

JANUARY, 1947

The OVERCOMER

FIDEI COTICULA CRUX
THE CROSS IS THE TOUCHSTONE OF FAITH



CONTAINING

LEAVE THE
MIRACLE
TO HIM — Page 1

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THE OVERCOMER BOOKROOM

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THE OVERCOMER

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

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A NEW CROSS

The following extract is taken from Miss Leathes' "Overcomer Prayer Bond" Circular for December, 1946. Any of our readers wishing to have this circular should write for it direct to : Miss E. M. Leathes, 2, Kingsway, Wembley, Middlesex.

I have just come across a splendid article in "The Alliance Weekly," which is strikingly to the point. I will give a few important extracts. "All unannounced and mostly undetected there has come in modern times a new cross into popular evangelical circles. It is like the old cross, but different ; the likenesses are superficial, the differences fundamental. The old cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey . . . The new cross lets Adam live without interference ; . . . he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment, though the fun is now on a higher plane morally, if not intellectually. The new cross does not slay the sinner, it re-directs him. It gears him into a cleaner and jollier way of living, and saves his self-respect. The old cross is a symbol of

BOOK ROOM NOTES

The Story of Redemption.

In our "October" 1946 issue we printed an extract from a new booklet by Mrs. M. E. McDonough called : "The Story of Redemption."

The announcement of this booklet was unfortunately a little premature and we are afraid that some of our friends have had to wait for their copies. We hope they will accept our apology. This booklet is now in stock, and we recommend it to our readers. The price is 6d, postage 1d.

"Some Parables Drawn from Modern War."

The original idea of bringing out a book under this title we owe to a valued friend of the "Overcomer." It is written by the Editor, and is an effort to draw some simple lessons on the spiritual warfare from the military and political experience of recent years. The price is 1/-, postage extra.

Back Numbers of the "Overcomer."

Some of our readers have been using parcels of back numbers of the "Overcomer" for free distribution. We still hold quite a considerable stock of these for the years immediately prior to the war, which contain valuable material. We shall be pleased to supply parcels of these to those of our readers, who feel they can profitably use them.

Name and Addresses.

It is a great help if our friends, when ordering books or magazines, will kindly PRINT their names and addresses.

To Readers in U.S.A. and Canada.

You will help us greatly if your remittances are sent by MONEY ORDER. If you state the amount you are sending in British money to the Postmaster at any American or Canadian P.O., he will make out a Money Order at the current rate.

Neither cheques on American Banks—nor dollar bills realize their full value in England ; and they make for complication in office work.

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death. The race of Adam is under a death sentence. God cannot approve any of the fruits of sin, however innocent they may appear, or beautiful to the eyes of men. In coming to Christ we do not bring our old life up on to a higher plane ; we leave it at the cross. The corn of wheat must fall into the ground to die. God offers Life, but not an improved old life. The Life He offers is Life out of death. The cross that ended the earthly life of Christ now puts an end to the sinner, and the power that raised Christ from the dead now raises him to a new life along with Christ." "If One died for all, then all died in Him. Whosoever, then, is in Christ, is a new creation ; his old being has passed away, and behold, all has become new." 2 Cor. 5 : 14, 17. (Conybeare and Howson). Again, "Ye died, and your life is hid with Christ in God." Col. 3 : 3. (Amer. R.V.)

== THE OVERCOMER ==

"Leave the Miracle to Him"

THERE is a flash of heaven's true light in the following verses, which appeared some years ago in "All the World":

**"Whatsoe'er He bids you—do!
Shall'we e'er obedience rue?
Never! never! never! never!
For His words are true for ever.
Fill the waterpots to brim—
Leave the miracle to Him!
Comrade, nought for you in this?
Do ye not the meaning miss!
Fill them up! O son, O daughter,
Fill the waterpots with water!
Fill them up unto the brim—
Leave the miracle to Him!"**

"Whatsoever He saith unto you, do it"—"Leave the miracle to Him." Bring thine Isaac to the altar: leave to Him the miracle of resurrection. March round thy Jericho the appointed days: leave to Him the miracle of tottering walls. Fill the waterpots with water: leave to Him the miracle of turning water into wine. Lay at His feet thy loaves and fishes: leave to Him the miracle of transforming them into a feast for thousands.

"Leave the miracle to Him"—yes, but this means no easy-going, careless treatment of personal duty and responsibility. "Whatsoever He saith unto you, do it"—ever wait attently upon the word of your Lord, and stand ready to obey to the uttermost. "Fill the waterpots with water"—see to it that you do exactly the thing He has commanded. "Draw out now, and bear unto the governor of the feast"—thrust forward no wilful claim of thine own, but use His gifts in the spirit of an obedient servant. Plainly, therefore, has Christ set forth what manner of men they are in whose behalf He will put forth His mighty power. In every sphere of husbandry he must be a wise and obedient husbandman who with any well-founded expectation is to "leave to Him" the miracle of harvest. "I have planted, Apollos watered, but God gave the increase."

"Leave the miracle to Him"—but is miracle required? Well, that, of course, depends upon what we take a miracle to be. The word in our present use of it describes a whole region of doing which lies beyond what we can either do or get done—a region of God's doing. We cannot make a bunch of grapes, but we can plant and nourish the vine that will bear them. We cannot shatter the great

rock with our hand, but we can blast it into atoms with a charge of dynamite. Many of Jehovah's servants are practically ours, and stand within our call, ready to put forth their strength on our behalf. But make the longest inventory you will of what man can do or get done, for soul and body, and, by the confession of ten thousand mouths, there still remains to be done the chiefest of what is necessary for his true life and happiness. Whose hand shall do it? "Salvation is of the Lord"—salvation not in the limited sense of deliverance from sin and its punishment, but all deliverance wherewith the Lord alone can deliver us. When we say, "Leave the miracle to Him," we have our eye upon the same blessed realities of Divine doing as the Psalmist when he said, "Salvation is of the Lord."

One important purpose, therefore, of Christ's miracles was, to make plain that He was Lord of that whole region of doing which lies beyond all that we can do or get done. Miracle is a first credential of Saviourship. If redemption from sin and misery and want is in our own hands, or in the hands of our fellows, we need no Saviour; but if our low estate is just here—that we see ourselves in the most desperate need of succour that we can neither give, nor get, nor purchase,—our only hope must be in One who can present convincing proof that He is in possession of power and authority all unfamiliar to our largest knowledge or experience. "That ye may know that the Son of man hath power upon earth to forgive sins (He saith to the sick of palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he rose up before them." To heal in a moment the sick of the palsy was palpably a deed beyond human power. If, then, Christ could accomplish this, His claim to the possession of power to do the greater work in the same region of the impossible-to-man—the work of filling the heart with the peace of sins forgiven—was not without evidence sufficient to inspire hope and trust. Right where a child could discern it, Christ brought His power of doing for us beyond all creature doing, that in the time of the knowledge of our dire need we should not despair, but turn with hope to Him upon whom our help is laid. "With God all things are possible . . . All things are possible to him that believeth." *Christ has come into the believer's life to do far more than act as the wise Director of the resources we possess: He comes to add His strength to our weakness, and His wealth to our poverty.*

So Christ is the Lord both of obedience and of miracle, and we are called to the "obedience of faith." By faith we find in Him strength for the obedience He requires; and by faith we claim the miracle of His help and salvation that crowns and fulfils obedience. "By faith Abraham when he was called obeyed to go out . . . By faith the walls of Jericho fell down, after they had been compassed about for seven days." "By faith" we obey the command, "In all thy ways acknowledge Him;" "by faith" we look with assurance for the miracle, "He shall direct thy paths."

Nor must it ever be forgotten that where Christ is Lord, there His Word is rule. His "testimonies" are the one and only authoritative counsellor of both faith and obedience. "If a man love Me, he will keep My words." "Whatsoever He saith unto you, do it." It is to be feared that many in these days are using even the impulses of the new life under the direction of self-devised plans and ideals. It cannot be matter of wonder that such efforts lack the calm, sure strength of the "obedience of faith." In the sphere of obedience Christ is with us both to tell us what to do, and to strengthen us unto the doing of it. This prepares us to go with Him into the region of "miracle", where obedience is crowned with the sight of "His salvation"—i.e., His doing over and beyond our obedience, great as is "the reward" that is often in it. Here, too, everything is "according to promise." He who has submitted to the Word of Christ in command, will find the same Divine assistance enabling him to claim the Word of promise. But he will never be helped to expect anything that is not in the promise. *It is sad work to try to believe that God will do something to which He has not pledged Himself in the revelation of His gracious will.* "Fill the waterpots with water"—fill the command to the very brim with obedience: then "leave the miracle to Him," if miracle is needed, if miracle is promised.

"Needed?"—Yes, very often. "Promised?"—Yes, thank God, abundantly. Obedience can only fill the waterpots with water; if there is nothing more than our obedience—if Christ put forth no power, there will be no wine. There is no such doctrine in the Scripture as "Believe you are saved, and you are." The word is, "Believe on the Lord Jesus Christ, and thou shalt be saved." The living Christ must be on the scene, first to receive the obedience of faith, then to work the miracle of salvation. Of what avail to spend a century in "filling waterpots with water" if He be far away?

"Whatsoever He saith unto you, do it"—"Leave the miracle to Him." "Believe on the Lord Jesus Christ"—leave to Him the miracle of thy salvation. "Reckon ye yourselves to be dead indeed unto sin, but alive unto God"—leave to Him the miracle of making the death and the life as real as your reckoning. "Train up a child in the way he should go"—leave to Him the miracle of imparting the new life

that shall make the law of your nurture in God a law of liberty when childhood's days are past. "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God"—leave to Him the miracle of filling heart and mind with the peace that passeth all understanding. "Preach the Word"—leave to Him the miracle of making it life and spirit to those that hear.

C. G. MOORE.

Quietness

*A study gem from Mrs. Penn-Lewis' Bible.
(April 19th, 1893).*

There is sorrow on the sea; it cannot be quiet.
Jeremiah 49 : 23.

The wicked are like the troubled sea, when it cannot rest. *Isaiah 57 : 29.*

The work of righteousness shall be peace; and the effect of righteousness *quietness* and assurance for ever. *Isaiah 33 : 17.*

Then are they glad because they be quiet; so He bringeth them into their desired haven. *Psalms 107 : 30.*

The rightful King upon the Throne—quiet. *2 Kings 11 : 19-20.*

The land was quiet . . . they built . . . and prospered. *2 Chronicles 14 : 1, 5 and 7.*

Whoso hearkeneth unto me . . . shall be quiet from fear of evil. *Proverbs 1 : 33.*

My people shall dwell . . . in quiet resting places. *Isaiah 32 : 18.*

He leadeth me beside the waters of quietness. *Psalms 23 : 2m.*

In quietness and in confidence shall be your strength. *Isaiah 30 : 15.*

Surely . . . I have quieted myself, as a child that is weaned of his mother . . . *Psalms 131 : 2.*

It is good that a man should both hope and quietly wait for the salvation of the Lord. . . . *Lamentations 3 : 26.*

A meek and quiet spirit, which is in the sight of God of great price. . . . *1 Peter 3 : 4.*

Study to be quiet. *1 Thessalonians 4 : 11.*

Take heed . . . be quiet . . . fear not . . . *Isaiah 7 : 4.*

When He giveth quietness, who then can make trouble? *Job 34 : 29.*

"Quiet and not agitation is the source of the highest energy." (Ruskin).

To our Readers

Dear Friends,

Once more the opportunity is given of wishing you all joy in the Lord for another year. Thoughts of many beloved fellow workers on both sides of the Atlantic, and, indeed, around the world, crowd in upon me, and I would gladly make this letter a personal word to each one. Nor would I forget the many new and younger readers of our "Overcomer," who are strangers to some of us. We delight in the thought of their comradeship. May the Lord make us all overcomers indeed by His abundant Grace.

The privilege of writing an occasional personal letter means that one can write of oneself and one's affairs without shame! I do so because any pilgrim's progress may encourage other pilgrims.

We are always learning how near He is to His own, and rejoicing in His interventions. Recently we were led to open a Bible Book Room in this tiny microcosm of Vanity Fair. Rents are fantastically high, but we were given a modest footing in the centre of our capital almost under the shadow of its Cathedral. Our little shop has a plate glass window on the pavement, and passers by often pause to read the daily text displayed there. Such a venture was entirely unheard of, but we are sure the Lord planned it, and He is blessing the witness.

Beside the sale of many Bibles and Testaments, and devotional and study books, hundreds of Gospels and tracts have been purchased. Perhaps the greatest opportunity has been the talks with believers and enquirers whom we should not otherwise have met. The first visitor this morning was the Squadron Leader of the American Naval Air Base, whom I was specially glad to meet, as it is my custom to visit some of his men in hospital and prison. Those in trouble are the most ready to listen always. Our conversation led to the Cross and the living Saviour needed by us all. It's just wonderful to see how the Lord dovetails things in.

So, as we face the coming year, we know the Lord Himself is with us—and with you. The world sees "perplexities." That word seems to express with perfect accuracy its fears and fading hopes. The four freedoms seem as illusive as ever; but His service is still perfect freedom.

A few days ago a familiar verse stood out to me as such verses can when we need them most: "Verily, verily, I say unto you, he that receiveth *whomsoever* I send receiveth me; and he that receiveth me receiveth him that sent me." If we are only sure that the "sending" is from Him, we can go forward into this year with all its darkness, knowing that to as many as received Him to them gave He power to become the sons of God.

May we be given grace to lean hard upon the promises. To affect indifference to the World's

"perplexities" would ill become those who witness to the love of Him who died for it: yet His inner peace must be a reality in our lives, if we are to show forth His praise.

The Lord is a Lord at hand, manifesting Himself to us, making His abode with us, making good His own word, "I will sup with him, and he with me." *Therein lies the secret of the practice of the presence of God.*

There was a day when, as a young believer, I felt a sense of bewilderment and almost fear regarding the Person and work of the Holy Spirit; until an older and wiser Christian said, "Don't you know that the Holy Spirit is the Spirit of Jesus?" To me, that simple word brought an assurance that has remained with me ever since. "Christ in you"; oh, to be conscious of it all the days.

"The darkness deepens, Lord with me abide."

Outside, distress indeed: inside, peace. Together we share the upward view which is bright with the Love of God and all the promises.

Yours in the joy of His service,

BERNARD W. MATTHEWS.

Bermuda,

November, 1946.

From our Readers

"Yes! It's our Cross as well as His, or how shall we ever be like Him?" A.B.

"We have found increasingly in this past year that a vital part of this warfare against sin is the maintenance of fellowship with Him and with our fellow-workers in Him. . . . We have seen clearly how the devil tries to hinder it, especially on personal issues, fears, criticisms, evil thinking, barriers of race and custom, pride, or even hypocritical politeness. . . . It seems that we need to realize that any barrier between Christians is Sin, and a lever which the devil delights to use. But we have been proving that there is a way of victory *if we are willing to meet at the Cross and there die to self*, to sin and to pride, and to walk openly with one another as 'children of the light.' And such a fellowship is strong to fight sin, not only in itself, but far more in the world outside. If it does not do this it becomes self-centred and cold." K. and A.B.

"The Awakening has to begin in the hearts of us Missionaries, Pastors and Workers. . . . I am always of the opinion that the trouble is in us believers, yes, in us missionaries, and those who back us in prayer. It certainly is not with the Lord, nor can I believe it is with the people with whom or for whom we work. He must make us broken bread and poured-out wine until He can have His way in us and through us to the uttermost." J.K.L.

The Modern Idolatry

By THE EDITOR

THE history of the Jewish People as recorded in the Old Testament has one feature which occurs with monotonous regularity, the conflict between idolatry and the pure worship of Jehovah. Probably the most dramatic clash between the two systems is seen in Elijah's bold challenge of the prophets of Baal, and of the Groves on Mount Carmel recorded in 1 Kings 18; and I want to spend the time at our disposal in an examination of certain aspects of this chapter, which appear to me to have a very distinct bearing on the Evangelical life and witness of our day.

We must remember that modern idolatry is not necessarily the worship of images made by the *hands* of men; it is far more often the worship of ideas created by the *minds* of men, and as such is far more subtly dangerous. There are many in our Churches who build up their own conception of what *they think God ought to be like*, but know nothing of the God and Father of our Lord Jesus Christ revealed through the inspired pages of Holy Scripture. One common and crude form of this "idol making" is the modern sentimental attitude of mind—"I could not believe in a God, who would permit suffering." There are a multiplicity of others, of which it seems that God was speaking in Psalm 50: 21, when He says: "Thou thoughtest that I was altogether such an one as thyself. . . ." The interesting thing is that the nature of the being worshipped is infallibly revealed by the attitude and practices of the worshipper. Glaring examples of this fact are the hideous masks worn by the African Witch Doctor, and idol priests of other lands, whose gods are gods to be hated, feared, distrusted and appeased at any cost. It is this line of thought I want particularly to emphasize in the study of our chapter.

What kind of a god was Baal? He was one who had to be approached with "much speaking." We read: "They . . . called on the name of Baal from morning even until noon, saying, O Baal hear us" (verse 26). Their confidence was in their rhetoric, and the persuasiveness of their prayers. These had to be framed in a certain way, and to be repeated again and again in order to charm the ear of the obdurate product of their imaginations. If the pageant of their praying was sufficiently attractive he might be pleased to give ear. But "in the multitude of words there wanteth not sin" wrote Solomon (Proverbs 10: 19), and "When ye pray," said the One who is the revelation of God to man, "use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them" (Matthew 6: 7, 8). "The vain heathenish repetitions against which we are here warned," runs John Wesley's comment on these verses, "are most

dangerous, and yet very common; which is a principal cause why so many who still profess religion are a disgrace to it. Indeed, all the words in the world are not equivalent to one holy desire; and the very best prayers are but 'vain repetitions', if they are not the language of the heart." Our God "seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16: 7). He is not a God, who needs the wealth of information we often inflict on Him; or Who responds to the doctrinal treatises, which sometimes go by the name of prayer. The Baal of our conceptions *may* care whether a prayer is beautifully worded, or halting and stammered; but our Father looks deep below the surface, and it is the heart breathing in harmony with His mind and will, for which He seeks.

The false prophets then decided that they had not shown sufficient fervour, and that they must lash themselves into a frenzy if they were to gain an answer to their prayers, and "they leaped up and down at the altar which was made" (verse 26m). Their whole soulish energy was now thrown into the scales, ending in a tremendous display of physical activity, a practice not entirely unknown in our evangelistic work to-day. How often an atmosphere of emotional enthusiasm is, in fact, deliberately created with the idea that through it the Spirit of God will do the work of conversion in the hearts of those under its spell. But we must never forget that the Lord Jesus reveals God in these words: "The hour cometh, and now is, when the true worshippers shall worship the Father *in spirit and in truth*: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John 4: 23, 24). Paul seems to have the same thought in mind when he makes his classic attack on the religion of the external, and says: "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Philippians 3: 3). The battleground to-day is just here. We are in grave danger of substituting gods fashioned by our own natural minds, which appeal to our soulish imaginations, and give us a thrill of emotional excitement entirely lacking in any abiding spiritual quality, in place of the true, living God, and Father of our Lord Jesus Christ.

This is not yet the whole story. "They cried aloud," we read in verse 28, "and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." Dr. Ellicott says of this incident: "This self-mutilation, common in oriental frenzy, was possibly a portion, or a survival,

From notes of an address given at the "Overcomer" Conference in Cardiff, October, 1946.

of human sacrifice, in the notion that self-torture and shedding of human blood must win Divine favour—a delusion not confined to heathen religions, though excusable only in them." Baal was a god who called for self-imposed suffering. If his devotees could not move him by many words, or by much enthusiasm, then surely the sight of their self-inflicted hardship and torture would melt him. We often speak to-day of a "burden for souls", and so on, and try to work up such burdens. We are inclined to feel that if we court inconvenience to ourselves we are in a fair way to ensure success in our Christian service, and it is quite possible to call a half-night of prayer with no deeper motive behind it than this. Are we not, however, sometimes so concentrated on *our own* strivings, and suffering for the truth, that we forget Him, who gave the glorious invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, 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" (Matthew 11: 28/30)? There is a world of difference between a God, who demands self-immolation, and One who, while never minimising the conflict and pressure to be faced by His children living in a hostile environment, says: "These things I have spoken unto you, that *in me* ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16: 33). How slow we are to grasp the true nature of spiritual Christianity, and to learn that all life and blessing have their source in Christ, and in Him alone! What was the result of the worship of Baal by his prophets? "There was neither voice, nor any to answer, nor any that regarded" (verse 29). The clamour of their efforts was followed by silence. Their god had no real being, therefore all their endeavour proved inevitably fruitless. Is there not far too much barren activity in our work and witness to-day? Is there not far too much organization and excitement that yields no lasting result to His glory, and which may even prove to be analogous to the worship of Baal?

Now let us turn to the contrast revealed in our chapter. How quiet and simple were Elijah's movements! In verse 30 we read of the "repaired altar." Our God is the God of Calvary. The Cross is the revelation of His nature. He "so loved that He gave." We are accepted by Him because "we have a great high priest, that is passed into the heavens, Jesus the Son of God. . . ." (Hebrews 4: 14) Who "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1: 3)—*and for no other reason whatever.*

In verses 31 and 32 we find the prophet raising a memorial of God's promises to Israel, and we shall do well to remember—especially perhaps if we are praying for revival—that His God and ours is One of unalterable promise. "The gifts and calling of God are without repentance" (Romans 11: 29); and "God, willing more abundantly to shew unto

the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus. . . ." (Hebrews 6: 17/20). His faithfulness is the thing that matters. Some of us spend a great deal of time talking about *our faith*, forgetting that *this* is a "fruit of the Spirit," born out of the unswerving grace of God towards man in Christ Jesus.

