ye shall hear of wars, and rumours of wars: see that ye be not troubled. . . ." Matt. xxiv. 6.

DOES this not look an impossible thing? "See that ye be not troubled: for these things must needs come to pass": we are apt to forget these words. The Lord is able to stop all the wars and rumours of wars, but He has said that they "MUST come to pass." To Abraham God said that the iniquity of the Amorites was "not yet full" so that he could deliver Israel. There is manifestly some "must" in God's dealings with the universe—He "must" let iniquity work out to a head, "these things must come to pass."

But the word of the Lord to His redeemed children is this: "SEE THAT YE BE NOT TROUBLED." What! even when there are wars? Who wants war? But the Bible is a book of war. It is generally accepted that the book of Joshua typically represents the "heavenly places" of Ephesians. It was war in Canaan—every inch of ground was taken by war, and if the conquest of Canaan is an earthly picture of the advance of the Church in the spiritual realm, called by Paul heavenly places, or the heavenlies, then it is war all the way. God's servants are so concerned to have things put right on earth; to win success, and see multitudes of converts, that they often forget that there is a vast realm in the spiritual sphere where we have to advance against spirit-foes. It is not only war against evil in the realm of men, but in the heavenlies.

The truth is, when a soul is really translated into the kingdom of Christ, and is actually living on the resurrection side of the Cross, he is landed, not into peace, but into war. "Raised" with Christ, and "seated together with Him" in the place "far above all principality and power, and might, and dominion"—it is there alone that you will not be "troubled," and God wants us there.

In this spiritual war with the invisible hosts, God permits them to break out against His children, to drive them through to the place "far above." Therefore listen to the words: "SEE THAT YE BE NOT TROUBLED"! In your home life, "see that ye be not troubled." In the Lord's work, "see that ye be not troubled." Can the Lord find a company of His children to-day who, in the midst of the gathering storms, cannot be troubled? Who will go through the trials of the last days, when the powers of hell are raging on the earth, "shut in" with God, as Noah was shut in the ark? "Nation shall rise against nation," said the Lord, "kingdom against kingdom, and there shall be famines and earthquakes . . . but all these things are the BEGINNING of travail." They are only the beginnings, and before the Church is caught away she will taste something of the travail that is coming upon the world, but only so much of the fiery trial as will purify her as pure gold, and prepare her for the Throne.

"Then shall they deliver you up to tribulation, and shall kill you, and ye shall be hated . . . for My Name's sake. And then shall many stumble, and shall deliver up one another and hate one another." What an awful time of sorrow, when hatred shall be reigning instead of love! Hatred penetrating even the family life, when the Lord's children will be by "parents, brethren, kinsfolk and friends" (Lk. xxi. 10-19) delivered up to "synagogues" (i.e. religious authorities). How appalling to read of the effect on family life of the travail of the last days of the dispensation! Have we recognized as a "sign of the end" that brother will deliver up brother to death? Not to death of the body, perhaps, in Great Britain, but death through the slaying poison of the tongue—brother delivering up brother to the mocking of the multitude, without a cause.

The atmosphere of the "time of the end" will be an atmosphere of hatred, an era of lies unprecedented in the history of the world. And in the midst of all this, the Lord says, "SEE THAT YE BE NOT TROUBLED."

"Not troubled!" "Not troubled" when you are handed over to tribulation! "Not troubled" when delivered up even by parents and friends! "Not troubled" when the heavenly spirit, when like Caleb and Joshua you say, "the giants will be bread for us"—i.e., we shall grow strong in the Lord through the campaign. Christ was Victor on the cross, when He was a Victim in the eyes of the multitude. "He trod the winepress alone, and of all the people there were none with Him"—that was His *visible* experience, but *in the invisible* His spirit was "in the bosom of the Father." "See that ye be not troubled," because all true life, and hope, and joy, come from heaven, and are independent of earth. The Lord Himself indicates the character of the souls who are prepared for His Coming at the time of the end—they may be described as THE UNTRoubLED ONES! Children of God so lifted in spirit to the heavenlies, "far above all principality and power," that they already partake of the peace of heaven, and walk untroubled through the fiery furnace (Dan. iii. 25); untroubled through the deep waters of suffering (Isa. xliii. 2); untroubled in the time of storm.

Mrs. Penn-Lewis.

"Not Troubled."

"All these things must come to pass,"
 "Be ye ready" midst them all;
 Thou must never troubled be,
 Ere they cease thou'lt hear His call.
 Comfort every fainting heart
 With His word of love and grace;
 "Be not troubled!" for so soon
 Thou wilt see Him face to face!

G.W.D.

A Word to Our Readers.

MY DEAR FRIENDS,

I must needs testify, first of all, to the goodness and faithfulness of our God in answering prayer, for I am very conscious of remembrance in the prayers of many friends at home and abroad. Never have I been more aware of the Lord's sustaining grace and clear leading, as I have passed from city to city, or been the happy guest of friends in a remote mission station. I must praise God, too, for the amazing kindness of His children. All the way I have been handed on, as it were, from place to place, with a graciousness which has obviated all embarrassment and allowed the immediate fellowship of one disciple with another—in Him. It has been a great privilege to represent the "Overcomer" Testimony, though it is difficult to speak of one's own work to those Christian workers who are all eagerness to enlist your sympathy in theirs.

There is ample proof that "*The Overcomer*" is being used in widespread blessing in South Africa. The name of our beloved Founder is still held in high honour among some who remember her personally, and many more who remember her for her work's sake. I took part in few meetings where "Overcomer" readers failed to make themselves known, or to give warm expression to the bond it made between us.

Of the urgent need there is for the teaching of what we know as "the Gospel for the believer," I am more than ever convinced. It is eagerly received, not so evidently perhaps in the bigger gatherings, as in those where closer contact can be made, and souls are clearly longing for a deeper work of grace in their own lives, to the glory of their Lord.

We who seek to extend the knowledge of this "gospel" can only ask for the grace of fidelity, that nothing may change us from our purpose. As believers, we stand with the whole Church of God for the whole truth of the Scriptures, as revealed by the Holy Spirit. As a "Testimony," our existence is only justified by our faithful adherence to the spreading of the truths which called us into being. Our commission is a definite one, and I believe the Lord has confined us to it, by His mercy. There is much cause for rejoicing in this, and I ask you to give thanks with me for God's goodness to us: to His Name "as is most justly due" will we ascribe the praise.

In South Africa there exists a real burden of prayer and a fervent hope for revival: which things may well encourage us at home in the confidence that prayer will yet be answered by a deep and world-wide work of Grace.

Of one thing we may be sure: no mechanical or stereotyped efforts on the part of God's people will bring the real blessing we look for. He must rid us of our reliance on human personalities, and on efforts to produce conditions which some regard as conducive to revival. Such efforts too often prove more soulish than spiritual. Much is heard of the signing of cards, the queueing up of enquirers to

receive the right hand of fellowship from the evangelist. Much, too, is said of disappointed sinners—instead of saved ones. The last state of such can well be worse than their first. The evangelists may blame the pastor for neglect of after care and the coldness of the Churches, and the pastor blame the missionary for shallow evangelism and lack of sanctified instruction in the enquiry room—but the damage is done.

God may have to wean us of our methods and amend our presentation of the Gospel: the Holy Spirit may be waiting to do a new thing amongst us and display the Cross as never before. Will He find a people stripped of preconceived prejudice, ready to submit to a deeper work in themselves, and having no confidence in the flesh? The Lord can make these things true of us at Swanwick: I would add my "Amen" to all your prayers for our gathering there.

My homeward passage is taken in a steamer due to arrive in England just after Easter, so that I should be in ample time to join our friends at The Hayes.

Looking forward to that happy re-union, and rejoicing with you in the patience of the Lord.

Yours in the joy of His service,

BERNARD W. MATTHEWS.

Cape Town,
March, 1938.

The Swanwick Guest Fund.

THE purpose of our annual Conference was summarized by Mrs. Penn-Lewis on one occasion as follows:—

1. To strengthen Christian Ministers and workers in the faith of the Gospel of the Cross, in this day of great apostasy.
2. To unfold from the Word of God the Atoning Work of Christ, as the key to all experimental victory over the world, the flesh, and the devil.
3. To seek from the ascended Lord a revelation of the Cross such as was granted to the Apostle Paul (Gal. i. 16) enabling him to determine to know nothing but "Jesus Christ and Him crucified."
4. To confer together as God-appointed and God-equipped witnesses to the Christ of the Cross, and the Cross of the Christ, how to proclaim the Message to the whole Church of Christ in preparation for the Coming of the Lord.

How great is the need of such a Conference to-day! We therefore ask the earnest prayers of our readers that the Holy Spirit may work unhindered among us, and that Jesus Christ crucified may be "evidently set forth" in the power of God.

Pray especially for the many Ministers who hope to be present, that many may get a new vision of the Cross and its meaning, and go forth to proclaim it as never before, in the power and demonstration of the Holy Spirit.

Pray that the way may open, financially and circumstantially, for all whom God would have join us.

We thank God for the supply given in other years through His stewards. The need is not yet fully met for this year, and we commend this Fund to those upon whom God lays the burden of this great opportunity of multiplied blessing through His servants in the ministry, some of whom would be unable to be present but for the Guest Fund. Many contribute part of the cost, as they are able, and so make way for others.

Gifts should be sent as early as possible, so that we may know how many guests we can make ourselves responsible for. Ed.

The Price of the Throne.

Mrs. Penn-Lewis.

"Grant that these my two sons may sit, the one on Thy right hand and the other on Thy left, in Thy kingdom . . . Jesus answered and said, Ye know not what ye ask . . ." Matt. xx. 21-22.

THE message of union with Christ in His death, and that death-identification as the way to the throne, is clearly set forth in the Epistles. In the verse quoted, we have a fore-shadowing of it in the words of our Lord Himself, and I want to press this home to a practical issue. Long before Calvary, the Lord gave a hint of what was coming, and His disciples caught the vision of a throne—an earthly throne for their Master, with themselves in close association with it—and some of them came to ask Him about it. The Lord took the question and, applying it to the infinitely higher destiny of those who "follow the Lamb whithersoever He goeth," asked: "Are ye able to drink of the cup that I shall drink of? . . ." Are you prepared for the price?

They replied, "We are able," and the Lord said, "Ye shall drink indeed of My cup . . . but to sit on My right hand and on My left is not Mine to give, but it shall be given to them for whom it is prepared of my Father" (ver. 23). When the other disciples heard this conversation they were "moved with indignation against the two brethren," but the Lord called them unto Him and said, "Ye know that the princes of the Gentiles exercise dominion over them . . . it shall not be so among you: but whosoever will be great among you, let him be your servant." That is the practical out-working of union with Christ! The way down is the way up.

The Training for Rulership.

There are those who will sit with Christ in His throne hereafter (Rev. iii. 21), but the preparation for that position is NOW. We need to understand that, when we know this death union with Christ, and the life-union which brings us into fellowship with Him in resurrection life, there must be an intelligent out-working of it day by day. It is not only sharing the fellowship of the victory He won over the world and Satan its prince, but that victorious rulership has to be wrought into us, and manifested through us in daily life. There are many references to rulership in the Gospels, and so often it appears as if that rulership is to be postponed until after the Judgment Seat—but the training for it is in this life. "Well done, good and faithful servant: thou hast been faithful in a few things, I will make thee ruler over many things": to one rulership over ten cities, to another over five, according to the measure of their faithfulness.

The rulership of the throne is not yet a visible thing. The princes of the Gentiles exercise earthly dominion still—"but it shall not be so among you." Now, the one who would be "great" must act the part of a servant; he who would be first—who would lead his brethren—must be "their slave" (ver. 26, 27). It is a going down: down to be a servant, never to stand for your "rights"; power to submit; power to be a bond-slave on earth—that is the "price" of the throne. But all the while, on the heavenly side, you are being made a ruler in resurrection power.

Can you drink of the cup? Can you go down? Have you so truly entered into union with your Lord that you have power to go down before someone else gracefully—without looking miserable about it, and without struggling, and effort, and a fight? Think of Christ as He washed His disciples' feet; as He stood in the Judgment Hall. Think of the mocking and scoffing, the scourging and beating! Can you drink of the cup? Can you go down? Every time you go "down" you go "up." May the Lord prepare us for the throne, and make us willing for the preparation.

But I would urge upon you that it is NOW—now, in this present year; now, through our present circumstances, that God wants to work in us. God has put you into just the one place where He can fulfil your prayer, and prepare you for the future. You may think that the enemy has interfered with your circumstances: apparently they are all upside down, almost as if you were in the devil's hand. My friend, that is God's highest vote of confidence in you! God is greater than the devil. The things that are the blackest and most difficult, that look as if the devil was having his own way with you—do believe that it is out of that very condition that God is working out your future glory and rulership. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." That is the way to rulership. How deep can your faith go? If you can stand in the midst of all that, and trust God absolutely, without anything to show that He is with you—if you can stand unmoved through it all, and say "I believe that God is GOD"—that is victory. "Be still and know that I am God"—how far can you trust God in the dark?

* From brief shorthand notes of an address.

Can you drink of the cup? You may say, "I am able. I can do all things through Christ." Yes, we do know that God is able, and we need to get clear away from ourselves, and very close to Him. There will come a time when we have nothing left to us but God, so that we are just anchored upon Him. The devil is absolutely defeated, and God can have all His own way with you, when you learn to "go down": if you can really bring self—this evil thing that wants to *be something*—down to the Cross, so that wherever you are, you will know to be the very best place God could have found for you, and no other circumstances would have suited His purpose. God has put you in exactly the right crucible to burn up what He sees needs to be burnt up. Many think "victory" means getting your circumstances put right. No! victory is within—when in the midst of your circumstances the Spirit of God can so energize you and strengthen you in spirit, that you can stand quiet in the thick of it all, and say "God is God," and know that you are held by Him—which is infinitely better than all your trying to hold things steady.

"Servant of all."

At the end of Ephesians i. we are shown the Risen Christ, set at God's right hand "far above all principality, and power, and dominion," with all things under His feet, and immediately we are told "and you hath He quickened . . ."; "hath quickened us together with Christ . . . hath raised us up together, and made us sit together in the heavenlies in Christ Jesus." The Risen Lord calls us to this place "far above" even now, and in spirit we are seated with Him there. But on earth, our visible position is that of "servant of all" for His sake. May the Holy Spirit teach us how to be, in deed and in truth, "bond-servants of Jesus Christ" down here, for this is our preparation for sharing the throne later on.

Are you willing for this? Are you able to drink of the cup? He drank of the cup for us, and we may say, "Lord, I cannot of myself, but by Thy grace, I choose it." I have been reading a book written by a lady who was imprisoned in Russia during the revolution. She belonged to the old Russian nobility. I was very impressed by one thing she wrote—it contains a tremendous lesson for God's children. She said this: "We had to prove to these Bolsheviks that people of our class could not be injured by what they did; and that what our enemies did would never make them what we are." They were sending these noble ladies to clean their floors—floors so dirty that they had to take knives to scrape the filth off—and they went with a smile, as if it did not matter to them at all. What about

your "class"—your heavenly position? We belong to the royal family of heaven, and we have to show what we are. Nothing on this earth can lower you, if you do not lower yourself. It is not what you *do*, but what you *are* that counts.

Paul wrote to the Corinthian Christians, "ye have seated yourselves upon your throne" (1 Cor. iv. 8, Conybeare). They were glorying in their spiritual privileges and knowledge, but the Apostle adds sorrowfully, "I would to God ye did reign." Their idea of throne-life was very different from the pathway of the Lamb of God, and very different from the path of His apostles, who were "made a spectacle to the world, who were "fools for Christ's sake," weak, despised (ver. 9-14); yet Paul beseeches them to follow him in this path—it is the path of spiritual power now, and it is "the way up" to the throne.

"If we suffer, we shall also reign with Him" (1 Tim. ii. 12). Salvation is free to all—the throne position is prepared for those who are willing for the preparing. "To sit on My right hand and on My left is not Mine to give, but it shall be given to those for whom it is prepared." "To him that overcometh will I grant to sit with Me in My throne" (Rev. iii. 21).

A Prisoner for Christ.*

I HAVE not written, nor did I ever speak, in defence of God: such an idea would be senseless. God does not need us to defend Him. On the contrary, we are in need of defence and protection on His part.

But I wished to show that God is King of kings and Lord of lords. I wished to show what I myself have seen and experienced. I have seen that God is faithful, and will keep safely every one who surrenders to the working of His will. "To them that love God all things work together for good."

Even prison worked for my good, and helped toward the accomplishment, to a larger degree, of my life-purpose. For it was a very great privilege, first of all, to find ingress (and moreover with free board and safe protection) to that forbidden world in which I had been doing a little work for a long time previously. I shall not stop even to speak of the many other gains, both spiritual and intellectual, which I received from prison life, except the revelation of that one truth which was engraved upon my heart in words of fire: "With Christ to be in prison is freedom; without Christ even freedom is a prison." Praise God for such a trial . . .

"I spent some time in the place where God's servants have to stay (Acts 12: 1-17; 16: 24-28). And yet I assure you that during that time in my heart it was as though I were living in the garden of Eden . . . Scarcely a single night passed when I did not rise from my bed and thank God. And what was that which moved me to praise Him? Why, the consciousness of His wonderful presence . . . Yes, in such a position one sees clearly that, for Him, there are no barriers—He passes through walls and closed doors . . . When one enjoys fellowship with God, life is sweet anywhere—in the poorest hovel, yea, even in prison. But without God, life even in a palace has no meaning and holds no joy."

* From "With Christ in Soviet Russia,"

by Prof. V. Ph. Martzinkovski.

Equipment for Effectual Service.

By J. G. Metcalfe.

IN seeking to study with the object of discovering just what the Scriptures teach concerning the endowment of power promised to the Christian Church, I have been staggered at the magnificence of God's provision, and the utterly inadequate conception of it created by our human understanding.

What a range of endowment for special purposes, for instance, the Old Testament tells of. Joseph, the shepherd lad, is *made adequate* to rule the mightiest kingdom in the old world and save countless lives in a time of unprecedented famine. Bezaleel is given the ability of "craftsmanship" to bring into being the divine plan for the Tabernacle in the wilderness. Samson is endued with physical strength sufficient to slay a thousand Philistines with the jawbone of an ass. The sweet psalmist of Israel is taught the songs, so rich in deep spiritual experience, which have been the heritage of God's people down the ages. Prophets are given boldness to stand before the backsliding people of Israel, and rebuke in plainest terms their idolatry and sin. The remnant, returning to their land under Zerubbabel and Joshua the High Priest, are given that purpose of heart which, in the teeth of bitter opposition, sees the new Temple built on the ruins of the old.

And so we could go on showing the infinite variety of the workings of the Spirit of God in giving special equipment to chosen instruments for the meeting of special needs. But surely we have seen enough to prepare us for something of the wealth of meaning that lies behind the word "power" (Greek, *dunamis*), which the New Testament uses consistently to express the endowment which is ours through the Holy Spirit. Here are some of the words given in Lidell and Scott's Greek Lexicon, by which to translate this word:—power, might, influence, faculty, capacity, etc. Now let us go back to our Old Testament pictures. Joseph was given influence and capacity for government; Bezaleel was given the faculty or capacity for his craft; Samson was given bodily strength, and so on; *and the same equipment is at the disposal of the Christian Church to-day.*

Two things must always be borne in mind when speaking of "power," the first is the fact that there is, in every case of its being granted, a *general* purpose in the mind of God in giving it. Secondly, that there are *particular* purposes in individual cases—purposes of which there is no end to the variety.

Let us first establish the "general aim" God has in view, in giving special power to His people. Luke xxiv. 47-49 gives us our first clue. The Lord Jesus here tells His disciples that "repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of the Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." From this passage our minds

naturally turn to Acts i. 8, with its thrilling promise—"Ye shall receive power, after that the Holy Ghost is come upon you; and *ye shall be witnesses unto Me*, both in Jerusalem, and in Samaria, and unto the uttermost part of the earth."

These verses can leave us in no doubt as to the general purpose of God in making provision of empowerment for His Church. The command "ye shall be witnesses" stands right out—witnesses to the living God in the midst of the darkness of this world—witnesses to His saving grace in the midst of Satan's delusive religions—witnesses to His love and peace in the midst of the strife and confusion of fallen human nature. That is the Church's commission, and the privilege of every individual Christian; and for that witness nothing but divine enablement can avail. Whenever the Christian Church loses the consciousness of her mission as the manifestation of God, the witness of His truth in a dark world, she immediately sinks to a powerless, uninfluential level; her light flickers dangerously, as if it might go out at any moment; and a revival is needed. We are just at this place to-day.

Peter, when brought before the Sanhedrin, showed the grip he had of this divine principle and objective, and his clear, concise summary is well worth careful thinking through:—

"We ought to obey God rather than men. The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *And we are His witnesses of these things*; and so is also the Holy Ghost, Whom God hath given to them that obey Him." (Acts v. 29-32).

The sole reason for the widespread indifference to the Gospel to-day is, that the world is faced only by a second-rate imitation of church life by a so-called Christendom, which has missed her vocation as the mightily empowered witness to a living Saviour; and despised her birthright as "chosen . . . in Him before the foundation of the world . . . predestinated . . . unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace . . ." (Ephes. i. 4, etc.).

What is true of the Church is true of the individual. How can one who is living simply for self and what can be *got out of* the Gospel for self, have any genuine interest in an endowment of power for the service of God? Scripture gives one case of a spurious desire for it—that of Simon the Sorcerer, who offered the Apostles money, saying, "Give me also this power." Peter's answer stands as a perpetual warning to any who might presume to seek the power of God as a means of personal aggrandisement: "Thy money perish with thee," he indignantly retorts, "thou hast neither part nor lot in this matter; for thy heart is not right in the

sight of God . . . I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts viii. 18-23).

The Secret of Divine Enduement.

The first step toward a personal enduement with power for witness and service is, the denial of self: the acceptance of the foundational law that "He died for all, that they which live should not henceforth live unto themselves, but unto Him Who died for them, and rose again." Until this is the working basis of our Christian life we shall feel no need of a divine enduement, and the whole subject will be dark to us. The history of the Christian Church confirms this statement. Let us take a few typical cases at random. The first I happen upon is that of the Rev. Charles A. Fox, whose ministry in the early days of the Keswick Convention was so widely owned and richly blessed. A quotation from his biography runs as follows:—

"There is no verse which seems more essentially to belong to and to represent Mr. Fox than this: 'except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.' It gives a truth which he was never tired of impressing—death, the source of fruitfulness . . . it was the secret of his own life-history, and the more we gather of it, the more we shall see that these few words contain the secret of the 'much fruit' in him."

He was not in the ministry because it was his own choice of a vocation, nor with the idea of denominational promotion, nor personal prominence. His was a divine commission to preach; and it was therefore given him to discover the secret of divine enablement and capacity for his life work.

To turn to a completely different type of ministry: will anyone question the fact that George Müller of Bristol received a special faculty for organization, and capacity for the prayer of faith, in the ministry that has spoken to so many hearts of the faithfulness of God? In his case also, we shall find that the secret lies in the denial of self; the refusal to rule his own life or plan according to his own mind or desires. Listen to his own testimony:

"I never remember, in all my Christian course, a period now (in March 1898) of sixty-nine years and four months, that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but that I have always been directed rightly. But if honesty of heart and uprightness before God were lacking, or if I did not patiently wait upon God for instruction, or if I preferred the counsel of my fellow men to the declarations of the Word of the living God, I made great mistakes."

The well-being of his great orphan houses depended upon this man's wisdom and faith, and God, having made sure of the ground-work of the Cross in his experience, gave him, through the Holy Spirit, faith and capacity that is still a source of wonder to those who read his narratives.

We have only space for one more example, but

the thoughtful reader can multiply such instances: will. Does not the China Inland Mission stand in the fore-front of consecrated missionary endeavour and is not wise statesmanship seen again and again in its organization? Yet behind it all is the empowerment of one man for a God-given ministry. Hudson Taylor had already faced difficulties which would have daunted any but the most intrepid Christian warrior, and had proved again and again his acceptance of the divine fact—"ye are not your own," when he faced a spiritual crisis which brought him the permanent vision of God's special equipment. He describes it in these glowing terms:—

"The sweetest part . . . is the rest which full identification with Christ brings. I am no longer anxious about anything, as I realise that for He, I know, is able to carry out His will and His will is mine. It makes no matter whether He places me, or how. This is rather for Him to consider than for me; for in the easiest positions he must give me His grace, and in the most difficult, His grace is sufficient. It little matters to my servant whether I send him to buy a few cash-worth of things, or the most expensive articles. In either case he looks to me for the money, and brings me his purchase. So, if God places me in great perplexity, must He not give me much guidance; in positions of great difficulty, much grace; in circumstances of great pressure and trial, much strength? No fear that His resources will be unequal to the emergency! And His resources are mine, for He is mine, and is with me and dwells in me. All this springs from the believer's oneness with Christ: and since Christ has thus dwelt in my heart by faith, how happy I have been!"

It would be difficult to estimate how many souls in China owe everything to the power of God exercised through His servant, in steady, patient, unconquerable labour; or to measure the capacity given him by the Holy Spirit for his ministry. Surely here, as always, experience tallies exactly with Scripture. Compare what we have just read in the book of God's working in the human heart, with the declarations of the Written Word:

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith . . . But all these worketh that one and the same Spirit, dividing to every man severally as He will" (1 Cor. xii. 4-11).

"Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, when He ascended up on high He led captivity captive, and gave gifts unto men . . . And He gave some, apostles; and some prophets; and some, evangelists; and some pastors and teachers" (Eph. iv. 7-11).

Can you not catch the vision? The Church of God—the representative and witness of God upon earth through the power of the Holy Spirit. The individual members vitally united to Christ, placed in just that niche (whether it be humble or prominent) for which God has fitted them, and filled with a divine capacity which compels the world to recognize that there is “a God in Israel!”

How many ministers are there to-day in our pulpits, who are there because they cannot refrain from preaching, and whose attitude to their ministry is “Though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel”? To such men denominational barriers, the rules of convention, and popularity with man, mean nothing. And such men it is—and such men alone—who will learn the reality of an endowment of power for service. How many evangelists is the Church endowed with, who would scorn to handle the work of the conversion of souls in order to “make a fair show in the flesh”; and are determined that Christ shall in all things “have the pre-eminence”? It is such men alone who can go confidently to God, and establish their claim—

*“In kindling thought, and glowing word,
Thy love to tell, Thy praise to show.”*

How many church officers, Sunday School teachers,

tract distributors, and others, are there who are in office because God has put them there, and who care nothing for church “politics,” or their own position, provided that Jesus Christ is glorified? Only those who take up their work determined to reckon self as “dead indeed” will ever know anything of the endowment with power which will mean streams of life and blessing to all who come into contact with them. Self has always been, and is to-day, the cancer which is eating out the life of the Church of God.

May we then try, however imperfectly, to outline the pathway to a real endowment for the service of God? *The first step* is the acceptance of the crucifixion of self, and the slogan of every prayer meeting for revival should be “self to the Cross.” *The second step* to power is a sense of vocation, the knowledge that God has for you a special niche in His plans for witness in the world, which no one else can fill, and the discovery of that niche. Then will follow a deepening sense of need and inadequacy, driving you away from self reliance, until God, looking into the depths of your heart, will reveal to you the reality of the power of the Holy Spirit. Then you will step out into a new life, where you will be given to see “the pleasure of the Lord” prospering “in His hand,” and will in truth be “endued with power from on high.”

*Eagle
Parable*

A Parable of the Eagle.

NATURE is full of spiritual parables, and none is lovelier than the heaven-soaring eagle.

The eagle is so constructed as to overcome hostile forces and currents in heavenly places. Built for heaven, far out-stripping every other bird in ascending power, the eagle will continue to soar heaven-ward till none can see it but God. To be invisible it must be, at a conservative estimate, at least eight thousand feet in the air. The Christian is not only one who seeks the highest ideals, but who has the power to reach them put into his very bones. Far above every other terrestrial creature, he is so a sharer of the Divine nature that he is capable of a life which, in all but infinity of scope, is the “life of God.”

The eagle is a solitary bird. Other birds go in flocks: the eagle never. If two are seen together, they are mates. He is lonely because he is lofty: he is remote from other birds because no other bird can live where he lives, or follow his tremendous lead.

The eagle has one peculiarity of vision which belongs (we believe) to no other creature. It is furnished with a double eyelid: the inner one is transparent and always drawn over the eye, so that while other birds see in the light of the sun, the eagle sees the sun! It lives in the land of light so much, that God has made it, alone among creatures, to be undazzled, unblinded, by the fount of day. Satan’s design is to keep an unsaved soul a hooded, blinded eagle—“in whom the god of this world hath blinded the mind” in order to rob them of the “light of the knowledge of God in the face of Jesus Christ” (2

Cor. iv. 4). What makes us God’s eagles is, that we see Christ, the Sun of Righteousness.

But there are times when we shall find a sad, tired, drooping eagle. The bird’s power to soar is gone: it is the moulting season. But what does the eagle do? It quietly basks in the sunshine. Slowly the plumage returns, and then he “mounts up with wings.” “They shall put forth,” says the Greek version of Isa. 40. 31, “fresh feathers as the moulting eagle.”

The eagle is the enemy of the snake or serpent, which they disable with rapid blows from the beak, and when killed, consume. Some eagles are called snake-eating eagles. The child of God has power over the enemy, as Christ promised to the disciples: “Behold, I give you power to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you” (Luke x. 19).