Then in verse 33 we see how careful Elijah was to eliminate all possibility of human working. Barrel after barrel of water was poured over the sacrifice, as his deliberate recognition of the basis of all spiritual service: "That no flesh should glory in His presence" (1 Corinthians 1: 29). The same precautions against the inroads of the merely human will have to be taken to-day if we are to see a true breath of the Spirit of God. The advertisement of personalities, undue reliance upon modern methods, elaborate organization calling for large expenditure, will all have to go by the board if we are truly to honour God.

Finally verses 36 and 37 suffice to record the simple, straightforward intercession of the Prophet, in which not a word is wasted but the longing of a heart "jealous for the Lord God of hosts" is revealed. "*Then the fire of the Lord fell!*"

"The God that answereth by fire, let him be God" (verse 24) had been the challenge laid down by Elijah, and accepted both by the false prophets, and by the watching crowds; and God showed beyond any possibility of doubt, as was acknowledged by the people: "*Jehovah, He is the God.*" We live in a day when there is widespread denial in practice, if not in creed, of God the Holy Spirit. But He is the fire of God in this day of grace. He it is who convicts of sin, of righteousness, and of judgment. He it is who exalts the Christ of God, and seals His salvation to the hearts of those, who believe. He alone has the right to initiate, guide, empower, and make effective work and witness done in the name of Jesus. The hall-mark of true Christian service, as opposed to the modern idolatry is the falling of the fire of God; the free, spontaneous, miraculous work of God the Holy Ghost. The ancient challenge must be issued again to-day—"The God that answereth by fire, let him be God." The unbelieving non-Church-going masses will acknowledge a true work of God, when they witness it, but will remain indifferent to all else.

The last word the aged Apostle John has to say in his first Epistle (as he looks with his seer's vision into the ages ahead of his time) is pregnant with significance.

"We know that the Son of God is come. . . . This is the true God, and eternal life. *Little children, keep yourselves from idols. Amen.*" (1 John 5: 20-21).

The Collapse of a Life Work

By PAUL E. BILLHEIMER.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; if any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

1 Cor. 3: 11-15.

THE first and chief reference of this passage is to Christian teachers and their work. The apostle is dealing with the tendency of teachers at Corinth to overpress their own interpretations of the truth, and so to make parties under their leadership, instead of carefully avoiding all divisive, secondary and non-essential questions, and preserving the unity of the Church in and to the person of Jesus Christ.

It sets forth a picture, very familiar in the Orient in Paul's day, and also in ours, in which are stately palaces of marble and granite, with roof and columns glittering with gold and silver decorations, and close by the wretched hovels of the poor and outcast made of wood, straw, and stubble. In his mind's eye the apostle saw the flames of a great conflagration sweeping over the scene, in which all buildings of combustible construction were completely consumed, while those of imperishable construction remained undamaged after the fire had exhausted itself. The apostle is warning Christian workers, by this figure, that some day their life work, done in the name of Christ, will be subjected to the fire of Christ's judgment, and that whatever is useless or of no permanent value will be destroyed.

To some it may be a new thought that it is possible for a Christian worker, a man who is truly born again, and maybe has spent his entire life in strenuous work in Christ's name, to be saved while his entire life work is destroyed. Such an one would be in the position of a man whose house has been burned down. The man himself is saved, but his property, all that he has accumulated in a life-time of toil, and has valued as the fruit of his labour, is gone. So says Paul, shall some Christian workers, it may be even zealous and energetic Christian workers, pass into the heavenly state, hearing behind them as they enter, the crash of all they have been building up. We are one day to enter into a life in which the nature and character of the work we have done in this world shall bring upon itself utter destruction or enduring recognition and reward. Surely it will be a solemn day for that Christian worker, evangelist, pastor, teacher, or ecclesiastical leader who sees all

those works which he believed to be *for* God, vanishing as worthless stubble in the searching fire of the Judgment Seat of Christ. All work that has the stamp of self-seeking upon it will then be burnt up. Gold, silver and precious stonework is work done wholly upon God's line, for the glory of Christ alone and in which no trace of self appears.

It might give some of us pause, if we realized that judgment is being passed and decision rendered as to the moral quality of our work even now, day by day. We are too wont to put off the day of Judgment to some dim and distant future. In Hebrews 12: 23 Paul says, "Ye *are* come to God the Judge of all." It is a present thing: Day by day God is weighing the value of our work and rendering decision as to its eternal worth. The results of that judgment, withheld from our eyes here, will be made manifest before all men at the Judgment Seat of Christ. There is much work to-day that looks very well to the eyes of men, which yet may be utterly rejected by Christ in that day.

All that is originated, carried on, and done for and by self, no matter how religious or successful it seems to be, will be utterly destroyed in that day. Nothing except that which God originates and executes will be revealed as having any value for eternity; and motive will be seen to be more important than apparent accomplishment.

The Danger of Party Spirit.

To-day we see great institutions that rest upon a wrong foundation. They have been built up by exalting some non-essential as the basis of fellowship in Christ, thus drawing others into their orbit by cutting them off from fellowship with other believers, and making a schism in the body of Christ. It is altogether possible that the truth in Christ is so varied and many-sided that no one man or body of people can present it in its full-orbed symmetry. I can very well understand that God might call one man or body of people to especially emphasize some phase of the truth in Christ. But the tendency to substitute that one phase for the whole, to make

fellowship rest in a common opinion rather than a common life; is to set up an idea as an idol, to substitute another God for Christ. In this way party spirit is developed, and used to build a work that must some day perish in the flames. When party spirit arises it causes men and groups to be more zealous for their views and their group than for Christ and the Kingdom of God. Young men, beware of becoming movement minded! Belong to Christ rather than to your group! You may love your church as the instrument of your salvation and growth in grace, but when your love for your church breaks or hinders your fellowship with God's true people in any other group, it is to that degree interfering with your fellowship with Christ.

The root of party spirit is self-interest. The effort to draw men into the orbit of *my* personal leadership, or of *my* group is almost always motivated by plain unvarnished selfishness. It is often done with the purpose of enlarging my prestige, or even for ecclesiastical or financial reward. It is sometimes the result of spiritual pride. It flatters our vanity to bring others to bow down to our theological idols and come under the spell of our leadership. It is well-known that a man can expect no recognition of any kind in many groups unless he shows loyalty to that group even at the cost of the highest principle; and some men yield that kind of loyalty because they know they will be penalised ecclesiastically if they do not. There is only one thing, however, in which God is interested and that is the exaltation and glorification of His Son. He is not interested in glorifying any individual, group, movement, body of people, or ecclesiastical system, apart from Christ. He is interested in these only to the extent that they exalt and glorify Christ. All that God has ordained, all ministries, all gifts, all appointments, all positions, all relationships—exist solely for the increase of Christ. No one in a God-established order has any position or ministry which is merely official. Therefore, *in that day*, all efforts and activities, all organizations and movements, all religious work which had self as its end instead of the exaltation of Christ will be utterly rejected.

How much will be Left ?

Judged by this standard, how much of our life work will be consumed ?

How easy it is to engage in religious work from mixed motives ! How much of self actuates us even in our Christian activity ! How many pastors and evangelists think more of the increase of their salaries, their churches, their reputations, their ecclesiastical positions, or of comforts and conveniences, than the increase of the glory of Christ. Just to the degree that this is true will our work be consumed. All will be revealed at the Judgment Seat. Christ will throw His mighty searching X-Ray on the labours of a lifetime, and all that was done for self will be shown up and consumed. I wonder how much will be left !

Religious success that is achieved by catering to the whims of the people, by sympathizing with their carnality and weaknesses in order to bind them to ourselves—all of this, too, will go up in smoke. All that preaching and evangelism which panders to the desire of shallow holiness professors to have their emotions stirred, and to be made to feel happy (because this seems to be what people want) has the subtle taint of self-advantage, and will, therefore, be revealed as vain in the Judgment. An old-fashioned preacher says, "I find the tendency in the modern 'revival' is to get the congregation happy, all singing and smiling, and the slogan of the modern evangelist seems to be, 'Are you happy?' If I understand my Bible right, a real revival begins by making everyone unhappy. The mighty revivals of our fathers' time used to make congregations weep instead of laugh." It is true that you can get more people to church if you offer them "a good time", but when people come to church in order to have a good time, they are moved by the same motive as when they go to a movie, or a dance or some other amusement, and that motive is self. When you cater to and appeal to that motive as a pastor, song leader, or evangelist, you may indeed be apparently much more successful *now*, but all of that will fade away before the Judgment seat of Christ *for the purpose of real evangelism is the slaying of self, not the pleasing of self.*"

"Soul Power."

A man may do very much and go very far in the religious world by what we may call "soul power", the power of his ego, or the energy of nature. He may preach great sermons, hold great "revivals", have large numbers of seekers, be showered with many compliments and receive large emoluments, all by the use of his "soul power." Many of our great movements and revival meetings, and much of our impressive religious progress is carried on by this means.

All around us to-day are voices trying to tell us that within the human being are great and hidden powers which, if discovered and used, will enable the individual to accomplish wonders little short of divine. New Thought Cults are springing up everywhere and are growing by leaps and bounds by teaching men how to discover and use the "divinity" which they say, every man possesses. What they call the "divinity" in man is, however, only the power of the human soul. The Bible teaches that man is a trinity, body, soul and spirit. Practically, however, for most of us, man is only a duality, body and spirit, for we have been unable to clearly distinguish between the soul and the spirit and we often think of them as identical. But it is not so. Because man has a body, he is capable of relationship with other bodies. Because man has a spirit, he is capable of relationship with spiritual beings and spiritual things. God is Spirit. Only spirit can know spirit.

Therefore, the spirit in man is the only part of man by which he enters into relationship with God. Only spirit can receive revelation from spirit, and God fulfils His purpose in man by means of the spirit, not the soul. God comes into relationship with man, carries on His dealings in man, fulfils His purposes for man and by man, wholly through the spirit of man which He has placed in man for that purpose. That is the special function of the spirit of man. But man has intellect, reason, desires, emotions and will, and these reside in the soul, the ego, the self-conscious, willing, thinking, feeling, choosing and deciding part of the man. Body is body, spirit is spirit and soul is soul. Only spirit can serve spirit. Only spirit can receive revelation from God who is Spirit. It is not through the body, neither through the soul, but through the spirit that God carries out His purposes. It is the renewed spirit that is capable of knowing and understanding the things of God, not the soul of the natural man. Now the temptation of unfallen Adam is the same temptation that faces us as Christian workers to-day. Before the fall, Adam knew nothing in himself and of himself. He had to ask God about everything. He dared not move without consulting God. He dared not originate or propagate anything of himself. God was all. Satan came along and said, "If you will eat of the tree of knowledge of good and evil you will then be as gods knowing good and evil. You will then be capable of acting in your own right. You will not have to wait upon God for everything." And Adam did and his soul became the ruling factor instead of his spirit, and from then on Adam had the power of deciding things for himself without reference to God. He could act independently of God. The human soul then in the fall became over-developed and began to take the lead over the spirit, that part of man through which God carries on His purposes in man. To-day our temptation as Christian workers is as Adam's was, to act *out from* ourselves, to live by means of our soul powers, to attempt to carry on God's work by the powers of the soul rather than by the spirit in full dependence upon God. Courses in psychology are being offered in our schools to-day, and psychology or soul-power is being substituted for God's power working through the human spirit. It is sometimes difficult to distinguish between soul power, the power of the human, and the power of God, but I think it is true to-day that very much that passes for the power of the spirit in our religious movements will in the day of Judgment be revealed as soul-power, and be consumed in that great conflagration at the Judgment Seat of Christ. I repeat that the great question is not what you are *doing*, how *successful* you are, how great are your crowds, how impressive your work, how many seekers you have, how fast the membership of your church grows, etc., but the great question is by what power are you doing it? It is difficult to attend any large religious gathering without perceiving the governing influence, consciously or unconsciously of the psychology which

is of the human. Many apparently successful revival meetings have much more in them of psychology than Spirit. Large numbers of seekers are brought to the altar by human soul-power rather than by the power of the Spirit. And this accounts for the large number of so-called backsliders and "repeaters" at the altar.

Perhaps you wonder how to distinguish whether a work is carried on by natural soul-energy or supernatural spirit-energy. Wherever there is success without much prayer, you can fear that it is human and soulish. Wherever there are apparent results without much soul-burden, deep conviction and real repentance and restitution, the results are open in suspicion. Wherever the dominant motive is entertainment, culture or intellectualism, there is danger. Wherever there is an unusual appeal to extreme emotionalism, there is danger. It is all right for the Spirit of God to move on the emotions but when emotionalism is the result of soul-power, it has no spiritual value.

When a work is of God there will be much care to wait upon God, and there will not be much glorifying of human leadership.

I am praying that God will help me to build for eternity. I do not want to be on a line less than God's line and have little or nothing left to show for my life's work. And I crave the same for you.

This article has been extracted from a booklet published in U.S.A. under the title of "The Crash or Collapse of a Life Work", and is necessarily abbreviated and altered because of the space at our disposal.

The Work of an Evangelist

"AFTER learning the cause of Pilgrim's distress Evangelist said, 'Do you see yonder wicket-gate?' He said, 'No.' Then said the other, 'Do you see yonder shining light?' He said, 'I think I do.' Then said Evangelist, 'Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do.'" Evangelist does not profess to be able to lighten his grief, nor does he lead him to expect that it will be instantly removed. He says to him: "Christ is the way. That is the gate through which you must enter. Do you see this?" "No." "Then study the Scriptures until you do. Do you see *that* light?" "I think I do." "Then seek Christ by it, and go directly to Him just as you are." Now Pilgrim begins to see where he must flee *to*: before, he had only seen where he must flee *from*. He has heard the joyful sound, "Believe on the Lord Jesus Christ and thou shalt be saved."

C. H. SPURGEON (on *Pilgrim's Progress*).

“The Olive Trees and the Golden Lamps”

zech. 4

By REV. A. B. SIMPSON

“Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” Zech. 4 : 6.

THE vision of our text, unequalled by any other portion of the Holy Scriptures for delicacy and depth of sacred meaning, is intended to reveal the sources of true strength. As he wakens out of sleep with all his powers quickened to take in its meaning, Zechariah sees before him a golden candlestick like that which stood in the holy place, with its seven branches of polished gold, surmounted by a vessel of oil and a glowing flame. Then above this candlestick there is a large bowl or reservoir connected by pipes with all the lamps, and containing the supply of oil. But how is this reservoir filled?

Look at the wondrous and exquisite mechanism. There are no oil cans, no ministering hands, no clumsy machinery of human attendants or conveying tubes, but two living olive trees ripening their fruit continually and pouring it in through two olive branches into the reservoir, from which it flows down into each of the lamps. How simple, how beautiful, how perfect, and how full of holy meaning!

What is its profound spiritual meaning?

The golden candlestick represents the Church of God and the people of God. “Ye are the light of the world.” “Let your light so shine before men that they shall see your good works and glorify your Father which is in heaven.”

Israel of old was to that generation what the church is meant to be to-day, the depository of Divine truth, and life, and light, the true light of the world. The candlestick was all of gold, and so the true Church of Christ consists only of those who are partakers of the Divine nature. Gold is the type of the Divine, and only as we are restored to the image of God and filled with His light and presence can we be light-bearers for the world.

The candlestick was the only light of the temple. It had no windows. All its light came from God. And the world has no light apart from the Church of God. This holy book, illuminated by the Spirit, contains all that we know of God, redemption and the future life.

He is a foolish man who tries to deceive himself and his people by the torchlight of his own eloquence, philosophy and sensationalism.

The candlestick was one, yet manifold, and so the Church of God has infinite variety, and yet but one light and one body. God does not level every soul down to the same pattern, but He lets Isaiah and James and John be each himself; and yet He fills all with God, and makes their life Divine and yet perfectly natural, simple, free and human.

Every part of our nature has to pass through the new creation, but every part is preserved, sanctified,

and filled with God. So the whole spirit, and soul, and body is preserved blameless unto the coming of the Lord Jesus Christ.

The candlestick was not luminous. It was simply a light bearer. *It could make no light.* It could reflect light from its polished and brilliant surface, but the light must come from another source. And so we have no light in ourselves; we can simply receive the light and hold it. We are not ourselves the light of the world, but we are to “so shine that men shall see our good works and glorify our Father which is in heaven.”

We are to reveal not our goodness and our grace, but Christ in us, and let all men see how helpless and insufficient we are in ourselves, but what an all-sufficient and mighty Saviour we have, and One available for them as well as for us. This is the light that the world needs, to hold forth the Holy Ghost and the person and grace of Jesus for their darkness and misery and sin.

The business of the candlestick was not to hoard the oil, but to consume it, to use it up, and to keep it ever burning in those glowing tongues of flame. If the lamps and pipes had tried to absorb and retain the oil, they would have lost it. No; they gave it up, they used it up. They consumed it in ceaseless burning. Men sometimes say to us: “Don’t expend all your vitality; don’t use all your strength; save yourself.” Ah! that’s the way to lose yourself. Only that which we give we have. That which we keep we lose.

Try to hold on to one of God’s gifts and it will go. Try to economize and keep for yourself your blessing, and it will disappear. Pass it on and it will burn forever. As those lamps exhausted the oil in their little cups, the residue of the oil poured in from above, and they were always full, and always fresh, and always burning, and always shining.

So let us be “burning and shining lights,” and, as we give out what He has given, He will replenish the supply, and we shall have enough and to spare, and we, too, shall “shine in the midst of a crooked and perverse generation.” The Oil is the Emblem of the Holy Ghost. It is He who gives us all our light and life. It is He who produces in us all our graces, and works through us all our service for God and men.

The Sources of the Oil.

We come to the most beautiful and significant part of the picture—the sources of the oil. These were not the same human mechanism of ministering

priests and great reservoirs from which the oil was carried and replenished day by day, but two living trees whose ripening fruit was continually pressed out by hands unseen, and flowed through two olive branches and two golden pipes down into the reservoir and into the lamps. It was all perfectly spontaneous, simple, silent and Divine. The oil was always flowing; the reservoir was always full; the lamps were always burning.

This is the source of our Divine supply. Who were these two olive trees? Certainly they can represent nothing human, but the Divine source of our life in Christ's. They represent the Lord Jesus Christ and the blessed Holy Ghost; the one on the Divine side, the other on the earthly side of our spiritual life. Both are called by the same name. The apostle John speaks of Jesus as our Advocate or Paraclete with the Father, and he speaks of the Holy Ghost as our Paraclete from the Father. The one is the Advocate yonder, the other is the Advocate within.

From these two blessed Persons of the Godhead, distinct in their personality, yet one in their nature, we draw our spiritual life. We draw it as the olive trees gave forth their oil, spontaneously, silently, constantly, instinctively, just as we breathe the air in which we live, just as the blood circulates through our system, so quietly, so naturally, so simply, that we are unconscious of the process.

Thus we may abide in Him and live upon Him, and draw our strength from God alone. Beloved, have we learned the secret of the olive trees—the secret of abiding in Him?

But, what are these two olive branches that connect the olive trees with the reservoir and run into two golden pipes?

These are "the two anointed ones, or, the two sons of oil, that stand before the Lord of the whole earth." Ah! this is the ministry of believing and united prayer. This is the highest service given to saints on earth; a counterpart of the priestly service of Jesus Himself upon the throne.

Beloved, if we will let Him, God will teach us this high and holy service. First, these branches must come out of the trees and be so closely in touch with them that they can communicate directly and draw their very life; and so he that ministers at the altar of prayer must be in perfect touch with God on the heaven-side. But on the other side, he must be in perfect touch with man. The branches must run into the reservoir and connect with the lamps.

So if we would know this ministry of prayer, we must be sensitive to the needs of others. We must be lost to our selfishness. We must be in touch with our fellow-men. We must have a heart full of sympathy and love, and readiness to suffer for others and for God.

God give us this glorious ministry, and teach us to know the meaning of that mighty promise, "If two of you shall symphonize on earth as touching

anything that they shall ask, it shall be done for them of My Father which is in heaven."

The Effects of the Holy Spirit's Working.

1. It will appear first in the overturning of obstacles. "Who art thou, O great mountain?" There is always a mountain of difficulty in the way of faith. The best evidence of God's presence and power is the activity of the adversary. But faith does not fear the highest mountain when the Holy Ghost is in charge; but trustingly and quietly stands, and says, "Who art thou, O great mountain? Be a plain." The Holy Ghost will give the faith as well as remove the mountains. One cannot but be struck with the similarity of this passage to our Saviour's wonderful teaching regarding faith, where He says, that if we have faith as a grain of mustard seed, we shall say to the mountain, "Be thou removed, and be thou cast into the sea; it shall be done."

Faith does not ask the mountain to be removed. Faith does not even climb the mountain; but it simply commands it to disappear, and uses the authority and power of God. This is the way the Holy Spirit works in the hearts of those who trust and obey Him and are led by the Spirit of God.

2. The work of the Holy Ghost gives all the glory to God. "He shall bring forth the headstone with shouting, crying, Grace, grace unto it!"

Man's work reflects honour upon man; but when we become possessed of God, and recognize His all-sufficiency, we can speak of His work without consciousness of ourselves, and say with the apostle, "Not I, but the grace of Christ in me."

3. The work of the Holy Ghost is a finished work. He does not leave the broken column and the unroofed walls, but He accomplishes His purpose, and He leads us to see our expectation and finish our work. The hands of Zerubbabel, have laid the foundations of this house; his hand, also shall finish it, and "Thou shalt know that the Lord of hosts hath sent me unto you."

The work of human ambition and impulse is weak, unstable, and spasmodic; but the work that God inspires is carried through.

4. The work of the Holy Ghost is straight work, and perfectly plumb. "They shall rejoice, and shall see the plummet in the hands of Zerubbabel." The plummet is the symbol of righteousness. A plumb wall is a straight wall, a perpendicular wall; and so the work that God has is straight work, pure work, and right work. The work that He inspires and carries forward has no compromises about it, and does not need to try to please men; but it rises on Scriptural foundations, and its walls are righteousness, and its gates, praise.

5. Finally, the work of the Holy Ghost is accomplished through feeble instrumentalities. "Who hath despised the day of small things?" This is the way it begins. "For God hath chosen the weak things of this world to confound the things which

are mighty, and the base things of this world, and the things that are despised; yea, and the things that are not, to bring to nought the things that are; that no flesh should glory in His presence."

I never read this text without remembering a cold November afternoon, in the year 1881, when a little company of seven persons met in an upper room in this city to confer and pray about giving the Gospel in its fullness to the neglected and churchless people of this great city. We were all poor, and there were but few of us at that. We had come together in answer to a public call for all who were interested in this subject to meet.

As we sat down in the cheerless hall and gathered round the fire to keep ourselves from freezing, we looked at each other, and, certainly, it was the day of small things. Then we asked God to speak to us, and as we opened our Bible that afternoon, the leaves parted at the fourth chapter of Zechariah, and without thinking, our eye fell on this very verse, "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts . . . For who hath despised the day of small things."

Never, perhaps, did a message come to human hearts with more strange and thrilling power than that message that afternoon. We knelt down together and we let God pray His own prayer in our hearts, and the years that have followed have brought the blessed answer.

Do not be afraid of small beginnings; we may well fear large and pretentious resources, but God added to seven ciphers will amount to millions every time.

"Our reliance is too much ON THE CHARMS OF THIS WORLD, in drawing souls to the Gospel and to the Saviour. The Holy Spirit will not tolerate our idols. If we WILL have artistic and secular types of music, substituting unsanctified art for simple praise; if we WILL have elaborate ritual in place of simple, believing prayer; if we WILL have eloquent lectures in place of simple, earnest Gospel preaching, we must not wonder if no Shekinah fires burn in our sanctuaries."

A. T. Pierson.

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"THY KINGDOM COME"

From a letter by ANDREW JUKES.

AS to your inward trial and perplexity, is it not the universal experience, sooner or later, of all God's true children? . . . Still, you may ask, granting that such trial is not uncommon, why is it permitted? Is it not a mark of our unfaithfulness? I answer by asking another question. Are thorns in the flesh and messengers of Satan marks of our unfaithfulness? Is it God's way to take them away when we pray, or does He not rather teach us under them, and even by them, that His grace is sufficient for us? For how does God's kingdom come in us? Is it by the removal of all outward and inward impediments to our spirit? Is it by taking away all hindrances to our wisdom, righteousness, or freedom? This would be *my* kingdom. This would result in self being exalted and strong, even if we were not conscious of it. How many have proved this, who, to get God's kingdom, as they thought, have disengaged themselves from all outward things, and have found at last that it is "my kingdom," poor self, after all, instead of "Thy kingdom." For, indeed, it is by self-despair, the fruit of trial, and so of knowing our own weakness and wretchedness, that we come to God's kingdom. The Church will have to prove this, just as every individual must. It will not be her efforts, or her successes, or her rule, or her exaltation, that will bring in the real kingdom of God in the world. Such successes will always end, as we see in Popery, in being substantially "my kingdom," not "Thy kingdom." But our prayer is, "Thy kingdom come." And whenever this comes, either in us or in the earth, it comes by the breaking-up of all that man can boast in. God will bring it in, as He pleases. *We* cannot do it, either by our solitude or by our preachings. When we have really learned this, the kingdom we sigh for is not far off. The truth is, we are such poor creatures, so easily puffed up, so soon conceited, that God can only save us by breaking us in pieces. And our goodness and religiousness needs to be broken to pieces as much as our badness; for self can get into religion, and cleave more closely to it, and hide more subtly in it, than in ungodliness. So in one way or another self is pursued to the death. "Thou turnest man to destruction." But all this is but the way to build up a better life. "Again Thou sayest, Come again, ye children of men." Come again, thou little child, who shalt be able unhurt to put thy hand on the cockatrice's den.

—Selected.

Let us thank God for the fury that forces us up to and in upon God, and God alone, and brings to us a realisation that God HIMSELF is gloriously enough.

—B. M'CALL BARBOUR.

"God Giveth the Increase"

By REV. D. STEELE, D.D.

MODERN days have witnessed the career of great evangelists — Whitfield, Wesley, Finney, Caughey, and Earle—through whom multitudes have been aroused from the sleep of sin, and awakened to newness of life, to be afterwards under the care of thousands of less conspicuous, but not less useful "pastors and teachers," having also for their work other gifts and energies of the Spirit. While, therefore, every one should earnestly covet the best gift, he should not rest satisfied till he has received the grace of the Holy Ghost in the plenitude of His purifying and inspiring efficacy. Then he should thankfully employ the gift bestowed, and not in vain repinings covet the more showy gift of his fellow-labourer in the Lord's vineyard.

We cannot be too well on our guard against the mistake of inferring great grace from great apparent usefulness, and vice versa. Men with very little grace, and some with none at all, have been very successful in awakening slumbering sinners; while holy men in the most intimate communion of the Holy Ghost have toiled on for years in labours apparently fruitless. I say apparently, because the whole chain of sequences is badly tangled, and it is impossible to trace the invisible footsteps of each man's influence. Paul may plant and Apollos water, but God giveth the increase.

The chief effect of the spirit-baptism is to secure strength of impulse and continuity of effort in the worker himself; and we cannot but expose and refute the widely prevalent and mischievous error of estimating the usefulness of a preacher solely by the number of penitent seekers who crowd his vestry and receive admission to the church at his hands. This great and glorious work may be done while neglecting to instruct and build up believers, leading them on from first principles, the milk for babes, to that advanced experience of the perfected believer who requires strong meat for his spiritual sustenance. Thus his church may be increasing in quantity and decreasing in quality at the same time. The real power of a church may decline under a revival preacher. He may be repeating the folly of the priest who undermined the temple in his eagerness to get coal to keep its altar fires burning. Ministers cannot be too often told that the hidings of spiritual power are not found in the last census report. "Not by might (a host in the Hebrew) nor by power, but by My spirit, saith the Lord." (Zech. 4: 6). The people, who in these modern times have largely taken the appointing power in their own hands, should understand that in clamouring for a preacher who may make the greatest stir in their community, and in passing by the man through whom the highest spiritual purity and power of the Church may be attained, they are not wise.

Fellowship in the Gospel*"Fellow labourer in the gospel of Christ."*

(1 Thess. iii, 2).

AFTER sanctification you find it difficult to state your aim in life because God has taken you up into His purpose by the Holy Ghost, He is using you now for His purposes throughout the world as He used His Son for our salvation. If you seek great things for yourself—God has called me for this and that, you are putting a barrier to God's using you. You cannot get through into identification with God's interests so long as you have a personal interest in your own character, or any set ambition, you can only get through by losing for ever any idea of yourself and by letting God take you clean out into His purpose for the world, and your goings being of the Lord, you can never understand your ways.

I have to learn that the aim in life is God's, not mine: He is using me from His great personal standpoint, and all He asks of me is to trust Him, not to say—Lord, this gives me such heart-ache. That sort of thing makes me like a clog. When I stop telling God what I want, He can catch me up for what He wants without any let or hindrance. He can crumple me up or exalt me, He can do anything He chooses, He simply asks that I have implicit faith in Him and His goodness. Self-pity is of the devil, if I get on that line I cannot be used by God for His purpose in the world: I have a world within the world that I live in, which God has never been able to get me outside of because I was afraid I should be frost-bitten.

OSWALD CHAMBERS.

CONSECRATION**While we choose, we are not willing,****Consecration yieldeth all;****Consecration means obedience****To the Spirit's every call.****Meaneth dying, meaneth living,****Death of self and life in God;****Meaneth work or patient waiting,****Or submission 'neath the rod.****Meaneth such a full surrender,****We shall never dare to ask****Why God gives our faith such testing****Or assigns so hard a task.****We are here to be perfected,****Only God our needs can see;****Rarest gems bear hardest grinding,****God's own workmanship are we.***Selected*

PRELIMINARY NOTICE.

“SLAVANKA” (Bournemouth), 1947 Conference
will (D.V.) be held
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General Theme : “Complete in Him.”

Speakers : Miss Ruth Paxson.

Rev. John Pritchard (Leigh-on-Sea).

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All enquiries for programmes and bookings should be addressed to the Conference Secretary, 2, Westbourne Park Road, Bournemouth, Hants.

FORTHCOMING CONFERENCES :

Cardiff. *Saturday, March 29th.*

Speaker : The Editor.

Enquiries to Mr. N. Stamps, 52, Hazelhurst Road, Llandaff North, Cardiff.

Catherington (Hants). (Methodist Church).

Wednesday, April 16th.

Speaker : The Editor.

Enquiries to : Mr. F. Pratt, “The Pines,” North Boarhunt, Fareham, Hants.

Crowborough (Sussex). *January 9th and 10th.*

Speaker : The Editor.

Enquiries to - Miss B. Brooker, Beechcroft House, Myrtle Road, Crowborough, Sussex.

Hove. *January 7th-8th.* New Year Conference.

Speakers : Rev. A. R. Boughen (Birmingham) and The Editor.

Also

April 8th. Easter Conference.

Speaker : The Editor.

Enquiries to : Mrs. Richards, “Cartref,” 51, Clarendon Villas, Hove 3, Sussex.

Liverpool (Gordon Hall). *February 11th-12th.*

Speaker : Principal B. S. Fidler, M.R.S.T. (The Barry School of Evangelism).

Enquiries to : Mr. Crewe, 34, Greenbank Road, Liverpool 15.

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Prayer and Conference at The Alliance Hall, Palmer Street, Westminster, S.W.1.

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January 16th. *Leader* : Rev. J. W. Brown.

February 20th. *Leader* : The Editor.

March 20th. *Leader* : The Editor.

April 17th. *Leader* : The Editor.

May 15th *Leader* : To be announced.

Manchester. *March 20th-24th inclusive.*

Speaker : Rev. A. R. Boughen (Birmingham).

Enquiries to : Mr. W. Astley, 38, Moorland Road, Didsbury, Manchester 20. 'Phone : Didsbury 3482.

Plymouth (Bath Street Mission). *Tuesday, April 29th.*

Speaker : The Editor.

Enquiries to : Miss E. Coke, 4, Garfield Terrace, Stoke, Plymouth, Devon.

Willesden (Willesden Evangelical Free Church).

February 17th-20th inclusive.

Speaker : The Editor.

Enquiries to : Rev. J. W. Brown, 17, Neasden Lane, Willesden, London, N.W.10.

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APRIL, 1947

The OVERCOMER

FIDEI COTICULA CRUX

THE CROSS IS THE TOUCHSTONE OF FAITH



CONTAINING

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THE OVERCOMER

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

Founded by MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

Editor : J. C. METCALFE, M.C.

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TERMS OF ISSUE.

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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.

India. "The Overcomer" and Overcomer literature may be obtained from the Evangelical Literature Depot, 11, Mission Row, Calcutta.

BOOK ROOM NOTES

Free Distribution Fund.

This Fund enabled us during 1946 to send free grants of literature to friends of a number of branches of the Christian Church in Czechoslovakia, China, Africa, Germany, Greece, Egypt, Belgium, etc. It is now running very low. If there are those of our readers who, having been blessed themselves through our magazine and books, feel it right to help make this literature available for free distribution where it will be of genuine help to workers in difficult spheres, we shall be glad of their assistance in maintaining this important part of our work and witness.

New Issues.

Following up our plan to supply literature helpful to young Christians we are publishing a small book of Bible Studies, the subject of which is "The World, the Flesh and the Devil," compiled by a retired Missionary. We are hoping to have copies of this by the time this issue of the "Overcomer" is published so that you will see details in the Book List.

BOOK ROOM NOTES (continued)

In Course of Preparation :

(a) We have had a number of requests for coloured charts from "God's Plan of Redemption" but have felt that if these are issued separately should be with some explanation, so that if they go into the hands of those unfamiliar with the Bible they can still be useful. We have therefore put together a little booklet which we can supply at a price sufficient to provoke thought and study.

(b) At the suggestion of some of our friends we re-issuing Mrs. Penn-Lewis' little book—"The Awakening in Wales," which traces the hidden springs of the Welsh Revival, and will, we feel, be of value to many, who are praying earnestly for a movement of the Holy Spirit to-day. We have added a short chapter mostly extracted from "War on the Saint" pointing out some of the dangers attendant not only on Revival, but facing those who would seek Revival in prayer. We hope that this will soon be available and shall keep the price as low as possible.

Our Bookroom.

There are times when some of our friends and readers come to stay in Bournemouth and pay us a visit. We enjoy meeting them, and have recently re-decorated a small room so as to have a show-room where literature can be displayed, and we can receive visitors in comfort. We hope that any of our friends staying in Bournemouth will remember this. It shall, however, as in previous years be closed during the month of August, and shall be grateful if, as far as possible, orders for literature are sent in either before or after this month.

Name and Addresses.

It is a great help if our friends, when ordering books or magazines, will kindly PRINT their names and addresses.

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F. J. HUEGEL

THE OVERCOMER

Servant of God

The Servant of God

"Whose service is perfect freedom." (Book of Common Prayer)

OF all the titles which belong to the believer there is none which brings him closer to his Master than that of servant of God. This was a distinction in which the Apostle Paul gloried above every other privilege, "The servant of Jesus Christ." That which to the unrenewed heart suggests the thought only of bondage, restraint, discomfort, was to the Apostle the embodiment of the most perfect freedom and delight.

Really to own the title—a servant of Jesus Christ—we must be ready to go very low, to take the lowest place; in a word, to drink into the mind of Him "who made Himself of no reputation,"—emptied Himself. The Apostle Paul could speak of "serving the Lord with all humility." What was this but just the outgoings of the life of Christ? Humility is a mark that belongs only to the pure and holy—to Christ and to those in whom He dwells. Satan may have intelligence, light, knowledge, but he cannot have humility. Here is the evidence of genuine grace. And perhaps there is no season when humility has a more favourable opportunity for growth than just when it seems most difficult to be humble. Equally important with the question, How much do you know? is the question, How much can you bear? and in what spirit do you bear it? If you would ascertain how much of the Master's mind is in you, ask yourself, How do I receive correction? How do I bear reproach? Can I bear the Lord's correction? Can I bear to be despised? Of Him it is said, "He was despised and rejected of men." How we all shrink from being despised!

If we would learn what are the marks of "the servant of the Lord," we have them in 2 Tim. 2: 24, 25: "The servant of the Lord must not strive." While it is required that he "be found faithful," he must avoid all contention. He must never forget that the weapons of his warfare are not carnal—not such as men of the world use. Moreover, the servant of the Lord must be "gentle to all men . . . patient" (forbearing). It supposes that there are those who oppose themselves. But here is the very opportunity for gentleness. There is really no room for the exercise of this virtue where all are agreed and of one mind.

These words remind us of another passage of the same Apostle—"Let your moderation be known unto all men." (Phil. 4: 5). That is, not only towards your friends, but those who would be your

foes,—let there be forbearance of a wise, loving, well-governed spirit. Let there be that self-command in your relations to others that shall never suffer you to be betrayed, by anything that may be said or done against you, into expressions of anger, bitterness, or resentment. "In meekness instructing those that oppose themselves." And does some one say, "Who is sufficient for these things?" Let us answer, "Our sufficiency is of God." The true servant finds that a union with Christ gives him invincible power, in proportion as he sees that he is not sufficient of himself to do anything as of himself. It is not out of himself that he is enabled to overcome the subtle assaults of spiritual pride and self-will, but out of God as the source of his strength. He has received Christ—who is the "Power of God," and so he can say, "I can do all things through Christ which strengtheneth me." Divine power finds its true sphere of activity in our weakness. And the Lord lets us know our utter helplessness, that we may cast ourselves wholly upon Him. "In Christ," as one has said, "the believer has—or may have, if he will rise to the apprehension and acceptance of it—what may be called a moral omnipotence."

But before we can expect to find "the yoke easy and the burden light," as regards our conduct towards others, we must be right first with God. Our real master is the one to whom we have surrendered our wills and affections. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." It is to those who were already "saints" and the "beloved of God," that the Apostle addresses the exhortation, "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6: 13); and again, "I beseech you, therefore, brethren, by the mercies of God, that ye present (yield) your bodies a living sacrifice, holy, acceptable unto God" (12: 1).

The believer who is thus wholly yielded up to God will find, day by day, that he is receiving a power to overcome sin, to bear provocation, to labour, to bring forth fruit, to which he was before a stranger. The more thoroughly Christ takes possession of our whole beings, the more naturally, easily and happily shall we be manifesting the true spirit of "a servant of Jesus Christ." *Selected.*

To our Readers

Dear Friend,

While opening my mail recently my attention was gripped by the cover of the *Alliance Weekly* for 8th February, 1947. On the front was set out in full the "Battle Hymn of the Republic," and the first verse seemed to sum up much that has been stirring in my own heart during recent months :

Mine eyes have seen the glory of the coming of the Lord :

He is trampling out the vintage where the grapes of wrath are stored ;

He hath loosed the fateful lightning of His terrible swift sword :

His truth is marching on.

It is impossible to over-estimate the seriousness of the situation facing, not just individual nations, but the whole world. Man, disregarding if not actually defying God, is rapidly reducing modern life to chaos. It may be that the coming again of the Lord Jesus Christ is very near, and if that be so the deep response of our hearts is "*Amen ! Even so, come, Lord Jesus.*"

But whatever the immediate future holds, there seems to me to be a sense of movement in the spiritual realm. Everywhere God is stirring the hearts of individuals and little groups of His children to an increasing concern for His glory, and a yearning for genuine revival. Everywhere He is teaching and training individuals in a deep experience of union with Himself, preparing them, perhaps, to be workers with Him in some fresh movement of His Holy Spirit. In fact—"His truth is marching on," and the only response you and I can possibly make is that made by Elisha to his master Elijah—"As the Lord liveth, and as thy soul liveth, I will not leave thee."

In the ministry of the "Overcomer", which is simply the proclamation of Calvary, progress and growth is manifest ; and there are one or two points upon which we covet your prayer fellowship. In the first place our Annual Conference is due to be held from May 12th to 17th at "Slavanka", Bourne-mouth. The Bible Readings are to be given by one of the Members of our Council—Rev. John Pritchard, and Miss Ruth Paxson will be responsible for the main Convention Meetings each evening. Apart from these two "preaching sessions", we are aiming to spend as much time as possible in world-wide intercession, and the practical application of the message of the Cross to the peculiar problems of our day. As in past years we again have a Guest Fund to enable us to invite as our guests missionaries and workers, who would otherwise find it difficult to come. We are expecting a fairly large attendance of missionaries so that we do invite your practical fellowship with us in this ministry.

In the second place the seal of God seems to be most definitely resting on our aim to revive the

translation of our literature into other languages. Mrs. Metcalfe and I have just returned from a brief visit to Switzerland during which, not only was the sense of His leading very real, but the fellowship we enjoyed was a thrill. The door seems to be open for sending out the Message with which He has entrusted us far and wide both in French and German. I anticipate that in the July issue of the magazine I shall be in a position to tell the full story, and give a list of books ready, and in course of preparation or revision, in both these languages. Will you please remember this advance in prayer? We feel that there is no time to be lost, and that when God Himself opens a door it is a call to push ahead with all our might.

At the same time the translation of the "Cross of Calvary and Its Message" into Swahili is almost completed, and it seems that the next few months will open for us a new opportunity of assisting those labouring in many parts of Africa.

May I at this juncture re-emphasise a point we have tried to make before. We believe that the ministry of the "Overcomer" is to strengthen the hands of workers in the sphere into which God has called them. I still meet friends who speak of the "Overcomer Movement." *But there is no such thing.* The magazine and the literature are our main work, and these penetrate into every corner of the world, and circulate amongst Christians of all shades of opinion, and varying denominational loyalties. We greatly rejoice in the privilege of so catholic a fellowship.

A recent paragraph from the leading article of a prominent evangelical periodical reads :

"An Evangelical Revival is possible, possible *at a price*—the price of abandoning our pet or petty theories and shibboleths—the price of denying self and of losing the isolated independence of our lives and so finding the fullness and power of a united life, united to one another, united to our Lord and Saviour Jesus Christ."

It is surely such a revival towards which God is moving, and Calvary is the one place where "the fullness and power of a united life" can be entered into and maintained.

Our greatest dangers in seeking it are either to be content with an easy imitation, or to be swept into a satanic counterfeit. Here is where grace and wisdom are needed, and where the only safe, sane, yet positive factor is a deep experimental knowledge of Calvary.

May this knowledge be yours and mine in an ever fuller measure !

With warm greetings,

Cordially yours in Him,

J. C. METCALFE.

Unity of Command*

By THE EDITOR.