But the end of an earth-bound eagle is tragedy itself. A man, one winter’s day, was scanning the whirl of waters above Niagara Falls, as they eddied and rushed around the blocks of ice, and through his telescope he saw the dead carcass of a sheep, and an eagle alighting upon it. He watched the bird as it gorged itself upon the carrion; then suddenly it attempted to rise, as it was nearing the Falls. But its feet were embedded in the damp flesh, and were frozen to it. In vain the eagle struggled; it was held fast by the thing it gorged, and was swept over to instant death.

Selected.

The Cross and the Enduement of Power.

By Mrs. Penn-Lewis.†

LET me say definitely that there is an enduement of power, which every believer should know for effectiveness in life and service . . . then let us look broadly at the fact of "Pentecost" from the historical view-point. Historically, there is only one "Calvary," one "Resurrection day," one "Pentecost": i.e. Calvary, where Christ died on the Cross; the Resurrection, when He rose from the dead; Pentecost, when the Holy Ghost came into the Church.

Calvary is not to be repeated, nor the Resurrection, nor Pentecost in its historical meaning. The finished work of Christ on the Cross, His glorious resurrection as the witness of the Father to the completeness of His finished work, resulted in the outpoured Spirit at Pentecost. All was final, and pivotal, and complete, as carried out by the Son of God, through the Eternal Spirit.

But now, in the experience of the Church, each one who becomes a member of that Church (the mystical organism of the Body of Christ), puts in his claim to all that Calvary means for him; all that the Resurrection means for him, and logically, all that Pentecost means for him . . . In appropriating our part in "all that Calvary means," we do not expect the external historical facts to be repeated in us. We put in our claim for all that it means to have our sins borne by Christ, and to be "crucified with Christ," but we do not expect an external cross, with all the tragic events of Golgotha. Nor do we expect a visible, corporeal resurrection exactly like the Lord coming out of the tomb—although we shall have a resurrection of the body by and by. Why then expect all the historical externalities of Pentecost to take place in us? Is not the present dispensation a *spiritual* one, during which God is calling out a people for His Name, and building a spiritual temple as far in advance of the visible Temple as the sun is above the moon?

What is the spiritual and inside meaning of Calvary, the Resurrection, and Pentecost, as they are to be known by the Church? If we are not to have the "externalities" of these wondrous events carried out in us, where shall we learn their inner application to us?

First, as explained by the Lord Himself *before His death*, and second, as explained by the Lord Himself *after His death* . . . It is in the Epistles of Paul that we get the inside meaning of it all; for the Glorified Lord chose the Apostle Paul to . . . give out to the world Christ's explanation of Calvary, of the Resurrection, and of Pentecost, as He had foreshadowed it in germ before he died.* Therefore all that Calvary is for us, all that the Resurrection means to us, and all that Pentecost should mean to us, is to be learnt in the Epistles of Paul, and not so much from the historical records of the Acts of the Apostles. . . .

We must therefore go to the Epistles to learn the true inside meaning of Pentecost, and as we do so, remember to keep together the triple group—(1) the Cross, (2) the Resurrection, and (3) Pentecost, for the obtaining of the full power of any one of them. Also let us remember the sequence of God's dealing with us is in this order; and pray for the *deepest work of the Cross* to be applied to us, the *fullest power of the resurrection*, and the *mightiest enduement of the Holy Spirit* for service that it is possible for us to know.

It is because believers seek their share of "Pentecost" without the deep bedrock work of the Cross and the resurrection first being wrought in them, that the devil as an angel of light has broken in upon believers with his counterfeits. . . . [The Cross] is the basic, and only safe position for asking for an enduement of power.

The Last Letter of Paul the Apostle.

(2 Timothy, R.V.)

- I. The writer and his circumstances: Ch. i.
"Paul, an Apostle by the will of God" ver. 1.
(See 1 Tim. ii. 12, "appointing me to His service")
"Appointed a herald . . . apostle . . . teacher" v. 11. m.
"Me, His prisoner" ver. 8.
- II. The object of the letter:
"That thou stir into flame the gift . . . in thee," v. 6. m.
FOR—"God gave us not a spirit of fearfulness" v. 7.
- III. The tender appeal to the young servant:
"Be not ashamed, therefore, of the testimony of the Lord (nor of me, His prisoner)" v. 8.
- IV. What the testimony of the Lord is:
"Who saved us and called us, not according to our works . . . but His own purpose and grace" v. 9.
- V. The pattern in Paul's own life:
 1. Suffering with the Gospel—
"For which cause I suffer these things" v. 12.
 2. The fearless spirit—
"Yet I am not ashamed . . ." v. 12.
 3. The ground of his faith—
"I know WHOM I have believed . . ." v. 12.
 4. The faith of triumph—
"He is able to guard that which He has committed to me"—the Gospel trust, more precious than all. v. 12. m.
- VI. The trust also given to Timothy:
"The good deposit which was committed unto thee, guard through the Holy Ghost" v. 14. m.
- VII. The appeal for soldier-service: Ch. ii.
"Take thy part in suffering hardship . . ." v. 8. m.
- VIII. The martyr spirit revealed in Paul:
"I suffer as a malefactor . . . yet the Word is not bound . . . therefore I endure . . ." v. 9.
- IX. The basis and inspiring cause of Paul's faith:
 1. "Remember Jesus Christ, risen from the dead" v. 8.
 2. "If we died with Him, we shall also LIVE" v. 11.
 3. "If we endure, we shall reign" v. 11.

Note: "If we die"—share His sufferings, His rejection, we shall LIVE, and we endure to reign.

See Rev. iii. 21.

The faithful soldier's prospect—Ch. iv. 7-8.

The Faithful God—Ch. iv. 17-18.

(From Mrs. Penn-Lewis Bible).

† From "The Centrality of the Cross." (See Booklist).

* See Gal. i. 11-12. R.V.

The Hour and the Vision.

By Gordon B. Watt, M.A.

"And when I saw Him I fell at His feet as one dead. And He laid His right hand upon me saying, 'Fear not; I am the first and the last, and the Living One: and I was dead, and behold I am alive for evermore . . . and I have the keys of death and of hades.'" Rev. i. 17-18, R.V.

THESE has never been an hour—a critical hour—without a vision. There has never been a human need without a full and perfect supply. God has never had a mission without having the man and the message. I therefore want to point you to four men in Scripture to whom God granted a wonderful vision, and through whom He has a message of very great importance for us in our day.

To JOHN in Patmos was granted a vision of the Lord—the same vision given to Ezekiel on the banks of the Chebar, and to Daniel on the banks of the river Hiddekel. What John saw was the Lord Jesus in three characters: first, the sacrifice for sin, "He that was dead"; secondly, the Saviour from sin, the One Who is "alive for evermore" to save to the uttermost. Thirdly, the Sovereign King, the One Who holds at His girdle the keys of death and of hades. Thus the Jehovah of Ezekiel and Daniel is the once crucified, risen, glorified Lamb of God.

There is no *growing* life for any one of us if ever we lose the vision of the Lord. There is no safety, and certainly no protection from the errors that are so prevalent around us to-day, if our eyes become blinded to the Sin-bearer, the Saviour, our Sovereign Lord. The secret of all the drift into apostasy is, that men have lost sight of the Lord—or they have never seen Him. Did any of the Apostles ever doubt Who the Lord Jesus was? This vision was given to John years after the Ascension—had he any doubt as to Who He was? Did Paul ever doubt Who the Lord Jesus was, Whom he met on the road to Damascus? The cause of all the departure from the faith to-day, and all the stupid substitution of fiction for facts, is this, that men have got away from the centre—Jesus Christ, and Him crucified.

To PETER was given a vision of world-wide need. First it was made plain to him that God's salvation was not only for the Jew, but for all (Acts x. 17). Then he was shown that "God is no respecter of persons" (ver. 34). This was a new revelation of God to Peter—it meant that God was just as gracious to Gentiles as to Jews. The barriers in Peter's mind were breaking down. Then the 43rd verse: "To Him bear all the prophets witness, that through His Name every one that believeth on Him shall receive remission of sins." The third light on the vision told him of the universality of the salvation which His Master had wrought out on Calvary; and as he proclaimed this message, God's answer to his obedience was given in that the Holy Spirit fell upon those who believed, and they were baptized into the Christian faith.

What a vision of the world's need! Have you got it? What is our vision? Is it imperial or only parochial? Everything has a relation to God's

wider purposes, in all local, individual, or national enterprises. The circle is always widening for the man who has the vision of the Cross. What we need to guard against is the attempt of Satan to narrow our vision, to circumscribe our sphere, and make our service selfish.

The first missionary call in the Old Testament is given in Gen. xiii. 14-16. God gave that vision to Abraham, after Lot was separated from him. Man so often fails to get the vision because he is not separated from something which God requires he should be separated from. "Jehovah said unto Abram, after Lot was separated from him, lift up now thine eyes . . ."

The first missionary call in the New Testament is found in John iv. 35: "Say ye not, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields, that they are white already unto harvest." The only protection against the spirit of sluggishness that makes one forget the needs of those who are dwelling in darkness, is the Cross. The man in whose life the vision of Calvary stands out clearly, will always recognize the implications of the Cross, and will never shirk its obligations.

Peter saw the need of the Gentiles as well as the Jews; but Paul was the first missionary to be sent to the Gentiles as well as to the Jews. Of him God said: "He is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel; for I will show him how many things he must suffer for My Name's sake" (Acts ix.).

At the right moment, God produced His man. That is the history of divine enterprise for the redemption of the world in all ages, and the man whom God calls is very often the unlikely man, the unexpected man, the unheard-of man. Who would ever have thought of Saul of Tarsus, the bigoted Pharisee, becoming Paul, the Apostle of God, the herald of the Cross?

The visions given to Peter and to Paul lead up to what I venture to call, the vision for this day, and if we are rightly to understand that vision, we require to keep these things in mind: there is a mission because there is a need, and GOD has someone to meet that need.

Will you turn to Dan. x. 7-10. You will notice there are several similarities between Daniel's vision and those given to Peter and to Paul. Daniel is also given the vision of the world-wide purpose of God, and he said: "So I was left alone, and saw this great vision, and there remained no strength in me . . ." Every divine vision, whether of the Lord or of a world-wide need, or a world-wide mission, or a world-wide purpose, always makes apparent human unworthiness and the absolute inadequateness

of anything of man to meet it. There are certain points in this vision which I wish to emphasize in relation to our own time.

I.

Daniel stands out pre-eminently as a man of prayer, and it is clear, as you read this chapter, that the greatest power of the enemy was set in motion, not only to prevent the answer to Daniel's prayer, but to *keep back the Man* of Daniel's vision; and that is exactly what is happening to-day. Satan's two objectives in the spiritual conflict are, first, to hinder the Christian from praying and receiving the answer, and second, to keep back the Man of this vision. The first—prayer—defeats his purposes and plans; the second, the Man from the glory, opens the door for him into the abyss, which means his doom.

I believe we are living in one of the crisis hours of this age. Even worldly men will acknowledge with perfect frankness that the world is rapidly rushing on to some tremendous crisis—they cannot tell what it is, but they feel in their inmost souls that things cannot go on without some terrific explosion. It is clear that prayer has much to do with the Coming of the Lord, and with the fulfilment of God's purpose with the Church and the world. Are we really wanting the Lord to come? Would we welcome Him if we knew He would come to-morrow? If this is really the case, it will put more pith and power into our prayers, and perhaps it will send some of us to answer our own prayers, for God permits us sometimes to do that.

II.

Our praying to-day ought to be dispensational praying, universal praying—not merely for local needs, or even the Missions in which we may be specially interested. We need to climb the hill of fellowship and see the world through the eyes of God. We need to have the spiritual statesman's eye, which can take in the whole situation, and then pray for the removal of every hindrance to the fulfilment of the purposes of God. Such prayer is doing more in the unseen realms than on earth. I am never concerned with the visible results of a meeting. All this counting of heads and hand-lifting is worth nothing—it is adding to the weakness of evangelical Christianity. People become contented with results, resting upon what they see, and all the time there is the great need of work to be done in the unseen. What is required in service for God is, to see that we are in the right spirit, and in the right attitude, to enable the Holy Spirit to work through us, not down here, but up there in the heavenlies. As we pray in that way, God is really working. As we enter into the spirit of intercession in co-operation with God, as Daniel did, for the world, God is doing battle with the enemy and breaking the opposition of the powers of darkness.

III.

The importance of prayer lies in this: that *the battlefield is a spiritual one*, and prayer made effective through the victory of Calvary, and in the Name of the Lord Jesus Christ, is the weapon which wins ground in the heavenlies for Christ. As you

and I pray in the Spirit, "Lord, break through these obstacles," HE IS DOING IT: "Lord, beat back these forces of darkness"—HE IS DOING IT: "Lord, stir a hunger for Christ in these hearts"—HE IS DOING IT: "Lord, breathe out among us the spirit that will lead to revival"—HE IS DOING IT: "Lord, make the conditions that will let Christ come"—HE IS DOING IT.

So the point to be emphasized from this vision of Daniel is, that the battle is in the unseen realms, and if you will only get that fixed in your mind, what you see down here will not influence you much, whether it be adverse or the reverse. The battle is in the heavenlies—that is the vision for to-day. What is happening on earth is bad enough. We are face to face with the menace of the apostasy in the Church, with the menace of Islam rearing her head in defiance against Christian powers; with the menace of Bolshevism; with the menace of hatred of the Jew—these things are bad enough, but they are only the reflection of the tremendous struggle which is going on in the heavenly realm, between the Man of Daniel's vision plus Michael (who is the special advocate of the Jew) and the one who is spoken of here as "the prince of Persia"—the enemy of the saints.

It is therefore very necessary for us to get the vision: to understand what is going on, and where we are expected to help. "I am come to make thee understand what shall befall thy people in the latter days . . ." (Dan. x. 14). It was not a pleasing vision to Daniel, from the standpoint of his love for his nation. The vision of truth burdened him, it added to his sorrow, it deprived him of strength; and the vision of the Lord—of the truth about the day in which you are living—may not be pleasant to some of you. It may bring a great many of us face to face with questions about our own life and service, and we shall have to face them, out of loyalty to the Lord. We shall have to put loyalty to Him before loyalty to anything else—either church, or denomination, or friend.

IV.

Now what was this vision given to Daniel? You will find it in Ch. xi. In the tenth chapter it is all war in the heavenlies; but in Ch. xi. it is *war upon the earth*. The war comes down from the heavenly realm to the earth, and we see what is coming. Satan is gradually being driven down out of the heavenlies (cf. Eph. vi. 12, R.V.). He was absolutely supreme in these realms until Calvary, but at Calvary the Lord Jesus Christ broke his power, deprived him of his sovereignty, stripped him of all authority. He has gradually been driven back and back in the heavenly realm, and every spiritual victory won by a believer down here adds to the magnitude of his defeat.

Satan and his hosts are being driven down toward the earth. The continual boiling ferment in which the world is kept is simply due to this fact, that the powers of darkness are steadily coming down upon men. No sooner is one trouble settled than another confronts the statesman. You remember what is said in Revelation: "Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that

he hath but a short time" (Rev. xii. 12). In verse 7 we read of war in heaven between Michael and his angels, and the dragon and his angels—those principalities and powers spoken of in Ephesians.

"And it was given unto him to make war with the saints, and to overcome them; and there was given to him authority over every tribe and people and tongue and nation" (Rev. xiii. 7).

You see by this verse that the battlefield is changed—it is on the earth. Then look at the 17th chapter, and we find that the last word is with the Lamb:

"These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings; and they also that are with Him, called and chosen and faithful" (ver. 14).

"And I saw the heaven opened; and behold a white horse, and He that sat thereon called Faithful and True; and in righteousness He doth judge and make war" (Rev. xix 11).

V.

As you study these chapters in Daniel, you will recognize that the stage is already being set in the political realm to-day. There is coming on the earth a stupendous, unprecedented crisis. Four things already stand out—there is Palestine, and the Jew in it; the grouping of the powers of the world; the rapid rush of apostasy in the Church; and the marked increase of demon activity upon the earth.

Now what is our part in this hour? Go back to Daniel x. 19:

"And He said, O man greatly beloved, fear not: peace be unto thee, be strong, yea be strong. And when He spake unto me I was strengthened, and said 'Let my Lord speak, for thou hast strengthened me.'"

"Fear not"—that is the first thing the Lord says to every one of His children. "Fear not"—"see that ye be not troubled"—"when these things begin to come to pass, lift up your heads"—"fear not, peace be unto thee; be strong." "The people that do know their God shall be strong, and do exploits." This is what our Lord says to us: "Go on doing your work. Blessed is that servant whom his Lord, when He cometh, shall find so doing." What the Lord requires of us is not star gazing—not getting sentimental about His coming; not entering into controversy with those who have some other thought as to the manner of His coming; not merely enjoying a hymn about it, nor listening with interest to an address about it. What God wants us to do now is to "sow beside all waters," to do, and keep on "doing." Let us humbly read the 35th verse of Daniel xi., and Ch. xii. 10, and make it our earnest prayer day by day that we may not fall. Let us beware of pride and unwatchfulness, of worldliness, and of anything that would put us among those that "fall."

What is the weapon which will help us to sow beside all waters, and do His commandments, and to stand, and be strong?

"And I heard a great voice in heaven saying, Now is come the salvation and the power, and the kingdom of our God, and the authority of His Christ: for the accuser of the brethren is cast down, who accuseth them before our God day and night. And they overcame Him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death." (Rev. xii. 10-11).

Calvary is the one place in the universe of God *where Satan will admit defeat*. He will meet you anywhere else, and crumple you up. Calvary is the one place where you, as a believer, can be strong and victorious, but if you ever leave the Cross, then you will find yourself under the feet of the enemy. "They overcame him because of the blood of the Lamb, and the word of their testimony." That is not merely saying that twenty years ago you were saved—thank God for that—but it means joining with the Holy Spirit in His judgment upon the enemy. That is your testimony.

And what is that judgment? That at Calvary Satan was defeated, and he is now a defeated foe. "And they loved not their life even unto death"—that means the most absolute surrender on your part to Christ, and maintaining that attitude of surrender day by day and hour by hour. There is no victory without the Cross, but there is perpetual victory with it. The Cross is the triumphant, supreme, central, universal, eternal symbol of Christianity and victory; and Christ's messengers are messengers of the Cross, or they are not His messengers at all. Give up the Cross, and you and Christ part company—it is our only hope, the source of all our power and inspiration for service.

Therefore, if you and I are to fill the place God needs us to fill in the working out of His purpose and the bringing into the realm of fact and reality His wonderful vision, the first need is that we should know what the Cross means, what it can be to us, and what it can do in and for the world. The second great need is, to know how, through prayer, we are to use the weapon of the Cross to co-operate with Him in the bringing about of His purposes for the world and the members of His body.

"In the morning will I order my prayer unto Thee, and will keep watch." Ps. v. 3. R.V.

Thy Cross, O, Saviour unto me,
Thy wondrous love revealing;
Still deeper in my life shall be
Its wounding, then its healing.

Since Thou in triumph left the grave,
Its mighty lord defying:
Then I in Thee the right may have
To share Thy life undying.

When like a mighty rushing flood
The enemy assailing;
I overcome—O Son of God,
Thy blood for me prevailing.

May streams of life in fulness flow;
A fountain in me springing
Be mine from Thee, where'er I go,
Thy joy to others bringing.

O, Glorious King, the Day will break,
When like a furnace burning,
In shining glory Thou shalt take
Thy throne, at Thy returning.

Thy Church will follow in Thy train,
Thy radiance her adoring.
Upon her neither spot nor stain
In that triumphant morning.

O, may I then be found in Thee,
When at the trumpet sounding
The heavens and earth before Thee flee—
Thy saints with praise abounding.

G. Harper.

Conqueror

The Conqueror at the Gates.

By Rev. J. A. McMillan.*

The Champion of Israel.

ISAAH'S heart, as his years declined, was full of the future glory of Jerusalem. He pictures her (Isa. 61: 1 and 62: 5) adorned with the beauty that the latter days were to bring; her mourners anointed with joy, casting off the sackcloth and ashes of grief, and girding themselves with the garments of praise; rising up from their dejection, and throwing themselves with divinely renewed energy into the repairing of the waste cities and the rebuilding of the former desolations. Around them as slaves and helpers stood the sons of the alien peoples, while they themselves had achieved at last their holy destiny, and were ranked as priests of Jehovah and ministers of the God of the whole earth.

But ere this could be brought about preparation was necessary. Prayer must have a prominent place. Watchmen must be set over her ruined walls, crying out day and night unto Jehovah that He would fulfil His gracious promises concerning the city (62: 6, 7). And yet more: messengers were to carry the proclamation of redemption abroad; the word of God's favour was to be heralded widely; to the very ends of the earth the promise of a coming Redeemer was to be made known to the scattered people of the Daughter of Zion (62: 8-12).

The Conqueror.

As his heart warmed to the thought, a fresh vision broke upon his gaze. From the southward, from the direction of Edom, the hereditary enemy of Israel, a mighty figure was seen moving majestically towards the city. He seemed as a king, arrayed in rich apparel, a conqueror marching in the consciousness of power. But he was alone; no retinue accompanied him, nor army supported his advance. The watchman of the city did not recognize him, and his challenge rang out speedily. Isaiah, in his vision, heard the cry and the answer of the stranger. His interest was rivetted on the colloquy. The defenders on the walls he heard also questioning with one another; "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" The answer of the stranger was enigmatic; it did not fully reveal him: "I that speak in righteousness, mighty to save." He claimed to be one who had come with a revelation of justice, and with power to enforce it.

As he drew near, his garments were seen to be dyed not with the red of Bozrah, but with the crimson of blood. The watchman answered: "If thou art righteous, why art thou red in thine apparel, and thy garments like him that treadeth in the winefat? Thou art drenched with blood, and appearest like a marauder. We know thee not. With whom have thy battles been? Answer, ere we open to thee. Many others who have been mighty have been at these gates. Reveal thyself further."

Lifting his head with a majesty that overawed the beholders, the champion revealed his wounds, and replied: "Truly am I red in my apparel. Rightly dost thou compare my garments with those of the treader of grapes. For I have trodden the wine-press alone. Of the people there was none with me; they all forsook me and fled in the hour of the power of darkness. I alone have overcome my foes. Yea, I trod them down in my anger, and trampled them in my fury, and their blood is sprinkled upon my garments; it is that that stains my raiment. For the day of vengeance was in my heart, and the year of my redeemed had come. But when I looked, there was none to help, and I wondered that there was none to uphold. Therefore mine own arm brought salvation unto me, and my fury it upheld me. So I trod down the peoples in mine anger, and made them drunk in my wrath, and I poured out their lifeblood upon the earth."

There was no further question. The gates opened widely to the Champion of Israel; and as He passed within, the cry arose to the very heavens: "Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory will come in."

The watchman and the prophet failed fully to understand the scene. Do we truly recognize the great Hero of the vision, and catch the meaning of the picture? It is the Lord of Calvary. But He is not returning from the cross, though some of His words seem so to indicate. Isaiah's vision, great as it was, had definite limits. He saw the shame of the cross, and the glory of the crown blended together in the dim future. Though with his fellow prophets he earnestly searched "what time or what manner of time the Spirit of Christ which was in them did point to (signify), when it testified beforehand the sufferings of Christ, and the glory that should follow," the full purpose of the Most High remained hidden. The Church that was to be called out was as yet to him a mystery. He understood dimly that he saw for us, not for himself.

No, the Conqueror from Edom was not returning from the cross. The suffering and the shame were forever over. He was coming from the heavens, which had received Him "until the times of restitution of all things." He had been seated "at the right hand of God; . . . expecting till his enemies be made the footstool of his feet." That expected time had at last arrived. With the shout of war He had descended and overthrown the foes assembled. Every power and device of earth and hell had been arrayed against Him. Intense hatred and Satanic cunning had marshalled the opposing ranks, and widespread and long continued had been the cry: "Let us break their bands asunder, and cast away their cords from us." At the time of their most perfect organization, the heavens had suddenly resounded with the derisive laughter of Omnipotence, and descending with long deferred wrath, the Son

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

had broken forth upon His foes, and "the slain of the Lord" had been many.

The Day of Vengeance.

Isaiah's vision will be literally fulfilled. The Conqueror will certainly return to proclaim "the day of vengeance of our God," for which His redeemed have long waited. Men misunderstand God. They misunderstood the Son when He came to proclaim "the acceptable year of the Lord" (Luke 4: 19). They mistook "the kindness of God . . . and his love toward men" (Titus 3: 4) for weakness. They despised "the riches of his goodness and forbearance and longsuffering" (Rom. 2: 4). They think that God is so unrighteous that He will not punish sin and rebellion.

How little the majority of mankind, and even of believers, have grasped the character of God. The Old Testament reveals Him as of inflexible justice, who "will by no means clear the guilty" (Ex. 34: 7). The New Testament reveals Him in the same light, but with His justice finding its satisfaction in the cross, enabling Him thus to "be just, and the justifier of him that believeth in Jesus" (Rom. 3: 26). But, apart from the cross, the mercy of God cannot function towards men. His holiness is terrible, burning fiercely against sin in all its manifestation. Behind the cross of Christ the sinner is safe. Apart from the cross there is no vision but that of an angry God, into whose hands "it is a fearful thing to fall" (Heb. 10: 31).

The Coming of the Conqueror.

Nineteen hundred years ago, the Conqueror of Isaiah's vision, veiled in the garments of "a teacher come from God," proclaimed in the synagogue at Nazareth "the acceptable year of the Lord." Since then the centuries have rolled by like a flood, and God's grace has waited, "not willing that any should perish, but that all should come to repentance" (2 Peter 3: 9). But the sands are now running low in the hourglass of time, and the Conqueror will ere long return to "proclaim . . . the day of vengeance of our God."

Let there be no mistake about this. It is a very real part of the commission which He accepted from God, when He undertook man's redemption. The Spirit of Jehovah anointed the Christ for the ministry of vengeance as truly as for the ministry of mercy (Isa. 61: 1, 2). Just as surely as He has performed the first part of His commission, as certainly will He perform the second part. He who failed not in one thing that was appointed, who said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John 6: 38), will carry out to the last number God's programme of the ages.

The preacher of the gospel who would declare unto men "the whole counsel of God" (Acts 20: 27), must have the eyes of his understanding open to behold both "the goodness and severity of God" (Rom. 11: 22). The present age, and, alas, the majority of preachers in the modern church, are afflicted with spiritual astigmatism, an inequality of vision which causes them to see only one side of the truth. The "goodness" of God is indeed magnified,

but His "severity" is cast aside as something unworthy of Him, an outgrown idea of a primitive age. There must be no withholding of the fact of punishment for the disobedient. It is the old serpent who rings the changes upon the love of God so insistently that we are losing the conception of His righteousness. There is urgent need for the intense conviction of the preachers of old, who with tearful earnestness and deep yearning after souls, proclaimed that sin will receive a sure reward, that punishment is a dread certainty, and that hell lies as an awful reality at the end of every Christless life.

Co-conquerors with Him.

Our subject calls us to rouse ourselves with a warrior spirit. The true soldier is not dismayed because a host encamps against him. Hear the Warrior-Leader of our text: "There was none to help . . . therefore mine own arm brought salvation." The strength of the victory is His alone; but He associates us with Him in the world conflict. John saw many following the Conqueror (Rev. 17: 14) whom Isaiah did not perceive, for the prophet's eyes were holden to the mystery of the Church.

The text speaks of vengeance. Upon whom? Upon the mighty principalities of the air, upon the world-rulers of this darkness, upon the hosts of wicked spirits in the heavenlies, who stand behind the world's apostasy from God. But also upon those who follow and support them. The powers of the air blow upon the great sea of humanity, and stir it into unrest, until "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." Fierce is the conflict, mighty the hosts marshalled to the battle. But the Conqueror, armed with omnipotent might, tramples them down. It is a tremendous overturning in the world's history, an overturning that brings in eternal justice, and wipes out the long scores that are chalked down against evil.

The Conqueror at the Gates.

Jesus is coming soon. The prophet saw Him nearing the gates of Jerusalem. The New Testament seer saw Him in the same location. Both realized that He was fresh from the winepress. The latter writer calls it "the winepress of the fierceness of the wrath of Almighty God." It is not ours to tone down the description. As we listen, we can hear the feet of the Conqueror. The great events of more recent years are His footsteps onward to the mighty culmination. After almost two thousand years of exile, the land of Israel is again receiving back the people of the covenant. Present events in Palestine seem to be hindering the programme which prophecy has outlined for them. But God's Word has been passed, and in due time the authority of the land and the city will be once more in their hands. Then the vision of the Conqueror at the gates will be at the point of fulfilment.

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!

"The Gates of Hell shall not Prevail."

By F. J. Huegel.*

"THERE is nothing our age so needs as a re-valuation of evil," writes Mr. Huegel in his latest book. "The force of terrific circumstances which threaten to wreck civilization and which are causing men's hearts to fail them for fear of the things that are coming to pass, demands a fresh investigation of the springs of evil . . . for as never before the foundations of human welfare are being threatened."

Then in fifteen short chapters he gives a masterly study of the subject—"not from a few isolated texts, but from revelation as a whole." The book is dedicated to "the memory of the late Mrs. Penn-Lewis of London, beloved Bible teacher," and as one would expect, "Christ crucified" is "placarded" before us throughout as the mighty Conqueror, and union with Him set forth as the only place of safety and victory for man. The following excerpts from Ch. 13 will, we believe, give many of our readers a desire to study the whole book.—Ed.