IN Egon Jameson's book—"10 Downing Street" we are given a glimpse of a controversy which raged during the 1914-1918 conflict on the question of unity of command, a procedure regarded as fundamental during the 1939-1945 struggle. "It was another favourite idea of his (Lloyd George)" runs the author's comment "to make an end of the confusion in the central direction of the war by entrusting the responsible leadership of all armies to a single man. He pointed out that this innovation had been adopted by the Central Powers and had proved successful. On this point, too, the best military brains tried to put some sense into the head of the stubborn layman; one could not expect a French soldier, they said, to obey a British Commander, and the British Army would never have confidence in the leadership of a Frenchman." Things have moved a long way since then, and the successful invasion of the Continent by a "cosmopolitan" army gathered under the command of Eisenhower, has provided a monument for all time of the necessity of "unity of command" in modern warfare. Actually if you go back through history most successful campaigns have been handled by the genius of one supreme commander, who has been able to co-ordinate and employ the gifts of men of all types, and often of outstanding ability.

The Christian Church does not seem to have begun to understand this lesson. God has placed the conduct of the war on earth in the hands of His chosen supreme commander—God the Holy Spirit, and yet we see endless division on non-essentials instead of any real co-ordination in the work of God. I often think of the old story of the book of Joshua, which is left on record to portray the basis of all successful campaigning in the "wars of the Lord." "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth; and did worship, and said unto him, What saith my Lord unto his servant?" . . . (Joshua 5: 13/14). Does not this incident foreshadow the day when the disciples, forbidden to go forward until their Divine Commander had taken His post at the head of the Army of the Lamb, waited in Jerusalem; and then went forth at His Command, and equipped by Him to the conflict. Does not the book of the Acts of the Apostles abound in instances of the practical outworking of His Leadership? For example, did not He lead Peter into the opening phase of the assault upon the Gentile world (Acts 10: 19/20), and did He not again plan and initiate the

operations, which had their starting point in Antioch? (Acts 13: 1/4).

It is a curious thing that whilst the leadership of the Holy Ghost is widely recognized amongst Christians *in principle*, it is very rarely applied *in practice*. To-day it is much more common for Committees to be formed, and plans to be laid, and *then* for prayer to be made that God will bless *our* efforts, than for time to be given for waiting on God, and making absolutely certain of His purposes. The result of this habit is a chaos of unco-ordinated, largely unproductive activities. It is just as if prior to "D" Day General Eisenhower's Headquarters had only been called upon to provide supplies to implement the arrangements of a hundred and one subordinate commanders, instead of being the one source from which orders were issued. Such a course of action is conceivable only as a fantastic dream. Is it not strange then to see a parallel course so widely followed in Christian work?

The fact of the matter is that we are once more brought up against the activities of Quisling Self. The disposition to go our own way is so strong in us, and independence of God so part of our old nature, that quite unconsciously we either forget the existence of God the Holy Spirit, or seek to foist on Him the urges of our own minds and wills. A day by day knowledge of our union with Christ in death and resurrection is therefore the only hope of fruitful christian living and witness. The Holy Spirit of God cannot and will not take responsibility for guiding a life in which uncrucified Self is at large.

Here is a "missing link" in the christian experience of both individuals and Churches in these days, which is one of the main causes for the striking lack of real success in the extension of Christ's Kingdom in the heart of men. It is a sin which must be confessed before God, and deliberately rectified. The practical authority of Allied Supreme Headquarters was never for a moment questioned by any unit or individual serving in B.L.A., and we are told plainly by the great Christian warrior—St. Paul: "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (1 Corinthians 2/4). How then shall we understand and enter into God's plan of campaign for our day unless we first go into conference with our Commander, and faithfully put into action what we are shown? There is no halfway house between a fully realized and accepted unity of command, and dismal failure in Christian work. We have to decide which it shall be.

* This article is extracted from the new booklet, "Some parables drawn from Modern War," which is now available. See Book List.

Ye Have an Anointing

By THE EDITOR

ONE verse descriptive of the life and ministry of the Lord Jesus Christ has been much with me of late. It is this: "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed by the devil; for God was with him" (Acts 10:38). Shall we try together to get a grip of its meaning and implications?

First of all let us examine the word "anoint" (Greek—*chrizo*). Bullinger says of it: "This word denotes the official anointing as of a King or priest, hence—Christ." It occurs five times in the New Testament, on four occasions, including our verse, it refers to Him, and on one to the believer. In Luke 4:18 the Lord Jesus Himself uses it in His quotation from Isaiah 61:1, and the object of His anointing, or ordination stands revealed: "to preach the gospel to the poor; . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised . . ." Could any greater or more gracious ministry be imagined? He was sent into this world by the Father that the needy of all possible types might have One upon whom "help had been laid." Our verse tells how amply this object was fulfilled. He "went about doing good, and healing all that were oppressed by the devil." Hebrews 1:9 is another quotation from the Old Testament (Psalm 45:6-7), and here the reason for the anointing is given. Here was the one perfect man—the One in whom the Father could truly delight. "Thou hast loved righteousness" is God's witness to His Son "and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above thy fellows." This gladness was not retained by Him in a reservoir for His own delight, but has been poured out in a mighty river for men and women of all the ages since, and of every "tongue, and people and nation" to earth's remotest bounds. In Acts 4:27 the Apostles plead in prayer the name of Jesus "whom thou hast anointed," and it is still our privilege to make our petitions before the throne of grace "in His Name."

The passage in which our word is used as directly referring to us is 2 Corinthians 1:21-22. These verses read as follows: "Now He which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts," and what riches they contain! First those wonderful words "in Christ." We, who are born again, now draw everything from Him. We have been "planted together in the likeness of His death" (Romans 6:3-6). We have been "quicken together with Christ" (Ephesians 2:5). We have been "raised up together" and made "to sit together in heavenly places in Christ Jesus"

(Ephesians 2:6). We are "complete in Him" (Colossians 2:10), and we can give a glad assent to the Apostolic summary—"Ye died, and your life is hid with Christ in God" (Colossians 3:3. R.V.) Finally we share in His anointing. "The precious ointment upon the head" goes down "to the skirt of His garments" (Psalm 133:2), and the very humblest of His own have their part in the anointing which the Father has bestowed on Him.

It is deeply significant in this connection that the Greek word "chrisma"—anointing—is dealt with so definitely by St. John in his first epistle. It appears twice in this letter 1 John 2:20 and 27, and nowhere else in the New Testament. Let us look at these verses. In the first verse after a strong warning against the spread of antichristian thinking in the "last time" the Apostle continues: "But ye have an unction from the Holy One, and ye know all things." What a blessed thing it is that each individual Christian has equal privileges, and opportunities for knowing his God! Here is the fulfilment of the promise recorded in Hebrews 8:11. "They shall not teach every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me, from the least to the greatest." It is time we shook ourselves free of the habit of "comparing ourselves among ourselves," and creating man-made distinctions between our fellow Christians. The preacher is often more frail than the man in the pew, and we need always to remember that there are many that are last that should be first, and vice versa. "We have received," we may truthfully and boldly say, "not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Corinthians 2:12). Alone with our Bibles and seeking the guidance of the Holy Spirit, we shall learn lessons, which no amount of listening to addresses can teach us.

The second verse—verse 27—gives us the balance of this magnificent truth. It reads: "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." We can declare with the most complete dogmatism that the one unfailing sign of a Spirit-guided ministry is that it makes much of Christ. Our anointing does not puff us up so that we feel we know more than our brethren, but humbles us to the dust, and forces upon us continually the fact that we need to get ever further down into the death of Christ, ever further out of sight—hidden in Him—

From notes of two addresses given at the London "Overcomer" Conference, December, 1946.

so that He may be glorified. "Ye shall abide in Him" says God the Holy Ghost to us at every turn, and the more we know of Him the more gladly we cling helplessly yet confidently to our Crucified Lord.

It is interesting to note, too, that the verb "chrio" is used once joined with the preposition "en" as a prefix in Revelation 3:18, and once with the preposition "epi" in John 9:11. On both occasions it is in connection with "seeing." In Revelation the lukewarm Church of Laodicea is exhorted to "anoint her eyes with eyesalve that she may see." She has been content, at ease, and her attitude has been that she "has need of nothing"—an all too common attitude in evangelical congregations to-day. But she is told that actually she is "wretched, and miserable, and poor, and blind, and naked," and needs to have her eyes open to the fact that all her desperate need can be met in Christ alone. In John 9 we have the record of the man born blind, and it is worth noting that at the close of the chapter his newfound vision is concentrated upon the discovery of His Lord and King—"And he said, Lord, I believe. And he worshipped Him" (John 9:38). In both cases the same message seems to be repeated from different angles—"Ye shall abide in Him."

Before passing on to the rest of the verse there are two thoughts from the Old Testament I want to touch upon. In those early days anointing was the appointed method of setting apart both Kings and Priests. This type finds its antitype in the anointing of Him who is "King of kings, and Lord of lords," and the "Great High Priest, that is passed into the heavens"; and in Him we too are anointed to be "a royal priesthood." There is no time to dwell on the privileges and responsibilities entailed in these high offices, and we must content ourselves with noting that we are called, and enabled to "reign in life by one, Jesus Christ," and that as priests we are anointed to stand between God and man as intercessors, joined "one spirit" with Him, who "ever liveth to make intercession." There is much food for prayerful consideration here.

Next Zechariah 4:14 speaks of "the two anointed ones, that stand by the Lord of the whole earth." From these two olive trees the candlestick is fed without human hands, and the light of God shines out into a dark world. Need I do more than remind you of the Lord's command—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). How? By our God-forged link with the two anointed Ones—the Son and the Spirit.

Our Anointing and Good Works.

This brings us, naturally, to the next clause of our text: "Who went about doing good." Let there be no mistake about this, good works are the manifestation of the divine nature, and are the essential fruits of grace. The life of Jesus upon earth was one long pageant of good works, and in passing it is

interesting to notice that the Greek adjective usually translated "good" in connection with works has the sense not of "pious," but "serviceable"—"of value to others." It needs to be clearly understood that Christian "good works" are not necessarily bound up with sitting in services and meetings, and joining in the never-ending round of religious activity of our day. Christ is as always the pattern. There was no sanctimony in Him. He could always be found where need was, lifting burdens, dispensing the benefits of heaven, and manifesting a God of Love. Although He was "holy, harmless, undefiled and separate from sinners," . . . yet His religious critics complained that he was the "friend of publicans and sinners." Obviously one cannot be of service to people with whom one never has contact, and is it not possible that we are in danger of placing an emphasis upon separation from the world, which will merely drive us into a "cloister" instead of into touch with those, who need us most? It is quite unscriptural to suppose that it is possible for anyone to be filled with the Holy Spirit for his own pleasure and profit. There is no such thing as a merely selfish appropriation of His gifts and grace. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." (Matthew 5:15). "Ye shall receive power," declared the Risen Lord to His disciples, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me . . ." (Acts 1:8). A witness must of necessity be seen and heard, and the life that is indeed spirit-filled will move unharmed amongst men of all kinds, carrying the positive testimony to the efficacy of Calvary by behaviour and as a herald. Our sphere of witness is a God-selected one; Ephesians 2:10 leaves no room for doubt about this. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." It seems possible that the compilers of the Church of England Catechism had this in view when they concluded their definition of the Christian's duty to his neighbour with the words: "To do my duty in that state of life, unto which it shall please God to call me." What an amount of teaching the New Testament has on this subject! We have no time to do more than touch upon the fringe of it here, but it is a theme that will repay thoughtful study. Look at such verses as: "A vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Timothy 2:21), or "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." (Hebrews 13:20-21), and rejoice because God needs your witness just where He has placed you, and "is able to make all grace abound toward you; that ye always having all sufficiency in all things, may

abound to *every good work.*" (2 Corinthians 9 : 8). Shall we not give up complaining of the state of the world, and magnifying our difficulties and limitations, and thus playing into the hands of Satan? Shall we not rather gladly accept our lot from the hand of our Father, and apply ourselves with all that lies in us to the path of good works, which He is waiting to bless in all kinds of unexpected ways, and to all kinds of unexpected people? Simple abandonment to the indwelling Holy Spirit will lead us into this abundant life, which has no time to worry about self, and sees clearly the omnipotence of our God.

The Effect of our Anointing on the problems of others.

Now for our final clause: "healing all that were oppressed of the devil." John, looking back upon his Master's life and triumph on the Cross uses similar words: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The works of Satan, and his cruel tortures, are seen in the lives of individuals. It is not enough for you and me to look out upon the tragic darkness of our day, and say: "This is the work of Satan, his grip on the world is growing steadily more powerful." It is the individual who suffers. The mother in Europe who cannot get enough food for the needs of her family—the man struggling in a whirlpool of economic trouble—those whose lives are overshadowed by physical disease, mental torture, haunting fear, bitter loneliness, irreparable loss. Here are the dread marks of the empire of evil. It is just here that the power of Jesus was always displayed. He never attempted to put the world to rights, and steadily refused all offers of earthly kingship, but His whole life is a continual triumph over every conceivable form of Satanic oppression fastened upon individual lives. In exactly the same way you and I cannot put the rulers of the world right, nor change the policies of nations, *but* we can through the might of His Spirit "go about doing good, and healing all that are oppressed by the devil." If all those, who *say* they believe in the victory of the Cross, and in the power of the Holy Spirit, were deliberately to seek in the normal contacts of life (and those other contacts that God would give them in answer to prayer), to apply what they know in theory, and lovingly and sympathetically reach out into the needy hearts around them, helping in every possible practical way, and manifesting consistently the beauty of the living Jesus, revival would soon be with us. A steadily growing company of men and women lifting up their heads with new hope, and faith in God, would react upon family, social, industrial, national and international life, and, above all, the Lord Jesus would "see of the travail of His soul and be satisfied."

Such a path will mean a close identification with the Lord Jesus in His death, for the old man can never wear any likeness to Him. It will mean an end of religious self-pleasing. It was at Calvary

that *His* greatest and final blow was struck against the dominion of darkness. We, too, must learn the secret that "death worketh in us, but life in you," and trust in the Anointing Spirit to show us the part He has for us to play in the warfare of this generation. Amongst the indescribable need that presses us on every side—there are individuals to whom you and you alone can take deliverance and peace. May I urge you? Do not let a moment slip. Set your face to seek that *you* may be "filled with the Spirit," and live to fulfil all His plan for you in His service.

manifesting Our Nearby Brethren

A MISSIONARY friend prayed: "O God, help me this day to bless some soul." The conference season had arrived—a busy and crowded time. There were callers and problems, speakers and visiting Christians—and meetings—all to be cared for. A knock came to the door. Likely one of the speakers, he thought. Ah, no, he was disappointed. There stood a floating down-and-outer—so uninviting. In every atom of his being my friend revolted, feeling he could scarcely be at the disposal of such a man at such a time.

So nearly can we miss Christ. "Inasmuch as ye did it not to one of the least . . . ye did it not to Me"—so nearly did my friend miss nearby duty in seeking to do a greater (?) service. But at length it dawned upon him that here was a God-sent soul. He was a college-trained druggist; but, withal, a veritable derelict of drink. A great victory was won that day in both of them.

Has the reader ever found himself evading and avoiding and pushing away as with cruel hands the present—because unpleasant—will of God? It would be romantic to do some great thing, especially some distant thing. "Wisdom is before him (right in front of him) that hath understanding; but the eyes of a fool are in the ends of the earth" (Prov. 17 : 24). How easy to evade and shun the will of God when it is near at hand! We deceive ourselves. To us the will of God is everywhere—"in the ends of the earth!" Nay, it is often nearby, known—perhaps too near? John says: "We ought to lay down our lives for the brethren." Perhaps we prefer to lay down our lives "for the heathen." For those able to go abroad that will be their high privilege and responsibility. But for many of us that is but a vain dream. Such a distant martyrdom would be splendid, glorious. But our martyrdom should be nearer home. "The eyes of a fool are in the ends of the earth." Duty is "before him that hath understanding." There it is staring us in the face, giving us a chance to die—at home. It is not afar off. John jerks us right up when he bids us lay down our lives for the nearby brethren. L. E. MAXWELL. *Of The Prairie Bible Institute.*

Power without the Holy Ghost

By DAVID S. SHEPHERD (Staff Evangelist, N.Y.L.C.)

IT was heart-searching, to say the least, to make the discovery from the Word of God that there is power apart from the Holy Ghost. We are not splitting hairs when we say this, much less wanting to create effect. The Word of God itself says so by implication.

In 1 Thess. 1 : 5 we read : " Our Gospel came not unto you in word only, but also in power, *and* in the Holy Ghost." And, in case the reader feels that this lacks force exegetically, we will look at Zech. 4 : 6. " Not by might, nor by power, but by My Spirit saith the Lord." There is power of a kind ; there is might of a kind ; but it is not by power nor by might, but by My Spirit saith the Lord.

Thinking from the angle of the active Christian worker, and particularly from the point of view of the busy Christian preacher, there is something here to challenge all and sundry. God save us from that class of people who are so afraid of doing something in the flesh that they do nothing at all. *But*, at the same time, God help us to get beyond mere influence to spiritual *Power*. If the truth were fully known, much of what is done to-day is done without God's help at all, and we often feel that God must be grieved that His Church is managing so well without Him. It is foolish to suppose that the only force likely to influence the minds, and indeed the lives of men, is the Christian force ; and this being so it is quite conceivable that the influence we may have had in Christian work up till now has been merely natural influence at its highest and best, or at least at its strongest.

With this in mind, and with the strong backing of Scripture, we discover first of all that there actually is power abroad that is not necessarily of the Holy Ghost.

There is Power in Personality. It was the ambition, and the constant effort of the writer in the days prior to his conversion to study and enjoy boxing as much as possible. All that was ever written about the art was devoured with zest. At that time, a leading sports writer commenting upon the prowess of the then light-heavyweight champion said, quite unashamedly, that the people who flocked to see him fight cared little for the result of the contest. They simply went there *to see him*, " and," the writer goes on to say, " when he appeared in the ring, a tremendous ' something ' seemed to pervade the air. It filled with awe the breasts of mature men, and satisfied them with its Aesthesia." There was overwhelming power in personality !

There is Power in Oratory. I have heard one of the most popular men in London say quite openly in Hyde Park that he could not believe in the Virgin birth of Jesus Christ. Not a man filled with the Spirit of God surely ! Yet that man drew and held

a vast crowd. Power without the Holy Ghost ! The leading politician during the 1914-18 war, and during the years that followed, caused his opponents to cheer him madly when all the time they disagreed with what he was saying. Power in oratory ! And some having detected this value in eloquence have unwittingly cultivated the art. By this time they have convinced themselves that the influence they are exercising is the result of endowment ! Not without dismay, however, has one discovered that second-rate men have been delivering absolutely first-class messages. Is it too much to accept the story of the preacher who had left his notes behind him after a Sunday service? Curious to see exactly what notes looked like, the finder discovered written at one point—" argument weak here, shout like anything." Who, of those who have sought advancement in service, has not found himself using—if the expression may be permitted—" spiritual tricks of the trade " ? Can you measure the dismay of one who discovered that a good deal of what he imagined was spiritual " grip " upon his audience turned out to be the pleasure his accent was evoking ?

There is Power in Fame. By which is meant something a little different from what we call personality. Who has not read of a very well-known English preacher due to speak at a fairly large place, and who failed to put in an appearance. Soon after the meeting began a stranger slipped into the building, and was later asked to speak. He spoke, and when he finished, the general opinion was that he " hadn't done so badly ! " On the morrow, however, the visiting speaker was announced as being present, and when he arose to speak, it was the stranger of the night before. Need it be said that all and sundry were gripped from the start ! ! The writer is a busy, full-time evangelist, and it was with no pleasure he made the discovery that a high percentage of Christian congregations are amazingly gullible. It has been his conviction that the truly Spirit-filled man is as acceptable in " his own country " as he is in the strange land. The Lord Jesus when He declared a prophet not to be without honour, save in his own country, was actually describing things as they are *Naturally*. The Spirit of God, however, can make local talent a local blessing, too, when He rests upon him: Evan Roberts, the Welsh Revivalist, and others, are good examples of this.

There is Power in Pomp in which we include music, and organisation. It is a costly mistake to imagine we cannot have a good meeting without God being there in power. Of course, it will only be a *good* meeting admittedly, but an amazingly good meeting often enough. There is nothing wrong in this *except that not all are honest about it*, and will not admit

that the influence there was not essentially spiritual but perfectly natural. The effect upon the mind of man through the medium of pomp is undoubted. What of the Scotsman who was asked how far he could march? He replied—"I can march twenty miles ordinarily, but twenty-five miles with the pipes." Items of a dramatic character coming to us from the radio can send shivers down our backs, but the Spirit of God didn't put them there. All perfectly natural effects! The bones of Ezekiel's vision were organised, but they still needed the breath of heaven to make them warm with life. There is nothing wrong with organisation. I believe in it with genuine faith. But exactly what is the contribution of God the Spirit in the impact it can make by its own power upon men? The short life of new converts is often a sufficient answer.

And so one could go on, right on, in fact, to the individual Christian life, and find the same thing there. John wrote (John 1: 3)—"All things were made by Him." That is one thing. What is there lovelier than the thought that He made everything? But John goes on to say—"and without Him was not anything made that was made." That is quite another thing! How long will it take us to discover that the Christian life is not the product of our better selves, but the fruit of the Spirit. That dear saint of God was right when he prayed—"Oh God, take away from us every happiness that is not the joy of Jesus Christ." The moral achievements of many are a great credit to themselves, but they are no glory to God, and, to repeat what I said earlier, God is grieved that we are managing so well without Him. There were "fords" to enable men, if necessary, to cross Jordan into the land of plenty without Divine aid, (Josh. 2: 7, Judges 12: 5). but when God was in command He didn't accomplish things the natural way, but He opened up wide the flooding river at the touch of a holy foot. Better get victory over sin by moral resolve than not at all. But best to have it by the sheer operation of the Spirit of God making real *in us* what the dying Son of God was making real *for us*.