* * *

It is a striking fact that Christ the Lord, after His baptism by John and the entering upon His public ministry was . . . "led by the Spirit into the wilderness, being forty days tempted of the devil." . . .

We miss the prime purpose of Christ's Incarnation, His ministry, His death upon the Cross, His Resurrection and His Ascension, if we fail to grasp the significance of these words. He did not come primarily to heal, or to teach. He came primarily to come to grips with "that old serpent the Devil." If we fail to get the vision of this Cosmic clash, . . . between the Eternal Word made flesh and the Prince of Darkness, we are skimming over the surface of New Testament truth. . . .

My object in writing on this theme is a practical one. I am a Missionary and I am thinking of the Church universal, the spread of the Gospel, and the establishment of Christ's blessed kingdom in the hearts of men. . . . There will be no great forward movement in the winning of souls to Christ, until the Church is awakened to a sense of the reality of the Enemy she must fight and overcome. It is because she has no deep conviction as to the terribleness of her great foe that she fails to fall back in a fuller way upon Him Who is her life, Christ the Lord. . . . If there is no enemy to fight, then neither is there any real reason for discipline and for vigilance, for arms, and all the rest.

Now if Christ, the Head of the Grand Army of the Redeemed, is to be trusted and taken seriously, there is a mighty foe, and it isn't just sin, and it isn't just social injustice, and it isn't just greed. It is not an *it*. It is *he*. Christ did not teach His

disciples to pray, "deliver us from evil," as most of our versions have it. He taught them to say: "Deliver us from the Evil One." . . .

Some Christian leaders are carrying their pacificism so far as to cry out against such martial hymns as "Onward, Christian soldiers, marching as to war." I think I hate war as much as any of them, having been a chaplain in the A.E.F. . . . [but] let us not, in our zeal for a church freed from the implications of the war system (nothing more laudable) lose sight of the need of a vastly accelerated spirit of war in relation to the great Prince of this world. If we are no longer on the march as soldiers eager for battle, rest assured the powers of darkness *are*. Awake, soldiers of Christ! Gird on the armour of light. Satan and his hosts are on the march. The need of aggressive, relentless warfare against the principalities that govern this world's darkness never was so great. . . . If Paul were living to-day he would call us to battle. Why? Because it is a fact springing not from mere theological theories, but from the cosmic order, that "we wrestle not against flesh and blood, but against . . . the rulers of the darkness of this world, against wicked spirits in heavenly places." (Eph. vi.)

I look back over the years of missionary endeavour before God had opened my eyes to these facts, and hang my head in shame; but I no longer wonder why they were so sterile. I know. Oh, the meagre fruits of those years when I blindly beat the air. Yes, Christ was preached, and some few brands were plucked from the burning. But there was lacking a vision of the actual nature of the conflict, and the awful nature of the foe. I often wondered why so little of the seed sown bore fruit. I had never realized the meaning of the Saviour's words: "Then cometh the devil and taketh away the word out of their hearts. I wondered at the terrible death and stagnation which, in spite of years of preaching, remained unshakeable. I did not realise that the Lord of Death was holding his trenches under my very nose. I had never seen the glory of the Cross in the overthrow of the Satanic hierarchy.

What a different world, as a missionary, I live in to-day. In a sense more terrible, for I have seen . . . the awful heinousness of the enemy and have experienced times without number his dreadful power. But now it is victory, full-orbed victory. Now it is seeing Satan bruised under the feet of the saints. Now there is the joy of seeing souls actually liberated from the power of the enemy. Now there is the glory of seeing mighty Jerichos crumble, as the victor's shout goes up. . . . I would not trade my present position for my former one for an Archbishopric. . . .

Back of all the veneer of Christian culture and the glow of Christian practice, and even the eloquence of the Christian pulpit, there can lurk the serpent. . . . We must not think that because we belong to Christ there need be no vigilance as

* Extracts from "That Old Serpent the Devil," by F. J. Huegel. Published in England by Messrs. Marshall, Morgan & Scott, Ltd., London (price 2/6). In U.S.A. by Zondervan Publishing House, Grand Rapids, and in Canada by Evangelical Publishers, Toronto. Copies will be available on the bookstall at the Swanwick Conference.

regards the enemy. The whole weight of the New Testament is against such a mistaken confidence. Our very "confidence" that we could never be deceived by the enemy has all the earmarks in itself of a deception already achieved by the Evil One. The truth of the matter is that, however advanced our Christian experience, we never get beyond the need of vigilance. Any uncrucified self-life immediately lays us open to a certain degree of demon intrusion . . . a little pride, some remnant of the old self-life. He can take this thing, for it is his, and inflame it, and, little by little, take us in tow. "He that is begotten of God *keepeth* himself, and that wicked one toucheth him not."

Our only safety lies in a constant appropriation of what has been called the radium of Calvary. By faith we must constantly appropriate the death of Christ (Rom. vi. 11), from which the life of the New Creation springs. Nothing but the Cross, which is the potency of the resurrection, (in Scripture, Christ's death and resurrection are ever one) can take the life out of the "self" principle. Our safety lies in a complete identification with our Crucified-Resurrected Lord. It was for the shattering of the Satanic hierarchy that He died upon the Cross, as we have seen. But this judicial shattering only becomes effective in experience when by faith it is appropriated; a faith which nails the self-life to the Cross where potentially it was terminated and judicially it was executed. For it is the power which wrought in Christ when He was raised from the dead and sat at God's right hand in heavenly places which, we are told, in Eph. i. 17-21, works in us.

Now it is because vast sections of the Church fail to enter fully into the possession of the life which is hid with Christ in God, that Satan is able to sidetrack unnumbered believers, and to rob them of the power for effective fruit-bearing in the freedom of the Holy Spirit. . . . There is so much of Christian service that [Satan] does not fear in the least. He

rather favours it, as it serves to blind believers to their true state. The only kind of Christian service which really shakes the foundations of his kingdom and shatters his grip on the affairs of men, is that which springs from a vital participation in the great verities of Calvary. It is when a Christian takes his place in the death of the Son of God, and says Amen to what we find in Romans vi; namely, that our old man was crucified with Christ, and as an inevitable consequence, with Christ rises in the power of His resurrection life to a place of authority above all principalities and might and dominion—it is only then that dismay strikes the ranks of the enemy.

It is then that authority in Christ is exercised by the soldier of the Cross and legions of demons are commanded to give way. Behind our social injustices which are causing such a stir in the world, not only of politics, but of religion to-day, and which we would so fain remove by the preaching of a social gospel, lies entrenched the Prince of Darkness. He will never be cast out and overcome by the preaching of the Sermon on the Mount. "Jesus I know, and Paul, but who are you?" said the demons to the sons of Sceva. It is only when you can answer: "I am crucified together with Christ, in Whose Name I command you to go," that the Wicked One will be overcome. . . .

The key word of the book of Revelation is war. Satan and his angels have not yet been cast into the lake of fire. "And there was war in heaven." To the seven churches of Asia, which represent all churches in all ages, Christ has but one charge. Over and over it is repeated. All the glory of which heaven can boast, . . . is offered to those who keep this charge: "To him that overcometh." To each church the charge is given with growing promises of rewards. until at last we come upon one of the most amazing utterances in the Scriptures: "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."

The Second "Fall."

Fall of Man

AFTER man fell, another fall was needed. Man's fall exalted man in his own sight; that was exactly what Satan wanted. Satan's own fall was because of his self-exaltation: from his original estate as Lucifer ("Son of the Morning") he had fallen when he said, "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the Most High" (Isa. xiv. 13-14). He brought on the fall of man by the lying assurance—"ye shall be as gods" (Gen. iii. 5). And when man had fallen because of his imagined exaltation, there was no hope for him until he had another fall.

Proud Saul the Pharisee, Hebrew of the Hebrews, "touching the righteousness which is of the law, blameless," was a lost man, until he "fell to the earth" in the presence of that "light from heaven," and in humble submission to the Lord Jesus Christ. F. W. Ainsley says of Paul's conversion: "Not more surely did the scales fall from his eyes than did self from its throne." Paul was

blinded when he saw Christ, but he saw more in his blindness than he had seen with the full sight of his natural eyes.

When the Lord graciously sent him to a believer, Ananias, who laid his hands on him that he might receive his sight and "be filled with the Holy Ghost" (Acts ix. 17) we read that "immediately there fell from his eyes as it had been scales: and he received his sight forthwith, and arose and was baptised" (17-18). When Saul, trembling and lying prostrate on the ground, said "Lord, what wilt Thou have me to do?" SELF fell from its throne.

So this second "fall of man" lifts him out of the depths to which his first fall brought him. Has our "self" fallen from its throne? If not, although we are born again by faith in Christ as Saviour, and have been made children of God, we are nevertheless kept down in the bondage of sin, while God wants us to live in the heavenlies with Him.

Selected.

"For the Furtherance of the Gospel."

"That you stand firmly in one spirit, contending together with one mind for the faith of the Glad Tidings, and no-wise terrified by its enemies; for their enmity is to them an evidence of perdition, but to you of salvation . . ." (Phil. i. 28, Conybeare).

PAUL wrote thus to the Philippian Christians from a Roman prison. Humanly speaking, everything was against the furtherance of the Gospel, with its chief herald in close confinement among a fierce and blood-stained soldiery. Yet that very circumstance was the reason why there were "saints" in "Caesar's household," and the appeal of Phil. i. 28 comes as a needed word of admonition to the "saints" to-day.

The year 1938 has opened with days of unprecedented solemnity—days more nearly approximating to those described in the Scriptures as "the time of the end" than any in the world's history. Not only is fear ruling in the political realm, but persecution for faithfulness to the Gospel of Christ is spreading and increasing, throughout "Christendom" itself. Apostasy in the churches has made possible the setting up of various forms of "Stateolatry" in many lands, with bitter persecution of God's people the Jews, and of all who stand firm for the faith of the Glad Tidings.

The fact that our own beloved land has so long stood apart from all these subversive movements, and has been used of God for the spread of His Gospel and the circulation of His Word, has aroused the determination of Satan to accomplish her downfall if he can, and it is proposed to hold an Atheistic Congress in London during the present year, with a view to capturing the multitude who have no spiritual anchorage in God. The fact that this Congress has now been postponed from April to September may encourage hope that, in answer to His people's prayers, God will frustrate this proposal: but in any case, it should call forth renewed prayer that, if He sees fit to allow it to go forward, the "Captain of the Lord's host" will so lead His army against the foe, that once more we may see the manifestation of His Calvary victory in the overthrow and defeat of their schemes. "The battlefield is a spiritual one," as stated on page 27 of this issue, and we pray "Lord, beat back these forces of darkness—He is doing it." As we look out over Europe and the rest of the world to-day, let all who have caught the vision of His mighty victory "stand firm in one spirit," "in no-wise terrified" by what they see on the earth, but taking up to the battle the whole armour of God, stand with their heavenly Captain for the outworking of His unseen, but prevailing, purposes through it all. To the enemies of God it will be "an evidence of perdition," but to His own—salvation.

Sometimes, for our encouragement, God gives us a glimpse of His side of the picture which, on our side, is so gloomy. In Central Europe, where the enemy has truly "come in like a flood," the Spirit of God is as truly lifting up "a standard against him," and we hear of evangelistic meetings, commencing with a week given to intercession, where finally upwards of 4,000 people gathered each evening to hear the Gospel proclaimed. The story is a thrilling one, but the young Scotsman whom God has sent as His ambassador is, very wisely, unwilling for publicity. "We are afraid" he writes, "of our work becoming popular in the eyes of carnal believers. We tremble lest we grieve the Holy Spirit." How often has the spiritual power of a real movement of God been sapped

by undue advertisement and "writing up!" May the Lord give His people prayer "in the Spirit" for all His work, without requiring to be stirred up by information which may possibly check the very blessing they pray for.

From war-torn China comes news of young Chinese Christians praying their way into Refugee Camps, taking old clothing for cold and starving bodies, and the Glad Tidings for broken hearts. "On the whole, these destitute people are very receptive to the Gospel" reports a letter from Shanghai. Another Missionary writes from Honan: "Many unusual opportunities have been given, owing to the influx of refugees and wounded soldiers. The harvest is ripe—Oh for more labourers! Hearts have been so prepared by fear and suffering that Gospel preaching is easy . . ."

* * *

In days like these, when the onslaught of the forces of darkness is so manifest that none can close their eyes to the facts, we do not need to apologise for the teaching given in our pages concerning the spiritual warfare of the Church of Christ—teaching which, years ago, aroused considerable prejudice even among true children of God. We are thankful that God is leading others of His servants to study this subject in His Word, and to publish their "findings." In our last issue we gave extracts from a book by Capt. Metcalfe on "The Great Enemy": in this, we have called attention to a new book by a Missionary in Mexico, whose name has been on our mailing list for many years, Mr. F. J. Huegel. These books form a valuable supplement to our own literature on the subject, upon which God continues to set His seal in wonderful ways. The need for such teaching is emphasized by letters such as the following, written by a Missionary to a member of our Council:—

"Although I read my Bible constantly, and feel that I know it, it is only within the last few weeks that my attention has been called to the passages in the N.T. that tell of the terrific and relentless battle the devil and his hosts wage against the Christian. I suppose the reason I have not been led before to see the importance of this is, that so very very few, even of the most consecrated of my Christian friends, realise what is at the back of their difficulties and defeats. Now my eyes are opened, and I KNOW that there can be no real victory in any other way than through reckoning with Satan, and meeting him on the ground of Ephes. 6. I can testify, too, that I have had real victory, and have put him to flight, by knowing what I have to contend with, and acting according to INSTRUCTIONS GIVEN US BY GOD IN HIS WORD . . . I want to press on to know the Lord as He wants me to know Him, and I believe this is a foretaste of what is yet in store . . ."

It is vital to remember that the only safe ground from which to wage the warfare of Ephes. 6, is our union with Christ so clearly set forth in Romans 6. As another missionary friend writes: "Any little corner left for Amalek (the flesh) becomes the devil's vantage ground." The Lord's soldier must needs be a soldier of the Cross, or drop out of the fight. First, a soldier who has seen himself on the Cross, crucified with Christ, and then a crusader to herald that Cross, where the victory was won for mankind over all the hosts of the Adversary.

M.N.G.

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The Message of the Cross in Other Lands.

The French Translation Work.

Madame Brunel sends us an interesting letter she has received from a leading Missionary in French Indo-China, concerning the "Overcomer" literature in French. Readers who help on this work by prayer and gift will praise God for this glimpse into the way in which the Message is being used for His glory.

"I have been receiving 'The Overcomer' for some years and have been greatly blessed by the teaching of victory through our identification with Christ in His death and resurrection. We are very desirous that our Christians should receive this teaching . . . The Christians who know French are constantly asking for Christian literature on the deeper life . . . We praise God for the great ministry He has given you, and pray that He will make the truths you are passing on to the French-speaking world of ever-deepening value . . ."

The writer asks for copies of 'Le Vainqueur' to be sent to the Annamese Chairman and district Superintendents, all of whom read French and are in touch with hundreds of native Christians. Please pray for the splendid work of the C. and M.A. in Indo-China, and for a great awakening there through the proclamation of the Message of the Cross. Missionaries of other Societies, working in this and other French colonies, also welcome the 'Overcomer' literature translated by Mme. Brunel.

A young Missionary in Madagascar told Mme. Brunel how each copy of 'Le Vainqueur' was read by the native helpers in his district—natives who are themselves teachers or superintendents, and how they pass on to others the truths which have been a blessing to themselves. Pray for more open doors for this literature, both in English and French, and for the supply of all that is necessary for printing and publishing. The cost of printing has increased greatly in England during the past year, but in France it has been doubled! With the forces of evil gaining power in so many parts of the world, how much longer will it be possible to spread the Good News of salvation through the death and resurrection of the Lord Jesus Christ, and personal victory over sin and Satan through our identification with Him there? The doors are rapidly closing, first in one country and then in another, as the world-system is being prepared for the coming of the Man of Sin. "The night cometh, when no man can work" for the believer, the Day also cometh. Let us do what we can, while we can.

The Free Distribution Fund.

Probably not a few of the many readers of "The Overcomer" who have given our Chairman such a warm welcome in South Africa, received their first contact with the "Overcomer Literature" through an American friend who, for a number of years, has lived in that land and has distributed many hundreds of booklets by Mrs. Penn-Lewis there. She has recently gone to be "with Christ," and a Missionary who has taken over her stock of tracts, etc., writing to tell us about it, gives an interesting picture of one who evidently had a definite "endowment of power from on high" for the work of passing on spiritual literature. She writes:

"Mrs. Wigren's tract room was unique. It was like a well ordered chemist's shop, with everything docketed and labelled for every kind of trouble. She herself was a unique tract distributor . . . She never gave promiscuously. Her method of approach was always with the object of finding out where the person stood spiritually. I never knew anyone who diagnosed her cases in such a way. I have travelled with her in buses and trams, and learned many a lesson in wisdom and tact from her. She always seemed to know to whom she had given certain booklets, and having noted how they had been received, she would follow them up something which she deemed suitable . . . She really studied the people to whom she gave . . . we have been enriched by knowing her."

We think this letter will be a help to some who are called of God to a similar ministry, for we have often thought that hundreds of "tracts" are wasted through indiscriminate, unintelligent scattering. Many such may be read and used of God, but how much vital work might be done by just such "spiritual diagnosis" as our dear friend exercised; for God deals with us all as individuals, with special needs and special problems. May He raise up and empower others for this ministry of truth, with the same patient watchfulness and spiritual understanding.

We have often received from Mrs. Wigren a long sheet, written on both sides, with names and addresses of people she has made contact with, and a list of exactly what should be sent to each: two or three booklets by name—"The Leading of the Lord" was a first favourite—and a particular issue of "The Overcomer," often dated several years back! She apparently remembered some message which just fitted the need of a particular soul she had met, and the number in which it appeared. And always she enclosed a contribution toward the cost, the remainder being sent from our Free Distribution Fund.

We are always glad to hear from Missionaries and others who have opportunities for such a ministry, and to send booklets and leaflets free, as the Fund permits: and we are specially encouraged when particular items are named, and the number which can be prayerfully used. All such requests should be sent to The Editor of "The Overcomer."

Donations for this Literature Extension work may be sent to the Overcomer Book Room,
Cartref, Westbourne Park Road, Bournemouth.

SPECIAL CONFERENCE NUMBER

Volume
XIX.

July
A.D. 1938.

NEW SERIES.

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

The Overcomer

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

*The Cross —
the Gateway to Life*

"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, ENGLAND.

*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. XIX. JULY, A.D. 1938. Number 3.

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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, England.**

N.B.—Letters to the Editor to the same address 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, Eng.
(*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.

Centre Distributors

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

Change of Address. No alterations can be made during 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.

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 a.m., 3 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, Eccleston Hall.

DATES OF MEETINGS.

July 7.—Monthly Conference
(Mr. B. W. Matthews and others).
" 8.—Prayer Meeting, 11 a.m.
" 20.—Mid-Monthly Prayer Meeting, 2.30.

AUGUST and SEPTEMBER—NO MEETING.

Oct. 6.—Monthly Conference
(Rev. A. R. Boughen and others).

SPECIAL NOTICE.

From October 1938 onward, the evening meeting of the London monthly Conference will be conducted by Captain J. C. Metcalfe, who hopes to give a series of talks mainly designed for young Christians desiring to live a full-orbed, effective Christian life.

"Let us go on" is, perhaps, a good general title for these talks, a syllabus of which will be available nearer the time.

Conferences.

Arranged by the Council of the Overcomer
Testimony.

BOLTON.

Oct. 11. St. Paul's Schoolroom, Deansgate, 3 p.m. and 7.3
Speaker: Rev. George Harper. Enquiries: Mr. Stanley Mo: 44 Rydal Road, Heaton.

CARDIFF.

Enquiries: Rev. A. Ll. Edwards, 21 Plastrton Gardens, Cardi

KIRKBY LONSDALE.

Oct. 14-18. Speaker: Miss E. M. Leathes. Enquiries to M W. Townley, Birchroyd, Ireby.

LIVERPOOL.

Oct. 11-12. Gordon Hall, 3.30 and 7.30 p.m. Tea at Question Hour. Speakers: Miss Leathes, Rev. G. Harper at others.

MANCHESTER.

Oct. 10. Houldsworth Hall (No. 1 Committee Room), Deansgate. Meeting 7 p.m. Speaker: Rev. George Harper.

NORTHERN IRELAND.

Aug. 10. BALLYMENA. Meetings afternoon and evening Speaker: Rev. Archd. MacFadyen (Edinburgh). Particulars from Rev. J. K. Paisley, 16 Waveney Road, Ballymena.

SOUTHAMPTON.

July 6. At the Church of Christ, Above Bar. 4 p.m. at 7.30 (Tea and Table-talk 5.30). Speaker: Capt. J. C. Metcalf

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers.

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

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

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m., T Lounge, Y.M.C.A. (by Taff Station).

Harrow: At Headstone Hall, Headstone Road, (2 minutes from Met. Station). Informal Conference, first Tuesday of each month at 3 p.m. Speaker: Miss E. M. Leathes. Enquiries: Miss Bec Holmdene, Bridle Road, Eastcote, Pinner.

Isleworth: Informal Conferences as follows: Second Monday 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., 42 Carisbrooke Road, Newport.

Manchester: Prayer Meeting second Monday, 7 p.m., in No. Committee Room, Houldsworth Hall, 90, Deansgate.

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

"Le Vainqueur" (The "Overcomer.")

A magazine issued quarterly, consisting of articles from "The Overcomer," translated into French. Edited and issued free by Madame G. Brunel, 3 bis, rue des Moulins Nimes, Gard, France.

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

THE OVERCOMER

"Because I go unto the Father."

By Mrs. Penn-Lewis.

"**V**ERILY, verily, I say unto you, he that believeth on [into] Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father" (John xiv. 12), said the Lord Jesus to His disciples on the eve of His cross and passion. The words "into Me" are vital to a real understanding of Christ's statement. The Son of God was about to lay down His life on the cross for the redemption of the world. From that cross He would "go to the Father," and, exalted at His right hand, receive of Him the promise of the Holy Spirit—the gift of the Comforter—for all who would believe *into* Him in vital, real union in His death and His resurrection life. "He that believeth *into* Me, the works that I do shall he do also!" Union with Christ is the key to the actual fulfilment of these words in truth.

And the bringing about of this real union with Christ in His death and risen life is the work of the Holy Ghost. The Son of God ascended to the Throne to receive the Holy Ghost from the Father, and send Him to His church (Jno. xv. 26). The Eternal Spirit would enter any yielded soul, and draw him *into* the death of the Cross until his whole being should be in conformity to the crucified Lord, and then manifest His risen life in the crucified believer so that, in union with His risen Lord, he would do the very same "works" He did on earth. The believing "into" the crucified Christ, and the manifestation of His risen life, would make His very "works" to be wrought again through the believer. But "greater works" would be possible when the one who had "believed into" Christ had learned that, thus hidden in Christ in death and life, he too was taken to the Father in the ascended Lord, where he would be "hid with Christ *in God*."

The words of our Lord clearly indicate two stages of "works" to be wrought out through the believer—the first as the result of believing into Christ, and the second as the result of Christ's return to the Father. The first works appear to be those which He did when He walked on earth, and the "greater works" are those which He now accomplishes from the right hand of the Majesty on high.

Glimpses of wondrous possibilities now open to us in these words of the Lord. When we truly are assimilated to His death, and are planted into Him by the inworking of the Divine Spirit, then the very "works" of His life as lived on earth become manifested in us, as "always bearing about in the body the dying of Jesus," the "life also of Jesus [is] manifested in our mortal body." But now, united to the Lord in His death and sharing His life, the one thus joined to Him is taken with Him to the

Father. For this the Son of God prayed ere He went to Calvary: "Even as Thou, Father, art in Me, and I in Thee, that they also may be in Us" (John xvii. 21). And again: "Father, those whom Thou hast given Me, I will that they also may be *with Me*" (ver. 24, R.V.m.).

On the Throne, the Son of God asks of the Father, and He is given His heart's desires. "Ask of Me, and I will give Thee the heathen," was His Father's word, as He sat down at His right hand. Brought, in Christ, to the Father, and hid with Him in God, the believer also asks and receives, and his joy is full.

* * *

Is not this the meaning of the "greater works" which were done through Peter and the others on the Day of Pentecost? Is not the order of experience exactly according to the days we commemorate? Good Friday and the "believing into" His death in such a vital way that we are truly grafted into Him, and "made conformable unto His death" in experience. Then Easter and the revelation of the risen Lord, Who from this time will work His works through the one who has thus believed into Him, and continues by a living faith thus united. Then comes an interval, during which the believer learns to know the risen Lord, and walks "in newness of life," until the day of ascension, when the one thus joined to Him ascends in Him to the Father, and evermore becomes "hid with Christ in God," so that from the Throne are wrought the "greater works" in answer to the prayer of the one thus dwelling in the Father's heart.

"The hour cometh," said the Lord to His disciples, "when I shall no more speak unto you in parables, but I shall tell you plainly of the Father. In that day ye shall ask in My Name . . ." (John xvi. 25-26, R.V.). Surely this is the key to Pentecost—"the promise of the Father." Every soul thus brought through death into life, and in Christ to the Father, means "greater works" in answer to simple asking of the Father.

And this is the work the Spirit of God is doing to-day. One by one the members of the Body of Christ are being brought into their place in their Risen Lord upon the Throne. Let those who are pleading for revival take courage. They cannot see what the Lord is doing, but they may assure themselves that their prayers are not in vain. The opened heavens will be given if they will be faithful, and individually permit the Holy Spirit to lead them through Calvary to the Throne.

Power, purchased power, the price of Life-blood shed!
Now ours the power that raises from the dead.

B. Mc. B.

To Our Readers.

My dear Friends,

It has been a great joy to take part once more in the Swanwick Conference, and a privilege to renew fellowship with so many friends of our Testimony. I have been able at this and other Conferences to give some account of meeting with readers and friends in South India and South Africa, and to convey their greetings to their brethren in England. As I look back over the past months, grateful and loving remembrance of those linked with us in lands overseas crowd into my mind. How many there are, standing fast in the Lord throughout the earth to-day, undreamed of by the world at large, yet owned and loved by Him. Let us praise God for them.

To those permitted to travel widely in His service, the Lord gives a glimpse of the immensity of His great family of Faith. We learn to recognise the family likeness. It shows itself in all races, and is not confined to those who are conversant with all the particular doctrines which we hold dear, as being Scriptural.

That wonderful phrase of St. Paul, "in Christ Jesus," is becoming more and more significant and precious to many of us, as we look into the faces of those who love Him and own Him Lord of all. "No man can say that Jesus is Lord but by the Holy Ghost," and there is a way in which the most simple and ignorant Indian or African convert uses that Name which proclaims him a member of the great family of Faith. Do the assertions of some of the wise and prudent always ring as true?

"The love of Jesus what it is,
None but His loved ones know."

God is taking out for Himself a people who own His Son as Christ and Saviour. His long-suffering grace has numbered us amongst that people: He is changing us by His Spirit into His image. His goodness has given us light upon His Word which many of our brethren do not yet share. I ask myself, as I ask you, how far are we demonstrating, in holy and victorious living, those truths which, as members of this Testimony, we have embraced and desire to hold fast to the end?

Assuredly, half an ounce of actual victory over sin and Satan, achieved by the Blood of the Lamb, is worth more than half a ton of our talking about it! Who amongst us does not bewail, as Samuel Rutherford did, that "practice was so short and narrow, and light so long and broad," and rejoice in the thought that "He knoweth our dross and defects, and sweet Jesus pitieth us when weakness and deadness in our obedience is our cross, and not our darling."

How greatly we need such comfort and encouragement in these days of weakness. To cheer with the remembrance of the Grace of Jesus is not to deceive or dope ourselves into unconsciousness of the true facts concerning the state of the world and the visible Church. We can face facts about ourselves, when we realise that the Lord is at hand; and we can regard the raging of hell in the world in the assurance that the Lord God Omnipotent reigneth. He

seeth the end from the beginning and will not fail nor be discouraged. As for us who know and love Him—"He lieth not in wait for your falls, except it be to take you up"—"if you mind to walk heaven without a cramp or a halt, I fear that you must go alone." But the end is sure. Thanks be unto God Who always causeth us to triumph—Christ.

I should like you to know that further opportunities for the same quiet ministry abroad are opening out to me. This time I believe the call is to the American Continent and I trust the Lord will graciously open the way as before. May I beg your prayers that all may be done in His will, and that I may be made usable in His service.

Yours in the final triumph,

BERNARD W. MATTHEWS

London,

June, 1938.

The Outworking of the Message.

THE value of this Cross as a theme of preaching rises to its highest power when the habitual living of the preacher as one crucified with Christ puts in 'Amen' to the message . . . To preach effectively . . . your character as well as your words have to be those of Jesus. Your words will only be weighty when the hearer sees Christ shining out of you . . .

What the world sees too often in us is the old, unslain natural life, and, unsatisfied, they turn away and say 'Is this Christianity?' That which impresses men when they see us is the Human; what impressed men when they saw and heard Christ was the DIVINE. Why this difference? Because in us the cross-principle is wanting. What the world needs to see is a man absolutely dead to the mind of the flesh—a man who will give good for evil, a blessing for a curse, a prayer for a blow.

Bishop Baldwin of Canada

A LARGE number of God's children . . . accept the truth of death with Christ, but it has not come to them by revelation of the Holy Spirit. They say that they are 'crucified with Christ,' but they know that, for some cause they cannot fathom, the acceptance of this truth has not made the difference to them in practical life which they expected. One reason is, that . . . the truth has been received only by the mind—that is, by a mental process. When it comes by revelation, the believer 'sees,' as it were, the objective fact, as an unveiling by the Spirit of God to the eyes of the heart, as the Galatians were said to have done in Gal. iii, 1 . . .

Another reason why many have not realized the power of the truth is, that they confuse the OBJECTIVE FACT of their death with Christ with the SUBJECTIVE OUTWORKING of it. The Scripture tells you to "work out your own salvation," but those who are properly instructed know that we "work out" our salvation only after we have received it through the Blood of Christ. Exactly in the same way, we must first apprehend—through the revelation of the Holy Spirit—that we have died together with Christ, and on the basis of that fact, proceed to 'work it out.'

Not understanding this subjective out-working, many let go the objective fact that they have really apprehended, saying "it doesn't work" . . .

Mrs. Penn-Lewis.

The Cross—the Gateway of Life.

The Swanwick Conference, 1938

THE 19th annual Conference in connection with "The Overcomer" was held at The Hayes, Swanwick, from May 9th to 14th, and we wish we could convey to those who read this brief report the wonderful sense of the presence of God, and of triumph in the finished work of Christ, which pervaded the atmosphere from the first hour. The opening meeting was convened at 8 p.m. on the day of arrival, when the chair was taken by Mr. Bernard Matthews, and the Rev. George Harper outlined the purpose and message of the Conference.

The Opening Meeting.

Having made reference to the conditions abroad in the world at the present time, Mr. Harper read 1 Cor. ii. 7-8, "We speak the wisdom of God in a mystery." Referring to the theme of the Conference, he asked "Why is the Cross the gateway to life? Is it not the gateway to death?" It is, but death leads to life. *The Cross* of Christ is the gateway to life for the sinner: not the Virgin birth, yet not apart from that; not the resurrection of our Lord, yet that is clearly involved. We read such statements as these: "It is the blood that maketh an atonement for the soul"; "the blood is the life"; "without shedding of blood there is no remission." "Ye who sometime were far off are made nigh by the blood of Christ." Again, this "gateway to life" is for the saint, the child of God, for "we have been planted together in the likeness of His death," that we may be "also of His resurrection"; and "we have boldness to enter into the holiest by the blood of Jesus."

Then the Cross is the gateway to life in Christian service. When the Cross governs it, there is no longer the old life with its "dead works," but the living service of devotion to our Lord. Finally, the Cross is the way of entrance into a life of victory over the powers of evil (Rev. xii. 11). In relation to these four aspects of our theme this week, let me make four negative statements in their positive application:

(1) *There is no spiritual life (Gr. Zoe) apart from the Cross.* There is plenty of religion of a kind, but the Gospel of Christ is pre-eminently the Word of the Cross. From it flow streams of life. God's order is, first redemption, then regeneration, which means a new creation. In the administration of God through Moses, we have the cleansing of the leper (Lev. xiv.). The sacrificial blood from the altar was put upon the right ear, the thumb of the right hand, and the great toe of the right foot; then the holy oil from the Tabernacle was likewise applied. This was God's way of cleansing the leper, and no other way avails for lost sinners. First the blood, then the oil. The Cross and Pentecost can never be separated in the Divine purpose. The blood of Christ and the Holy Spirit have ever been the theme in all true spiritual revivals.

(2) *There is no inward holiness apart from the Cross.* We read of the blood of the covenant where-

with we were sanctified, or made holy (Heb. x. 29). The Cross is God's lancet for the cutting out of the old self-life; and the Holy Spirit is the Surgeon. In Heb. iv. 12, we read: "the Word of God is living and powerful, piercing even to the dividing asunder of soul and spirit . . . and is a discerner of the thoughts and intents of the heart." How is this brought about? By our redemption through the death of Christ, and by our faith identification with Christ in His death. It is thus we are separated from the world, the flesh, and the devil. The self-centred life becomes the Christ-centred life; and the Christ-centred life must ever be the life of yearning compassion for others (Comp. Lk. xix. 41-42; Gal. iv. 19; Rom. ix. 1-3). Thus holiness of heart and life, through the application of the Cross by the Holy Spirit, becomes holiness aflame for others. This, in God's sight, is sacramental—a sacred dedication to His service.

(3) *There is no endowment of power apart from the Cross.* The Cross has a two-fold aspect—it has a death aspect and a life aspect. In Rom. vi. 3-4 the symbol proclaims this; but there is more than symbol here. There is the experimental reality of our union with Christ, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles . . . and have been all made to drink into one Spirit" (1 Cor. xii. 13). In Rom. vi. 4-5, the life aspect of the Cross is before us. In this connection, Acts i. 8 can best be understood by reference to Exodus xxix., where we read of the setting apart of the priest. As in the case of the leper, so here, the blood of sacrifice and the oil of anointing go together—the type of the Cross of Christ and the out-pouring of the Holy Spirit. The blood and the oil were put upon the ear, the thumb, and the great toe—this is for communication, God's voice must be heard (Ps. 85. 8); for consecration, the filling of the hand in holy service; and for companionship. In order that the walk with God may be blessedly realised, the precious blood for cleansing and the Holy Spirit for anointing are necessary.

This speaks to us of our fellowship with Christ on the life side of the Cross, the glory side. Where is Christ now? He is "far above all principality and power"; He is "highly exalted"; He is "the Lord of glory." Then let us remember that "as He is, so are we" in this poor rocking cosmos, which is fast becoming the devil's chaos.

(4) *There is no warfare unto victory apart from the Cross.* There may be warfare unto defeat in the realm of our spirit—alas, this is too often the normal experience. The warfare in the realm of the spirit becomes to some of us increasingly real. Three things govern this warfare unto victory. First, we know no man after the flesh in this spiritual conflict; that is, in the realm merely of the outward and visible—no, not even Christ (Comp. 2 Cor. v. 16). Him we know now as our reigning Lord. Next, we do not war after the flesh: "the weapons of our warfare

are not carnal, but mighty through God to the pulling down of strongholds." And thirdly, we do not wrestle against flesh and blood (Ephes. vi. 12). And why is this so? "That no flesh should glory in His presence."

When Fred Arnott was dying he said, "I may not have fought a good fight, but I have fought in a good fight!" Warfare unto victory! What are the guarantees given to us for this? The Cross, for it was there Christ triumphed over the powers of evil (Comp. Col. ii. 15): the Resurrection, for "death hath no more dominion over Him"; and His reigning authority, for He is enthroned far above all principalities and powers, and in spirit we are seated together with Him there. All this is surely "the wisdom of God in a mystery." Mrs. Penn-Lewis wrote:

"The Cross is the gate between the earth sphere and the heavenly sphere. On the Cross the believer died with the Saviour, to enter the heavenly sphere in Him as He arose again from the dead, henceforth to live with Him as one risen with Christ, alive from the dead, on the life-side of Calvary." Thus is the Cross the Gateway to Life.

* * *

A time of silent prayer followed this message, and it was evident that the Lord was among us, and was working in many hearts, even in this first session of the Conference.

Each of the following days commenced with a helpful meditation in our Lord's final discourse, led by Rev. John Thomas, M.A., a brief report of which is given in another place. A successful change was made in the usual programme this year, whereby the afternoon session became a general meeting for the study of the theme, "The Cross, the Gateway to Life." The four aspects of the Finished Work of our Lord, outlined by Mr. Harper above, were set forth from the Scriptures by Rev. A. R. Boughen and Capt. J. C. Metcalfe, and their application to individual life and service was pressed home by other speakers in the evening meetings. These latter messages we hope to give in our October issue.

Cross

The Cross and the Sinner.

THE Rev. A. R. Boughen was the first speaker on Tuesday afternoon. He began by saying that in these afternoon meetings they would go back to the simple things associated with the Cross of Christ, if there can be anything simple about a work of such magnitude. Can a thing be simple that has been the subject of consideration from eternity past, and will carry us onward into and through eternity to come: that which is the centre of all the far-reaching purposes of God? Yet there is a simplicity in it which a child can understand, while it is big enough to embrace every sinner through all the ages. We stand where the Bible makes us stand—"planted together in the likeness of His death." We believe that all the life of God, whether for the spirit, or the soul with its activities of thought, of emotion, of will and conscience; or for the body, comes via Calvary, that the only gate-

The Noon Hour was given to Prayer Bond and other sectional meetings, except on Tuesday, when the whole company gathered in the Conference Hall to consider

The World's Need of the Message of the Cross.

The chair was taken by the Editor of "The Overcomer," and the speaker was Mr. Bernard W. Matthews, the beloved Chairman of our testimony, recently returned from journeys in India and South Africa, where he had happy fellowship with many of our readers. He said that more and more he was seeing that the Message of the Cross is the Magna Charta of the Christian's rights, for it says "You shall not be a slave to sin." Why not? Because you are dead to sin. He had proved in every place that this Message was not only a message for the mature, well-taught believer, but equally to "babes" in Christ. He had preached it in simple words to Indian Christians but lately born out of pagan darkness, to Africans of the Bantu tribes and to Zulu Pastors; and the way in which they listened, and the understanding and appreciation of the message, even by some who were unable to read was a rebuke to many whose privileges are so vastly greater.

Mr. Matthews went on to plead with the Ministers and Christian workers present, to be willing to know nothing among men but "Jesus Christ, and Him crucified" not only as Saviour from sin, but as set forth in what has been called "the gospel for the believer," the great message committed to the Apostle Paul, and given to the Church of God in his epistles. There are two sides to this wonderful gospel: the Divine side, which is complete and perfect, and our side—imperfect, certainly, but if Christ is the Vine and we are the branches, there must be fruit. His death is our death, His life is our life, His obedience is our obedience. If we say "yes" to His in-working of these facts in our personal lives, His life will flow out through us and bear fruit. What He works in, we have to work out, always remembering that "it is God Who worketh in us to will and to do His good pleasure."

way into the life of God is through the Cross.

We see in Gen. iii. how that gateway was closed, resulting in the saddest and most far-reaching effects for mankind. The gate was closed and barred "with a flaming sword which turned every way to keep the way of the tree of life"—barred, not so much by the flaming sword, as by man's sin, which was the cause of it. But the barred gateway has been opened, and in order to open it our Saviour took upon Him the likeness of sinful flesh. He put the whole weight of His Godhead and perfect Manhood against the barred gate, and by that pressure He opened the way for human beings to enter in, by the shedding of His own Blood.

For every great truth given in the New Testament, there is a picture in the old. That was never more true than of the Cross of our Lord Jesus Christ. Let me take you to the first picture in Lev. xvi.,

where an account is given of the Day of Atonement, the greatest day in the whole year for the people of Israel. The great essential need for the sinner is, that someone outside of himself shall make an atonement for his sins, for no sinner can make atonement for himself, much less for others. In this ancient sacrifice, two animals were used, one to bear the guilt as a sin-offering, and the other, "Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel," and then it was driven into oblivion.

The Cross speaks of the transference of the burden of guilt. Our Lord Jesus Christ, in our own nature, bore our sins to the Tree. The first thing a sinner needs to know is this, in that atoning act, the guilt which rightly belongs to him was transferred to the Lord Jesus, and because of that transference, he may go free from the burden of guilt in his own soul. The value of the second goat lay in the sacrifice of the first, and when it was driven into the wilderness, it was to signify that the guilt and burden of sin was gone for ever. This leads our thoughts to Romans iii. 25, to Him "Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Every sinner, in old times, was forgiven, not by virtue of the atonement made by the sacrifice of animals, but by virtue of that to which it pointed, "the Lamb of God that taketh away the sin of the world." The sins that are passed have been laid upon Him, and He has taken them away, so that we can say "I bear my sins no longer."

There is, however, another aspect of sin. It is not only a burden to be borne, it is a *poison infecting the life*. This is illustrated in Num. xxi. 9, where the Israelites are reported as coming to Moses and saying "We have sinned," after God sent fiery serpents among them. You know how poison will work in the body until the whole is paralysed. That is precisely what sin does in the human soul. It works and spreads, until the soul is paralysed in relation to God, it cannot act toward Him except in rebellion. The mind is poisoned, the vision is blurred, the soul is "dead in trespasses and sins." Our Lord Himself used the picture of the uplifted serpent and the poisoned Israelites, and applied it to His work for man, saying, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life."

The Cross, therefore, is the gateway of life because it deals adequately and once for all with the poison of sin in human nature. We are washed from our sins in His Blood, His Blood disintegrates the poison, just as washing disintegrates the dirt. Christ takes the sinner and by the Blood of His Cross washes him clean every whit, so that he can stand before the throne of God. In that Cross our Lord transferred the burden of the sinner's guilt to Himself, effectually counteracted the poison of his sin, and lifted the sentence of death, taking it upon Himself; and at tremendous cost. It is impossible to imagine what must have been the suffering of His sensitive, sinless

soul, when the weight of transgression came upon Him, and He was "numbered with the transgressors," counted as one of them? The Divine record says, "His visage was so marred more than any man." The face expresses the inward emotions of the soul, and this was the effect upon His face when He was "made sin for us," when He was changed from a sinless nature to a guilty one, taking its guilt and suffering, its penalty. Perhaps none but God saw the Lord's face when it was so marred, for there was darkness over all the land for three hours. This was the cost of bringing the sinner from death into life, and unless that cost is recognised and Christ accepted as Saviour and Substitute, there can be no eternal life.

Thus the gateway to life, closed in Eden, was opened at the Cross, and blessed are all they who enter therein. This is His great work for the sinner. To accept the work of the Saviour at Calvary for us is to enter into the fellowship of life itself. The very Life of God becomes ours. We enter into the liberty and power of our Lord's own glorious complete and victorious life. We pass from death unto life, from bondage to liberty, and from Satan to God.

* * *

Captain Metcalfe followed, with an emphasis on the necessity for

The Preaching of the Cross.

The insistence on the "Cross for the sinner," as the only way of salvation, he said, may seem very elementary in such gatherings as these, but it is necessary even amongst earnest Christians to-day. In the first place, our salvation is not earned by keeping the law, neither is it secured by religious activity. It is not even our acceptance of Christ that is the vital thing, but His acceptance of us.

The story of the Pharisee and the Publican in Luke xviii: 9-14, always seems to me to be one of the most powerful illustrations contained in Scripture. Both men come to the Temple for the same purpose—to pray. The Pharisee, like Cain, approaches God in the strength of his own works. "I am not as other men" he says, "I fast . . . I give tithes" It is a style of prayer terribly familiar in our prayer meetings and evokes no response from God. How different is the Publican's prayer! The familiar "God be merciful to me a sinner" of the A.V. could be freely and more correctly translated: "O God! meet me at the Mercy Seat." This man has learnt the lesson of true faith. He has nothing to rest upon but the blood of the slain lamb sprinkled before the Mercy Seat. He takes God at His word, that it is there and there alone that He will meet with sinful men—and, "I tell you," is the comment of the Lord Jesus Himself, "that this man went down to his house justified rather than the other" True faith of this kind takes the hardness out of a man. I can never feel myself "superior" to the godless man outside the Church when I see that I myself owe all to the blood of Christ, which alone "maketh atonement for the soul."

In the second place, there are many who know the way of salvation, and what it is in their own

experience to be born again, but do not preach it, and thus cast a stumbling block in the way of others. I have heard—for instance—after an address of thirty minutes or so, mainly anecdote, an appeal made rather on these lines “If anyone will come out to the front, and shake hands with me, he will always have something to look back to.” That is rank error. Who wants to look back to an evangelist’s handshake? It is putting the emphasis on our decision, rather than on the blood of Christ, and is one cause of the crop of backsliders that so soon follows many of our “missions.” It is not enough to preach *about* Christ, and then urge our listeners to take some action of which they do not grasp the significance. Our commission is to *preach Christ*, and believe in the power of the gospel we preach. I often think of those verses in John i: “As many as received Him, to them gave He power to become the sons of God, even to them

that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,” (verses 12 and 13). And then I wonder if the day will not come when those who use such methods, and therefore set aside the power of the preaching of the Cross in their ministry, will have to repent in dust and ashes.

Perhaps it is “the cost” that keeps some back from really preaching Christ so that men will be convicted and souls saved. The “offence of the Cross is still a very real thing. He is still “despised and rejected of men,” and it may be that some of the scholarships which gives us a reputation, some of the ambitions of denominational promotion, will have to go, if we are really to preach the gospel as He would have it preached. Can we not, all of us, take our stand side by side with the apostle in his determination “not to know anything . . . save Jesus Christ, and Him crucified” (1 Cor. ii. 2).

Cross

The Cross for the Christian.

THE subject for consideration on Wednesday was the Cross of Christ in relation to the believer, dealing with his sinful nature or “old Adam” life. *Capt. Metcalfe* spoke first, and said:

Richard Baxter once wrote a book dealing with “The mischiefs of self-ignorance and the benefits of self-acquaintance,” which, if it did not make altogether palatable reading, was nevertheless thoroughly wholesome. In it he advocated the practice of self-examination, which, while introspection is always to be avoided, is necessary if we are to enjoy the liberating power of Calvary in the depths of our own experience. This afternoon I propose to use the Scriptures as photographs of the self-life in you and me, leaving it to Mr. Boughen to point to the cure for its poison.

“I,” we are told in Romans vii. 14, “am carnal, sold under sin.” As a child of Adam I am the helpless slave of sin, and the great problem I am faced with, after the first flush of joy in the knowledge of a full and free forgiveness is over, is, How can I be free to serve God effectively and acceptably?

In what way does this slavery manifest itself in actual life? In the first place in hostility to God, and independence of His authority. The whole centre of the sin problem is summed up in the terse wording of Isaiah liii. 6: “All we like sheep have gone astray; we have turned every one to his own way . . .” and the indictment is true. Romans viii. 7-8 tells the same story—“The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”

Just here is the true reason for so much barren Christian service. We seek to serve God in our own way, and sometimes for our own aggrandisement, asking Him to bless our efforts instead of making *His will* the dominating factor in every plan and activity. The carnal nature in Peter blinded him utterly to the meaning of Calvary; and when the Lord Jesus began to tell his disciples that

He must suffer at Jerusalem it called forth the vigorous protest—“Far be it from Thee, Lord”—meeting with the stern answer “Get thee behind Me Satan, for thou savourest not of the things that be of God, but those that be of men.” How many to-day are in the same case. They work for promotion in the Christian Church, and advertise for jobs in which they think they have a chance of success, without any real effort to understand or discover the will of God for them. This is sin—and terrible is the position of the so-called Christian worker to whom the crucifixion of self is a mystery and who is therefore living in “enmity against God.”

One of the most obvious and painful ravages the “self-life” makes in the life of the Churches is that of division. It has always been so since Paul wrote to the Corinthians—“Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?” The carnal Christian is an easy prey to a spirit of division. There are those who are Anglicans before they are Christians, and those who are Baptists before they are members of the Body of Christ. Even amongst those who professed to have great spiritual light and understanding, separation into little, almost infallible, cliques and factions was becoming more and more common.

But the path of the Cross is the path of unity, and this unity is not necessarily a question of worshipping alike, or thinking alike on non-essentials, but rather of personal devotion to God. The question you have to answer here is—“Does my ‘label’ come before my loyalty to God, and my preaching of the gospel of His grace?” There are many who never come to any understanding of the deep things of God, because they never get beyond barriers built up by denominationalism, or the rut of their own pet theories of Biblical interpretation. What of you and me? Are we running our own

Christian lives, and dividing from others? Is it *my* ministry—*my* Church—*my* class that shuts out everything else, and makes me indifferent to the fact that true Christian grace means looking on the "things of others," with a great longing for their spiritual prosperity?

This brings us naturally to another point. The majority of divisions are caused by "external" things, and it is dreadfully possible for the ordinances of the Christian Church to minister to the "I," unless they are kept in their proper relationship to the Lord Jesus Christ. Paul, writing to the Philippians, says concerning the great dispute about the rite of circumcision—"WE are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might have confidence in the flesh circumcised the eighth day but what things were gain to me, those I counted loss for Christ" (Phil. iii. 3-7).

Again in Galatians vi. 12, he writes: "as many as desire to make a fair show in the flesh, they constrain you to be circumcised" Oh this desire for "a fair show in the flesh"! How often does this motive enter into the records that are sent up of the number of our "communicants," or the tale of our "baptisms" for the year! What an awful awakening it may be for some of us to see in "hell" those we admitted into our churches on the strength of the performance of outward ordinances, when there was no work of grace in the heart—and to realise that we helped in their delusion. Remember! "In Christ Jesus neither circumcision (nor any other outward rite) availeth anything, nor uncircumcision, but a new creature" (Gal. vi. 15).

The Wisdom of the Flesh.

Another striking thing about this poisonous "self-life" is, that it is possible for it to take the Scriptures, study them and build theories out of them. In Colossians ii. 18 we are warned, "Let no man beguile you . . . intruding into those things which he hath not seen, vainly puffed up by his *fleshy mind*," and in 1 Cor. ii. 4, Paul makes the claim, "my speech and my preaching was not with enticing words of *man's wisdom*, but in demonstration of the Spirit and of power." How far can you and I say the same? This kind of thing goes on even in connection with the most precious truths of Scripture. It is being done, for instance, with the blessed hope of our Lord's return, and it has led to great loss, because people are probing into the future, and developing speculative theories about Anti-Christ, and neglecting the preaching of the Cross, and the plain duty of seeking to lead men to Christ and Him alone. Have you never felt the temptation to produce something "new" in the way of doctrine and teaching, which would "tickle the ears" of those who go about tasting sermons or addresses? It gives you a certain following—but it wars utterly against the best interests of your Lord.

Again, "money" is spoken of as one of the "carnal" things of the New Testament (Romans xv. 27, and 1 Cor. ix. 11), and surely here is a field where the "self-life" simply runs amok. We have,

for instance, the spectacle of the undignified competition of missionary organisation to gain the financial support of a dwindling number of interested Churches. We have the wearying glut of financial needs made known in our Christian papers; and all the unedifying bickering over money in our Churches and chapels. All this could so easily be adjusted if the "I" were to be put out of the way. There would be no need un-met, either at home or abroad, if the lives of individual Christians were brought into harmony with the Word of God. Where do you and I stand here? Can we honestly say, "Lord, nothing I have is mine any longer, it belongs to Thee to allot as seemeth best to Thee"?

The Weapons of the Flesh.

We are drawing to a close now, but I must stress two more things. The first is, that there is such a thing as seeking to do the Lord's work with "carnal" weapons. Paul declares in 2 Cor. x. 4: "The weapons of our warfare are not carnal" One of the great hindrances to revival in the Church today is the persistence with which many workers use "carnal" methods to win converts. It is a very pleasant thing for the "I" in you and me to see himself in print—to feel that the readers of our evangelical papers are reading of the number of our "converts" (?), and thinking what "fine" evangelists we are! In dealing with the birth of a soul we are treading on holy ground, and if we teach others to rest for their salvation on the strength of our will and persuasiveness, or the atmosphere we have created, the day will come when we shall weep at the havoc we have wrought.

The same applies to "controversy." I know that we are told we should "earnestly contend for the faith," but is there not a danger that the "I" may delight in a fight, and lead us into fatal transgressions against the law of love? One of the early Keswick speakers—Rev. C. A. Fox—once wrote a thing that has affected my outlook more than anything I have ever read. It was this: "*The man who will preach Christ must be prepared to retire into the shadow of the door that he has opened.*" Think that out! It is true—absolutely true to the experience of union with Christ in death and resurrection. It will be well for all of us to examine our ministry very carefully in the light of it. Finally, I feel I must turn from the examination of what we might term "Christian flesh" to the bald facts of sin in all its ugliness.

In Gal. v. 19 there is a very faithful portrait of the old carnal nature: "The works of the flesh are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and suchlike . . ." Are the grosser manifestations of "I" shown here altogether unknown in our midst? Should I be going too far if I were to say that, if that were so, the Church would be in a much healthier, more aggressive attitude and position to-day? I do not think so. Sin must be chased uncompromisingly out into the open and dealt with, if Jesus is to be glorified and souls saved.)

Just one word on the way of deliverance. "I have been crucified with Christ" is the Apostle's exultant claim, "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." And the great question which faces us is this—"Am I going to make that basis of life my own?" Am I prepared to accept the judgment God has passed upon my "old man," declare that "I" have died, and that henceforth the Lord Jesus lives in me as the centre of my life and being? May God enable us to do so, for "we are debtors not to the flesh, to live after the flesh. For if ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live" (Romans viii. 12, 13).

* * *

Rev. A. R. Boughen:—

How is that old "I" to be dealt with? It has already been taken into death in the death of Christ, for all who are "in HIM," but it is according to the measure of your willingness to consent to its death that His risen life will be manifested in you. The Scriptures are emphatic on this point. Paul has told us, in Rom. vi. 6, how Christ, the

Federal Head of the new creation race, took it into death, when He took upon Himself the sin of man. That was the only thing to do with it, it was too corrupt to be mended or improved. Only the Holy Spirit can make this fact real to you, and He will do so, if you ask Him to. But as He reveals to you the old life, the self life, day by day, are you willing to let it go into death so that His risen life may be manifested in and through you? So long as you cling to, and live by the "I" life, the world will pat you on the back, but when that self-life falls into the ground to die, like the corn of wheat, the world becomes dead to us, and we become dead to the world. How impressive it would be if even a small percentage of professing Christians were really there, and would pray this prayer:

Then, O my Lord, reveal all Calvary's depths to me,
And show me I am joined to Thee in victory.

When that is made real to the Christian by the work of the Holy Spirit in us, then and then alone are we dead to self, and the old nature, and the world, and with Paul we can say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me."

Cross
Resurrection

The Resurrection Side of the Cross.

ON Thursday afternoon Mr. Boughen said we were now to consider the possibilities of a life "crucified with Christ," and empowered by the risen life of our Lord. Turning to I. Sam. ix. and x., he illustrated these possibilities from the call and anointing of King Saul. There we read that before Saul could take his kingly office, he must share in the sacrifice which had been made the previous day. This has its counterpart in the Christian's appropriation and assimilation of the death of Jesus Christ for them. Our Lord Himself uses the figure of eating and drinking, to explain this mystery, because that which we eat and drink becomes a part of our very being (John vi. 53-56). So Calvary impregnates our very being. By the Holy Spirit we have become partakers of the sacrifice which our Lord made on the Cross and all that was effected when He poured out His life's blood for us.

One of the wonders of redemption is this preservation of Calvary for every sinner. We are so joined to Christ that all the efficacy of that wondrous Cross becomes ours in very deed and truth. There will come a time in the life of Israel, when they will see that is reserved for them also. This is more than Christ's death for us, it is incorporating and assimilating all that Christ did for the sinner: that as we have been "planted together in the likeness of His death we may be also in the likeness of His resurrection."

Then the prophet took the anointing oil (x. 1) and anointed the young king and kissed him. So when we came to Calvary, the Holy Spirit was given to us, but I hope none of us are content with that first giving, for the command is that we be "filled

with the Spirit," and the more we appropriate the benefits of Calvary, the more positive will the life of God become to us. *We are possessors of the life of God in the measure in which we allow the old life to be crucified.* Your willingness for the Holy Spirit to make real the death of Christ in you in every part, in the deepest recesses of your being, will be the measure of the fulness of resurrection life in you.

After his anointing Samuel commanded Saul to "stand still a while that I may show thee the Word of God." So God is calling us to-day to stand still awhile, to hear God's purpose in bringing us to the resurrection side of the Cross:—

(1) The Word of God told him he was to begin a reigning life—to be a king, and that is the first meaning of the life side of the Cross: "They which receive abundance of grace and the gift of righteousness shall REIGN in life . . . by Christ Jesus" (Rom. v. 17). Perhaps you say, as Saul did, "This reigning life is not for me, I am nobody, my father's house is small, my tribe is the least, it cannot be for me." Yes, it is for you, if you are willing to let the Cross work in your life all its death-dealing process. This experience of reigning life is for all God's dear children. Look at this glorious truth afresh, and let not unbelief rob you of its experience. It does not come to all in just the same way. To some it comes quickly, to others slowly, but always in the measure in which the old life, by the Spirit, is made to die.

Do not be surprised when I tell you that every bit of advance in the Christian life is contested by the enemy; but if you desire it, and set the Lord's objective before you, you will get there.

You may sometimes be defeated, but His life is within you, and His life has never yet been defeated. Just as all life conforms to its own type and brings forth its own fruit, so the life of Christ in you forms and brings forth this fruit of victory. The expression of the life of God can bring forth no other.

(2) Then we see that Saul was to have an inheritance, a possession. The crucified Christian may have to drop many things, but we are not concerned with the loss of them, for we are called to an inheritance which is incorruptible, and the possession of that spiritual kingdom begins here and now. "His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him Who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises; that by these we may be partakers of the divine nature" (II. Pet. i. 3-4). The child of God who is always living on the negative side—"Thou shalt not"—has scarcely begun to live. Certainly they know nothing of the resurrection side of the Cross, which is a life of glorious possession.