What is the appeal? It is the appeal to send at least as many delegations to the throne of grace as there are sometimes sent to the seat of the city. A splendid platform will bring great influence, but the Spirit of God alone can bring *Power*.

We have spoken of personality, eloquence, personal influence, music, organisation. Does God ignore them? Has He no room for human excellencies? A thousand times no! Shall we not study to be polished shafts? May we not aim to be the best for Jesus? God forbid it shall not be so. *But* the challenge here is to assess properly the spiritual content of our work. Not the least way to fulfil the Laodicean picture of a luke-warm church that said she had need of nothing is to exaggerate in some of our reports the blessing attending our evangelism. Consecrated personality is like a sharp threshing instrument. Oratory that is spontaneous is a mighty

hammer to smash. "Means" that God has suggested to the prayerful man are a treasury of eternal profit. But God must be all and in all, and His people must give Him place, not because it is more blessed to do so, but simply because He is God.

If what we have said is not true, how then explain the fact that so many workers have survived amazingly long in their work when all the time their prayer-life has been almost negligible? Perhaps it is that they have a larger quota than is good for them of power without the Holy Ghost!

They had a song in the Welsh Revival, and can we not sing it again to-day? Translated it conveys something of the idea—"Oh do Thou send the Holy Ghost in Jesu's mighty Name." Remember! the enemies of Revival are Christian workers who are "not doing so badly".

Cross & Psychic

The Cross and Psychic Power

THE cry on every side, reiterated even in the pages of Christian magazines, is "develop the personality" . . . But what is the teaching of the Lord Himself concerning the psychic or soulish life? On the way to the Cross He bids those who would follow Him, take their Cross, and "lose" or "hate" their "*psychic*" (psuche) life, so as to save or keep it (the soul) to "life eternal" . . .

Does this not show that the "psychic" part of the life of nature is to be laid down, and not "cultivated"? . . .

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

This brief extract is from *Soul and Spirit* by Mrs. Penn-Lewis. This book gives much real light on the special problems of Christian work in this day, which seems so particularly a day of the development of the psychic. It has a message for all Christian workers. (See book list.)

"Overcomer" *Prayer Bond*. Those of our readers wishing to receive the regular Prayer Bulletin sent out by Miss E. M. Leathes should write direct to her at: 2, Kingsway, Wembley, Middlesex.

The Relationship of the Holy Spirit to the Character and Service of the Christian Worker

By REV. A. T. PIERSON

WE are living pre-eminently in the dispensation of the Holy Ghost. From Creation to the Advent of Christ was the special dispensation of God the Father with the promise of the Son. From the Son's Advent to His Ascension was particularly the dispensation of the Son with the promise of the Spirit. Now we are living pre-eminently in the dispensation of the Holy Ghost, and yet it is a sad fact that the personality and the presiding presence of the Holy Spirit is less understood in the Church of God than any other department of practical theology.

All the defects of your life, and character, and conduct are remedied by this great all-solving factor, **personal dependence upon the Spirit of God Himself.**

If you look in the fourteenth, fifteenth, and sixteenth chapters of St. John's Gospel, you will find a revelation of the personal character and province of the Spirit of God, that makes all other teaching comparatively unnecessary. It is, in fact, the germ which is expanded afterwards in the epistles, and grandly illustrated in the Book of the Acts of the Apostles.

The Spirit of God is represented in the New Testament under four great aspects. He is the Spirit of light and love, and the Spirit of life and order. As the Spirit of light, He is the source of inspiration, the illuminating power of revelation: as the Spirit of love, He is the spring of all holy affection, sacred purposes, self-renunciation, and true evangelisation. As the Spirit of life, He is the source of all spiritual quickening, fertility, and service; and as the Spirit of order, He is the head of organisation, of edification, and of all expansion. Now you see how vast is the subject, and how necessary it is that a child of God should understand his relation to the Spirit, and his entire dependence upon Him.

I can speak of but two great departments of the Spirit's work; one is Character, and the other is Service.

Now I want you, beloved friends, to understand that you are absolutely dependent on the Holy Spirit for all attainments in holiness.

The great power of a minister or missionary of Christ is not the power of intellectual acquisition or learning; his great power, above all, lies in the **essential worth of character**, and only the Spirit of God can make a character honouring to God.

I believe, too, that it must be more and more emphatically expressed and understood that holy living is as much a supernatural process as Peter walking on the sea. Now I want you to observe this

fact, that as long as Peter kept his eye on Jesus Christ he did the same as Christ, he walked on the sea; but as soon as he got his eyes off Christ, he did just what another man would have done, he sank.

There is **no holiness without the Holy Ghost**, and I would have you notice how in Romans 8, the apostle Paul, in language at once profound and simple, declares this great fact, that the Holy Spirit of God is the element of God. The Christian cannot live out of the Spirit, the Spirit must be in him, and he in the Spirit, or he does not understand the divine element that is appointed for his vitality and support.

All the great questions of holiness are solved if you understand your relation to the Spirit. If you want to change and transform your disposition, you will be disappointed and overthrown over and over again; but when you come to understand that not by the energy of the flesh but by the energy of the Spirit, by breathing in the Spirit, rejoicing in the Spirit, and praying in the Spirit, the conquest will become possible, you will then pass from conflict into victory and rest in God.

There will follow instantaneous transformation from restlessness to peace, from defeat to victory, from disquietude to confidence, from unbelief to faith, from despair to hope, and from joylessness to bliss.

Now, a word with regard to the relation of the Spirit to Service. Let me entreat you to take up the Acts of the Apostles. We see that the Spirit of God moves in all the chapters. He it is who is presiding in the Church. You will find all the way through that book that **the Spirit of God is the organiser** of the Church of Christ, and brings it to its maturity of development.

From His action and His life, churches spring up in Judea, and Samaria, and Galilee, and the uttermost parts of the earth. This is of most vital importance. However, in all this we see that the Holy Spirit not only presides over the Church at large, but condescends to guide individuals.

Oh! the love of the Spirit! Just as a mother of a large family does not forget each dependent member of that family, so the Holy Ghost does not forget the child in Christ.

What do we see in the eighth chapter of Acts?

We see the Holy Spirit condescending to bring one humble worker into contact with the enquiring soul, as in the case of Philip and the Ethiopian eunuch. One exhibition of the divine office of the Spirit is to bring you, as a humble worker, into contact with prepared souls.

Look in the ninth and tenth chapters, and see how the Holy Spirit condescends to take the scales off the

eyes of a blasphemer, and turn Saul the persecutor into Paul the Apostle and one of the noblest sons of God, and most devoted workers that the world has ever seen. And in the tenth chapter see how the Holy Spirit condescends to speak to the disciple Peter, and through that disciple to move the heart of one Roman centurion—Cornelius. Think of the great God loving one man in the universe so much as to condescend to bring into immediate contact this enquiring soul and the apostle.

Look in the thirteenth chapter of Acts ; there you see that the Holy Ghost said to the Church at Antioch, "Separate me Barnabas and Saul," and the last we hear about them is that they were sent forth by the Holy Ghost and departed. Imagine for a moment the Holy Ghost condescending in a public assembly to indicate by name two men, Barnabas and Saul, to give them their commission personally, to send them away with a personal authority, and to follow them in all their missionary work.

Men have often essayed to go in one direction, but have been called by God to go in another. Carey essayed to go to the South Sea Islands, but the Spirit said, "Not in that direction," and called him to do work in India, and his work has not its parallel since the days of the apostles for consummate and varied usefulness.

David Livingstone proposed at the outset to go to China, but God shut the door against his going there, opening another door, so that through divine guidance he became, not only the missionary to the Dark Continent, but also the explorer of Africa.

Shut doors are only the prelude to open doors.

One of the first things that we read in the Acts of the Apostles concerning the Holy Spirit is that He gave His disciples utterance. Did you ever think that the Spirit can actually and literally give utterance to a man ? I know a man in the empire of Great Britain who, when I met him was twenty-eight years of age. His brother told me, with regard to him, that he had from his boyhood an impediment in his speech. He was shy and reserved, and shrank back from the family circle, read books, and immersed himself in occupation. He replied with difficulty when asked a question. On one occasion he attended a meeting, when the glorious privilege of surrender to the Spirit was explained. Up to this time he had never done any service for God because of his stammering utterance ; he prayed that the Holy Spirit might give him clear speech.

The next Sunday he took a class of boys in the Sunday school ; he has not stammered since, and is now the head of one of the largest mission schools in this kingdom, talking with fluency and complete absence of any physical impediment. Cannot He who made man's mouth take out of that mouth any obstacle to speech ? Can He not take away reserve, shyness, cowardice, or a halting tongue, and other hindrances to witnessing for our Saviour, Jesus Christ ?

There is another aspect of this power more important still. You know what St. Paul says about the demonstration of the Spirit. I need not tell you that demonstration was the very word used by the Christian Sophists. Now St. Paul says, "I am not going to adopt the methods of the philosophers, I depend not on these things, but on the demonstration of the Spirit's logical processes." Some deny that there is a God ; whilst they are in the midst of their doubts and misgivings, and darkness is all around, He tears away the veil, and suddenly flashes the light on their eyes, and compels them to look up.

That is the demonstration of the Holy Ghost.

A minister who had for years been depending upon his logic and accomplishments, learnt that when he surrendered himself to the power of the Spirit, his discourses carried a marvellous conviction to people who all their lives had resisted the truth.

If you do not learn to depend on the Spirit, your work will not bring forth fruit, your apparent successes will be failures, and your self-confidence will only betray you to worse and worse rebellion against the order of the Holy Ghost.

I beseech you to take all the mystery out of this subject, and say each one to himself or herself, "I must breathe the Spirit if I am to be kept alive ; if I am to have the energy to love, and the power of motion and of service, it must be because He has inspired me with His life." If, then, you live in the Spirit, He will take charge of you. He will anoint you, and He will give the demonstration of His own love to every earnest seeker after Him. The feeblest and humblest may, by the power of the Spirit, do work which the most accomplished fail to do.

(Taken from an old Magazine).

I left the prayer meeting, and crept out into the lane, and away from the town. As I walked I said, "O my God, if there is a man who needs the power of the Holy Ghost to rest upon him it is I ; but I do not know how to receive Him. I am too tired, too worn, too nervously down to agonize." A voice said to me, "As you took forgiveness from the hand of the dying Christ, take the Holy Ghost from the hand of the living Christ."

I turned to Christ and said, "Lord, as I breathe in this whiff of warm night air, so I breathe into every part of me Thy blessed Spirit." I felt no hand laid upon my head, there was no lambent flame, there was no rushing sound from heaven ; but by faith, without emotion, without excitement, I took, and took for the first time, and I have kept on taking ever since.

F. B. Meyer.

The Works of the Spiritual Man

By RUTH PAXSON

SALVATION, sanctification, service, is the divine order in spiritual experience. The man who is saved from sin and set apart unto God must serve God and his fellow men in working to bring them into the same spiritual oneness which he enjoys. The Christian's individual relationship to God merges into a corporate relationship with the other members of God's family and the other citizens of God's Kingdom and then stretches on out toward "the other sheep" whom the loving Shepherd longs to bring into His fold.

Works are the natural outcome of faith. (Tit. 2 : 14 ; 2 Tim. 3 : 17 ; Tit. 3 : 8). Belief in Jesus Christ is not a hollow profession nor a selfish possession. Faith that is real must propagate itself and share its blessing. The apostles Paul and James are not at loggerheads with each other ; they are not stating contradictory but complementary truth as they emphasize in turn the necessity of faith and of works. The virility of any true faith is shown in its works. (James 2 : 17-18, R.V.).

Works are the natural outcome of love. (1 John 3 : 16, 18). Love for the Lord Jesus is not shallow sentiment that dissipates itself in words but is vicarious sacrifice that expresses itself in works. The vitality of true love is shown in service. " Lovest thou me ? " " Yea, Lord, thou knowest that I love Thee. " Then, " Feed my lambs. "

Works are the natural outcome of life. (John 15 : 2 ; Acts 4 : 20). The tree is known by its fruits. Life in the tree presumes fruit on the branches. Life in Christ Jesus must reproduce itself in life.

Faith, love and life are not passive but active forces and the proportion in which they exist in the believer will determine the part he takes in the work of Christ's body, the Church. The spiritual man recognizes that the very possessions and privileges which are his in Christ entail responsibilities and duties in the work which Christ desires done in the world.

But no man of himself should determine the nature of his service any more than he can determine the nature of his salvation or of his sanctification. His works are also fore-ordained of God. It is only the man who does a divinely determined and directed work who is promised the power of God in its accomplishment. (Eph. 2 : 10).

The Christian is not at liberty to choose what his work will be. He is under the direction of the Head of the body of which he is but one member. As the Father determined the work of the Son, and as Christ executed everything according to His Father's will, so the Lord Jesus now chooses and calls the workers and then determines and directs the work. From this viewpoint let us study together the work of the first century Church, that we may

discern our part in this divine-human partnership.

The workers were chosen of God. (Acts 9 : 15 ; Gal. 1 : 1 ; Acts 15 : 7). Paul and Peter each had the conviction that they had been chosen by the Lord Himself for their particular task even before receiving His call. Hence the courage of that conviction which was evinced in all their work.

The workers were appointed by the Lord. (Acts 26 : 16 ; Acts 20 : 24. 1 Tim. 1 : 12). The men of the early Church had a direct appointment to a specific task by the Lord Jesus. To them it was a life task—to be laid down only when called into a higher ministry in the immediate presence of their Lord. Is not the reason why so many young men abandon their theological studies before completing their course due to the fact that they were not " put into the ministry " by the Lord Himself ? The Church suffers to-day from man-made ministers.

The workers were sent by the Lord. (Acts 22 : 21 ; Acts 9 : 17). Having been chosen and called they were also commissioned by the Lord. With the assurance and authority of a sent-one these first century ministers and missionaries went forth. Laymen, also, like Ananias, were divinely commissioned for service.

Every Christian is needed somewhere in some kind of work in God's vineyard. Every Christian has been ordained to some task by God. Every member of Christ's body has been set in his position as an eye, an ear, a hand or a foot, so that the Head may work through him for the accomplishment of some particular task. Only as every member of the body is functioning properly can the work of the Head be perfected. (1 Cor. 12 : 14, 18 ; Eph. 4 : 11-12).

Not even the weakest, the youngest, nor the apparently most ignorant and incapable is left without his share in God's work. In fact, God delights to choose those who, in themselves, are impotent and inadequate, in order that the glory of achievement may be altogether His. (1 Cor. 12 : 22 ; 2 Cor. 4 : 7).

The works of every believer in Christ will be judged and he will receive or lose his reward according to the kind of work which he has done. If he has built a superstructure upon the foundation of the pure Gospel that is gold, silver and precious stones, then his work will abide. But, if he has fashioned the superstructure out of the wood, hay and stubble of " another gospel which is not the gospel " (Gal. 1 : 6-7) then his work will be burned. It will not stand the test of the fire of God's judgment. (1 Cor. 3 : 8 ; 2 Cor. 5 : 10 ; 1 Cor. 3 : 11-15).

It is a terrifically solemn thought that in the work which we do we are either the tool of Christ or of Satan and that in the message we give we are either the mouthpiece of Christ or of the devil. (Rom.

6 : 13 ; Matt. 16 : 23).

But there is no need for any Christian to be ignorant of the kind of work that abides, nor will he have any excuse to present to Christ at the judgment seat, if he does the kind that must be burned. God had given us the pattern in His book and has bestowed upon us the power in His Spirit to accomplish our part in this blessed partnership. If we fail to do, it will be because we have failed to discern.

God's Work in this Age is accomplished through Supernatural Power.

The works of the incarnate Son were supernatural and beyond the power of any man to accomplish in himself. Those who tried to copy or to counterfeit them failed miserably. Yet He told His disciples that they were to do the same works and even greater. It is truly a supernatural task which Christ gives the Christian to do. Bringing spiritually dead men to life, and making them into the image of the Son of God is, in deed and truth, a task beyond human power. Jesus said, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and even greater works than these shall he do; because I go unto my Father" (John 14 : 12).

In the last clause of this wonderful promise He gives a clue as to how they were to be empowered for such a work. "Because I go unto my Father." By His return to Heaven supernatural power to do supernatural tasks was to be transmitted to them. Let us follow this clue until we find the secret.

After His crucifixion and resurrection, and immediately preceding His ascension, He gives to His disciples the commission in which He makes mention of this power. He tells them three things: first, that all power in Heaven and upon earth resides in Him; second, that they will be endued with this power; third, that they will receive this power through the anointing of the Holy Spirit. (Matt. 28 : 18; Luke 24 : 49; Acts 1 : 8).

The crucified, risen, ascended, exalted Lord in whom dwells all power in Heaven and upon earth Himself lives in all the fulness of His supernatural power in the believer through the infilling and anointing of the Holy Spirit. Some one has tersely said, "Calvary creates the worker; Pentecost empowers him."

The disciples and apostles of the first century Church were equipped and energized to do "the greater works" by the limitless power of God through the fulness of the Holy Spirit. (Acts 4 : 8; Acts 13 : 9; Rom. 15 : 18-19; 1 Thess. 1 : 5).

The same power bestowed by the same Person is open to every disciple of the twentieth century Church for the accomplishment of the same God-given task. Is that power yours to-day? Have you been anointed by the Holy Spirit? Are you doing "the greater works"?

(Taken from "Life on the Highest Plane," vol. 3.)

FAINTING FITS

A study from Mrs. Penn-Lewis' Bible (July 19, 1893).

We are liable to faint :

1. In adversity. "If thou faint in the day of adversity, thy strength is small." *Proverbs 24 : 10.*
2. Under chastisement. "... nor faint when thou art rebuked of Him." *Hebrews 12 : 5.*
3. Under the contradiction of sinners. "Consider Him that endured . . . lest ye . . . faint." *Hebrews 12 : 3.*
4. In waiting for the reaping time. "In due season we shall reap, if we faint not." *Galatians 6 : 9.*
5. In waiting or persistency in prayer. "Men ought always to pray, and not to faint." *Luke 18 : 1.*

Fainting fits are contagious, and render us unfit for service:

- "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart." *Deuteronomy 20 : 8.*
- "It . . . shall consume the glory of his forest, and of his faithful field, both soul and body: and they shall be as when a Standard Bearer fainteth." *Isaiah 10 : 8.*

Causes of fainting :

1. Lack of nourishment.
"Hungry and thirsty, their soul fainted in them." *Psalm 107 : 5.*
"He drinketh no water, and is faint." *Isaiah 44 : 12.*
"Fasting, lest they faint . . ." *Matthew 15 : 32.*
2. Unbelief.
"I had fainted, unless I had believed." *Psalm 27 : 13.*
3. Not abiding in our resting place.
"My soul fainteth for the Courts of the Lord." *Psalm 84 : 2.*
"My soul fainteth for Thy salvation." *Psalm 119 : 81.*
"TAKE HEED . . . BE NOT FAINTHEARTED." *Isaiah 7 : 4.*

The secret of deliverance from fainting :

- "The Everlasting God, the Lord, the Creator of the ends of the earth fainteth not . . . He giveth power to the faint . . . Even the youths shall faint . . . but they that wait upon the Lord shall . . . not faint." *Isaiah 40 : 28, 31.*

The principle of divine supply in action :

- "Therefore seeing we have this ministry, as we have received mercy, we faint not . . ." *2 Corinthians 4 : 1.*
"We faint not: but though our outward man perish, yet the inward man is renewed day by day." *2 Corinthians 4 : 16.*
"I know . . . thou . . . hast not fainted." *Revelation 2 : 2, 3.*

SLAVANKA, 1947.

THE SECOND POST WAR ANNUAL CONFERENCE FOR CHRISTIAN WORKERS

will be held at

"SLAVANKA," Bournemouth

May 12th—17th, 1947

The Theme of the Conference is :

COMPLETE IN HIM (Colossians 2. 10).

divided as follows :

TUESDAY.	In Christ—a New Creation	(2 Cor. 5. 17).
WEDNESDAY.	In Christ—Holy	(1 Cor. 1. 30).
THURSDAY.	In Christ—One Body	(Romans 12. 5).
FRIDAY.	In Christ—Triumphant	(2 Cor. 2. 14).

The Morning Bible Readings will be given by :

REV. JOHN PRITCHARD (Leigh-on-Sea).

and the Evening Conference Meetings will be in the hands of :

MISS RUTH PAXSON.

Time will be given for Prayer and open discussion of some of the pressing problems we are facing at home and abroad in Christian Work to-day.

Intending Guests should apply as early as possible for particulars to the Conference Secretary, 2 Westbourne Park Road, Bournemouth, Hants., to whom all donations to and enquiries concerning the Guest Fund should also be sent.

LONDON.

The dates for the next five months for the Monthly Prayer Conference are as follows :

THURSDAY : April 17th, May 15th, June 19th, July 17th and August 21st.

Time : 11 a.m. to 1 p.m.

Place : The Alliance Hall, Palmer Street, Westminster, S.W. 1.

REGULAR MEETINGS ORGANIZED BY OUR READERS ARE HELD AT :

Cardiff	Enquiries to Mr. N. Stamps, 52, Hazelhurst Road, Llandaff North, Cardiff.
Crowborough (Sussex)	Enquiries to Miss B. Brooker, Beechcroft House, Myrtle Road, Crowborough, Sussex.
Hove	Enquiries to Mrs. Richards, "Cartref," 51, Clarendon Villas, Hove, 3, Sussex.
Liverpool	Enquiries to Mr. Crewe, 34, Greenbank Road, Liverpool, 15.
Manchester	Enquiries to Mr. W. Astley, 33, Moorland Road, Didsbury, Manchester 20.
Thames Ditton	Enquiries to Mrs. Trolley, Weston Park Cottage, Weston Park, Thames Ditton.
Plymouth	Enquiries to Miss E. Coke, 4, Garfield Terrace, Stoke, Plymouth, Devon.