Therefore we are exhorted to "add to our faith virtue"—to be well balanced, well proportioned, with everything working together in perfect harmony. To this we are to add knowledge, and to knowledge self-control, and then go on adding patience, godliness, and love. What is it that you lack of this complete Christian character? Ask the Lord to give it to you, for the inheritance is as great as Christ Himself. From the parochial littleness of the old life we are to move out into the heights of God, and possess the riches of the glory of His grace.

(3) This inheritance is to equip us for a life of service for and with God. The prophet told Saul when the Spirit of God had come upon him, "thou shalt do as occasion serve thee, for God is with thee." As the believer is filled with the Spirit, he is equipped to serve. God is with him, to guide into His will and plan. He has a niche of service for every one of his children, and as we go forward in Him, occasion for service will come to us, and we shall go forth conquering and to conquer.

I finish on a sad note. After his God-given victories, Saul had to say in the end, "I have played the fool." The promising young man called to reign and to inherit, called to serve God among his people and against his enemies, ended in failure. He who began with all the promises of God ended in a witches' den. How different the Saul of the New Testament. He could say at the end of his life, "I have fought the good fight, I have finished my course, I have kept the faith." It is a solemn thing to know the truth and not to obey it; first you lose touch with God, then you lose His power.

* * *

Captain Metcalfe followed, saying:

It may not be clear to some why it is that, in speaking of enduement for service, we emphasise so definitely the crucifixion of self—the fact that "I am crucified with Christ." May I be per-

mitted to use a personal experience to illustrate the reason for this? There was a time in my ministry when I was much distressed because there were no results. One day a friend came to me at the close of a service, and said: "Do you mind being told the truth?" "I hope not," I answered. "Well," continued my friend, "you will never win souls for Christ while you use the voice of a Sergeant-Major." I saw it—and can say that I was truly grateful. The old military "I" had to be reckoned to have died with Christ before the Holy Spirit could move out through me to make Christ real to my hearers. Once I took this attitude there was an immediate change, and from that time I can trace God's blessing on my ministry.

The question of power for service leads us in unexpected directions—and there are four things for which the "dunamis" of the Holy Spirit is expressly stated in the New Testament to be given to us.

(i) To see and apprehend our union with Christ. John xiv. 20 tells us that "At that day"—the day of the incoming of the Comforter—"ye shall know that I am in my Father, and ye in Me, and I in you." Ephesians iii. 16-21, Acts iii. 16, and iv. 10, and Galatians i. 15-16, all emphasise the same point—and after all it is only the man who understands, as an inwrought knowledge and experience, his union with Christ, who can or dare proclaim it.

(ii) The power of the Holy Spirit is given that we might be "strengthened with all might unto all patience and long-suffering with joyfulness." This is an aspect of "power" often overlooked, but one we much need to grasp. Col. i. 11, II. Cor. vi. 4-10, II. Tim. ii. 24-26, are key passages in this connection.

(iii) The dynamite of the Holy Spirit equips us for, and fits us into, the niche that God has prepared for us. There is such a niche in the Body of Christ for every one of us, and when God puts us into it there will be no mistaking it, and others will recognise it too. All Israel knew that Samuel was called to be a prophet. He had been endynamited for his office, and was the right man in the right place. A study of such passages as I. Cor. xii, Ephesians iv. 1-11, or Gal. ii. 7-9, will give a general view of this aspect of "power."

(iv) The last place in which the word "endynamited" is used is Ephesians vi. 10. This brings us to the "spiritual conflict" which is the subject for examination to-morrow—but we must just say that only a man endued with the Holy Spirit's power can either understand or prevail in any way against the forces of evil arrayed against him. Let a policeman in plain clothes attempt to stop the stream of traffic in a busy thoroughfare—no one will obey him. But let him put on his uniform, and his power is absolute. He has the law of England at his back. In the same way the man in Christ, filled with the Holy Spirit, has all the might of Heaven at his back as he faces the forces of sin and Satan. May each one of us be brought to this positive position where we are employing weapons which are "mighty through God to the pulling down of strongholds"!

The Warfare of the Cross.

THE last phase of the Conference theme was presented on Thursday afternoon by Capt. Metcalfe, who said that in speaking of the warfare of the Christian life, we must always keep its nature plainly in view. It is not a physical warfare. We cannot use physical weapons, either for fighting the powers of evil, or for winning souls to Christ. The Lord's work of delivering men and women from sin, from darkness and death, is not wrought by physical prowess. Neither is the struggle a mental one. We can neither argue others into the Kingdom of God, nor can we out-think the enemy of souls. Our powers of soul, comprising the intellectual, the emotional and the volitional powers, are not the weapons to be used, either against the spirits of evil, or against the Adversary himself, or even in winning souls for Christ. Why not?

To understand the position, we need to realise that God has made us in ourselves a trinity of being, spirit, soul and body. My body is here, subject to pain, weakness and death. It is the outer court of the tabernacle, the outward casing of the soul and spirit. The day will come when I shall have a resurrection body: "There is a natural body and there is a spiritual body." In the day of resurrection I shall be "clothed upon" with a spiritual body; my "vile body" will be "fashioned like unto His glorious body." That is in the wonderful future.

To return to the present. When we say that "we have died and our life is hid with Christ in God," it does not mean that the physical body is dead, nor that the mind, the will, the intellect, the emotions—that great range of the powers of the soul life—are brought to death. Some of the greatest minds the world has known have been non-Christian. There have been men of mighty intellect, like the philosophers of Greece; men with tremendous emotional capacity like the poets and actors, and men of dominating will like Napoleon Bonaparte, or Alexander the Great. Yet they could know nothing of the life and warfare of the Kingdom of God, except they were first born again through faith in the Lord Jesus Christ and Him crucified, and thus became spiritual men.

Our conflict is a spirit conflict, a conflict of spirit with spirit. Until we know that in the death of Christ we have been crucified with Him, as the basis, the rock-bottom principle of our life, we shall always be confused on this distinction between the soul and the spirit. The Word of God is living and powerful, and as we permit it to penetrate into our lives, it cuts down between soul and spirit, and divides them, so that we are separated from the fleshly realm, and from the soulish realm, and brought out on to a spiritual level. Only thus can we understand the spiritual conflict.

Perhaps if we turn to the letter to the Ephesians we shall be able to clarify the position further. Paul speaks in this epistle of "the heavenlies," the realm of life in the spirit. In ch. i. 3 we read that we are "blessed with all spiritual blessings in the

heavenlies in Christ Jesus." These spiritual blessings comprise everything bestowed on us in virtue of our union with Christ, where the soul is at rest, living in the quietness of the presence of God. Here is one of the paradoxes of Christian experience according to Scripture. The conflict and the rest always go side by side. It is so in the Book of Joshua, which is a picture gallery of the teaching of Ephesians. There in the Promised Land, Israel found rest from the wilderness, but they also found conflict against the native dwellers in the land. So it will be with us as we live in "the heavenlies."

We must be careful to differentiate between spiritual and temporal blessings. All Christians understand prayer for temporal blessing and protection—prayer for their homes, their bodies, or the supply of their needs. But there are comparatively few who realise much of those spiritual blessings which come to us through spirit contact with God: given by the Holy Spirit to the human spirit that seeks them, because it is only through the Spirit of God that spiritual blessings can be apprehended. Take the blessing of the Fatherhood of God for example. It is not something that we think out for ourselves, but the Holy Spirit "witnesseth with our spirit, that we are the children of God." The Lord Jesus never attempted to explain spiritual things, but He said "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit."

The place of conflict.

It is only here, on the spiritual plane, backed by the mighty provision of God, that we dare to face the conflict with the powers of evil. Many are trying to face it from beneath, from the earth plane. "But ye have died, and your life is hid with Christ in God." Unless I recognise that "I" have been crucified with Christ, I shall always be "underneath" in the conflict. But when I take my place as raised with Him, and seated with Him in spirit in the heavenlies, then I see the battlefield from the place "far above," and the conflict is underneath my feet. Dear friends, our life is hid with Christ in God, within the veil; and from within the veil we may look down upon the spiritual conflict with the powers of evil, and participate in it, but it will not "touch" us. We shall be triumphant, because we are joined to the King of kings and Lord of lords. The day is coming when all enemies will be put under His feet. "The Lord God Omnipotent reigneth," and because I am in Him and with Him in the heavenlies, even with the conflict there in front of me, I can rest back in Him in perfect quietness. Did David catch a glimpse of this when he wrote: "Thou preparest a table before me in the presence of mine enemies" (Psalm xxiii. 5)? If the quietness and calmness of the life of God flowed through the Church, what a triumphant aspect would be presented to the world!

Now shall we turn to Ephesians i. 17 onwards?

Here we find Paul praying for his converts, and he asks that God would give them "the spirit of wisdom and revelation in the knowledge of Him," that the eyes of their understanding might be opened to know "the exceeding greatness of His power which He wrought in Christ when He raised Him from the dead, and set Him at his own right hand in the heav'nies, far above all principality, and power, and might, and dominion . . . and hath put all things under His feet." Suppose that prayer was literally and fully answered for us! Think of it from the angle of the powers of evil. They brought the Christ of God to the Cross and thought they had won; but then, to their dismay, He triumphed over them in it, and not only that, but "up from the grave He arose, with a mighty triumph o'er His foes."

But even that was not all—I love to think of the day when He was taken up to the right hand of the Majesty on High, with the jubilant Psalm: "Lift up your heads, O ye gates, and let the King of Glory come in! Who is this King of Glory? The Lord, mighty in battle!" That is His place now. He is our Lord, our Saviour, our Advocate—far above all the principalities and powers of evil; and Paul asks that the mighty power that raised Him from the dead, and seated Him there at God's right hand, might work in you and in me. Why? For this reason, that "He might show the exceeding riches of His grace in His kindness towards us through Christ Jesus." That His might and power should be displayed in this world through us, in quietness and calm assurance that, in Him, we are "far above all" in the place of victory.

You remember the time when the Lord sailed across the lake, to meet on the other side the man with a legion of demons? What happened in the middle of the lake? There was a great storm, and the disciples were very much afraid. The Lord just stood up and rebuked the wind and the sea, and "there was a great calm." The peace of God was manifested. This same Jesus, at the right hand of the Father, is the never failing source of all triumph and peace for us.

The reigning life.

There are more wonderful things yet to follow. In Ephesians ii. 6 we are told that God has "raised us up together, and made us sit together in heavenly places in Christ Jesus." He HAS done it. Think of it! The power which raised up Jesus has raised up you and me from death to sit with Him, within the veil, in the heavenly places in Christ Jesus. In the light of that glorious fact, what is your attitude to the chaos of the world, to Satan, to the principalities and powers of darkness, or to wicked spirits in high places? What is your reaction to them? To many it is panic and fear. These things are real and we have to face them. It is the angle from which we face them that makes all the difference. If you look at them from beneath, you may well be bewildered and terrified. If you look at them as one who has to fight them, to labour against them, and to push through them, you will certainly face depression, doubt and a crippling

burden. BUT—we are seated in the heavenly places in Christ, far above all! Not merely because of our Bible reading and prayer, not by our mental activity, or self effort, but "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." The Holy Spirit is the revealer of all truth and takes the veil off Calvary, so that just as I see Jesus there dying for me, just as I see, too, that I died with Him, so I see that I have been raised with Him, and made to sit with Him in the heavenly places. Oh, the thrill, the joy, and yet the quietness of it! The conflict is down there, beneath my feet, because the Lamb of God reigns; and by infinite grace, I am reigning there with Him.

This does not mean that always, every time, your life is lived in perfect outward victory. Sometimes God asks you to trust Him in the shadow of seeming defeat. Remember Gethsemane! The same mighty power, the same reigning life was in our Lord then as now. But there His enemies closed around Him, for it was their hour, and the power of darkness. He could have called for legions of angels to deliver Him, but He chose to endure and suffer for our sakes. Thank God for the Christ of Gethsemane! Thank God for the Saviour Who stood before Pilate, in the calm certainty that His Father was with Him, and the darkness did not overcome Him. Thank God for the Christ of Calvary, for there He stripped off from Himself the principalities and powers, and triumphed over them in the Cross. The crucified Christ was the triumphant Christ, and the crucified Christian is the triumphant Christian, and the triumphant Christian is the reigning Christian. "If we suffer with Him, we shall also reign with Him." And it is because of this that we can also thank God for so great a number of His children who, with the same God-imparted serenity, have faced and triumphed over persecution, torture, and even death for His Name's sake.

The purpose of the warfare.

Now will you turn with me to Ephesians iii. 10. Here Paul shows God's great purpose in raising His Church to this reigning position in His Son. "To the intent that now, unto the principalities and powers in the heavenly places might be known, by the Church, the manifold wisdom of God." It is in the heavenly places that all the powers of evil are arrayed, the rulers of this world's darkness, the wicked spirits. What are they seeing? The wisdom of God displayed in His Church, and they are having to stand aside and see the triumph of Calvary, because by means of that Cross the Church is reigning in spirit at the right hand of God on high. This is the spiritual warfare—the manifestation of God's wisdom and power through us to His enemies. Take Job as an example. Can you not almost hear the Lord's challenge to Satan: "Hast thou considered My servant Job?" Can we not reasonably bring it up-to-date? "Hast thou considered My Church, that there is nothing like it on the earth—just, and perfect, and pure. Have you witnessed it?" The reply of Satan is typical of him—"Yes, I have seen those people of Yours. You have put a hedge about them, those people at Swan-

wick, for instance, have been shut in with God for a whole week! Let me get them on their own, back in their Churches, back at their work, back to their homes, and then we'll see what they will do!"

And God allows Satan to test and try His saints. He was allowed to test Job, and Simon Peter, and he will be allowed to test you. Whenever I have real liberty in preaching, I have had to recognise that the devil has a right to try out in me that thing I have preached, and see if it works. It sounds hard—but we do not go back to see Satan from beneath, but as those who are seated with Christ in the heavenly places, far above him and his hosts. We may see his plans against us working up to a crisis, but remember it is just then that, with our hand in the hand of Christ, we can say: "You can go thus far but no further." We can say it quietly, with assurance. Job went right through the test, but how pleased God was with him, and how He blessed him! You, too, will find that, when you accept that death sentence on your "own" life, and your "own" ways, and you set out to please Him in all things, difficulties will multiply in your path. They will be permitted so that you may prove this great thing for yourself, that you are "seated in the heavenlies in Christ." Whenever Satan has to stand still and see us triumph, God turns to him and says, "Now look, these people are Mine, My special possession, and are being kept by My power through faith, unto a salvation ready to be revealed in the last time."

Every parent wants to be proud of his children—so does our Heavenly Father want to be proud of us. Are you a parent? If so, have you never felt the thrill of pride when a child of yours "shines" in some way or other? Or have you never experienced the fear in case your children should behave badly just when you have wanted them to be at their best? Our Heavenly Father watches us with even greater longing and anxiety. I sometimes wonder if He almost "holds His breath" as I have often done. Is that foolish?

But to return to the "warfare" side of things again. "Warfare" means going into the sanctuary, getting out of the way, and letting God deal with the forces of evil. It is not my fighting, not my doing this and that, for I have died, and my life is hid with Christ in God. But I may enter into the sanctuary, the holiest of all, and there the whole might of God is liberated upon the powers of hell. Hezekiah gives us a simple picture of this method of fighting. With the army of Sennacherib outside the walls of Jerusalem, and the sneer of Rabshakeh ringing in his ears, he goes straight into the Holy Place and lays the whole situation before the Lord. After this he never raised a weapon—but "the angel of the Lord went forth, and smote . . ." (Isaiah xxxvii. 36). In the same way, it is "in the sanctuary" that the Church reigns. If all the world goes "godless," if Satan seems to triumph completely, the Christ of God still reigns in glory and dominion at the right hand of God, and we reign there with Him, and victory is *sure*. He

reigns in majesty, and in the sanctuary I see the glory of Him before Whom all nations are as a drop in the bucket.

Now for the last passage, Ephesians vi. 10-12: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against . . . spiritual wickedness in heavenly places." Remember! The devil is an adept and past-master in deception, it is his great stock-in-trade. He is not a "clean fighter." It is never wise to under-rate the devil, he means business. There is no prayer-group, no work started for God, but there is a council of war called against it in the kingdom of darkness. The powers of evil work silently, evilly, deceiving and drawing away. They are like an opponent in a football match, running alongside you, seeking to trick the ball away from your feet. You must realise, too, that his attacks are not directed simply against you, but against the souls being saved, against the witness of the Church of God, against the Christ of God Himself. He never rests in his aggression, and it is vital that you do not fall before him—vital to the Kingdom of God. "Put on the whole armour of God, that ye may be able to withstand. . . ."

Will you permit one final "repetition"? Never work "upwards" at the devil, but "sit" in the heavenly places in Christ, and there take up the whole armour of God, that you may be able to stand. It is glorious to realise that when the devil has done all he can think of, the Church of God will still stand triumphant, because it is held by the arm of the Living Christ. May you and I be found in that day of final victory—COMPLETE IN HIM.

*Confidence
Determination*

A Three-fold Coalition.

WE have only space for brief notes of the last message, given on Friday evening by Rev. A. R. Boughen. Basing his talk upon II. Chron. xx., he spoke of the "three-fold coalition" which confronted the people of God in the reign of Jehoshaphat, King of Judah: the children of Moab, the children of Ammon, and "a great multitude from beyond the sea"—typical of the three-fold coalition which is arrayed against the Christian to rob him of his inheritance in Christ, i.e. the world, the flesh, and the powers of darkness.

How did the King of Judah meet this great coalition of evil? In ver. 3 we read, "and Jehoshaphat feared," but not in the sense of being afraid. His prayer shows absolute confidence in God, Who had delivered him so often in the past, but he was sensitive to the possibilities of such a coalition, afraid lest he and his people should lose their inheritance in God. "Behold," he prays, "how they come to cast us out of Thy possession, which Thou hast given us to inherit."

Oh the lives that have been robbed of the inheritance of the Lord because they did not fear the world, because they thought lightly of the flesh, or because

they said that the truth about the powers of darkness was "a lot of rubbish"! That is the way to be robbed of the blessings Christ won for us at Calvary. Think lightly of the subtleties and the approach of the enemies of God, and of the Lord's work in us; make a compromise; think little of His inheritance—and soon what now you have will be lost. Many a Church has succumbed to this coalition because they have ceased to fear in the sense of this passage, and have been robbed of the Word of Life. More and more I feel that, unless we preachers can get over to our people the Message of God as it is, the message of life, with all its beauty and strength, its ideal and power, we have no justification for our vocation as Ministers of Jesus Christ.

Next we read, Jehoshaphat "*set himself to seek the Lord.*" He knew none but God could help them and give them victory. Victory is with the Lord, and all our resources for the conflict are in Him, our crucified, risen and reigning Lord. There are two alternatives to such confidence in God—self-confidence and compromise, and both are prominent in our day. Compromise is deadly and always brings defeat. SELF has three special manifestations: self-exaltation, self-expression, and self-confidence. You have the first whenever you hear it said, "I am the man—I am the one you must listen to." The second is modern psychology, the expression of the human soul minus God. The third is to be found in all those who think they do not need the Message of the Cross of Christ, the life of the Risen Lord, the power of His Holy Spirit. Let us beware of this subtle self, and trust the Lord to make its crucifixion real.

Then the king proclaimed a fast and got to prayer. A fast means, foregoing something we deem essential in life in order to get the blessing of God. The prayer is recorded in this chapter. First, a frank recognition that all power and victory is with God: "In Thine hand is there not power and might, so that none is able to withstand Thee," Here is no self-confidence. Will you take the same place and say "Not I but Christ": "I can do all things through Christ Who Strengtheneth me." Is there anything in your life that baffles you? Bring it to this position, and remember that Christ has gathered up into His own heart and life every antagonistic force, and triumphed over them in His Cross. None is able to withstand our Lord Jesus Christ.

In ver. 12 the king asks: "Wilt Thou not judge them, for we have no might against this great company that cometh against us, neither know we what to do; but our eyes are upon Thee." A confession of utter impotence. Certainly we have no might against this coalition of the world, the flesh and the devil, which is against us. Let us confess it at the foot of the Cross, and let the old self-life go, that the triumph of our Lord, by His Spirit, may come upon us in new measure and power. The first answer to this prayer was that "the Spirit of the Lord came into the midst of the congregation" (ver. 14). That was the beginning of victory, for it is "not by might, nor by power, but by My Spirit, saith the Lord."

If you follow through the object lesson of this chapter, realising the power of the enemy, and the

power of God over and above it, His deliverance will come into your life too.

Then came the message of God, in clear unmistakable tones: "Be not afraid . . . for the battle is not yours but God's." "Set yourselves, stand ye still, and see the salvation of the Lord." So we are to manifest a set attitude of spirit toward God—the attitude of Col. iii. 1-3: "seek those things which are above . . . set your affections on things above, not on things on the earth, for *ye are dead*, and your life is hid with Christ in God." Then trust Him to manifest the "it is finished" of Calvary in us.

When Jehoshaphat heard God's message, "he bowed his face to the ground." There was no unbelief or quibble, only worship, and surrender of himself to God for His will. But the worship was turned into praise for the king and his people: "the Levites stood up to the praise the Lord . . . with a loud voice" for the victory that was on the way. That is the faith we need when looking toward the future; the faith that says "I know the Lord has gained the victory, and will give it to me in due time." Can we say that, as we go back to the common-place things of life after this "mountain top" experience? "Believe in the Lord your God, so shall ye be established," the king said to his people, and then he "appointed singers unto the Lord, that should praise the beauty of holiness as they went out before the army" (ver. 20, 21). The beauty of holiness! What a barricade against the forces of darkness! It is as the breastplate of righteousness, and the loins girt about with truth. The man who walks in the beauty of holiness is the surrendered man, the man who is prepared to go anywhere God sends him.

And when they began to sing and to praise, the Lord set ambushments "against the coalition, and there was an overwhelming victory. "The fear of the Lord was on all the kingdoms of those countries, when they heard that the Lord fought against the enemies of Israel." A similar fear will fall upon our great enemy, when you and I are seen to get victory in our own lives, in our work, in our church: when it is seen that we know how to bring the Lord's victory to bear upon the situation: and people will want to know the secret that is ours.

Our last point is in ver. 30: "the realm of Jehoshaphat was quiet, for his God gave him rest round about." "In quietness and confidence shall be your strength." In the midst of the conflict, be quiet, do not waste your strength in over much talk about it. When the victory is His, there is a quietness in the spirit, a restful confidence in God. Many of you know this message mentally—but are you willing to pay the price of realising it in your experience? Will you say, "Lord, I am willing to fast if necessary—to give up something I thought essential in my life in order to get through to the victory won for me on Calvary, through to the place 'far above all' in my Ascended Lord."

May we all go back to our place in the world, not to "express ourselves," but to exalt Him Who died for us, and to let Him express Himself in and through us, and that will be victory. To Him be all the praise for ever and ever. Amen.

Gleanings from the Bible Readings.*

THE Rev. John Thomas chose for his subject our Lord's final discourse to His disciples, as given in the Gospel of John, and departed from the regular order of the chapters by taking for his first message chapter xv (the Indwelling Christ), and for his second, chapter xiv (the With-dwelling Christ), and afterwards chapters xvi and xvii.

The Vine and the Branches.

"I am the Vine." Why does our Lord compare Himself to a vine? It is, of course, a figure, which he undertakes to explain. He said "I am the Good Shepherd," and He filled the world with His flock. He said "I am the door," the door to abiding, endless glory. So here, He says "I am the Vine," and He filled the world with red blood, sacrificial fruit—the essential sacrifice. "I am the Vine, ye are the branches"—the spirit of sacrifice is in Me and I am gathering you around me as the branches, that you may drip with the same blood and bear the same fruit. Here is Calvary on a world-wide scale.

"My Father is the Vine-grower"—that is His great business. It is easy for Him to guide the stars, but He does not shed any blood there. He can weave the heavens with His fingers, but there are no traces of blood there. It is the Cross of His beloved Son that occupies the whole of God's heart, and through that He will make new heavens and a new earth. It is the only thing that matters: God has no interests outside of Christ. In Him He has reconciled all things to Himself. The Vine is still growing, the precious blood is as efficacious as ever. He sheds His fruit in all the world, and not all the powers of hell can cause it to wither.

"Every branch in Me that beareth not fruit He taketh away." How strange that it is possible to get so near to things eternal and yet be barren! Every branch that does not bear fruit He removes. Every gardener knows that branches which do not bear fruit hinder the tree; they take life from it, and there is nothing to do but cut them away. That is what is wrong with the church to-day—there are dead branches which need to be lopped off. I confess I have not the slightest hope of reviving the church of the apostasy. I know of no Scripture which gives me that hope. The Vine Grower, in His time, will deliver the Vine from all its dead branches.

"And every branch that beareth fruit, He cleanseth it that it may bear more fruit." The two processes are going on at the same time, the cutting off of the dead branches and the cleansing of the fruit-bearing ones. "Already you have had a cleansing, through the word that I have spoken unto you." Cleansing comes through the Word, and the process has already begun, but there is a further purging coming to those who abide in the Vine. How shall we know that we are abiding in Him? There is only one way to know—it is by the fact that we produce the sacrificial fruit of the Vine, and this production of

fruit is threefold: First, the realisation of salvation in our own lives; second, the working of it out in a life of growing holiness and devotion to Him; and third, the outflow of that message of salvation to others. Thus will the branches spread out, and bear fruit to the ends of the earth (ch. xv. 5).

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (ver. 7). If you abide in Him, and the red blood of His sacrifice flows through your veins—if you accept that flow by faith in the revelation given to you of the truths that centre in Calvary—then you shall ask and receive, because it is certain that what you ask will be dripping with the blood of His Cross, and you cannot "ask amiss."

* * *

Passing to ch. xiv., Mr. Thomas translated our Lord's words thus: "Don't let your heart be troubled: believe in God and believe in Me"—a double foundation for their faith and a word of preparation for all they were to endure in the purging—the prison, the rack, and persecution of all kinds. "Do not be agitated—believe in God and believe in Me." So He puts Himself side by side with the Eternal God as the object of faith: then He adds to that stupendous claim, a picture of heaven. Our Lord is the only One Who has described our heavenly home, and practically only in this passage.

"In My Father's house are many dwelling places." You have been in My confidence for three years now, and I want to tell you that "I go to prepare a place for you." Clever people say that heaven is not a place but a state. Of course it is a state, but it is a place too, and a place which will suit our resurrection bodies. Man is man for all eternity, and he cannot do without a place. "And if I go (a logical sequence) to prepare a place for you, I am coming again and will take you to be at home with Me, so that where I am, you may be also."

Never give up that vision of the wonderful home-land. With that vision before you there is no fear of the future.

"Whither I go ye know, and the way ye know." Thomas said, "We do not know where you are going, and how can we know the way?" Thomas was a man of evidences, but when he saw the evidence, he was the first to say "My Lord and my God." Jesus answered, "It is I Who am the way, the truth, and the life. No one cometh unto the Father except through Me." Apart from Christ, there is no one to show us the way; He must take us by the hand and lead us there. There will be no delay when the great transition comes, but we cannot move until it does. Philip was the business man among the disciples, who wanted the Lord to show him the Father—"show us the facts and we will accept them." Jesus dealt wonderfully with him by saying, "I should have thought you would have recognised Me before now—you, a business man, accustomed to weigh things up and label them. He that hath seen Me hath seen the Father . . . for I and My

*Not revised by the Speaker.

Father are one." When you hear Me speaking, the Father is speaking. "Believe Me that I am in the Father, and the Father in Me"; but if you find faith difficult, "believe Me because of the works I have done." Who can look at the mighty deeds of the life of Jesus Christ without agreeing with the Centurion, "Truly this is the Son of God."

"Verily I say unto you, He that believeth on Me, the deeds that I do shall he do also, and greater deeds . . . because I go to the Father." This is power leading on to power. We are put here to use His power, not for selfish ends, but for the carrying on of the work of the Lord Jesus—the Lord working through His disciples, and doing mightier deeds than when He was on earth. Here is the great charter of the Church. You who are carrying on the work of God are guaranteed power to do greater works for Him and through Him, guaranteed a fulness of unqualified power to carry it on to the end of the Age. Whenever this promise has been realised by a living Church, the world has been shaken and the Father has been glorified in the Son.

There is, however, another power, and it is this: "If ye love Me, ye will keep My commandments, and I will pray the Father, and He shall give you another Companion, or Comrade shall we say: One Who shall abide with you for ever." He has been beside you, in the presence of your Lord, all the time, but now "He shall be in you." I am not going to leave you with less power, but with more. I am going to the Father, but I will send Him down, even the Spirit of Truth—follow Him, and you will shake the world. It is not loss but gain, the Holy Spirit will come, and I am coming. Just a little while, and the world will not be able to see Me, but you will, because I am coming to you, and then you will know that I am in My Father, and ye in Me, and I in you.

* * *

"These things have I spoken unto you that ye should not be offended. They shall put you out . . . yea, the time cometh that whosoever killeth you will think that he doeth God service." (Ch. xvi. 1-2).

We cannot stay in these rest-pauses of His love tryst, but must pass on, like the disciples, to the battlefield. There are three great forces on the field: the kosmos, i.e. the world dominated by the Evil One; the flesh; and the Devil, the prince of the kosmos. But against these there are three other great forces, for the kosmos contains a potential element of victory in God's children who are to be brought out of it—for God is still calling men and women out of the world.