We regret that owing to space we are compelled to cut these announcements down to the bare minimum, but hope that those interested will communicate direct with the friends whose names we have given.

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THE OVERCOMER

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India. "The Overcomer" and Overcomer literature may be obtained from the Evangelical Literature Depot, 11, Mission Row, Calcutta.

BOOK ROOM NOTES

The Memoir of Mrs. Penn-Lewis.

The first edition of this excellent biography of the founder of the *Overcomer* by Mary Garrard is now practically exhausted. We have been fortunate to secure paper for a second edition, which contains, in addition to the preface to the first edition by our friend, Mr. B. W. Matthews, a foreword contributed by Rev. Theo. M. Bamber. Inevitably the price has had to be raised so that we have decided to issue some in cloth boards, which will cost 10/6, and some in paper covers at 7/6. This still keeps the book "within bounds" as far as price is concerned, and we trust that this edition will be sent out far and wide, and bring glory to the Name of the Saviour, whom Jessie Penn-Lewis loved and served so well and faithfully.

A New Booklet.

We are able to announce another addition to our series of sixpenny booklets. The thought of Christian unity is much to the fore in these days. This is the theme of this booklet, which is made up of two

BOOK ROOM NOTES (continued)

leaflets and one booklet written by Mrs. Penn-Lewis

- (i) His design was to unite.
- (ii) The Cross—the uniting factor.
- (iii) Be of the same mind.

Power for Service and Warfare.

A new edition of this booklet has now been printed but owing to the high costs of printing, the price (as has been the case of some of the other booklets in this series) has to be raised to ninepence.

Motto Cards for 1948.

This has been put in hand, and we suggest that our readers will be well-advised to place their orders early. The firm producing them tells us that supplies of cardboard are shorter than at any time during the war, and that they may have to place a definite limit on the quantity they can supply.

The Central Text is :

"Complete in Him."

Colossians 2 : 10.

The price this year is : 2d. each, 2/- per dozen, postage 2d.

The Awakening in Wales.

In view of the widespread talk of revival in evangelical circles, we would suggest that our readers use for themselves, and broadcast this little book, which goes right down to the springs of genuine revival, and shows up many of the shallow conceptions of our day in their true colours.

The Bookroom.

The Bookroom will, as usual, be closed during the month of August, and we would ask our friends to be kind enough to try and arrange that their orders, especially large orders, for books reach us either before or after this month.

Names and Addresses.

It is a great help if our friends, when ordering books or magazines, will kindly PRINT their names and addresses.

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THE OVERCOMER

II Cor. 13, 3, 4

The Proof.

" . . . Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though He was crucified through weakness, yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you." II Cor. 13, 3, 4.

PEOPLE do, as a matter of fact, look for, and expect to see some genuine proof that Christ lives and speaks in us. They know that we bear the name of Christ, and that we profess to be His children, and therefore rightly seek the proof of the reality of our profession.

What a reply the Apostle gives to those who watched for a proof in his life ! It is not a reply that the world would expect, nor one that our natural hearts would desire. Our natural hearts would desire something striking, great, extraordinary, and we allow ourselves to be led astray in the thought that the required proof is much activity, much success, much of what impresses the contemporary superficiality.

What is the proof that " Christ speaketh in me ? " The reply to this question is to be found in the Gospels which reveal to us the Son of God accepting voluntarily a life of humiliation, of renunciation, yes, of *weakness*—this word that neither the world nor our natural hearts like.

Since the Fall, man seeks to be great, to magnify himself, in short to " live ". In Redemption, God has introduced a new life which goes counter to the ideas of men, which crosses our own will, which humiliates our pride, and which crucifies our self-interested ambitions. This life is that of Christ Who took upon Him the form of a Servant, and laid aside the attributes and manifestation of His deity, to serve those whom He wished to save, and to glorify God on earth as His perfect Servant, His well-beloved and obedient Son. This " weakness " of the Cross characterises Him from Bethlehem to Calvary, even though He was God Almighty. He laid the basis of the new life. He gave the example of that entire dependence upon His Father, in order that we might follow His footsteps. Thus it was that all that He did and said proved that God, His Father, was speaking by and in Him. Spontaneously the common people, the poor and humble, came to Him ; but all that was built upon pride, prestige, self-interest and religion, set itself to plot His death. " And they crucified Him . . . there at Golgotha ". The result of this " weakness " was the release of power, that power that overcame death, destroyed the works of the devil, shook hell, and turned the world upside down—that was the proof that God was speaking and acting in Him.

How is it with us ? Does our life provide the

proof ? Do men, our friends and acquaintances, possess the proof that Christ speaks in us ?

In our passage the Apostle identified the christian with his Lord, showing that, as John expresses it in his epistle " As He is so are we in this world. "

Let us acknowledge it ! There is in the heart of each one of us something that recoils from weakness, something which shrinks from the rigours and the reality of the Cross. The devil knows it, and that is why he permits us our profession, our activity, our public testimony, but does all in his power to prevent our knowing the Cross—this weakness of the Cross—in the inner man ; because this and this alone releases and liberates the life-giving power of the glorified Lord.

Physical Weaknesses ? From which so many attempt to escape by seeking " healings " etc. . . . If such is the will of God, at least for the time, what power of communion with Him and blessing for others may this not release ?

The Weakness of Renunciation ? Something we hold dear but which we willingly surrender to God, what new power that sets free in and through our life ?

The Weakness of Humility ? Not to be and do what others are and do. To be and do only what the Father wills for us. To be set aside, hidden, not to make an appearance, following the Lord Himself (see John 7). Then, what rivers of living water are liberated and flow from us. (John 7 : 38).

The Weakness of not doing what we would like and could ? But only what God wills for us, what a life with God this represents ! A heaven opened by our life, and that in favour of others ! The power of God then acts towards others.

This " Weakness " of God which is stronger than men (1 Cor. 1 : 25). The weakness of the Cross in the centre of our being. Would that not be the greatest of all God's blessings, which He waits to bestow upon those who ask Him ?

Dear friends, let us desire nothing less ! Let us be content with no other thing. That is the proof the world is waiting for, the proof that Christ is speaking in us. We are weak in Him, but we live with Him, by the power of God, which acts towards others.

The proof that the world is waiting for, the proof that our neighbours seek, is the weakness of Christ, voluntarily accepted, and His power then manifested, acting towards others.

H. E. ALEXANDER.

To our Readers

Dear Friend,

I always find this personal letter difficult to begin. I have so much I want to say that the problem is in such small space, what to tell you about, and what to leave out.

I think that this time we must start with our recently finished Conference here at "Slavanka". The thing that has rejoiced and humbled me is the fact that God met with us. I do not know what your experience is, but in these days I find that the language of the Psalmist is becoming more and more the cry of my own heart: "*My soul thirsteth for God, for the living God*" (Psalm 42: 2), and the fact that He will meet with us at the Mercy Seat is an ever-increasing source of wonder to me. I believe with all my heart that there are lives that were enriched through the Conference, and that other lives, and even districts, perhaps to the uttermost parts of the earth, will in their turn be blessed through them. I hope that it may be possible in the October issue of the *Overcomer* to start printing the substance of some of the messages that were given, but the atmosphere of the gatherings cannot be reproduced.

Next I have a suggestion to make. I had a letter a little time back from one of our readers overseas, who has got together a little group of interested friends for study and prayer. She uses our books and booklets as a preliminary guide, and then gets her circle down to find out for themselves *what the Bible has to say* about the great themes of the over-coming life. God is blessing this work by revealing to the individual members of the class their union with the Lord Jesus Christ, and making it a working basis of life. Cannot you do the same? It seems sometimes, that as men do in politics, so we have created a class of professional Bible teachers, evangelists, etc., and that we must learn through them or not at all. It was never so in the New Testament. If in simple trust individuals and little groups will seek to learn the way of the Cross, so rarely proclaimed from our pulpits and platforms, without doubt the Holy Spirit will open their understanding, and in addition guide them in prayer that will alter the face of things in Church, community and even national life.

The translation work is occupying an increasingly large place in our thoughts and prayers. At the moment work has been actually started on either revision or translation in French, German, Spanish, Modern Greek and Swahili; and we have also received information that a stock of Mrs. Penn-Lewis' books are obtainable in Swedish. Contacts in Norway, Denmark, and Czecho-Slovakia also provide possible developments along this line. Madame Brunel has graciously indicated her willingness to let *Le Vainqueur*, which she has maintained

so loyally for so many years, be brought into closer harmony with this move forward. We shall publish fuller particulars about this rearrangement in the October issue, and in due course send out a book list in languages other than English. We ask your prayers for this. It seems that God is insisting as far as this work is concerned—"Now is the accepted time", and we are anxious to be able to obey literally the injunction: "Redeeming the time, because the days are evil" (Ephesians 5: 16).

Yours in the responsibility and rest of
His service,

J. C. METCALFE.

Bournemouth.

June, 1947.

Power of God

THE POWER OF GOD

IN some religious circles, the word "power" has for the most part come to mean only physical manifestations. While there may be different manifestations, including the physical, we belittle God's power and what God's Word says about His power, and we belittle Him who is the power, when we attach only this meaning to the word. God's power is essentially Himself. It is a Person; and to experience it means suffering that is entered into only on a path of dying daily.

Are you praying for power? Then watch prayerfully for the cross. Buy up every opportunity to give Self over to death, so that He, who is the Power, may grasp you more firmly, and may live out His beautiful life in you, thus conforming you to His image. When we love and yield to the cross in this way, we shall have power to pray for others, and we shall have power to overcome—not because of physical manifestations, but because we are yielding to Him Who is the Power.

Do you want power? You will have to get to God's Word to find what He says about this power, and how to get it. He says: "The word of the cross is the power of God." Let us pray for it, and covet it, and yield for it, until indeed we so live the word of the cross that Christ, the power of God, shall become the power of God in our lives.

BY C. H. MACILRAVY.

The reason we have so little power is because He is crowded by our flesh into only a small corner of our hearts and lives. Our own strong individuality and fleshly desires crowd out the power of God. He grasps us only through the word of the cross, only through the Gospel's working in our lives, only as we give over the strength of our own self-life that Christ and His life may be manifested.

Calling, Christian

Rom. 12:1, 2

The Christian Calling (Rom. 12: 1, 2)

By MRS. PENN-LEWIS

LET us see upon what Paul based his pleading. What does "therefore" mean? It surely points to the mercies of God related in the preceding chapters.

Have you traced out these mercies for yourself? In Rom. 5, for instance, we have Christ *for us*—justification. Shall we read our verses so: "I beseech you, as Christ died for you, present yourself—your body a living sacrifice unto God." Then in Rom. 6 we have: "*I died with Christ.*" Shall we read again: "I beseech you, because of *this* mercy, present yourself a living sacrifice unto God." Thank God, many here can say I am justified by His blood from all I could not be justified from otherwise. But how many of us can set our seal to this mercy of God—"I died with Christ"? Is it not also a mercy? So many go no further than Christ for me. They do not understand that just as Christ died once for all, they may likewise "reckon" themselves to be dead too; nor do they realise that the deepest blessings in the Christian life come from identification with Christ on the Cross of Calvary. Has the Spirit manifested to you the great blessedness of being set free from yourself by identification with Christ in His death? Is not the biggest burden we have to carry in this life Self? Is not, therefore, the greatest mercy we can experience to be set free from ourselves? This can never be grasped merely by the intellect. It is a spiritual principle revealed by the Holy Spirit.

Next in Rom 7 we have *union* with Christ. Christ for me brings justification; I died with Christ brings identification. Now, in Rom. 7 it is: I joined to another—union with Christ.

Finally in Rom. 8 we see freedom, fulness of life, more than conquerors, a triumphant shout of victory. To the soul under conviction of sin, the Spirit says: "Come to the Cross—He bore your sins on the tree"; and the soul sees that its sins are on Him. So peace comes! Does the soul go back to the world? No, but it often says: "Now I must try hard and please Him", and then finds self—"my *hindering* self, my *wretched* self"—in the way. The Spirit then says: "This self is also where your sins are. You are baptised into His death. Don't you know, when Jesus was nailed to the Cross, *you too* were nailed there? *You* were crucified, and when Jesus was carried to the grave, God saw *you* carried there. God says you are buried with Him." God's purpose is this: that the death of Christ is to be to you a dividing line between you and yourself, between you and the world, between you and your efforts. In this way you are joined to another, and learn to live on the resurrection side of the Cross. Remember! God says: you *have* died. It is always

in the past tense: "Ye *have* died—I *have been* crucified." You want to come to Rom 8? You will come no other way than by Chapter 6! Most of us are not prepared to have the Cross between *Me* and *Myself*. "I am willing" many say "to come to Heaven, but not to live this life Jesus lived." But no cross—no crown!

Why is this union with Christ such a puzzle to many of us? Because we want to understand it with our minds. I beseech you, give Him your bodies. By this great mercy that the glorified Christ is willing to live in that body, let Him have it. Yours will not then be a poor striving life, disturbed by every gust of wind, but a triumphant life. God does the inside work first. Don't begin by trying to make the outside right. There are some who *will* tie bunches of grapes on the outside of the tree. God says: "I must first get rid of your past sins for you." Then God says: "My next trouble is *yourself*." How blind we are to self! How keen to see it in others! When you have a revelation of yourself, you will never have a hard thought about another soul. God says: "Self's place is the Cross!" Thus the life of Jesus comes in. Afterwards comes *union* with Jesus, then *freedom* in Christ.

If you say: "I have learned Rom. 6, I have life with the risen Lord", then that means *one* life, not *two*. He that is joined to the Lord is *one* with Him (1 Cor. 6. 17). Our life is then a natural life, merged into the living vine, joined to the Lord. Not the Lord *and* me, but one life. "I beseech you that ye present your bodies a living sacrifice"—living with Christ's life; and Christ's life is a poured-out life, a life of self-effacement. No more "I think", "I like", no more "My comfort", "My desires". People who are thinking of themselves are always miserable. "Present your bodies . . . a holy sacrifice." Is anything holy in you? No! But the Holy God dwells in your earthen vessel. All is in Christ and Christ in you. Christ is always acceptable to the Father.

May the living Christ become so real in your life and mine, that no one can come near us without saying: "I caught a sight of Christ to-day". I know how heart-breaking the tale of the world is about the inconsistency of Christians. The world would soon be moved if Christians had the stamp of God on them. Oh! that Christ may be revealed in every little word, in every little deed! "Be not conformed . . . but transformed . . ." So shall we fulfil our calling to be living revelations of Christ to a dying world.

(From notes of an address delivered during a visit to Russia—29/1/1897).

The Message of the Cross

By THE EDITOR

ONE of our readers has asked for an explanation of the brief sentence—"The Cross is the Touchstone of Faith"—which is always printed on the cover of the *Overcomer*, and I feel that it may prove helpful if an attempt is made to comply with his request.

I take it that these words epitomise a great spiritual principle. The Cross is, I believe, the "yard-stick" by which the Holy Spirit measures christian experience. God has decreed that Calvary shall be the one basis of meeting between Himself and fallen man, and has purposed to bless mankind there and nowhere else. It is only to be expected, therefore, that in dealing with man God the Holy Spirit unswervingly maintains at every stage of the spiritual life the absolute centrality of the Cross.

Before his conversion the Apostle Paul was a religious man—in the same way that in our day there are many, who are intensely religious, but know nothing of the power of the new birth. In Philippians 3 he describes in detail the application by the Holy Spirit of the sufficiency of the Cross to his attitude of mind and basis of life. He rehearses those things in which he has up to that time placed his confidence, and finds that in the light of Calvary they become "but dung".

The first blow is dealt at his "churchmanship"—his denominational loyalty. He brings forward all that he can possibly plead on that score: "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews . . ." There was a time that these things were great gain to him, and, even in these days of widespread laxity and indifference, the curse of sectarian pride, and the blight of exclusiveness based on differences in modes of outward worship, lies heavy even upon evangelical Christians. Now comes the application by the Holy Spirit of Calvary as the sole basis of his standing before God, and the apostle, accepting the judgment given, says: "*But what things were gain to me, those I counted loss for Christ.*" The quiet, deliberate reckoning was made and never revoked, a fact that is made abundantly clear in his statement to the Corinthian Church: "*I determined not to know anything among you, save Jesus Christ, and Him crucified.*" (1 Corinthians 2: 2).

The second blow is dealt at his good works, and many of us to-day need the axe laying to the root of this pleasing but poisonous tree. There is a crippling tendency in modern evangelical circles to present the gospel with one hand, and build up a new legal code with the other, a mixture that is disastrous to spiritual health, and progress. Listen to the apostle again. He describes himself: "as touching the law, a Pharisee . . . touching the righteousness which is in the law, blameless". He was a member of the

"strictest sect" of the Jewish Church, and was particular to the extent of being finicky in the performance of the ceremonies, and traditions of the elders. He aimed at the highest possible level of moral excellence envisaged by the law of Moses, and expressed satisfaction with his attainments in this direction. His language was the language of his counterpart in Luke 18: 11-12. "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess". Suddenly the Holy Spirit applies the touchstone of the Cross, and the now humbled Pharisee once more accepts the divine judgment, and takes a deliberate and permanent attitude: "*But what things were gain to me, those I counted loss for Christ.*" How different are his subsequent descriptions of himself: "less than the least of all saints" (Ephesians 3: 8), and even "sinners; of whom I am chief" (1 Timothy 1: 15), etc. How careful he always is afterwards both in speech and in life to maintain the "grace of God that bringeth salvation", as his last word in the controversy provoked by the determined effort to revive the law in the Church at Antioch shows: "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." (Galatians 2: 21). Even in our day when standards are so low—a great block of legalism needs blasting out of the path if the living waters of spiritual blessing are to flow out into the world.

The third blow is dealt at his zeal, and his zeal for the faith of his fathers was of a blazing intensity, which scorched everything that came in its path. "Concerning zeal" runs his claim "persecuting the Church". He was a self-constituted "defender of the faith", and prison and death even must be visited upon those who dared to differ from the canons of Judaism. Fleshly religious zeal always leads to some form of persecution. To-day is not the day of the thumbscrew and the stake, but it is a day when men use the law, and the pen to slay and silence their adversaries. It is a day of the blasting of reputations by whispered criticism, or wordy battles in the press that give the world greater cause than ever to shrug the shoulder, and turn away with half-amused contempt. Again the Holy Spirit applies the unfailing touchstone of the Cross. Again light breaks upon the heart of the apostle, and the justice of the sentence is admitted. Again he makes a deliberate, intelligent life decision: "*But what things were gain to me, those I counted loss for Christ.*" From being the persecutor he became the persecuted even as his Lord had been before him. Listen to his own witness. "Even unto this present hour we both hunger, and thirst, and are naked, and are

buffeted, and have no certain dwelling-place; and labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things . . ." (1 Corinthians 4: 11-13). When the light of the Cross is permitted to shine upon our modern Christian organisational life, there will be much so called "zeal" which will be seen in its true light; and when the Spirit of Christ has sway, then, and then alone, will there be impact made upon the challenge of unbelief around us; because, instead of our strained efforts men will see the living Jesus, and in the place of our clamour will hear the voice of His Spirit.

Another aspect of the way in which the Cross is the Touchstone of Faith is seen in the light that it sheds upon the governorship of our lives. Right at the outset of his christian experience Paul came face to face with the crucified Nazarene—as Lord. (Acts 9: 5-6); and we must never forget that "to this end Christ both died, and rose, and revived that He might be Lord . . ." (Romans 14: 9). Always the Holy Spirit strikes deep and hard at this point of lordship. Often He has to humble our pride to the very dust; and show the vileness of the rule of self that is our habit and nature in all its sordid egotism, before he can re-shape us as the love-slaves of Jesus Christ. The issue is startlingly simple. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Let us, as the apostle does in Romans 7, incarnate sin—"the body of this death". This, as sons of Adam, is our Lord. Again, let us remind ourselves that "righteousness" is a person—the Lord Jesus Christ (1 Corinthians 1. 30). He is Lord of this new race—the new creation.

Now let the Holy Spirit apply the Cross as the yard-stick of the government of our lives. "Know ye not, that so many of us as were baptised into Christ Jesus, were baptised into His death? Therefore *we are* buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6: 3-4). What is the practical outworking of this tremendous fact? "Being made free from sin . . .", *i.e.*: the old lord being dethroned "and become the servants of God . . ." (Romans 6: 22); *i.e.* God is installed in His rightful place as Lord in our lives.

The reign of sin is manifested in every relationship of life. The Book of Common Prayer in a comprehensive survey of its domain speaks of sins of "thought, word, and deed". The reign of Christ "who is our life" will, therefore, be manifested in these same spheres. He renews the mind (Romans 12: 2). He alone can tame the tongue (Cf. James 3: 2 and 8)—He can govern our actions (Philippians 2: 13-14). And His ability to do so is the hard-won

fruit of Calvary. Our Lord and King bears still the marks of His Passion.

**" Five bleeding wounds He bears
Received on Calvary . . . "**

They are our title-deeds to liberty, and our union with Him in them is the one pledge of freedom.