Then our Lord introduces an absolutely new force—the Holy Spirit Who comes forth from the Father and the Son, to make good to us the work of redemption in Jesus Christ. This new power on earth, the Paraclete, Who comes to bear witness to Christ, to bring to remembrance His words and work, to convict the world of sin, of righteousness, and of judgment to come, must not be confused with the general activities of the Spirit of God in the universe. This second force, is Calvary's special gift to God's people. The third force is the absolute unity of the

Father and the Son in the work of redemption; the whole Godhead, in the infinite mystery of divine love, pledged eternally to victory in this great warfare of creation.

Into this kosmos, out of which He has taken them, the Master sends His disciples to carry out the same principle of sacrifice: "This is My commandment, That ye love one another . . . greater love hath no man than this, that he lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you" (see ch. xv. 11-15). The principle of love that knows no limit of sacrifice. "I am not going to call you servants any longer, because the servant is not let into the secrets of what his lord is doing, and I have made known to you everything My Father has told Me." That is the starting place for the battlefield. "You have not chosen Me"—you have not brought Me down to your level, "but I have chosen you, in order to bring you up to Mine." You are to be men and women of power, bearing fruit that shall abide, and "Whatsoever ye shall ask of the Father in My Name" He will give it you, when you are in the place of glory and power, in the heavenly places. What then have you to fear? "Since the world hates you, you know it hated Me before it hated you." Of course the world hates you. There is a definite hatred of the Gospel of the Cross, and of the men who preach it and thus condemn the world. We cannot expect to fare better than our Lord.

Yet in that world there are sinners to be saved, and they are going to be saved through the blood of the Cross, and since such listened to Me, I will guarantee that they shall listen to you. You are not going to spend your strength in vain; in spite of all, there will be those who will hear the Word and keep it.

The great work of the Holy Spirit is to convict the world of sin "because they believe not on Me." That is the essential sin, the supreme sin of the world, not the sins of the flesh—they are the background—but the sin of rejecting Christ. A great Anglican Synod has recently declared that the evidence of the Virgin Birth is inconclusive! I say that if any evidence is or can be conclusive, that statement is a lie. There is nothing more conclusive, for a candid mind, than that thing which is maintained in the New Testament from first to last, that Jesus was the only begotten Son of the Father.

"He shall convict the world of righteousness, because I go to My Father": He shall tell the world of my perfect sacrifice; that I am the Righteous One, God for evermore. "And of judgment, because the prince of this world is judged," i.e., condemned, and the Holy Spirit will see that that judgment is executed. "Now shall the prince of this world be cast out"—it does not mean that he is dead and cannot kick, but now you can resist him, and he will flee from you. From the higher and wider standpoint, he has been judged and sentenced, and the Holy Spirit is here to teach us the battle has been won in the Cross of the Lord Jesus Christ. "He shall not speak for Himself." Outside of Christ and His redemption, the Holy Spirit has no message.

John xvii.

Mr. Thomas called John xvii the *sanctum sanctorum* of God's Word, which should be approached with a reverent mind. In it we have a compendium of the profoundest theology, the wonderful, infinite tenderness of the Saviour's heart toward His disciples through the course of the generations; a picture of His conception of the creation of the Church, and the way in which He was to create it. This is the everlasting constitution of the Church of Jesus Christ, and if you get away from it, you are marching in the wrong direction. Anything added to this is superfluous, and anything contrary to this is evil. Let us walk along the holy pathway of this prayer.

"He lifted up His eyes to heaven, and said, FATHER!" Father in the absolute, not "my," and certainly not "our" Father—He never said that for Himself. The whole of our faith is founded upon the assurance that He is the only begotten of the Father, and He alone has the right to use the term in its absolute form. Born of a woman, but Son of God, equal with God.

"The hour is come"—I have been waiting, and working, and suffering for it, and now is come the unspeakable night of the atonement for sin. "Glorify Thy Son," turn it all into glory, so that what looks like a victory to hell may be crowned with heavenly splendour. "Even as Thou has given Him authority over all flesh." Roman hands may tear His pure flesh, but "Thou hast given Him authority over all flesh, so that He may give eternal life to all that Thou hast given unto Him."

Then He explains what this eternal life is: "This is life eternal, that they should know Thee, the only essential God, and Him Whom Thou hast sent, they shall know Him as Jesus Christ." That is Life. There is only one salvation. The Father does not show one way and the Son another. You cannot come to God in one way, and to Christ in another. The work of redemption is bound together in the eternal unity. What the Son gives has been given to Him of the Father. That is the interweaving of all the powers of heaven in man's redemption. Eternal life is in the knowledge of this great union—the knowledge of the essential God through His Son Jesus, the Saviour-Christ, the Anointed. You grasp the whole of the power of the Godhead in one communication of grace, and you have eternal life.

"I have glorified Thee on the earth; I have brought to completion the work Thou gavest Me to do." There was no flaw, no failure on the way to Calvary. That is what is meant in Heb. ii. 10: "The Captain of our salvation was brought to be a perfect Saviour through sufferings." I have brought to completion the work, so now Father, it is Thy turn! "Glorify Thou Me Father," (again it is in the absolute) "side by side with Thyself, with the glory which I had with Thee before the world was." That is a claim to eternal Deity—having emptied Himself to take the earthly state, the glory comes back by eternal necessity. Yet something more, for Jesus took back to the eternal Throne divine honours that did not belong there before, even a new Name, which is above every name.

"I have manifested Thy Name to the men whom Thou has given Me out of the world. They belonged to Thee, and Thou hast given them to Me, and they have kept My word." Do not imagine that in God's great work of redemption He has laid things together by chance. I could not explain the mystery here in this sequence, but the disciples were God-given. We do not understand, but we do know that all who come to Jesus Christ belong in some way to the Father.

"I have given them Thy words," and we are all one now, Father, Son, and the holy Church. "It is for them I am praying . . . guard them, through the Name Thou hast given to Me, that they may be one, even as We are." That is the prayer for the unity of the Church, but not by amalgamation. It is by sharing one life, one Spirit, one grace, one power, one spiritual glory. There is no spiritual unity otherwise. Notice also another great prayer—"I am not praying that Thou shouldst take them out of the world"—of course not, they are needed there badly. We must not run away as long as the Lord wants us here. But the great thing is "that Thou shouldst guard them from the Evil One"—not from calamity, but from evil in the sense of wickedness, from the Wicked One—for "They do not belong to the world, even as I do not belong to the world. *Make them holy by Thy truth . . .* THY WORD IS TRUTH."

Notes from the Book Room.

IT seemed to some of us that the Lord was especially setting His seal upon the Swanwick Conference this year, as we were led to examine once more the *foundations* of the great testimony to the Message of the Cross, for which "The Overcomer" was called into being. We therefore want to call the attention of our readers—and especially of those who minister the Word of God to others—to the pamphlet advertised below, "The Gate to Life." The three charts which it contains are in the words of Scripture, so arranged as to make very clear and simple the results to mankind of the Finished work of Christ. Both the charts and the four pages of exegesis are the work of Mrs. Penn-Lewis, and are possibly the most complete setting forth of that "finished work" ever embodied in such small compass.

Many requests have been received for the leaflet "How to Pray for Missionaries," which has been out of print. Some have written that the title is not sufficiently comprehensive, for the message is one that every praying Christian should study. It has already had a very large circulation, but in response to these requests, a fourth edition has just been printed. Another message by Mrs. Penn-Lewis on the prayer life has been issued in booklet form recently, entitled "The Work of Prayer." This is in the Booklist as No. 7 "Inner Life" series: "First Bind the Strong Man" (formerly No. 7) has been reprinted as No. 12 of the "Warfare Series," to which its message rightly belongs.

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IN every age God has His servants Whom He calls to special service—sometimes of a nature not understood by their "brethren," and to such He usually gives a special preparation and equipment. Others again seem to be given to the Church as "exemplars" of some spiritual truth which is in danger of being forgotten or minimised, as was the case with George Muller of Bristol, and later, John Hyde in India, known as "Praying Hyde." Whether or not, therefore, we as individuals are led into the specific line of spiritual service or testimony exemplified, it yet behoves us all, as members of the one body, to observe and learn all that God would teach us through His dealings with and leading of those servants of His, whose service and testimony have been markedly owned of Him.

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Volume
XIX.

October
A.D. 1938.

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on the deep things of God.*

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and not be afraid”——*

Isa. 12. 2

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when by the Cross He triumphed over them.” Col. ii, 15 (*Weymouth*).

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For terms of issue, see inside cover.*

THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

EDITOR: M. N. GARRARD.

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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 a.m., 3 and 7.30 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, Eccleston Hall.

DATES OF MEETINGS.

Oct. 6.—Monthly Conference (Revs. A. R. Boughen and John Pritchard).

.. 7.—Prayer Meeting, 11 a.m.

.. 19.—Mid-Monthly Prayer Meeting, 2.30.

Nov. 3.—Monthly Conference (Capt. Metcalfe).

.. 4.—Prayer Meeting, 11 a.m.

.. 16.—Mid Monthly Prayer Meeting, 2.30.

Dec. 1.—Monthly Conference.

.. 2.—Prayer Meeting, 11 a.m.

.. 21.—Mid-Monthly Prayer Meeting, 2.30.

(See back page of cover for full particulars of arrangements for the evening meetings.)

Conferences.

Arranged by the Council of the Overcomer
Testimony.

BOLTON.

Oct. 11. St. Paul's Schoolroom, Deansgate, 3 p.m. and 7.30. Speaker: Rev. George Harper. Enquiries: Mr. Stanley Moss, 44 Rydal Road, Heaton.

CARDIFF.

Nov. 10.—At Longcross St. Baptist Church (near Infirmary). Meetings: 11 a.m., 3 and 7 p.m. Speakers: Rev. G. Harper and Miss Leatheas.

KIRKBY LONSDALE.

Oct. 14-18. Speaker: Miss E. M. Leatheas. Enquiries to Mr. W. Townley, Birchroyd, Ireby.

LIVERPOOL.

Oct. 11-12. Gordon Hall, 3.30 and 7.30 p.m. Tea and Question Hour. Speakers: Miss Leatheas, Rev. G. Harper. Enquiries to Mr. Crewe, 34 Greenbank Road, Sefton Park.

MANCHESTER.

Oct. 10. Houldsworth Hall (No. 1 Committee Room), 90 Deansgate. Meeting 7 p.m. Speaker: Rev. George Harper. Enquiries: Rev. H. W. Thomasson, The Vicarage, Handforth.

SOUTHAMPTON.

Oct. 5. In the School Hall, Polygon Baptist Church. Meetings 4.15 p.m. and 7.15. Tea and open conference, 5.30. Speaker: Rev. A. R. Boughen. Chairman: Rev. J. Huntley, M.M.

WEST NORWOOD.

Nov 16. Auckland Hall, 3.30 p.m. Speaker: Rev. Theo. M. Bamber. Tea at 5.15. Enquiries to Rev. G. Harper, 2 Kingsmead Road, S.W.2.

Note.—We are glad also to call attention to the following meetings for prayer and fellowship arranged by some of our readers.

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

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

Cardiff: Weekly Prayer Meeting. Thursday at 3 p.m., The Lounge, Y.M.C.A. (by Taff Station).

Harrow: At Headstone Hall, Headstone Road, (2 minutes from Met. Station). Informal Conference, first Tuesday of each month, at 3 p.m. Speaker: Miss E. M. Leatheas. Enquiries: Miss Beck, Holmdene, Bridle Road, Eastcote, Pinner.

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 42 Carisbrooke Road, Newport.

Manchester: Prayer Meeting second Monday, 7 p.m., in No. 1 Committee Room, Houldsworth Hall, 90, Deansgate.

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

"Le Vainqueur" (The "Overcomer.")

A magazine issued quarterly, consisting of articles from "The Overcomer," translated into French. Edited and issued free by Madame G. Brunel, 3 bis, rue des Moulins, Nimes, Gard, France.

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THE OVERCOMER

"Lift up thy Rod."

I. A Seemingly Impossible Situation—Exodus xiv.

MANY beautiful pictures are painted in God's Word which speak to us of this lesson God would have us learn. We often pass too rapidly from one picture to another, and so miss their real values. Let us pause before this one, where the Israelites are encamping by the Red Sea. They look weary after their long tramp across the sands, and are not allowed long to rest, for behind them in the distance are the Egyptians, pursuing at full speed; clouds of dust half hiding them from view. In front is the Red Sea, and the Israelites are panic-stricken—murmuring against Moses and against God.

Such is the situation with which Moses is confronted; but we see him emerging from this enigma, utterly undisturbed. *He looked through the difficulties and saw God.* "He endured as seeing Him"—just as Elisha saw the mountains full of chariots and horsemen round about him. "The people that do know their God shall be strong and do exploits."

*Open my eyes that I may see
Heavenly hosts surrounding me,
Day and night protecting me,
Captain Divine.*

II. A Strategic Position.

God speaks to His servant Moses saying, "Go forward; lift thou up thy rod. Stretch thine hand over the sea, and divide it." Four definite words of command. A great illustration of Authoritative Intercession—a picture of aggressive warfare. Delays are dangerous—immediate action necessary. How much time has been wasted through fear and murmurings. How they have hindered God's word. Oh to bring all these things to the Cross and swing away out in to the Ocean of God's Love—and forward march in the Victory of Calvary, bringing into captivity every thought to the obedience of Christ. Mission Fields have suffered—Missionaries are not being upheld in prayer under such conditions, and souls are going down in thousands to a Christless grave in the meantime. Truly a tactic of the enemy.

Let us "Go forward" in this prayer conflict—the battle is not yours but the Lord's. "Ask of Me and I will give thee the heathen for thine inheritance." "Concerning the work of My hands, command ye Me." God is looking for men and women, in these days, to stand in the gap and command situations as they are attacked by the onslaughts of the enemy. "This is the victory that overcometh . . . even faith." Faith is the atmosphere in which God can work. Our victorious position is on the Throne—seated with Christ in the heavenly places; and as long as a child of God abides there, he will remain in perfect peace and have power to control each situation as it arises.

Heavenly responsibility rests upon us for the carrying out of this warfare, and the Secret Place becomes the Council Chamber in which God's commands are heard. As we speak the word of authority—God works. He delights in this co-working—this is the meaning of being "workers together" with God. Through such souls God finds a way of carrying forward His purposes. They catch His thoughts and they are consumed with His passion for the extension of His Kingdom.

Lift up thy rod—a symbol of authoritative warfare. What is that in thy hand, child of God in the midst of difficulties? Lift up thy rod. "Rule thou in the midst of thine enemies." Some one has said, "To acquire the habit of prayer regarding all things, is to be in an alliance with the Great Intercessor on the Throne. This will have a reaction of triumph upon our surroundings. To pray thus is to get proof of the magnificence of our God." Moses was in partnership with the Living God, and when the rod was stretched forth the opposing forces were driven back. Exercise the shield of faith.

III. The Salvation of the Lord.

Command deliverances. This attitude must be maintained as long as the battle lasts. "When Israel came out of Egypt, Judah was His sanctuary and Israel His dominion. THE SEA SAW THAT AND FLED." Being identified with Christ on the Throne we have power to command situations in the Name of Jesus, and all heaven is at our disposal. What a complete overthrow of the enemy there was when Moses stretched forth his rod over the Red Sea at God's Word. The waters came upon the Egyptians, and the Lord overthrew the Egyptians in the midst of the sea. There remained not so much as one of them.

"Is anything too hard for the Lord?"

IV. The Song of Triumph.

What shouts of joy arose from the whole camp as Moses sang his beautiful song—joined by thousands of voices. "I will sing unto the Lord for He hath triumphed gloriously." And the echoes reverberate on the hills around as Miriam takes up the strain, saying, "Sing ye to the Lord for He hath triumphed gloriously." O let the song go round the earth, Jesus Christ is King. "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever."

"Thou shall compass me about with songs of deliverance."

*Make me Thine intercessor Lord,
Teach me by faith to stand,
Remain a victor on the field,
And in Thy strength command.*

*Eleanor G. Dempsie.
(Japan Rescue Mission).*

To Our Readers.

MY DEAR FRIENDS,

In writing the story of her husband's life, Mrs. Goforth, of China, begins with his favourite story. A woodpecker had just given three hard taps at a big tree, when it was struck down by lightning. After recovering from its first alarm, the woodpecker chuckled to itself saying, "Well, well, well, who would have imagined that just three pecks from my beak could have such power as that!" Few of us can afford to laugh light-heartedly at such a parable when we remember the intrusion of self-complacency and pride at the back of past failures in the work of the Gospel.

The natural mind of the "experienced worker" assures him that he has abundant cause for confidence in his ability to present the Gospel with power and conviction as he stands before his expectant congregation. "I will go out as at other times before and shake myself," said Samson, "and he wist not that the Lord was departed from him."

It is here that the restoring power of the Cross brings comfort and new courage to the weary servant of the King. Here is the place where the sins of God's saints are forgiven; sins of prayerlessness, lack of gentleness, patience and love, lack of faith in the power of the Name—above all, the sin of pride in all its endless forms. Oh the wonder of Calvary to meet our crying need. Grace convinces us of these things, yet what "grace abounding" is still needed in their application. Are we not more easily taught by the Spirit than led by the Spirit? Is not this the cause of the disappointment we so often feel in others, but more often still in ourselves?

The young worker needs the message of the Cross as the foundation of his teaching, or there is danger that the new-born soul is left to suppose Calvary has done its work for him when he has lost his burden there. He sings with joy and gratitude—"tis done, the great transaction's done, I am my Lord's and He is mine"; but it is not always made clear to him that abounding grace is his for ever as one who trusts in all that Calvary means to the Father. Redemption, sanctification and resurrection are involved in faith in the Son of God Who suffered there, but he needs also renewing and restoring grace from day to day and moment by moment.

We have sometimes been conscious of a hope, on the part of friends who have known this Testimony for many years, that we should extend its borders to add other truths which, if not so vital, would at least be different. We ask their patience. We still feel that our ministry should be confined to the immediate purpose for which it was called into existence. It is designed to strengthen the hands of all engaged in evangelistic work, and thus has evangelism as its final goal. Our object is to intensify the effectiveness of Christian witness by magnifying the Cross as the place from which all mercy springs, and in which all persevering Grace is to be found: for Evangelist as well as penitent.

Why do those lean days come when the teacher of others finds himself untaught? What brings the

honoured servant of God, going out to feed the sheep, to the agony of knowing that the hungry ones looked up and were not fed? It is not enough that we are ready and anxious to serve. The first condition of blessing is the power of the Holy Ghost witnessing to the eternal verity of the Cross. Yet our souls forget that "His honour will He not give to another": it is centred in the Son of His love. Let us renew that act of Faith by which we come to Calvary ourselves, before holding it up to others.

Our faith is a faith in the power of the Cross because of the Person of the One who suffered there, and we desire to strengthen the hands of all who point despairing souls to Him.

I have sometimes looked at the title page of "The Overcomer" with a little hesitation—"A quarterly Magazine for Christian Workers on the deep things of God." The honoured founder may indeed rightly have so described it, but her successors also dare to retain the profound description. God's deep things are for the humble, and the deepest thing of all is the contemplation of the Cross.

I can give you no personal news of service here as we have only just landed. Will you pray, as God reminds you, that His will may be made plain and that all the days be lived in His favour. I, too, commend you to that favour, which is better than life. The darker the days the more we need to remind each other that the Lord God Omnipotent reigneth—and we are sheltered in His Omnipotence.

Yours in His service,

B. W. MATTHEWS.

Bermuda.

4th Sept., 1938.

Trust

"Be Still—and Know."

HERE should be a marked difference in the reaction of believers to present-day crises, compared with those of worldly people. People of the world meet these crises with courage, resolution and bravery—the Christian should have the added element of Trust.

Faith must have its rock to anchor to, and Psalms 2, 46, and 99 seem especially applicable to the present times. Without attempting exposition, notice they are each prophetic, and depict in a marvellous way the conditions of international upheaval and confusion the world is passing through, with its openly avowed rebellion against the revealed Word of God.

It is interesting to notice how Palestine, and Zion, the City of our God, referred to in all these Psalms, is one of the focal points of present-day international jealousy and unrest.

Each of these Psalms reveal the Sovereign control of Jehovah in these troublous conditions, "sitting" "in the midst," and in each Psalm His Will for His people in these very circumstances is revealed in such phrases as "Be still," "Worship."

The plan of God in these last days is laid before us in these Psalms, and His plan is being wrought out. He has control in every detail, and His ultimate purpose is irrevocable. The believer must rest on the unalterable facts of God if he would "be still" and "worship." "Be still—and know . . ."—there is no other way of entering into the knowledge of the stupendous purpose God is working out. Even if our faith should falter and flesh should fail, the facts of God shall prevail: "JEHOVAH is King, be the people never so impatient: He sitteth between the cherubims, be the earth never so unquiet." (Prayer Book Version).

W. G. Stalley.

The Work of Prayer.

By Mrs. Penn-Lewis.*

"Epaphras, who is one of you . . . always labouring fervently for you in prayers . . ."—Col. iv. 12.

CHRISTIAN people are too accustomed to look upon prayer as an occasional outward flow or burst of feeling and desire, but in Col. iv. 12, prayer is called "work." After conveying the salutations of Epaphras, Paul describes him as "labouring fervently in prayer." The Apostle James also, evidently speaking from experience, writes: "The effectual fervent prayer of a righteous man availeth much *in its working*." If the supplication of a righteous man availeth much in its *working*, then prayer is a work, and a work which, in its accomplishment, is the expression of the will of God.

The working of prayer for a whole nation is clearly seen in the life of Elijah, of whom it is written: "Elijah was a man of like nature with us, and he prayed fervently that it might not rain, and it rained not on the earth for three years and six months" (Jas. v. 17). That was the binding power of Elijah's prayers. Then we read, "he prayed again, and the heavens gave rain": here is the prayer of loosing. He loosed by prayer what prayer had bound up! He had "bound" the rain from coming down, and now he "looses" the heavens that the rain should water the earth, and he did both at the direct command of God. He acted according to, and in full harmony with, the mind of God, entirely depending upon God to honour His own Word and respond to His prophet's heaven-born faith.

This opening and closing of the heavens is a mighty example of the binding and loosing power of prayer, and illustrates excellently our Lord's word recorded in Matthew's Gospel: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." It is not said of the prophet that he asked the co-operation of the people in this attempt to save the land from further catastrophe. The prophet's young man alone shared the burden, co-operating and expecting the God-promised rain. After his excursion to the mountain top, he brings word of having seen a cloud "as large as a man's hand." This was not much to water a dried up, parched and sunburnt earth, yet it was enough for the prophet! He had prayed through, and now he must go and proclaim the coming of abundant rain.

Let us next analyse the work of binding and loosing prayer through Moses, another mighty man of prevailing prayer. Here again, as in the case of Elijah, great blessing came to the nations, as when he loosed the waters to quench the thirsting people and their cattle (Num. xx. 11); and when Israel was set upon by Amalek, and he, with uplifted hands

and praying spirit, bound the enemy (Ex. xvii. 11). He cried unto the Lord and the waters flowed; he lifted up his hands and, standing with God, he so bound the enemy with his prevailing prayer that the nation that day was a conquering people. It is a wonderful picture of the effect of prayer by one man who lived and walked closely with God, understanding the exact demands of His laws in prayer.

We find in the book of the Acts of the Apostles that prayer was the practice of the early church. In the midst of all the blessing of the days of Pentecost in unction upon the spoken word, the Apostles said, "We will give ourselves to prayer, and the ministry of the Word." Prayer first, preaching second. They knew so well what the work of prayer meant, in preparing the way for the utterance of the Word, that they said "we will give ourselves to prayer" first; and by this abandonment to prayer, the Word of the Lord ran and was glorified.

The temptation is to say, "there is so much to be done"! But can you find someone else to do your part in prayer? Your prayer is needed for the church, and if "we give ourselves to prayer," how great will be the work of binding the evil and loosing the good! See how the early church loosed Peter out of prison. They did not go to Herod and present a petition, they simply went to God in prayer. That was something extraordinary, to open prison gates. Those who were gathered together were utterly astonished and could not believe it. The Church loosed prison bars by prayer, and yet was astonished at the answer!

We relegate our prayers to a certain hour in the morning, and perhaps ten minutes at night, and occasionally a prayer meeting: but this mighty exercise of prayer, working all day long, what do we know about it? When you understand the warfare with the enemy, you will pray about everything, for as certain as you leave something un-prayed for it will become an open door for the enemy to slide in. He will confuse your house, retard your business, mis-arrange the journey you take—in fact, the very thing you may think the enemy will not touch is just the place he will attack, and the spot you forget is the spot he specially remembers!

How can you learn this "working prayer?" You think you cannot possibly remember all that needs safe-guarding. That is just where you need to ask for the Holy Spirit's help, because He makes intercession for us and will pour into your spirit prayers "according to the will of God" (Rom. viii. 26-27), as you live and walk "in the Spirit." By His help you will remember, and pray comprehensive prayers. Pray in advance, forestalling the enemy. Will you allow Satan to make his plans six months ahead, and only begin to pray a month before the event? Pray ahead for the next Convention—pray that no barrier may impede or foil the spiritual purpose and

* From shorthand notes of an address. This message was the first of a series given at a Convention in Edinburgh, on Prayer as the definite work of the Church of Christ. Another of the series, on the "personal conditions for answered prayer" is obtainable as a booklet (No. 7 of the "Inner Life" Series: see Book list).

plan of God. Praying souls—Oh, pray ahead. You will find there is plenty of work to do.

The prayer of Elijah, the prayer of Moses, the prayer of the Apostles for the early Church! What would have happened if these giants of God had not prayed? Even in the early Church the members were not perfect. The Apostles saw the enemy creeping in. There was a murmuring—about money, of course, and food, and other needs. Then the Apostles said, "*We will give ourselves to prayer, and the ministry of the Word.*"

In the Epistles you will find prayers for the whole Church of Christ. If you want to know how to pray for believers, read Paul's prayers and PRAY THEM for God's people to-day. What did Epaphras pray? He "laboured fervently" in prayer that the Colossians should "stand fully assured in all the will of God" (Col. iv. 12). That was the end he laboured to reach in his prayer; and it is the highest criterion of prayer you can pray by. Sometimes you get requests for prayer, and you do not know what to ask for the subject of them, but you can at least pray "*God's will be done for that soul*"—that comprehends all, though not in detail. Pray for the Church in the terms of Paul's prayers, and pray for the messengers of God, that in the transmission of the message their utterance may be clear and strong and convicting. Turn to Paul's prayer in Romans xv. 31:

"I beseech you, brethren, by the Lord Jesus Christ and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judaea, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest."

That was Paul's request for co-operation in prayer. He knew perfectly well that when he went to Jerusalem it would be a most difficult time. There was a section of the believers who wanted to retain in some measure their Jewish religion, and these would resist and oppose him; so he asked his fellow-believers to co-operate in prayer that he might meet and overcome the dangers and difficulties before him.

In 2 Cor. i. 8-11, we have Paul's request for prayer for deliverance from pressure. You say, surely that is a mistake—surely Paul was never so pressed! Yes, he was pressed "above measure," almost beyond the possibilities of his nature, so that he despaired even of life. So he asks for the prayers of his fellow-believers, and adds that he expects that God will deliver him through their prayers. That, surely, is sufficient warrant for praying for believers under pressure, and for recognizing that prayer is work.

In Colossians there is a prayer for "open doors." Surely everyone will open doors for Paul to preach! Ah, will they? The great Apostle Paul we know of to-day was then only a despised follower of the Nazarene. We put a halo around Paul, as we do around other Bible characters, so that we do not realize how much their lives were like ours. Probably Paul went through the awful pressure of his life-work hardly realizing himself what its glorious fruitage would be, and at the close of it he had to say, as regards outward results, "all have forsaken me."

It is only generations later that the true fruit is seen. Had Paul any idea what the fruit of his life would be? He struggled and suffered, driven by circumstances from place to place, let down over a wall in a basket to escape his enemies. Every step of his path was dogged by opposition and the plots of the Jews to destroy him, his life and message were always in jeopardy. Within the little flock there were opposing brethren, so that his work was almost destroyed by those who professed to be believers in Christ, but who clung to the letter of the law, not seeing that it was "passing away." He went through all this and more, upheld by God and praying his way through all his testing trials and circumstances—and God let him go through them, in order that he might bear fruit and his seed be multiplied abundantly.

"According to the pattern."

That is the strange lesson we all have to learn, and Calvary is the pattern of it from beginning to end. God's victories look like defeats. It is victory in the unseen realm while one is, apparently, absolutely down and out in the visible. It was so at Calvary, so in the life of Paul, so in the life of Peter; it is so everywhere and for everyone who can say "death worketh in me but life in you," those who are planted into the death of Christ for a life of fruit-bearing. If we look for a life of continual outward success, and desire to look prosperous and pleasing to the world, we have a wrong conception of God's way of working. If, on the other hand, you have the inward vision to see that the life of God in you is only brought to fruition through suffering, then you will learn to live in the unseen spirit-life by faith. You will not be disturbed by the conflict, the opposition, the betrayal of friends; but will keep your soul in patience and filled with the love of God. You will see that your life-course is according to the pattern of the God-Man on earth, and the pattern of Paul, and say "Yes, I am in the succession"!

It is a great help to know that Paul prayed that doors of utterance might be given to him, and that "the Word may run" (2 Thes. iii. 1). How can the Word "run" when you do not pray for it? It is prayer that sends it "running." Do you pray like this for God's messengers and their message? O children of God, I plead with you to pray for all those who are entrusted with God's messages. Pray that they may be "delivered from the disobedient"; that they may be accepted with their message; that they may go only where they are sent of God, nor allow themselves to be sent by anyone else. When the pressure comes upon them, and they despair even of life, pray for them—they need someone else to pray them "through." Pray that "doors of utterance may be given" for God's messengers of the Cross, and liberty to give the message. It may be that God will allow all spiritual work to come to a standstill in order to make the Church give herself to this work of prayer. Many are willing to give themselves to the work of *talking*—but how few to the work of *praying*? If you will stand at the back of someone you see has a real message, and pray "Lord, give him utterance, let Thy Word run"—that is the work of prayer.

Are you getting a glimpse of the possibilities of this work? That all day long there can come from you, in union with Christ, this continual working in prayer? You must not wait for an impulse to pray, but rather pray "in cold blood," by the choice of your will, a deliberate, quiet asking God, and trusting Him to answer according to His Word. Many Christians attend the prayer meeting to get right with God, or to get communion with God—they ought to have lived in that all day, and go to the meeting for definitive work. You say you had "a lovely time of prayer"! Yes, but did you accomplish anything? There is a vast work to be done in prayer, and these "working prayer meetings" are the greatest need in the Church to-day, yet they are the most difficult things to obtain, owing to the insulated spirit-life of those who pray, and a misconception of the hindrances which Satan puts in the way of such prayer.

Prayer meetings ought to have an objective. Pray for the man in the pulpit—"Lord, give him a true gospel, and give him utterance." That is one side of it. There is another which will cause you to pray like this: "Lord, see what Satan is doing there: bind him Lord, and bring to nought all his purposes through that soul."

We have considered two aspects of prayer—praying for needs to be supplied, and the prayer of lifting up hands against the adversary. Have you proved something of that prayer of the uplifted hands? You think Moses might have joined Joshua

Prayers.
Supplications
Intercessions.

"Supplications—Prayers—Intercessions."

"I exhort . . . that, first of all, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life. . . For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come to the knowledge of the Truth." 1 Tim. ii. 1-4.

AS we go to press, the world is waiting with bated breath for an answer to the question "Is it peace?" and the hearts of many are fearful and anxious because of what they see of hatred and jealousy among nations armed to the teeth. War must come eventually, the Word of God says so, and conditions in the world are becoming more and more such as are foretold for the "time of the end." But while the Church, the Body of Christ, is upon the earth, the Spirit of God is here in His "temple" and nothing is impossible. It is the business of the Church to pray, and by faith to hold back all that is contrary to the directive will of God, or "before the time" of His permissive will—that which He allows for the accomplishment of purposes which, because of sin, cannot be accomplished by other means.

The words of Paul in 1 Tim. ii. not only call to prayer for peace, but give a reason which the Church may well plead: (1) the unreached millions who have never heard the Gospel, and (2) those other "sheep" who have only heard a "decapitated gospel," as preached by those who need to be brought to "the knowledge of the Truth." There are those who tell us that the Modernist position is weakening, as well it may in face of its utter inability

on the field of battle and done some fighting. Moses would probably have said, "Joshua is dealing with flesh and blood, but I am dealing with a greater power, where flesh and blood are not of any use." "Our wrestling is not against flesh and blood," but against a foe who can only be dealt with in union of spirit with the Throne of God. I would to God that the Church had known how to protect Ministers by prayer so that they did not drift into preaching that which is not a gospel! It costs so much to preach a pure Gospel to-day that many have, alas, chosen the line of least resistance, and without knowing or intending it, have taken the easier path. Oh that we could say to the "prayer meetings" with a clarion voice, "What are you doing?" Are you *working*? What are you here for?

Can I inspire you to the work of prayer, so that it will look to you more precious than going to a meeting to listen, and trying to get a blessing for yourselves? Will you not ask God to give you a commission in this ministry of prayer? You have other work to do, but it is astonishing how the mind runs on trivial things—why should it not just as easily "run on" in prayer, so that as you move about you are "praying without ceasing"? Think of the Lord Jesus, interceding at God's right hand. He is one of two "Advocates"—the Holy Spirit is the other, interceding in the child of God, teaching him how to pray. He will direct your prayers into the will of God, so that you will prove the *working power* of prayer.

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to help in the practical problems and sorrows of mankind. "Higher criticism has failed because its principles are false," writes the Editor of the "Christian Herald" (London). The critics themselves "have been hopelessly divided and confused as to the results of their studies, and the net result is that the new system has proved to be a baseless and useless method of interpretation."

We also hear of an increasing readiness to listen to the Gospel among the younger men and women to-day, who are tired of the empty forms and platitudes of much that is offered as "religion" in the churches, but whose hearts are moved when they come into contact with reality, and with Jesus Christ Who is "the Truth."

While the world-system is mobilizing its forces of destruction, the people of God should be looking to their "armour," and mobilizing the prayer forces to "stand" and "withstand" in the "evil day" (Ephes. vi. 11-20)—not forgetting to pray earnestly for all who go forth to proclaim the Gospel, and for those who hear. It is not necessary to wait for the organizing of great gatherings for prayer. This is a work that can be done by the twos and threes meeting in quiet places, or by the isolated believer, standing in spirit with every other member of the Body of Christ, and praying that all the will of God may be done on earth, as it is done in heaven. In days like these we truly "know not what we should pray," but He that searcheth the hearts of those who give themselves to prayer "knoweth." Prayer that "works" is dependent, on the human side, on contact with God: "Saviour, I by faith am touching Thee, the Source of every good . . ."

The Swanwick Conference. (II.)

Brief Notes from the Evening Meetings.

The Cross as Propitiation.

ON Tuesday evening the *Rev. Joseph Ellison* continued the emphasis of the day, on the Cross for the Sinner, by his reference to Romans iii. 25, "Whom God hath set forth to be a propitiation, through faith in His blood." He said that the theme is at once tragic and sublime. On the one hand, the sinful race of man, as revealed in the Bible and confirmed by history and experience, is both an outrage and a tragedy. So much so, that the first chapter of Romans says that he has "changed the truth of God into a lie, and worshipped the creature more than the Creator"; and it adds that he is inexcusable. In chapter iii he appears as the sinful man, for every man is a liar, a God-hater, and there is no fear of God before his eyes. "All have sinned and come short of the glory of God." In chapter v. he is the racial man who has brought sin into the world, first as a law of inheritance that is present in every member of the race, and second, as a guilt contracted by personal transgression. In chapter vii. the inexcusable man, the sinful man, the racial man, becomes the wretched man, crying: "Who shall deliver me from the body of this death?"

Such is the outrage and the tragedy. On the one hand, the cross represents an outrage on the divine side, since the Lord Messiah gave His back to the smiters, and His beard to him that plucked off the hair; scourged by the flagellum, mocked and scorned, and scaffolded on a public gibbet; burdened by Jehovah with "the iniquity of us all," and when incriminated thereby, bruised by Him to make His soul an offering for sin. It was thus He "set Him forth to be a propitiation, through faith in His blood." The fact of sin and the fact of the atonement, stand together, since one is the *occasion* of the other. The first Adam was a sinner, the last Adam is a Saviour, and both of them co-exist in the fall and in the recovery of mankind. If the first man did not fall out of holiness into sin, then the last Man laboured on the cross in vain. If there is no guiltiness before God on our part, then there is no need of an atonement on His.

So far as man is concerned, atonement is occasioned by sin, not in the predisposing sense in which necessity is the mother of invention; but in the benevolent sense, in which it is said: "God who is rich in mercy, for His great love wherewith He loved us, even when we were dead, hath quickened us together with Christ." The principal idea in the atonement is that of an appeasement between God and man, resulting in reconciliation and mercy. The idea of recompense, and of substitution are there, but expiation and appeasement are primary, central and fundamental. As far as God is concerned, the atonement is *occasioned* by righteousness. If He was not righteous, He would not be concerned with rectitude. The slightest disregard for equity on His

part, would imperil both His perfect nature and His perfect work. Sin would plead its excuses with success. If love could forgive the sins of men without regard for righteousness, mankind would not have known the altar, the guilty conscience would not have known the cross of Christ, where the God-Man wrought out and perfected His ethical and final sin-offering. God, as love, doubtless provided the sin-offering; but God, as righteous, imposed it upon Himself as the only effectual instrument of our salvation. It is in that sin-offering of our Lord that God has set Him forth to be an appeasement, to reconcile the radical and otherwise irreconcilable difference, between righteousness in the nature of God, and sinfulness in the nature of man. God's own arm brought salvation to Him there, by establishing a centre and an instrument whereby He can offer mercy to the guilty soul that He condemns. There the balance of equity between Himself and the human race is effected. The over-balance of righteousness on His side, because of the under-balance of sin on ours, placed us in a position of peril, where it was unsafe for Him to deal directly with us; but by an ethical process at work in His Son, and a legal process at work in His blood, Jehovah dealt righteously and exhaustively with our racial sin, and restored the balance of equity between us.

That is the antecedent of reconciliation. Since "God was in Christ reconciling the world unto Himself," He has set Him forth, both in His presence, and before a race of sinners, to be an appeasement, through faith in His blood! He has declared His righteousness "for the remission of sins that are passed, that He might be the Just One and the justifier of those who have faith in Jesus." I John ii. 2, declares that "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Christ Jesus became the appeasement in the sin-offering of His cross, and He continues to be that on the mediatorial throne at God's right hand for every sinner in the world. By the will of God working through Him, we are not only forgiven and reconciled, but we are "sanctified, through the offering of the body of Jesus Christ once for all"; and by one offering He hath perfected for ever them that are thus sanctified.

There is no wicked thing that any man or woman has done against their fellow creatures, that is not forgivable by God in the vicarious atonement, the appeasement, the righteousness and the mediatorship of Christ. However ignorant they may be about the divine secret involved therein, if they will plead His Name with a penitent and believing heart, if they come unto God by Him, He will save them to the uttermost, and lift them from the "gutter-most" into His righteousness and glory.

I do believe I now receive
The Life He offers me,
And standing on Christ's finished work,
I claim the victory.

The Self-life Revealed and Dealt With.

THE speaker on Wednesday evening was the Rev. B. S. Fidler (Barry School of Evangelism). He began by saying that it is tragically easy to know the theory of the life of victory, and at the same time to live the life of defeat. It is not more theology we need, but a greater appropriation of the truths we already know. Knowledge becomes our own only as it is applied to our own experience: "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them" (2 Pet. i. 12).

I. The Self-life.

The new convert has not gone far before he discovers that there is "another law in his members," warring against the law of his mind and bringing him "into captivity to the law of sin," which is in his members (Rom. vii. 23). This awful octopus within, of which he had never dreamed, may bring him to disappointment and even doubt as regards his salvation. What is this other law? Let us see how the New Testament describes it:—

(a) It is called the "old man": Rom. vi. 6, Eph. iv. 22, Col. iii. 9. This term is perhaps best defined by contrast with the "new man," which "after God is created in righteousness and true holiness" (Eph. iv. 24); "the new man which is renewed in knowledge after the image of Him that created him" Col. iii. 10). All that does not answer to this New Testament definition of the "new man" is to be labelled "the old man." It is the man-life we brought into the world.

(b) Again, this other law is called "I." We find this brief but very significant term applied in Rom. vii. 14—"I am carnal, sold under sin," and in Gal. ii. 20, "I am crucified with Christ," and in many other passages.

(c) It is also described as "self," in compounds such as "myself," "himself," etc. In Rom. xii. 3—"for I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think"; or in Gal. iv. 3, "for if a man think *himself* to be something when he is nothing, he deceiveth himself."

(d) Again it is described as "flesh." For example, in Rom. vii. 18, we read, "I know that in me (that is, in my flesh) dwelleth no good thing." See also Rom. vii. 25; viii. 1, 3, 4, 5, 8, 9, 13; 2 Cor. vii. 1; xi. 18.

Now let us see what the New Testament has to say about this other law, which is variously described as "the old man," "I," "self," and "flesh."

(a) The "old man," we are told in Rom. vi. 6, is the slave of sin. It has a tyrant master, SIN, and is a slave, willing or unwilling, of that tyrant—often ignorant of its slavery. It is "corrupt according to the deceitful lusts," Eph. iv. 22-31. In this passage we see all the evil potentialities of this "old man" within. There is no atrocity of which he is not capable, for in his catalogue of crime we get lying, thieving, corrupt communication, bitterness, wrath, anger, clamour, evil speaking, malice; and in Col. iii. 5-9, are added fornication, uncleanness, evil concupiscence, and covetousness which is idolatry.

(b) As regards "I," we are told in Rom. vii. that it is carnal, sold as a slave under the despot task-master Sin, and that it will not respond to the will of the regenerate man, but persists in doing the things that the renewed mind would not.

(c) The Self-life, we discover from Rom. xii. 3, 2 Cor. xi. 20, and Gal. vi. 3, is proud, thinking of itself more highly than it ought to think, always wanting to exalt itself, and to push itself into the front of the picture. It likes nothing better than the "limelight."

(d) As for the "flesh," it is incapable of any good thing. No spiritual service for the Lord can be performed in the energy of the flesh. It is the abode of sin and the workshop of the devil (Rom. vii. 18; viii. 3). It is at enmity with God, and can never be tamed and made subject to the law of God (Rom. viii. 7).

II. The Self-life revealed at the Cross.

At the Cross we see the perfect life under the severest test. Man failed under the most favoured circumstances in the Garden of Eden; but Christ prevailed, even at the Cross. There, "when He was reviled He reviled not again; when He suffered He threatened not" (1 Pet. ii. 23). The Cross shows the out-working of the fallen nature of man, when Satan massed all the pent-up forces of which his subjects were capable, took the mask off sin, and let sin appear exceeding sinful. The Cross not merely demonstrates crime in all its terror, but the capabilities of organized religion in opposing God and His Christ. The educated world was at the Cross, the civil world was there, and the religious world was there too, and all united in saying "We will not have this Man to reign over us." This all was the work of that which we have been considering, the "old man."

The Cross, therefore, is the revelation of the true nature of the self-life, of which we shall never get any adequate conception until we get the vision of the Cross and its meaning. But not only is sin and self revealed in all their ugliness at the Cross—the perfect Christ-life is also there revealed, in all its unfading, unfading glory. Oh, the wonder of that Cross! Love never fails, and it did not fail there, when all the evil forces of the universe burst forth, in the most ugly scene the world has ever seen.

III. The Self-life dealt with at the Cross.

Galatians ii. 20—"I have been crucified with Christ"—is an historic fact. It is put in other terms in Romans vi. 6: "Our old man has been crucified with Him." Here we have, not something for us to do, but something which Christ has done at the Cross, as the result of which we see that our "life is hid with Christ in God," and the big "I" has been nailed to His Cross. Christ died in my place, not because He needed to die, but because I needed it. Now "since One died for all, then all died in Him." He died in my place, AS "me" and for me, and therefore this old self-life received its death blow at Calvary. What is there left for me to do but to *reckon upon the fact* of what God has done! May the Holy Spirit make these glorious facts real in our own heart and experience.

The Out-working of the Crucified Life.

THE Rev. J. W. Brown was the messenger on Thursday evening. Reading through Rom. vi. he sought to show the position and experience of the one who has been "crucified with Christ" and raised in Him to newness of life. After referring to his eighteen years' experience in this victorious life, he asked Paul's question, "Shall we continue in sin that grace may abound?" What is to be the issue in daily life? Are we to go back to the old order of sinning and repenting, sinning and repenting? The answer given to this question by the late R. B. Jones is worth repeating: "Shall we continue in sin? *You cannot!* Shall we continue in sin? *You must not!* Shall we continue in sin? *You need not!* Shall we continue in sin? *You had better not!*"

Is it true that we need not and we cannot sin? Certainly we cannot *go on sinning* when we are in right relationship with our Risen Lord—and since He has settled the sin question, it is a blessed thing to know that we need not. When we were led captive by the devil at his will we were helpless, we had nothing to say about it—but we have now! We have been baptized into Christ's death, and therefore the old life is in His grave, "buried with Him." Stand there by faith, where you can claim all the time your release from the claims of sin and Satan.

But we have also been raised with Christ (Rom. vi. 4). That is relationship with our Lord in a new way, on the "life side of the Cross" (ver. 5, 8). Raised with Him in newness of life, it is now the special work of the Holy Spirit to conform us to the image of the Son, and bring us into "the likeness of His resurrection"—to bear witness within us that we are the children of God, and to change us "from glory to glory, as by the Spirit of the Lord."

On the life-side of the Cross we come into such fellowship with our living, reigning Lord, that His life becomes ours, and we have the same attitude to sin as He had. He died to put away sin by the sacrifice of Himself, and we can never again look complacently upon sin, nor view carelessly its dreadful havoc. Like Him, we shall hate sin, but love the sinner.

On the life-side of the Cross our life is lived in union with our Risen Lord, "hid with Christ in God," in complete separation from the world and the things of the world. Like Paul we glory in the Cross because by it the world is crucified unto us, and we unto the world. We are "not of the world," even as He is not of the world. That will settle our personal relationship with the world, and it would also settle the question of worldliness in the churches, if all the members were living on the life-side of the Cross. If our position in Christ be rightly maintained, we shall be independent of the world and all it has to offer. We shall have the atmosphere of heaven in our hearts, so what further use shall we have for the pleasures of the world? This new relationship to God through our Lord Jesus Christ puts within us a new power which makes it possible for life to be lived

on a different level, so that we can walk through the world without it touching us at any point, for the Cross is an effectual barrier to the world, the flesh, and the devil.

If life is lived with Christ on the resurrection side of the Cross, it will also mean for us an unwearied devotion to the will of God. We pray, "Thy will be done on earth as it is done in heaven," and we may ask, *Where* on the earth, if not in us, His children? We should be able to say, like our Lord, "I delight to do Thy will, O my God; yea, Thy law is within my heart."

"Risen with Christ," there will also be a new antagonism to the work and plans of the devil. Everywhere our Lord moved on earth, the forces of darkness rose against Him, but they had to give way before Him. If we share His risen life, that life will be a challenge to all evil, wherever we meet it: in the home, the office, the workshop, day by day. Moving about "in Christ," His life operating within us, should mean the effectual stopping of vile conversation and questionable doings. This will be done by prayer, or by testimony, or both (see Rev. xii. 11). But do not be surprised or alarmed if the Adversary tests out all your claims to the life of victory; rather accept it as an honour. It means that you have now become an obstacle to his plans, and he will give you more attention in future. But do beware of going out against him in your own strength: "Be strong in the Lord, and in the power of His might" (Eph. vi. 10). And always remember that our Lord through His death "brought to nought him that had the power of death, that is, the devil"—so he is a defeated foe, and we can claim the power of our Lord's Calvary victory over him in every situation.

The Holy Spirit has come to indwell us and to make our bodies the temple of the Holy Ghost. With the "old man" crucified, the body of sin annulled, and the Holy Spirit in occupation of the sanctuary, we can now say we are "freed from sin" (ver. 7): for "Sin shall not have dominion over you" (ver. 14). Led captive by the devil, you did what he commanded, but now you "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness." You "were the servant of sin," but now, being made free from the claims of sin, you become the servant of righteousness, and of God, and "you have your fruit unto holiness" (vv. 13, 17-22).

* * *

As we leave this Conference we must be very careful not to lose any blessing God has intended we should enjoy through a lack of co-operation on our part. There are just four words of warning in Zeph. iii. 2, with which I want to close: "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." By those four sins of omission you may lose all the blessing God has for you at this time.

Gleanings from the Clinic Hour.

ONE of the best attended and most interesting meetings of the Swanwick Conference is the "Clinic Hour" at 5.15. This is in charge of our Chairman, Mr. Bernard Matthews, assisted by other members of the Testimony. The questions are limited, as far as possible, to personal problems arising out of the message of the Conference. The answers do not all come from the "platform," for anyone present to whom God gives light on the question is free to contribute for the edification of all. The numbers attached to some of the replies indicate this fellowship of open conference.

Q. If the devil was 'destroyed' at Calvary, why is he still so active?

A. In Heb. ii. 14 we read that Christ died that "through death He might destroy him that had the power of death . . . the devil." The word here translated "destroy" is *katargeo*, which means to make void, to bring to nought, to abolish, to render powerless or ineffective. Satan was not annihilated, but he *was* utterly defeated when our Lord in human flesh met him and triumphed over him at Calvary. He is a criminal under sentence of death, but that sentence has not yet been executed. At Calvary the prophecy of Gen. iii. 15 was fulfilled, and Christ "bruised" the serpent's head. He is still at large (since we are told in the Epistles to resist him, and to be armed against him, etc.), but ultimately he will be cast into the lake of fire, to trouble the nations no more.

Q. If our flesh or 'old man' has been destroyed or finished at Calvary, why does it still give us so much trouble?

A. As in Heb. ii. 14, the word "destroyed" in Rom. vi. 6, does mean made non-existent, but "our old man" was crucified with Christ "that the body of sin might be put out of action" in all who reckon upon their death with Christ and share in His risen life. A careful study of all the Scriptures relating to the believer's union with Christ in His death will show that the word *katargeo* is used in this sense. There is no Scripture which says that the "flesh" has been destroyed. Gal. v. 16-17 shows that "the flesh" remains even in the Spirit-filled believer, and only as he is careful to "walk after the Spirit" is he safe from fulfilling its desires.

Q. How can I distinguish between "the mind of the flesh" and the "mind of the spirit"?

A. The "mind of the flesh" is another name for the carnal mind, and Rom. viii. 7 tells us that the carnal mind is "enmity against God." Everything operating in the realm of the flesh tends to self-aggrandisement, but the spiritual mind is always out for the glory of God and the exaltation of Christ. To the carnal mind the question is, "how does this affect me?" The mind actuated by the Holy Spirit says "how does this affect Him?"

Q. How am I to know when I am living in the experience of Rom. vi and Gal. ii. 20?

A. (1) Simply by your acceptance of the fact of God's Word that you "died" (Rom. vi. 2, R.V.) judicially and potentially when Christ died as your Representative. "Knowing this" (ver. 6) is a matter of faith. That which was potential in Christ

becomes actual in us as we believe and accept the truth, and the Holy Spirit makes it real in our experience as we reckon upon what God says was done for us at the Cross.

(2) "How do I know when I am dead?" When I do not respond to pin-pricks! "How may I know that I am alive unto God?" There will be no doubt about it when I am living in a new realm by the operation of the Spirit of God. Life opens up in an entirely new way, so that *we know* whether we are walking after the flesh or after the spirit.

(3) The ruling principle of the Christian is this: "The just shall live by faith." All we get comes to us along the pathway of faith in our Lord, and faith is always brought to an issue by an ACT—not only an attitude. Rom. vi. tells us to "reckon" that the old life is dead. You do so reckon, and accept it by faith, and act in accordance with that position. So also with Gal. ii. 20. The verb is in the perfect tense, and that denotes that the action of faith has to be regarded as brought to its proper conclusion, at the time of speaking, in such way that it results in action. The perfect tense has as much to do with the present as with the past.

(4) How do I know that I am a child of God? Not by feeling, but by believing, "He that believeth on Me hath everlasting life" (Jno. vi. 47); then "the Spirit witnesseth with our spirit that we are the children of God." None can explain this, but those who have this witness have no doubt about it and cannot be robbed of it. The Spirit of God is sent to bear witness to us, to "take of the things of Christ, and show them unto us." He takes the veil off our inward eyes, and we see that when Christ died for us, we died in Him potentially. Then comes the working-out, as we "by the Holy Spirit" make to die "the ways and works of the old creation." (See Rom. viii. 13.)

(5) Peter crystallises the truth by saying "Christ suffered for us, leaving us an example . . ." If we are "dead unto sin and alive unto God" we shall follow the steps of our Lord: (a) He did no sin, (b) neither was guile found in His mouth—no exaggeration, but transparency of action and word; (c) when He was reviled, He reviled not again—not an easy thing! (d) He threatened not—the greatest power is that which holds power possessed in check. (e) He committed Himself to Him that judgeth righteously. The Christ-life is summed up in that relating of all life to God. We "know" by following our Lord! and there is no path of life where we cannot find an example in Him.

Q. Please explain what is included in the "I" that was crucified. Does it include the personality?

A. Let us not think of the personality in terms of flesh and blood. On the one hand, I am a sinner; on the other hand, I am a New Creation in Christ—yet I am still the same man, though cleansed, and filled with the life of God, with new thoughts and new desires. I live still in the same body, but now the spirit is uppermost and the body is kept in its place as subservient to the Spirit. The question is, are we willing for *every part of the "old creation" life* to be taken into the death of Christ, so that He may have a cleansed, renewed channel to work through?

The Warfare of the Cross.

SPEAKING on Friday morning on the fourth aspect of our Conference theme, Miss Leathes read Hebrews xi. 24-25 and Acts vii. 22-36. The two crucial points that led to the marvellous career of Moses, she said, were a REFUSAL and a CHOICE. There came an hour when he made a clean cut with Egypt—with his position as the adopted son of Pharaoh's daughter, with all the glamour and magnificence of the Egyptian Court, with his probable heirship to the throne, and joined himself to the people of God, a nation of down-trodden slaves. How little we can conceive what such a decision meant to him. Egypt was the centre of the world's civilization, and of all the marvels of occult mysteries and astrology, including many secrets of the Ancients hidden from us to-day. Moses had been instructed in all these mysteries, for we are told he was "learned in all the wisdom of the Egyptians"; moreover, he had all the riches of Egypt at his feet—yet he reckoned "the reproach of Christ greater riches than the treasures of Egypt." But long before Moses made his choice for God, God had chosen Moses as His instrument, through whom He would deliver Israel, as He did Jeremiah (see Jer. i. 5).

In these early chapters of Exodus we have a clear picture of this world system, with Satan as its ruling prince, "the god of this world." But let us note here Pharaoh's supreme reason for holding God's people in bondage: HE WAS AFRAID OF THEM! We read in Ex. i. 7, "The children of Israel . . . increased abundantly . . . and waxed exceeding mighty" so that Pharaoh was driven to exclaim, "the children of Israel are more and mightier than we: Come on, let us deal wisely with them, lest . . . when there falleth out any war, they join also unto our enemies and fight against us."

Israel too were chosen of God—God's chosen earthly people. A glorious calling—but how much more glorious is the position of His heavenly people, to which all are called in this dispensation who belong to the New Creation in Christ, "according as He hath chosen us in Him before the foundation of the world." Every believer who knows experimentally his or her position in Christ, united to Him in His death and resurrection, and who lives in the power of the indwelling Spirit, IS A GREATER CAUSE OF FEAR TO SATAN than all the earthly dictators of the present time. Such men are merely his tools, through whom he is seeking to work out his evil designs; but it is YOU whom he fears, if you are wholly surrendered to God to do His will. The more effective your service for God, the more the enemy will seek to render your life null and void, and he will leave no stone unturned to surround you with his subterfuges and deceptions, and get you into bondage. Satan is still afraid of God's people.

Moses, we are told, was "mighty in words and deeds"; some say he was a great military leader. He was a young man with a great future before him when he made his supreme choice for God: but he was utterly unfit for God to use! He was, no doubt, full of his own greatness and importance, full of the wonders he would achieve in the deliverance of

Israel; but "the wisdom of this world is foolishness with God" (1 Cor. iii. 19). Those whom God chooses as His instruments must enter His training school, and He has strange ways of preparing His workers. So Moses had to encounter miserable failure, and that through the very people for whose deliverance he had relinquished everything. How many of us have set out, in our early enthusiasm, expecting success at every turn! I know it was so in my case. But Moses was repulsed at his first attempt to help his nation. They literally thrust him out—Pharaoh's anger was aroused, and Moses had to flee for his life. Be sure of this, that if you begin to work for the deliverance of Satan's captives in your own strength, you will soon be driven off the field.

Then began a forty years wilderness experience. Many of God's choicest instruments have had their time of wilderness testing. Elijah was sent to Cherith, and the brook Cherith is in one of the most desolate places in the world. David began life as a shepherd, and afterwards had to flee into the wilderness to hide from Saul. Joshua was kept wandering in the wilderness forty years. The Apostle Paul retired into the wilderness of Arabia for three years. Even Christ Himself was led by the Spirit into the wilderness before His public ministry commenced. So it is with many of God's choicest followers. In the early days we rejoiced in a wonderful revelation of God's love and grace, when we surrendered to Him and set out to follow Him fully. We were so happy and absorbed in our work for Him, and rejoiced over the souls won for Christ, and occupied our minds with further plans for the advance of His kingdom. Everything then was rose-coloured, and we gladly relinquished all we held dear to follow Him. Then came a sudden setback, and we found ourselves in a dry place, with all our dreams and schemes for a life of active service upset.

But the Lord does not always lead His children by the way that they have planned for themselves. How often, as with Israel, God comes to us in "a waste howling wilderness" (Deut. xxxii. 10-11). Oh the tender love and patience of God expressed in these two verses! Individually, it is the experience of all those He is training to share His throne and His glory. "He led him about, He instructed him, He kept him as the apple of His eye." Like the eagle, He stirs up our nest and breaks up old associations that we may learn to launch out in faith on Himself alone. It may be our homes are broken up, or our health fails, financial difficulties arise—but God is equal to every occasion. The eaglets must learn to fly, so the eagle flutters over them and stirs up the nest so that they are compelled to leave it; and then she swoops underneath them and bears them up on her wings (Psa. 139. 3).