But we must go deeper still. Can you explain the method by which God seeks to accomplish His purpose in each age and generation? It is by manifesting again the life of His Son—Jesus Christ our Lord. His Kingdom is *not* extended by human effort, it only spreads as Christ is seen in His people. Here again the yard-stick of Calvary is applied by the Holy Spirit—if we are willing—to every side and aspect of our service and witness. This is the plain message of scripture. In 2 Corinthians 4, for example, the apostle describes how that by the miraculous working of God light had shined into his darkened heart. "But" he adds "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (verse 7). Then he goes on to describe the conflict and pressure, the perplexities and opposition to be faced in Christian service, finally laying down the basic principle, which is the direct negation of every human conception of success—as indeed was Calvary. "For we which live are always delivered unto death for Jesus' sake, *that the life also of Jesus might be manifest in our mortal flesh. So that death worketh in us, but life in you.*" (verses 11-12). The Cross is the touchstone of service. It is the death of Christ wrought into the very fibre of His own in each age that releases the rivers of eternal life for the needy.

Peter takes precisely the same line as Paul in this important matter. In 1 Peter 4 he takes trial, suffering and opposition for granted as far as the christian is concerned, but exhorts us to "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy" (verse 13). I had always looked upon this verse as meaning His glory at His coming again, until I saw that the next verse explains its meaning, and brings it into the present. "If ye be reproached" it reads "for the name of Christ, happy are ye: *for the spirit of glory and of God resteth upon you; . . .*" (verse 14).

This magazine is issued for Christian workers, and surely passage after passage must readily come to mind, which will bring home the same message. Would to God the lesson of such passages could be widely admitted, accepted, and applied! The life streams of God for our needy world are dammed by our persistent reliance upon our own efforts, our societies, our campaigns, our modern methods, and so on. Revival will mean the application by the Holy Spirit of the "yard-stick" of Calvary to all these, and a heart acceptance of the principle. "Death worketh in us, but life in you." Then and only then

will the dams burst, and the living waters be released to flow out into the dry places of the earth, until there are "waters to swim in".

One final point! We live in a world dominated by the Prince of darkness. "The whole world lieth in the wicked one" (1 John 5:19). But once again the Cross is the Touchstone of Faith. Calvary was the place where all the hosts of evil met with final, overwhelming defeat. The Son of God triumphed over them in His Cross (Colossians 2:15). It is for us to stand upon that triumph, and the Holy Spirit will unveil to us its mighty sufficiency in the face of every satanic onslaught. The measure by which we must always estimate the might and subtlety of the Evil One is the "yard-stick" of his defeat at the Cross. This does not mean that we can be careless in our attitude to his workings. No!

**" Watch as if on that alone
Hung the issue of the day . . . "**

But at every turn we can intelligently apply to his attacks the triumph of Calvary, and see in reality the paramountcy of our Risen Lord. J. O. Fraser, faced with the seemingly impossible challenge of the heathen fastness of Lisuland, and the prey of discouragement, and intense loneliness, wrote:

"We often have to strive and wrestle in prayer (Eph. 6:10, etc.) before we attain this quiet, restful faith. And until we break right through and join hands with God we have not attained to real faith at all. Faith is a gift of God (Rom. 12:9); if we stop short of it we are using mere fleshly energy or will-power, weapons of no value in this warfare. However, once we attain to a real faith, all the forces of hell are impotent to annul it. What then? They retire and muster their forces on this plot of ground which God has pledged Himself to give us, and contest every inch of it. The real battle begins when the prayer of faith has been offered. But, praise the Lord! we are on the winning side. Let us read and re-read the tenth chapter of Joshua, and never talk about defeat again. Defeat, indeed! No, Victory! Victory! Victory!

2 Sam. 23:8-23 is a passage along this line which has been meat and drink to me the last day or two. Verses 11 and 12 contain all I have been saying in a nutshell. Please read them. Let Shammah represent the Christian warrior. Let David represent the crucified and risen Christ—and note that Shammah was 'one of the mighty men whom David had'. Let the 'plot of ground' represent the prayer of faith. Let the lentils, if you will, represent the poor lost souls of men. Let the Philistines represent the aerial hosts of wickedness. Let 'the people' represent Christians (maybe good people) afflicted with spiritual anæmia. I can imagine what these people were saying as they saw the Philistines approaching and ran away:

"Perhaps it was not the Lord's will to grant us that plot of ground. We must submit to the will of God."

Yes, we must indeed submit ourselves to God, but we must 'resist the devil' too (Jas. 4:7). The fact that the enemy comes upon us in force is no proof that we are out of the line of God's will. The constant pre-fixing of 'if it be Thy will' to our prayers is often a mere subterfuge of unbelief. True submission to God is not inconsistent with virility and boldness. Notice what Shammah did—simply held his ground. He was not seeking more worlds to conquer at that moment! He just stood where he was and hit out, right and left. Notice also the result of his action and to whom the glory is ascribed!"

The Holy Spirit taught him how to apply the touchstone, and resting on the triumph of the Cross he went forward to see a mighty work of God accomplished, and an outpouring of the Spirit on men and women dying in darkness. What remains to be said? Only this! We are not talking of theories and teachings, we are stating a factual principle of scripture. You, whoever you are, whatever your work or circumstances, may prove for yourself, if you will submit to the teaching of the Holy Spirit, that the Cross is indeed the Touchstone of Faith, and join us in that boasting, which alone is legitimate:

**" In the Cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."**

O thou God and Father of our Lord Jesus Christ! strengthen me mightily by thy Spirit in the inner man, that Christ may dwell in my heart by faith, and I may have his strength to set against the power of my sins and mine enemies. For orders, for courage, for perseverance, for victory, for eternal triumph, I look unto thee for all. Blessed be thy name, that thou hast chosen me to be a soldier, and to fight under the banner of Jesus. I will sing unto the Lord, for he hath triumphed gloriously. He made all mine enemies his own; and they are now under His feet; and I believe, according to thy good word, that thou wilt put them under mine. Thou hast conquered them for me, and hast engaged to conquer them in me, and by me. It is of thy mere grace, almighty Jesus, that I am enabled to deny myself, to take up my cross, and to follow thee in this holy war. All my sufficiency is from the fresh supplies of thy Spirit. Oh grant me then abundantly to the increase of my faith, and to the praise of thy promised help. Cause me to depend every moment upon it; let me experience that when I am weakest in myself, I may be made strongest in the Lord. And when I have nothing left me to glory in of mine own, then my soul may magnify the Lord, and my spirit may rejoice in God my Saviour. Behold, God is my salvation: I will trust and not be afraid, because the Lord Jehovah is my strength and my song: He also is become my salvation. To his grace and power be all the glory for ever and ever. Amen and Amen.

William Romaine.

The Modern Smooth Cross

In the "Overcomer" for January, 1947 we printed a brief extract from this article, taken from Miss Leathes' prayer circular. It attracted so much comment that we are now issuing it in full from a leaflet sent to us from the United States.

ALL UNANNOUNCED and mostly undetected there has come in modern times a new cross into popular evangelical circles. It is like the old cross, but different; the likenesses are superficial, the differences fundamental.

From this new cross has sprung a new philosophy of the Christian life; and from that new philosophy has come a new evangelistic technique, a new type of meeting and a new kind of preaching. This new evangelism employs the same language as the old, but its content is not the same and its emphasis not as before.

The old cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey. It carried into effect the sentence imposed by the law of Sinai. The new cross is not opposed to the human race; rather, it is a friendly pal, and if understood aright, it is the source of oceans of good clean fun and innocent enjoyment. It lets Adam live without interference. His life motivation is unchanged; he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment, though the fun is now on a higher plane morally, if not intellectually.

The new cross encourages a new and entirely different evangelistic approach. The evangelist does not demand abnegation of the old life before the new life can be received. He preaches not contrasts but similarities. He seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather it offers the same things the world does, only on a higher level. Whatever the sin-mad world happens to be clamouring after at the moment is cleverly shown to be the very thing the gospel offers; only the religious product is better.

The new cross does not slay the sinner, it redirects him. It gears him into a cleaner and jollier way of living and saves his self-respect. To the self-assertive it says, "Come and assert yourself for Christ." To the egotist it says, "Come and do your boasting in the Lord." To the thrill seeker it says, "Come and enjoy the thrill of Christian fellowship." The Modern message is slanted in the direction of the current vogue, thereby catering to human taste and reasoning.

The philosophy back of this kind of thing may be sincere, but its sincerity does not save it from being false. It is false because it is blind. It misses completely all the meaning of the cross.

The old cross is a symbol of death. It stands for the abrupt violent end of a human being. The man

in Roman times who took up his cross and started down the road had already said goodbye to his friends. He was not coming back. He was not going out to have his life redirected; he was going out to have it ended. The cross made no compromise, modified nothing, spared nothing; it slew all of the man, completely and for good. It did not try to keep on good terms with its victim. It struck swift and hard, and when it had finished its work the man was no more.

The race of Adam is under death sentence. There is no commutation, and no escape. God cannot approve any of the fruits of sin, however innocent they may appear or beautiful to the eyes of men. God salvages the individual by liquidating him, and then raising him again to newness of life.

That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of the hearers. The faith of Christ does not parallel the world; it intersects it. In coming to Christ we do not bring our old life up onto a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die.

We who preach the gospel must not think of ourselves as public relations agents sent to establish good will between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to Big Businessmen, or the Press, or the World of Sports, or Modern Education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

God offers life, but not an improved old life. The life he offers is life out of death. It stands always on the far side of the cross. Whoever would possess it must pass under the rod. He must repudiate himself and concur in God's just sentence against him.

What does this mean to the individual, the condemned man who would find life in Christ Jesus? How can this theology be translated into life? Simply, he must repent and believe. He must forsake his sins and then go on to forsake himself. Let him cover nothing, defend nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before the stroke of God's stern displeasure.

Having done this let him gaze with simple trust upon the risen Saviour, and from Him will come life and re-birth and cleansing and power. The cross that ended the earthly life of Jesus now puts an end to the sinner, and the power that raised Christ from the dead now raises him to a new life along with Christ.

2 Cor 2:1-6

A Chinese Sermon. Subject: The Cross

These notes from a sermon preached by a Chinese Evangelist, as impressed upon, and remembered by a hearer, were contributed to "China's Millions" for May, 1923 by Miss A. H. L. Clarke, a missionary of the China Inland Mission. We are indebted to the Home Director of the C.I.M. for his kind permission to reprint from back issues of this magazine.

WE will read 2 Corinthians 2: 1-6, and dwell specially on the thought: "I have already made up my mind to know nothing else amongst you, save to know JESUS CHRIST and Him nailed on the Cross."

Like St. Paul, I come with no great words of wisdom, no flattering phrases of fair speech, but only to preach the Cross.

We are all familiar with the *shape* of the Cross—a horizontal line crossing a perpendicular, thus: (Fig. 1).

But do we realise the *aim* of the Cross?—to make both (parts) ONE. Read Eph. 2: 16: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (particularly plain in the Chinese translation).

How do We Personally Present the Cross?

If the aim of the Cross was to unify, why does it not unite? Is there anything we can find out that is hindering union?

1. Do we present a *Disconnected Cross*? Sometimes anything but a united Cross is presented. The "two parts" are very distinctly separated, and the effect is something like this: (Fig. 2).

The upright stroke may be the idea the "foreign" missionary has of himself and his methods; and the lower level stroke indicates his view of the Chinese convert, and perhaps of Chinese people generally. Is it any wonder that such a "Cross" has no power of attraction?

2. Do we present a *Divided and Sub-Divided Cross*? The disconnected idea was bad enough, but when the upper stroke is severed by factions, jealousies, and divisions among the missionaries, is not this pitiful result produced: (Fig. 3).

And if the "missionary" stroke is cut up, into how many more deplorable divisions does the jealousy and factions between central churches and the numerous district congregations cut the lower line? Until the effect obviously entirely obliterates the Aim of the Cross. Why attempt to preach the Cross at all by lip, when the life is such a railing contradiction?

3. Do we present a *Destroyed Cross*?—which by being pulled

apart becomes no Cross at all! We say there must be two parts to form a Cross, one part horizontal to a perpendicular, and yet if differing gifts and graces are not recognised, something like this happens in actual work: (Fig. 4).



(Fig. 4)

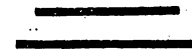
"This is MY idea of such and such a doctrine, or manner of work, or point of view, and yours MUST agree with MINE."

Perhaps, after much hard feeling and high words, one party yields, but the result is merely two lines. No

Cross about that!

Or the pull may come in the other

direction, but with a similar result: (Fig. 5).



(Fig. 5)

Two strokes all right, but no unity.

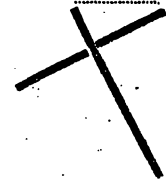
If there MUST be a crossing of views, perhaps the "upright" part of the affair disappears, and we act like this: (Fig. 6).



(Fig. 6)

4. A *Deflected Cross* is still another. One would not think there could be so many presentations until one came really to examine into the matter! This one has the two parts firmly fixed, but it lies at this angle: (Fig. 7).

The upper, higher point is often the place our pride, or self, takes. One arm being regarded as the higher, the other must correspondingly be the lower—inequality again! And note that the higher point exalts itself higher even than the head of the Cross.

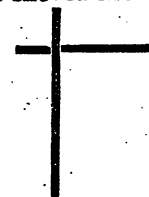


(Fig. 7)

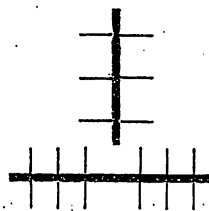
5. A *Disproportioned Cross* is yet another presentation (Fig. 8). A correctly-proportioned Cross should have its "arms" of equal length. Let the perpendicular stroke indicate the Christian doctrine, "Right Principle," or any other upright foundation you like to term it, then the side parts should show a pleasing proportion.

Are these inequalities ever seen? Between a domineering mother-in-law and her daughter-in-law? The former says, and with right: "I am the chief person in this home, and you must be subservient to me in all things."

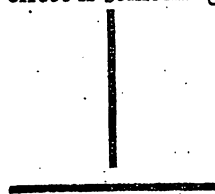
Is it inequality of standing between husband and wife? Or something unhinged between parent and child? Or lack of balance between missionary and convert?



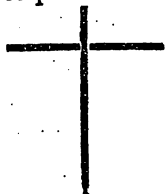
(Fig. 8)



(Fig. 3)



(Fig. 2)



(Fig. 1)

If so, this is far from being the Aim of the Cross. How wonderfully by the Cross the two parts ARE made one!

I said to my wife, with a smile, soon after we were married: "The Bible says, 'Wives, be in subjection to your own husbands,' so you must be very obedient to me!" She quite agreed, but also said, "Read on!" and of course it said, "Husbands, love your wives!"

It is true and only right to teach, "Children, obey your parents," but the fathers are also admonished not to "irritate" the "temper" of their children!

There is some power and attraction in an upright, united, rightly-proportioned Cross.

How do We Personally Regard the Cross?

Many think only of the Sufferer on the Cross: shudder at the cursings shouted at Him, even weep tears of pity for Him. Tears for their own sins that nailed, and still nail Him there, would be more to the point.

Recently I met a Church member of twenty-five years' standing, and in conversation asked him: "Are you 'allied' to JESUS CHRIST—do you 'claim kinship' with Him?" (as the Chinese rendering may be translated).

"Of course I do! I have been a Church member for all these years, can recite many hymns, and can pray."

"Well, I am so glad to hear it. Do you *know* the Cross of Christ?"

"What a question to ask! Why else should I sell Scriptures, and spend much time in preaching?"

"Excellent! I know you are unsparing in your efforts; but are all your own depraved emotions, and selfish, private desires, nailed to the Cross?"

My friend turned away with a changed mien, for it was well known that his conduct could not stand this test.

This is a personal question for you and me to answer.

How do we Personally Approach the Cross?

There is only one way to do so, and that is to *stoop*, bow at the foot of the Cross. From the pierced Body of our LORD there came out blood and water. What do these avail for us? The blood we know is for cleansing. In times of faintness, and also sleepiness, nothing revives one like a drink of water.

May it be that the reason there are so many fainting and sleepy Christians in our Churches to-day, is because, though they value the Blood of our crucified LORD, they ignore to ask for, and drink of the Living Water which CHRIST waits to give, which will become within them a spring, bubbling up unto life everlasting?

Strength

A gem from Mrs. Penn-Lewis' Bible—January 17th, 1894

"Blessed is the man whose STRENGTH is in Thee." Psalm 84: 6-7.

"Be strong and very courageous." Josh. 1: 7.

"If thou faint in the day of adversity thy strength is small." Proverbs 24: 10.

1. "Be strong in the Lord." Eph. 6: 10.

"In the Lord Jehovah is everlasting strength." Isa. 26: 4.

"He strengthened me and said 'Be strong'." Dan. 10: 18-19.

(i) Strengthened . . . unto all patience—long suffering—joyfulness. Col. 1: 11.

(ii) Strong in faith. Rom. 4: 20.

(iii) Strengthened to witness. Acts 9: 22.

(iv) Strengthened to endure. 2 Tim. 4: 17.

(v) Strengthened with grace. 2 Tim. 2: 1.

(vi) Strengthened for all things. Phil. 4: 13.

2. Conditions.

"No strength." Dan. 10: 8-12.

"No might." Isa. 40: 29.

"Clean hands." Job 17: 9.

"Whole-heartedness." 2 Chron. 16: 9.

"Weakness." 2 Cor. 12: 9-10.

Note: Christ's strength passes through us never making us a *cistern* of strength! The weakness of our humanity and the strength of Christ must be joined together. Uzziah was "marvellously helped *until* he was strong."

2 Chr. 26: 15-16.

We never have a *sense* of strength.

2 Cor. 2: 1.

3. How to get the strength of God.

(i) "Let him take hold of my strength." Isa. 27: 5.

(ii) By Faith. Heb. 11: 34.

(iii) They that wait upon the Lord. Isa. 40: 31.

(iv) When I cried . . . Ps. 138: 3.

(v) The people that do *know* their God. Dan. 11: 32.

"Thy God hath commanded thy strength." Ps. 68: 28.

"I will go in the strength of the Lord God." Ps. 71: 6.

Four Questions Answered

By WILLIAM PENN
The Quaker Founder of Pennsylvania

What does the term "the Cross" mean in Christian experience?

The cross of Christ is a figurative speech, borrowed from the outward tree, or wooden cross, on which Christ submitted to the will of God, suffering death at the hands of evil men. The cross mystical, is, therefore, that Divine grace and power which crosses the carnal wills of men, and opposes itself to the fleshly appetite of their minds: so that it may be rightly termed the instrument of man's dying to the world, and being made conformable to the will of God. Nothing else can mortify sin, or make it easy for us to submit to the Divine will in things contrary to our own.

What does the preaching of the Cross mean?

The preaching of the cross was aptly called by Paul "the power of God"—though to them that perish, "foolishness". This means that to those, who are genuinely "weary and heavy laden", who need a deliverer, and to whom sin is burdensome and odious, the preaching of the cross, by which sin is mortified, is the power of God. It is a preaching of that Divine power by which they are made children of God and disciples of Christ, and it works so powerfully in them that neither mockery nor opposition can put them "out of love" with it. But to those, who walk in the broad way, dedicating their time and care to pleasing their corrupt appetites, and to whom yoke and bridle are intolerable, the preaching of the Cross is foolishness.

Where must the Cross be taken up?

I answer—Within! In the heart! For where sin is there must the cross be. All evil comes from within. Christ taught "From within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evils come from within, and defile the man" (Mark 7: 21-23). The heart of man is the seat of sin, and where he is defiled there he must be sanctified. This evil heart of man is also the devil's mint, his workshop, the place of his residence, where he exercises his power and art. "No man" said Christ "can enter into a strong man's house, and spoil his goods, till he first bind the strong man" (Matthew 12: 29), thus teaching us that the hearts of the wicked are the devil's house, and that his goods—his evil works—can never be destroyed (1 John 3: 8), till he that works them, and keeps the house, be bound. This makes it easy to see where the cross must be taken up, by which alone is the strong man bound, his goods spoiled, and his temptations resisted—that is, within, in the heart of man.

How is the cross to be borne daily?

As the cross of Christ is that spirit and power in men, though not of men but of God, which crosses and reproves their fleshly lusts and affections; so the way of taking up the cross is an entire resignation of soul to the discoveries and requirings of it. This means that day by day we should not consult our worldly pleasure, carnal ease, or interest, but by the obedience of faith (that is, of true love to, and confidence in God) cheerfully offer up to the death of the cross that Judas in ourselves, which, not enduring the heat of the siege, and being impatient in the hour of temptation, would, by its near relation to the tempter, more easily betray our souls into his hands.

How hard it is to be a true disciple of Jesus! The way is narrow indeed, and the gate very strait, for not a word, nor a thought must slip the watch, or escape judgment. "Flesh and blood cannot inherit the kingdom of God" (1 Corinthians 15: 50). Those that are the captives of fleshly lusts and affections cannot bear the cross; and they that cannot endure the cross must never have the crown. To reign, it is necessary first to suffer. (Romans 8: 17; 2 Timothy 2: 11-12).

TWO great principles are involved in the Christian life, objective and subjective.

The objective outlook is that which dwells upon what Christ Himself is: what He is to the Father, what He did for us in His great work of redemption, and our eternal security as brought through Him into the family of God. The danger here is not of an over-appreciation of Christ, for this is impossible. It lies in our resting in our standing or our faith, satisfied that all is well because we are told that none can snatch us out of His hand.

The subjective aspect deals with our actual present state, as distinct from our standing in Christ. Its importance lies in its effects upon our actions. It is introduced in such exhortations as "Abide in Me and I in you . . . Let us cleanse ourselves from all defilement of flesh and spirit . . . I exercise myself always to have a conscience void of offence . . . the kingdom of God is righteousness and peace and joy in the Holy Spirit."