At the end of forty years, God appeared to Moses in the burning bush. Imagine what it must have meant to him, after the quiet monotonous life of the desert, to be commanded to return to Egypt upon such an errand. No wonder he staggered at it: "Who am I, that I should go to Pharaoh?" He knew he had to fear, not only the anger of Pharaoh,

but the awful Satanic power of the sorcerers and magicians—he was being sent into contact with hell (comp. 2 Tim. iii. 8). Let us remember that those of us who go out to deliver souls to-day do not fight against flesh and blood, but against the evil forces that “govern this dark world, the spiritual hosts of evil arrayed against us in the heavenly warfare” (Eph. vi. 12, Weymouth).

And what about those who go forth to China, India, and other places “where Satan’s seat is,” to “take the prey from the terrible ones”? How few of the eager souls who go forth as missionaries into the haunts of Satan know what they are in for. Amy Carmichael has given us an unveiling in a small booklet (now out of print) called “The Mine.” She says that the outward discomforts, such as illness, heat, dirt, smells and insects, are all as nothing to the awfulness of the Satanic power behind. How little, she says, do friends in England understand what it means to go right down to the depths of the mine for souls, to the very extremity where Satan’s forces are congregated *en masse*. When the miner goes too far he is called back, but did God call back His Son from the extremity of Calvary? “Are some of us being called to fill up that which is behind of the afflictions of Christ for His Body’s sake (Col. i. 24); called into the fellowship of His sufferings, conformed unto His death?”

Returning to Egypt, Moses again meets with opposition and failure. Driven out from Pharaoh’s presence, he is accosted by the officers of Israel who turn on him in fury, since he has made things worse instead of better and the tyranny over them has been increased. Utterly crushed and broken, Moses goes to God—“Lord, I am worse than a failure, why did You send me?” But God has been bringing Moses to this point, and only now—broken and without any hope or trust in himself—is he really ready to be God’s instrument. The time has come when God will execute His power through His servant, and He says: “Now shalt thou see what I will do to Pharaoh . . . I AM THE LORD.” “It is no longer I,” says Paul, “but Christ that liveth in me.” In the mighty strength of Jehovah, Moses and Aaron again enter the presence of Pharaoh, who has called to his aid the magicians, sorcerers and wise men of Egypt, behind whom is all the ingenuity and power of the devil. It is a battle between God and Satan.

But from the beginning the victory was God’s, and throughout those awful days when the judgments of God were abroad, we see that plague after plague was directed against “the gods of Egypt” (Ex. xii. 12). The Nile, which was worshipped, was turned into blood. The frog was a sacred animal, and Heki, a goddess with a frog’s head, was one of the most widely worshipped of Egypt’s gods. Lice covered the land, and the priests were defiled by them, and the enchantments of the magicians failed. In the plague of boils, the magicians themselves were attacked. Then came flies, and Beelzebub, the god of flies, supposed to protect the land from these pests, was utterly powerless. So it was with Serapis, the god of locusts. Finally, God brought darkness over the land—a plague directed

against the Sun-god, Ra. So the battle raged, but when Moses went to Pharaoh for the last time he had lost all fear, and exclaimed, with victory in sight, “This night all thy servants shall bow down to me.”

Now comes the final climax, when the Lord’s command rings out, “Speak unto the children of Israel, and they shall take to them every man a lamb . . .” Not until the blood was shed, and the price of redemption paid, was the power of Pharaoh finally broken and his captives set free. The little passover lamb, type of Christ, the Lamb slain from the foundation of the world (Heb. ii. 14). At Calvary Christ triumphed over the principalities and powers of evil; on the Cross He shook off from Himself the the hostile princes and rulers and boldly displayed them as His conquests, “when by the Cross He triumphed over them” (Col. ii. 15). It is only through that shedding of His Blood for us that we too overcome (see Rev. xii. 11).

Even now Moses has another lesson to learn, for the enemy, though defeated, will still make an effort to regain his captives. Israel is set free—but suddenly they hear the tramp of Pharaoh’s armies pursuing. “Wherefore criest thou unto Me,” is Jehovah’s demand at the Red Sea; “speak unto the children of Israel that they go forward . . . stretch out thy hand over the sea and divide it.” In other words, “the power is yours—use it!” These people are no longer under the bondage of Egypt; they have been redeemed, and their enemy no longer has any right to them or power over them. “Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy” is the Lord’s own confirmation of this command (Lk. x. 19).

Satan is afraid—

The final doom of the hosts of darkness is as certain as the destruction of the Egyptians. We read in Jer. xli. 17, “Pharaoh king of Egypt is but a noise,” and surely Satan is making a great noise to-day; but I once heard a soldier say that when the enemy makes a great noise, you may be sure he is coming to the end of his resources. Beyond all else, Satan fears those who comprise the true Church of Christ—those who know their living union with Christ in His death and resurrection; who, having been stripped of all reliance upon their own power and ability, are triumphing in His strength alone, and learning to wield His authority over the enemy, and hold back the advancing hosts of darkness till the victory is complete. These will sing the song of the redeemed—“Fear and dread shall fall upon them, by the greatness of Thy arm they shall be as still as a stone, till Thy people pass over, O Lord, till the people pass over which Thou hast purchased. Thou shalt bring them in and plant them in the mountain of Thine inheritance . . . which Thou hast made for Thee to dwell in” (Ex. xv. 16-17).

What a picture of the overcoming Church caught away to glory in the presence of a devouring dragon, in the final scene of victory (Rev. xii. 10-11). “Thanks be unto God Who giveth us the victory through our Lord Jesus Christ.”

The Cross and the Saint.*

By F. J. Huegel.

HOW strange—the Cross of Christ makes inroads into our “self-life” with the force of a terrible army bent on utter destruction: yet we cannot resist its attractive force. We greatly err when we conclude that the forgiven sinner who has now found a place in the Kingdom of God’s Holy Son, is done with the Cross. In a sense he has just begun. The Cross of Christ is now to become his home, his life, his all. It is to become the breath of his breath, the soul of his soul, the central spring of his being. That is, if the pardoned sinner is to become a saint—and we are “called to be saints.”

Paul moves immediately from Rom. v., in which he lays down the great principle of justification by faith in lieu of Christ’s death for the sinner, to sanctification by faith as laid down in Ch. vi. in lieu of the saint’s death with Christ. He (the saint) may yet be very imperfect, a babe in Christ, but for all that, in the New Testament sense he is a saint because of “Christ within,” Who has been made unto him sanctification (1 Cor. i. 30). His sanctification hinges, not upon what he is, but upon what *Christ is to him*.

If the great Luther, with his stirring message of justification by faith, had with Paul moved on from Romans v. to Romans vi. with its amazing declarations concerning the now justified sinner’s position of identification with his crucified Lord, would not a stifled Protestantism be on higher ground to-day?

The justified sinner gets nowhere in the Christian life until he recognizes, not merely the expiatory implications of the Cross of Christ, but its no less significant subjective aspects. If it does not carry itself over into our life, as Christ flatly declared that it must—“If any man will come after Me, let him deny himself and take up his cross daily and follow Me”—though justified and accepted of God, we continue to groan under the thralldom of “the world, the flesh and the devil.”

Paul recognized the perils of the doctrine of justification by faith which its enemies have never ceased to harp upon. But as he points out in the first verse of Ch. vi. of his epistle to the Romans, these perils only exist where adherence is to a dissected Cross. They utterly disappear when we adhere to the full-orbed Cross of Christ. They only crop out and produce their nefarious brood where a decapitated Gospel is operative.

“Shall we continue in sin that grace may abound?” (Rom. vi. 1). A failure to grasp *all* the implications of Calvary inevitably leads to this very thing.

“How shall we that are dead to sin live any longer therein?” (Rom. vi. 2). Whereupon follows Paul’s amazing exposition of the doctrine of the Christian’s identification with the Cross of Christ.

“We have been planted together in the likeness of His death.” “We share His tomb” (Weymouth’s translation). “Our old man is crucified with Christ.” This marvellous doctrine is the very soul of Paul’s theology. To the Colossians he writes, “Ye are dead and your life is hid with Christ in God.” To the Galatians, “They that are Christ’s have crucified the flesh with its affections and lusts.” To Timothy, “It is a faithful saying: For if we be dead with Him, we shall also live with Him.” To the Corinthians, “Always bearing about in the body the dying of the Lord Jesus.” “If one died for all, then all (not were dead) died.” In the Greek it is “died.”

If the Cross of Christ is the supreme objective of the entire body of divine revelation, it ought not to surprise us that it should be the soul of the Christian life, in its highest development of sainthood as well as in its glorious beginnings, fragrant with forgiveness.

The believer’s judicial status.

Now when we look squarely at our Redeemer’s Cross, unafraid and eager to abide by all its implications, we are not long in discerning that Christ could not die for us except that our judicial standing be one of death in Him. During the civil war, a lad volunteered to take the place of a father who, in spite of a large family, had been drafted. The young man was accepted, and marched out to battle in his father’s place. Not long after the volunteer fell wounded and died. Months later, representatives of the Government came again to this father, to draft him for the purpose of war. He resisted. When the officers asked him why he refused to obey, he said: “I have died.” This naturally provoked a smile. The officers thought the man had lost his reason; but he persisted in his attitude, begging them to consult the Government’s war records if they were in any doubt. This they did, only to find that the said father, according to the official records, had indeed died on the field of battle. Needless to say, he was molested no more. To all intents and purposes his *judicial standing* before the claims of his Government was that of one who had died in the fulfilment of his duty. He was free. *He had died in the person of his representative.*

Sin makes its claims. The world would sweep us into the maelstrom of its filth. The “flesh” would still enslave us. With Paul we cry: “O wretched man that I am! Who shall deliver me from the body of this death?” The hundred-headed monster, Sin, is king in spite of all our efforts. Pride as a veritable demon still inflames our souls with its hellish fire. What are we to do? We have agonized, we have prayed. We have fought like Trojans, but all to no avail. We have wondered at times if Christ is really able to save. We have been on the brink of despair.

The trouble is that we are simply proceeding upon a wrong basis. Mere resistance on the part of the

* Extracts from “*The Cross of Christ—the Throne of God.*” (Marshall, Morgan & Scott, Ltd., Paternoster Row, London, E.C. price 2/6).

above-mentioned father would have been absolutely of no avail. He would have been carried away by force. What did avail? An appeal to his judicial standing as one who had died in the death of his representative. "Self" cannot overcome "Self." Sin is too much for the soul of our very make-up to be overcome by this "self-effort." We become proud of our imagined humility. Our very victories—we no sooner have them than they plunge us into deeper defeat. It is like pulling one's self up by one's bootstraps.

Christ has provided something infinitely better. The redemption He wrought out on Calvary is no blind alley. It leads to full-orbed victory. But we must not stop in mid-stream. Self-effort will not avail, but a recognition of our judicial standing before God, as those who have died to sin in the death of our great Elder Brother, will bring victory. *This is faith.* "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. vi. 11). This is the Gospel. The Cross must be at the heart of the Christian life, otherwise it is not the true Christian life.

When we take our stand, by simple faith, as those who have died in Christ's death—which before God, before sin, before men and before angels, is our true judicial status—victory over sin becomes a simple matter. The bands of pride are severed—how? By the death of the Son of God. The strength of the "flesh" life is broken—how? By the Cross of the Lord of Life. We are cut off from the filthy stream of the world's life—how? By co-crucifixion.

Why the Cross of Christ saves.

It was *my humanity* which, in the Person of Him Who has now become my life, was subjected to the awful fires of Calvary. How satisfactorily the charges of the enemies of the "substitutionary theory" of the atonement are met, when we get right views of the Cross . . . It is not a mechanical imputing of righteousness. It is an ardent appropriation, on the part of the Christian, of a crucified humanity which has been raised up in newness of life. Let us never forget that the life which our Redeemer imparts to us issues from a Cross. . . . Jesus not only died *for* sin but *unto* sin (see Rom. vi. 10). . . . He did not simply loosen sin's bands, or untie the knots. He severed the cords by the terrible rendings of Golgotha. He did not simply weaken the attractions of "the world"; He severed the tie by the awful break with the world's pride effected on Calvary. I cannot truly receive Christ without I receive His death. . . . I cannot truly receive Christ without there should be consummated in me the awful break with the pride of man effected on Calvary.

That is why the Cross of Christ saves. It is not by Divine magic. The Cross is not a fetish. It is not a cold mechanical imputation of merits. It is not an artificial transference of sin. True, the Saviour bore my sins in His body on the Tree. Praise God! the awful judgment which sin merits and which God, as we have seen, dare not abrogate, has been fully executed. Christ bore my sins, but in assuming

my humanity, without which He could not have borne *my* sins, He made me one with Himself. I am vitally involved in that death. It is my judicial standing. From it issues the life I live—a life of death unto sin and oneness with God. . . .

"I am crucified with Christ" was not simply a personal eccentricity of Paul. It is the amazing heritage of every Christian. No Christian, except he be involved in an infamous betrayal of his Lord, except he become to a degree implicated in the very principles of selfishness and pride which precipitated the heinous crucifixion of the One he claims to love—no Christian, I repeat, can stand at the foot of the Cross without signing his own death sentence. I must die, for in me there are principles at work which crucify Christ. The Jews were proud: so am I. The Jews were greedy: so am I. The Jews were addicted to self-aggrandisement: so am I. If this is what sin leads to, I will have no more of it. . . . But how to be free—that is the question.

Christ has the key. "Come unto Me all ye that are weary and heavy laden, and I will give you rest." Can a heavier burden be found than that which "self" creates? "Come, sink down into My heart and die," the Redeemer says in effect. Until Christ works out in you an inner crucifixion which will cut you off from self-infatuation, and unite you to God, a thousand Heavens could not give you peace.

"Take My yoke (what is His yoke, if it is not His Cross?) and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls." "For My yoke is easy and My burden is light" (Matt. xi. 29).

Risen with Christ.

"Dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi. ii).

I am so weary of struggling,
I am so worn with the strife.
O to be done with the 'dying,'
O for the death-born life!

Surely there must be a haven
Where, from myself I can cease!
O for some pilot to guide me
Into the land of peace.

Hark to the wonderful secret—
Jesus hath taught it to me:
Count yourselves dead with Him yonder
When He was nailed to the Tree.

As from the grave He ascended
Know that you rose with Him too;
Leave ALL the old things behind you,
Reckon that all things are new.

Do not for ever be 'dying,'
Count yourself "dead indeed";
Rise with your Risen Redeemer—
It is HIS LIFE that you need.

Dwell with your Lord in the Heavenlies,
Live in the light of His Love;
Look for His Coming in glory,
And you'll be with Him above.

A. B. Simpson.

On the Watch-tower for Prayer.

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. . . ."—Eph. vi. 13.

THE children of God everywhere will agree that we are living in unparalleled days of peril and apostasy, such as has not been experienced by human beings on the earth before. We are witnessing such vast and rapid developments of world affairs that many are not only amazed but almost stunned by the trend of events.

Truly the words of our Lord are verified—"Upon the earth distress of nations with perplexity . . . men's hearts failing them for fear" (Lk. xxi. 25-26). In such days, if we are to understand the rapid succession of events in their true proportion, and be able to withstand and "stand unshaken" in spite of all the unrest and terrifying reports which continually reach us, we need to know the life deeply hidden with Christ in God, and to have a thorough understanding of God's Plan of working in the world, which only the Holy Spirit can reveal to us, through the Written Word (Jno. xvi. 13). Thus alone shall we be able to pray effectively along the line of God's supreme purpose, and we ourselves be delivered from the tumults and panic with which we are surrounded.

If we would obtain the key to the present situation, we must turn back to the book of Genesis, and the account of the temptation in the Garden of Eden. Here we see how Satan corrupted Adam and Eve by his subtlety. In Mrs. Penn-Lewis' book "Soul and Spirit," we read:

"The gilded bait held out to Adam and Eve in the temptation was, 'ye shall be as God'—which was the very purpose in the heart of God in His creation of man. The point we need to grasp is this, (1) That the very attributes of the soul, now being brought to light by Psychical Research, were placed in the sinless Adam for the express purpose of their development in fellowship with, and for the purposes of God; (2) That the Tempter knew of these potentialities in the sinless Adam, and desired to bring them into action under his own control instead of God's—hence the temptation to Eve; (3) That when Adam fell into awful separation in spirit from God, *all these latent powers fell with him*, and became open to the control of the Tempter" (page 65).

Later, Satan met Christ, the Second Adam, in the wilderness and offered Him world dominion. Where the First Adam fell, the Second Adam triumphed, and the audacious offer was spurned by Christ. But Satan has continued his deceptions all down the ages. Hence it is that, to-day, in order to gain popularity and success in this world, the development of the "power within" is more and more insisted upon in every department of life, and even children are trained so that they may become "stars," for public notice and admiration. Yet we have awful evidence of the dangers of making use of psychic power when we see it put forth by the Dictators of Europe in these days. Take, for instance, the recent recent Nazi rally at Nuremberg, when vast crowds of

human beings were swept by the awful tide of hypnotic power exercised by one man! The daily Pre thus describes it: "This vast multitude, wrapt: breathless admiration of their Fuehrer—prophet priest and king"; and later speaks of the "hypnotic oratory and electric atmosphere."

Neither is it only through dictators that Satan employing his arts. There are teachers and preachers to-day, who are gathering large crowds to listen to them, but who, as Paul puts it in 2 Cor. xi. 4, are preaching "another Jesus—another Spirit—another gospel." Weymouth's translation of 1 Tim. iv. 3 prophetic of these days: "For a time is coming when they will not tolerate wholesome instruction; but wanting to have their ears tickled, they will find multitude of teachers to satisfy their own fancies. One popular preacher in our own land not only eliminates hell and future judgment but gives fanciful picture of a heaven of his own imagination to be attained by all without any reference to the Atonement, and our redemption through the precious Blood of Christ. A well-known Christian Movement, working among young people, publishes the man's books, and declares that they are "best sellers." There are those who say that since they have embraced these un-Scriptural doctrines they have had peace and happiness never known before! God's Word calls it "giving heed to deceiving spirits and doctrines of demons, through the hypocrisy of men who teach falsely," and says that such have the "consciences seared as with a hot iron" (1 Tim. i. 1-2, Weymouth).

There are religious movements on foot which have every appearance of being built up on sound Scriptural lines. They are apparently achieving great spiritual success, and money pours in for the carrying on of the work. But a visitor to one such institution—personally known to me, and with real spiritual discernment—thus describes his experience: "A intense and glowing atmosphere pervaded the whole place. The leader himself possessed an extraordinarily dominating personality. Carried away by enthusiasm, he was announcing wonderful schemes of activity he had in view, and preparation for future extension and world-wide projects of evangelism. His hearers, mostly young people, were worked up to a high pitch of fervour and enthusiasm and were ready to promise or do anything he might ask of them. He was promising them wonderful success, and even declared that God had revealed to him that there would be no war for years to come." But the visitor realised the great danger that lay in the hypnotizing power of soul-force that pervaded the place. Let us be careful never to be carried away by the fervour of a strong, dominating personality, and pray that God will give us sound spiritual judgment, and power to discriminate between the real power of the Holy Spirit and mere psychic force (Phil. i. 9-10). Again quoting from "Soul and Spirit":—

"The only safe place for a child of God is an experimental knowledge of the life of union with Christ, wherein he dwells 'with Christ in God,' above the poisonous air in which the prince of the power of the air carries on his work. The Blood of Christ for cleansing: the Cross of Christ for identification in death: the power of the Risen, Ascended Lord . . . continually declared, laid hold of and wielded, will alone bring the members of His Body through to join their Ascended Head."

"When God created man a living soul," writes Andrew Murray, "that soul, as the seat and organ of his personality and consciousness, was linked . . . through the body, with the outer world . . . [and] through the spirit with the unseen and divine . . . In the Fall, the soul refused the rule of the spirit, and became the slave of the body with its appetites Because the whole soul has thus come under the power of the flesh, the Scripture speaks of all the attributes of the soul as belonging to the flesh, and being under its power." [See 2 Cor. i. 12; Phil. iii. 3, 4; Gal. vi. 13.]

Mrs. Penn-Lewis quotes this passage from "The Spirit of Christ," and then points out that "since 'soul-power' has its source in the soul or 'self,' and not in the spirit, which in the Christian is the place of the Divine indwelling, the Spirit of God *does not use* the natural forces of the soul for carrying out the purposes of God, though He does use *the faculties* of the soul in a consecrated man, as the vehicle for the expression of the life of God. . . ."

"We see in the Scriptures, references which indicate that the Arch-enemy of God and man knew how to use the resources he had gained . . . [But] it was left for the 'Time of the End' in which we live for Satan's objective in Eden to be brought to its full manifestation. His purpose is to obtain rule over the whole inhabited earth, and we are told that for a time he will be allowed to obtain his desire through a super-man whom he will endow with super-human powers . . . it is through the fallen 'soul-powers' of man that the world will be prepared . . . to accept the rule of the Antichrist. . . ."

Already we see the stage set for these 'end-time' happenings, and the question is, How shall we escape the snares of the enemy, when the atmosphere of the world is impregnated with Satanic power? There needs to be a very drastic separation of soul from spirit (Heb. iv. 12). The Holy Spirit alone can do this delicate work, and He counts on our active co-operation.

Note our Lord's words in Luke xiv. 26: "If any man come unto Me and hate not his father and mother . . . yea and *his own life* also, he cannot be My disciple." The word "life" is "psuche" in the Greek, which signifies the soul, or animal life of man, as distinguished from "zoe," the word always used to express the divine life of God. There must be a yielding up of the whole of the fallen Adam nature, whether it appears to us good or bad, to the death of the Cross in union with Christ. Only as we are willing for this can the Holy Spirit do His

deep penetrating work, dividing soul from spirit, which will loose us from the trammels and bondage of earthly things. There need be no struggle on our part, only a close co-operation with, and obedience to the Spirit of God, Who will lead us into the fulness of a life of liberty in the Spirit. Then we shall be set free from and raised above the murky atmosphere that surrounds us here, and be given a clear vision of our place "far above all" in Christ. As Moses on the Mount, we shall be able to wield the rod of His authority over the powers of evil, and to declare by faith the sovereignty of our Lord over the earth.

E. M. Leathes.

Cross.

THE CROSS AND THE WORLD.

- "The world is crucified unto me" (Galatians vi. 14).
- I. The "world" spirit among Christians:
 - (a) to save themselves v. 12.
 - (b) to boast of their 'converts' v. 13.
- II. The Cross ends all emphasis on externalities:
 - "God forbid that I should glory save in the Cross . . ." v. 14.
 - "A new creation" v. 15. (See 2 Cor. v. 17)
- III. How the Cross severs from the world:
 - "For myself—God forbid I should glory in anything save in the Cross of Christ. On that Cross I have been crucified to the world and the world has been crucified to me. Henceforth we are dead each to the other. In Christ Jesus old things have passed away. Circumcision is not, and uncircumcision is not. All external distinctions have vanished. The new spiritual creation is all in all." (Bp. Lightfoot's translation of Gal. vi. 14-15).
- IV. Paul's real 'death' to the world:
 - He gloried (lit. boasted) in the Cross, which was the instrument of punishment of the vilest malefactors and "was associated with all that was most odious, contemptable and horrible, in the minds of that generation." (Conybeare's footnote).
- V. The true "circumcision":
 - "I bear in my body the marks of the Lord Jesus" (ver. 17): wounds suffered for His sake.
 - See also Col. ii. 20 and 14.

Christ union with "HIMSELF."

- I. That I may know HIM" Phil. iii. 10.
 - 1. "Himself" for our sins Gal. i. 4.
 - 2. "Himself" for me Gal. ii. 20.
 - 3. "Himself" for the Church Eph. v. 25.
- II. The outward results in the believer:
 - 1. "Crucified" with Him Rom. vi. 6.
 - 2. "Joined" to Him Who is raised from the dead Rom. vii. 4.
 - 3. "Live . . . unto Him" 2 Cor. v. 15.
- III. The inward result:
 - Union with Christ, i.e.,
 - "His Son in me . . ." Gal. i. 16.
 - "Christ, . . . our life . . ." Col. iii. 4.
 - "Worketh in me . . ." Col. i. 29.
 - How this union is wrought:
 - "My flesh, which I will give . . ." John vi. 51.
 - Members of His Body . . ." Eph. vi. 30.
 - See John vi. 54 to 56. The spiritual assimilation of the Living Bread.

(From Mrs. Penn-Lewis' Bible.)

Notes from the Book Room.

WE are very grateful to the many readers who have written encouraging words about the July "Conference" Number. It has been said that it was a specially useful issue for introducing the Message to fresh people, and we will gladly send extra copies for this purpose, on receipt of a postcard indicating how many can be effectively used. It is interesting to hear of blessing received through the back cover page—though not an unusual happening. A reader in New Zealand says that when reading the "review" of the Life of Mrs. Penn-Lewis, she was struck by the expression "consecrated self." "I realised," she writes, "how true it was of many years of my work . . . I preached and taught the 'sincere milk of the Word' and there were results, but it was consecrated self-effort. I knew mentally that I was 'crucified with Christ' but I did not seek to 'die daily' . . . Now my desire is to walk in the spirit, and make to die the deeds of the flesh, both good and bad. I see what a hindrance to the Holy Spirit our human 'best' is. So long as we feel capable of saying even one word from *ourselves*, He is hindered . . ."

The Motto Card, 1939.

"Why are ye fearful?"

"Fear not . . . He will work for you"

"I will trust, and not be afraid"

"As might have been expected, the Lord had in store a speaking word for what HE KNOWS 1939 is to bring," writes a friend in California, on receiving a specimen of our Motto Card for next year. It has so often 'happened' thus, in the more than thirty years during which the yearly Motto has been sent forth, and we know that the blessing which has attended it is due to the fact that each one has been a message given by God to his servant, and not simply the compiling of a "motto." We are so thankful for the little bundle of these messages, sketched out by Mrs. Penn-Lewis on odd scraps of letter paper, which still remains. As long ago as last February we performed our yearly task of deciding upon the 1939 message, little thinking—as we laid them all out on a table, and asked the Lord to guide—how almost prophetic the choice would seem to-day.

May we ask readers who use these Cards for their congregations or Bible Classes, to order their supply as early as possible, so that we may know how many to print.

"Helpers together . . ."

The Overcomer Testimony has sustained a very real loss in the Home Call of Mrs. Dickison, one of our oldest and most devoted friends. For many years she has acted as our "Centre Distributor" for the magazine in Liverpool, disposing of nearly 200 copies each quarter, collecting the subscriptions and forwarding them to the Editor.

Errata—last four lines, 1st column.

Together with another dear Sister, Mrs. Crewe, who was called Home just a year ago, she has been indefatigable in making arrangements for the two-day Quarterly Conference at Gordon Hall, and for the catering. She also undertook entirely the hospitality to the speakers, and bestowed upon them much loving and thoughtful care.

The success and blessing attending the Liverpool Conference has largely been due to the prayers and devotion

of these two women of God. Now their work is done and they have entered into the joy of their Lord, and fuller service above; but Miss Dickison (who shared her mother's labours), and Mr. Crewe and his helpers, are determined to continue the work at Gordon Hall, by God's sustaining grace.

We have also suffered the loss of another old and valued friend, Mr. A. B. de Roos, of Mexico. Readers who have helped, by prayer and gifts, toward the circulation of "El Vencedor" (the little Spanish "Overcomer") will be grieved to know that he was suddenly called Home on July 18th—while they praise God for His 'abundant entrance' into glory, and for the work he was enabled to do in the world's great harvest field. In a letter just received from Mrs. de Roos, the following occurs:

"His heart often ached as he saw how few had come into the secret of victory in our Lord Jesus Christ, and so few had that personal love and devotion to the Lord which is so essential to fruit-bearing. His contact with Mrs. Penn-Lewis and the Message of the Cross was of untold value in his life and ministry. Not only was there personal victory, but many in the land of the 'Southern Cross' have been led into a like experience in the Lord."

We are thankful to know that the evangelistic and orphanage work in Mexico are to continue, under the guidance of Mrs. de Roos and other helpers.

France.

Madame Brunel asks us to tell those who are interested in the French literature, that she has been obliged to issue a new edition of "War on the Saints." The cost of printing is very high at this time, but the need for the book is so great that Madame felt she must go forward. She asks prayer that the amount of the printer's bill may soon be covered, by sales and subscriptions.

Poland.

Pastor Gotze, of Warsaw, writes that there is a great demand for the 'Overcomer literature' in German, Polish or Russian. We have sent him parcels of German booklets, but our stock is now practically exhausted. He now proposes to translate some of the booklets by Mrs. Penn-Lewis into Polish, and prayer is asked for this ministry of truth. He adds: "We see many conversions among Catholics, Russians, Ukrainians, Jews, Germans, etc., and the number of God's children who are waiting for the Lord's Coming is growing in number." Praise God. If any of our readers wish to help in the publication of these Polish booklets, gifts sent to the Editor will be forwarded to Pastor Gotze in due course.

Acknowledgment:

Our warm thanks to the anonymous friend in America who sent ten dollars for the work in July last, signing himself "A Friend." This was safely received, and allocated to our general expenses fund.

Please Note!

Will correspondents in those parts of the British Empire where all first-class matter is sent by AIR MAIL, please take care that their letters are not over the weight allowed? A Missionary, writing to thank us for 'The Overcomer,' enclosed his printed prayer circular. This made the letter much too heavy, and the surcharge on delivery was considerable! It must be difficult, at first, to become accustomed to the half-ounce limit.

Friends in America—please remember that a postcard to England requires the same postage as a letter. M.N.G.

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