The danger is not in over-stressing such passages of Scripture but in building a theory of sanctification on isolated texts, especially when the mind is occupied too largely with oneself, looking inward, emphasizing a daily dying. Such souls do not realize that a dead person cannot die. The Word says "Ye died, and your life is hid with Christ in God" (Col. iii. 3). Our part is to reckon one is dead, and then, by the power of the Spirit, to make to die the sinful doings formerly done through the body, and which the old nature would gladly continue (Rom. viii. 13).

Thus as regards the experimental realization of our possible privileges, so as to enjoy them in one's own soul, there are two chief perils.

i. There are such as rest content with assent to the objective historical facts as to Christ, and receive little or no corresponding subjective inward experience.

ii. There are others so engrossed with their inward subjective condition that they give too little regard to the facts as to Christ.

G. H. LANG.

The Inward Cross

By J. GREGORY MANTLE

THE French have a most suggestive proverb: "He is not escaped who drags his chain!"

Gibbon tells of one of the Roman emperors who was brought from prison to the palace, and who sat for some hours on the throne with his fetters on his limbs. Thousands of those whom God has brought out of prison are in much the same condition. They are in the palace, but they carry about with them vestiges of the prison-life. They have escaped from the tyrant's custody, but they are not yet completely free; for as the grim gaoler hears the rattle of the links sin has forged, and sees some of his fetters upon the soul, he still exercises his power, and indulges the hope that he may one day seize and entirely enslave his former captives. So long as we fail to perceive and claim deliverance from the power of indwelling sin through the wondrous Cross, we may give occasional evidence of our kingship, but we shall give unmistakable proof of our servitude.

Our message is one of complete deliverance. We believe that our regal honours are not a fiction, as they must have seemed to the king Gibbon tells of, but a glorious reality; and so we sing of Him who "breaks the power of cancelled sin," and of a cross that effects a "double cure". The soul that dares, on the warrant of God's word, to claim identification with Christ in His death, resurrection, and enthronement, proves what it is to be a king in Christ Jesus; to such even the devils are subject, and the principalities and powers of darkness are made to feel the regal power of those who, clad in the armour of God, are more than conquerors through Him who shows His love to them by indwelling them. Charles Wesley sang of those who "hugged their chains". There are some who do this still; but there are many others, thank God, who hate them, and who long to lose every link that binds them to the conquered enemy.

The Cross of Christ not only enforces holiness, but makes holiness possible. Conybeare gives a striking translation of Galatians 2:20: "I am crucified with Christ; it is no more I that live, but Christ is living in me; and my outward life which still remains, I live in the faith of the Son of God, who loved me and gave Himself for me." Here we have both the exterior and the interior Cross. There is a great difference between realising, "On that Cross He was crucified for me," and "On that Cross I am crucified with Him." The one aspect brings us deliverance from sin's condemnation, the other from sin's power. We first discover the Cross as coming between God and ourselves. That is its substitutionary or judicial aspect. In it Christ must ever be alone; into that

circle none can enter; when He trod that winepress there was none with Him.

But there is an aspect of the Cross in the passage quoted which is not vicarious. "I am crucified with Christ; it is no more I that live, but Christ is living in me." Here we see the Cross coming between us and our sinful nature, and these words bring us face to face with a crucifixion which is experimental, for Christ does not vicariously deliver His followers from indwelling sin. *It is a crucifixion which is wrought by the power of the Holy Ghost, solely on our compliance with clearly defined conditions.* The one is an outward, the other is an inward Calvary, the one is "the complement of the other, and their true union is their perfection."

The death of Christ was not only an atonement for sin, but a triumph over sin. By faith we see our sins not only on His head for our pardon, but under His feet for our deliverance. Multitudes who glory in the outward Cross know nothing of that inward crucifixion which it has also made possible, whereby they are delivered from the power of self and sin, the world, the flesh, and the devil. This they do not know, "that their old man was crucified with Him, that the body of sin might be done away, so that they should no longer be in bondage to sin" (Rom. 5:6).

There must be conformity between Christ and the members of His mystical body. How incongruous it is for a holy Christ to be leading a company of unholy Christians; or a cross-bearing Christ, a band of self-indulgent Christians, whose hearts are often towards Egypt, and who shrink from the least suffering and self-denial! It is only they who have truly followed Him, having known the meaning of this inward Cross, who will "have boldness, and not shrink with shame before Him at His coming."

Why hesitate, therefore, to bear the Cross by which you may gain the crown? In the Cross is salvation, in the Cross is life, in the Cross is safety from enemies; in the Cross is that peace which the world cannot give, in the Cross is courage, in the Cross is joy; in the Cross is the sum of all virtues, in the Cross the perfection of holiness. There is no salvation for the soul, no hope of eternal life in anything else. The Cross is the beginning and the end; and all who would live, must first die; there is no other way to life and to real inward peace but the way of the Cross.*

In times of persecution, those who had an experimental knowledge of this inward crucifixion

* "Imitatio Christi," chap. xii.

were able to suffer the most terrible outward afflictions without shrinking or fear, while many of those who knew nothing of this interior Calvary abjured the truth to save their lives. Many instances are on record of such who afterwards—when they had learned to tread this royal road—came forward of their own accord and gave up their bodies to fire and death.

How much light this neglect of inward dying throws also on the doleful shadowed death-beds of unsanctified Christians! When we have learned the blessedness of dying with Him, both to the flesh with its affections and lusts, and to the deceitful world, we shall know nothing in our last hours of the pains of death which those experience whose carnal hearts cling to carnal things. With an actual knowledge of inward death, we shall face that death which can only touch the outward, without any fear, and as cheerfully put off the body as we put off our clothes. We fear the great death so little, because, for Christ's sake, we have loved death with Him so well.

In physical crucifixion there were three stages. The criminal was first arraigned, found guilty, sentenced to death, and in many cases visited with marks of hatred and contempt. Then he was nailed to the cross, and finally he died. These three stages illustrate the experience of this inward crucifixion. First the old nature must be arraigned and sentenced, for it is not likely that the old Adam will be executed until, by us, he is condemned to die. Then this enemy, which is both God's and ours, must be given over into the hands of the only executioner, the Holy Spirit. He will not undertake this work without our consent and co-operation. "If ye through the Spirit do make to die the deeds of the body, ye shall live" (Rom. viii. 13). "The law of death in our sinful members is only another form of the law of life in Christ. It is the same Spirit who both killeth and quickeneth. Though it is said most expressly that we crucify the flesh, it is not said that we put it to death, and 'destroy the body of sin'. That is the sole work of the Divine Spirit. It is His breath which withers the fruits of evil in our nature; it is His condemning word that blights the tree of evil in us unto its root. He will watch the expiring enemy within us, ready to inflict upon it the last stroke that shall dispatch it finally. We must not doubt that He will finish the work He has begun in us. Crucifixion is not death; but it is unto death, and death is supposed to be its result. If we do our part, and spare not our affections and lusts; if we keep the sinning Adam in us crucified, and watch, and pray, and wait in fervent expectation, we shall 'see the end.' "*"

The way of the Cross is certainly the way of death. The stoning among the Hebrews, the guillotine of the French, the gallows of the English, and the cross of

* Dr. Burt Pope, "Sermons and Address," p. 302.

the old Roman times, as instruments of capital punishment, all mean death. If at the outset of this Calvary experience we listen to the voices of the tempters, and withdraw the nails, we cannot expect to know this real inward death; but if we have had a vision of the loathsomeness of the old Adam nature, and of its power to prevent the incoming and consequent outflowing of the risen life of Jesus, we shall refuse for a moment to listen to its pleadings to be allowed to come down from the Cross and so save itself.

The Jews were not content with blows and buffetings and scourgings; these were but the forerunners of death, and we may well beware of attempting to "run with the hare and hunt with the hounds," or, in other language, to make a pretence of inward crucifixion while at the same time we are secretly parleying with the enemy. We shall not parley if we resolutely remember that to do so is to prolong the life of "the old man," and so defeat the purpose of Jesus Christ, who was manifested not to buffet or maim but to "destroy the works of the devil", and only by that destruction can we know what real marriage union with Jesus means.

Hence it follows that our shrinking from the way of the Cross, and our fainting on that way, even when we have begun to treat it, arise from ignorance of the blessedness to which this pathway leads. The most joyous moment in the life of the bride ought to be the moment when she loses her own name and self-dependence at the marriage-altar, taking her husband's name instead of her own, and merges her life in his; and the most blissful moment in our life ought to be that in which we, by taking up our cross, renounce our right to self-ownership, and begin to reckon ourselves dead to self, to sin, and to the world, through the Cross of Jesus Christ.

"Oh, sacred union with the Perfect Mind,
Transcendent bliss, which Thou alone canst give;
How blest are they this Pearl of Price who find,
And dead to earth, have learned in Thee to live.

Thus in Thine arms of love, O God, I lie,
Lost, and for ever lost to all but Thee.
My happy soul, since it hath learnt to die,
Hath found new life in Thine Infinity.

Go then, and learn this lesson of the Cross,
And tread the way that saints and prophets trod:
Who, counting life and self and all things loss,
Have found in inward death the life of God."

To one who asked him the secret of his service, Mr. George Muller said: "There was a day when I died, 'utterly died'; and, as he spoke, he bent lower, until he almost touched the floor, "died to George Muller, his opinions, preferences, tastes and will, died to the world, its approval or censure, died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."

LONDON MEETINGS

The dates for the Monthly Prayer Conference are as follows :

THURSDAY : July 17th, August 21st and October 16th.

Time : 11 a.m. to 1 p.m.

Place : The Alliance Hall, Palmer Street, Westminster, S.W. 1.

TWO DAYS OF WITNESS TO THE MESSAGE OF THE CROSS.

will (D.V.) be held on : **Thursday and Friday, September 18th and 19th**, at the Alliance Hall, Westminster.

A Panel of Speakers is planned to include :

Rev. T. M. BAMBER

Rev. JOHN PRITCHARD

Rev. A. R. BOUGHEN

and Others

For full programme apply to the Conference Secretary, 2, Westbourne Park Road, Bournemouth, Hants. If there are those of our London Readers who would care to take some bills announcing these meetings, and will endeavour to make them widely known, will they please write, letting us know the number of bills they can profitably use as early as possible.

REGULAR MEETINGS ORGANIZED BY OUR READERS ARE HELD AT :

Cardiff	Enquiries to Mr. N. Stamps, 52, Hazelhurst Road, Llandaff North, Cardiff.
Crowborough (Sussex)	Enquiries to Miss B. Brooker, Beechcroft House, Myrtle Road, Crowborough, Sussex.
Hove	Enquiries to Mrs. Richards, "Cartref," 51, Clarendon Villas, Hove, 3, Sussex.
Liverpool	Enquiries to Mr. Crewe, 34, Greenbank Road, Liverpool, 15.
Manchester	Enquiries to Mr. W. Astley, 33, Moorland Road, Didsbury, Manchester 20.
Thames Ditton	Enquiries to Mrs. Trolley, Weston Park Cottage, Weston Park, Thames Ditton.
Plymouth	Enquiries to Miss E. Coke, 4, Garfield Terrace, Stoke, Plymouth, Devon.

We regret that owing to space we are compelled to cut these announcements down to the bare minimum but hope that those interested will communicate direct with the friends whose names we have given.

THE "OVERCOMER" PRAYER BOND

A RECENT Prayer Bulletin issued by Miss E. M. Leathes ends as follows :

" I well remember some years ago meeting a brother in Christ, who had been greatly distressed because his whole mind and thoughts every day had to be concentrated on his business, and at night he was often too tired to give himself to persistent prayer. But when he realised he could maintain unutterable prayer in the Spirit all the time, as he knew his living union with Christ on the Throne, he took courage. Have you noted Psa. 109 : 4, which is very helpful? It is literally, " I am prayer ". The words between are in italics and can be omitted. Another translation runs, " I am all prayer ". Yes !

We can always be in the attitude of prayer, no matter how great may be the strain put upon us, or the tension we have to endure. " For He knoweth our frame," and " God is faithful, Who will not suffer you to be tempted above that ye are able ; but will with the temptation make also the way of escape, that ye may be able to endure it." 1 Cor. 10 : 13. Amer. R.V.

Miss Leathes rightly stresses the importance of the " twos and threes ", who will enter into the great prayer conflict of our day ; and if there are those of our readers, who would care to have her circulars regularly they should write to her direct at : 2, Kingsway, Wembley, Middlesex.

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OCTOBER, 1947

The OVERCOMER

FIDEI COTICULA CRUX

THE CROSS IS THE TOUCHSTONE OF FAITH



“LOOK ON THINE OWN
NOTHINGNESS AND BE
HUMBLE, BUT LOOK AT
JESUS, THY GREAT REPRESENTATIVE,
AND BE GLAD. IT WILL SAVE THEE
MANY PANGS IF THOU WILT LEARN
TO THINK OF THYSELF AS
BEING IN HIM.”

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India. "The Overcomer" and Overcomer literature may be obtained from the Evangelical Literature Depot, 11, Mission Row, Calcutta.

BOOK ROOM NOTES

Re-printing.

During the war we fortunately held considerable stocks of books and booklets, printed prior to 1939, but we are now finding that the present editions of most of our important books are rapidly running out. This year we have already reprinted the Memoir of Mrs. Penn-Lewis, and "The Awakening in Wales", as well as a number of smaller booklets. Now we are faced with reprinting two books for which there is a constant demand—"The Cross of Calvary and Its Message" and "The Warfare with Satan and the Way of Victory". Our stocks of both these books are practically nil. Our present edition of "War on the Saints" will also probably be sold out within the matter of a few weeks. In these days of short supplies of paper and soaring prices we would ask your fellowship in prayer that we may be able to continue the outflow of literature containing the Message of the Cross unchecked, and in a form that will glorify Him and yet be reasonably priced.

Looking back we can truly say "Hitherto hath the Lord helped us", and we see no reason to look forward to the future with anything but confidence

BOOK ROOM NOTES—(continued).

since He is "the same yesterday, to-day and forever."

Our selection of 1½d booklets is now down to five, and we have found that our best policy is gradually to re-issue these as they go out of print bound up together (two or three at a time) in an increasing series of 6d. booklets. These booklets seem to be appreciated. One particularly—"Dying to Live", which contains three original small booklets—"The Way of Deliverance", "How deep shall the Cross go?", and "Delivered unto Death" has proved remarkably acceptable. Although first advertised in the *Overcomer* only in July, 1946, the first French edition has already appeared, and it is either being translated or has been translated now into German, Spanish, Modern Greek and Russian. We are endeavouring to make these 6d booklets attractive, and to arrange that each one deals with some particular aspect of the Message. Some of our readers are finding them useful for passing on to their friends, and we are hoping that many more will make wide-spread use of them in this way.

Motto Cards, 1948.

May we remind our readers that because of the shortage of cardboard it is advisable to book any supplies of Motto Cards they wish to have as early as possible. The price this year is 2/- per dozen. We are able also to supply a certain number of envelopes (size 5" x 7½") for sending away Motto Cards in. *These cannot be supplied separately*, but only to those ordering Motto Cards; and that while the supply lasts. The price of these will be 1/6 per dozen.

Christmas Greetings.

We suggest that our sixpenny booklets could well be used to convey your Christmas greetings, and we can supply printed slips either for slipping inside, or clipping to the cover, worded as follows:

"With every good wish for
Christmas and
the New Year
from"

at :— 8d. per. doz.

Songs of the Heavenly Life.

I have had a suggestion put to me that this little Hymn Book, used in the past at *Overcomer* Conferences, should be reprinted. *It would greatly help if we could know the reactions of some of our friends to this thought.* If we do reprint I am not sure that we should not be well advised to do so on a larger scale so that hymns from other sources could be included as well, and a book compiled specially designed for Conference work and meetings dealing with themes other than the merely evangelistic. What do you think?

Bound Volumes.

The Bound Volumes of the *Overcomer* for 1947 will be available very shortly at the usual price, 2/- per volume.

THE OVERCOMER

Armour-clad in Christ

"Put on the whole armour of God . . . that ye may be able to withstand in the evil day, and having done all, to stand . . ." *Ephesians 6. 10-18.*

LET us consider the Christian's armour in the light of the passage cited, with the recollection that it is a subject not only of importance, but of vital importance, to every disciple.

Our passage needs to be read with full remembrance, first, of its *Connection*. Have you ever remarked that connection? To many readers, I believe, this picture of armour and soldier calls up the thought of dark and terrible external strife. It suggests, perhaps, the resolute confessor of Christ bracing himself to meet Satan in his open wrath; on some day of persecution, with its tribunal, its prison, its scaffold, or its fire; or at least at some time of peculiarly vehement and angry temptation of other sorts; amidst which the saint is solitary and terrified, and almost forcibly overborne. But as a fact the passage comes in, naturally and in sequence, to close and crown a long series of directions how to live at home, how to please the redeeming Lord in the sphere of home duties. Husband, wife, child, parent, master, servant—these are the words which have led up to the thought of the armour, the conflict, and the dark foes who press round the believer in the field.

Is this unnatural? It is indeed surprising for the moment, but not unnatural. I appeal to the heart of my reader! Is not home too often the scene of our greatest spiritual failures, our most manifest inconsistencies, our least resistance to the enemy, and accordingly his greatest successes over us? It is a deep fact, a far-reaching fact, that just where the path looks most commonplace and easy the enemy of our spiritual life is likely to set his most subtle ambush. Where we are habitually least upon our guard he is habitually most upon the watch. And then, on the other hand, this scene of so much possible failure is therefore capable, through grace, of being the scene of delightfully frequent and fruitful victory, victory of that gentle, humble and unobtrusive kind which is the truest and the strongest after all.

This much about the connection. Think next of the *Enemies* presented to our thought by St. Paul. What are they, who are they? Our passage presents us with the fact of personal spirits of evil, under their great head and chief, actively at work and at war against us. These personal evil powers, assuredly, to a degree greater than we ever realise, organise and energise every attack on us, from whatever quarter it comes. Diabolus, in the pages of that wonderful

book, Bunyan's *Holy War*, knew how to attack from without, both by assault, and by parley with weak or treacherous inmates of the Town of Mansoul. But not to pursue this thought, we have as a fact a host of unseen personal spirits put here before us as our foes. They are indeed real persons, not figures of speech, say the contrary who will. True, they are an awful mystery, but a mystery not greater in kind than is the existence of evil men who live, as many do, to tempt others into evil. In anywise, to the Lord and to His Apostles they were "a living, dark reality". In the Word of God the Christian's conflict is seen to be one not merely "with flesh and blood", that is to say with frail mortal men, withstanding and tempting, but against this dark throng of unseen assailants, working personally, and working earnestly, in quiet as well as in alarming hours, for his spiritual loss and woe.

Observe next the precise and definite *aim* of these adversaries. It is to dislodge you, Christian, from a point on which you stand, on which you are set and stationed by your Lord. You see yourself here as a soldier, but not as a soldier on the march through a hostile country, nor as running the errands of your Captain, but as posted upon a vantage-ground in the field. The strategy of the enemy aims above all things at getting you to leave it. We all know how the day of Hastings was lost, and the history of England changed for ever, by a failure—not to manoeuvre, to march, to charge, but to stand, having done all to stand, within a vantage-ground. Every day brings for the soul its field of Hastings. Forewarned, let us secure victory. Let us stand, withstand, having done all let us stand.

Remember next what the *Point of Vantage* is, from which we are to pray and watch that He who keeps us "will not suffer our feet to be moved". (Psalm 121: 3). The tenth verse of our chapter informs us; all-important information! It is nothing less than "The Lord". "Stand fast in (not only near, but in) the Lord, and in the power of His might." Weigh the words well. Let them not pass as a mere sacred phrase, a mere formula of the religious dialect. They are concerned with the central facts of our spiritual life and power. "In the Lord" lies your secret, our secret, of love, and peace, and joy; of victory and progress; of heavenly temper in earthly duty; of all we need for life and work in His name. Union with our glorious Redeemer

and Head, wrought in us by that Holy Spirit through whom we were born again; communion with Christ Jesus, wrought in us by that same Spirit as He leads us on; all this lies hidden "in the Lord".

The phrase, in the present connection, speaks specially of the life of communion with Him, union realised and put into use; communion not only at His sacred and happy Table, but in all ways and at all times of definite spiritual contact with Jesus Christ. This contact, this "keeping in touch" (John 15:4), this abiding in Him is, practically, our strength and vantage-ground; and to draw us from it, into the plain, into the vale of Siddim full of slime pits, is the strength and advantage of the enemy. Let him drive us or entice us thence, let him meet us out of contact with our Lord, and he will have the victory, whether it be on a day of persecuting terror or on a day of amplest home comfort and charming surroundings. Let us stand then, and be strong, in the Lord. Let us keep our communion with Jesus Christ clear and full. Let us, not now and then, but in a blessed growth of habit, carry all our needs to Him and draw all our power from Him. Let us remember the power of the little word "now", and do this *now*. Nothing is too great for our Maker's strength; nothing is too small for His attention.

Keep the vantage-ground, and "put on"—what lies always ready upon it—"the whole armour of God". Every piece of that panoply means, in effect, Jesus Christ believed in and brought to bear upon the foe. Observe this not least in the case of the soldier's shoes; "the preparation" that is, the equipment, "of the Gospel of Peace"; the arming of the Christian's feet with that strong appropriation of "peace with God through our Lord Jesus Christ", which gives foothold indeed as we stand upon the Rock. But against every variety of need array yourself with Jesus Christ. He is both fort and armour. And He has overcome, and we in Him. The enemy who surges around us is real, is fierce; but he is only fighting on after defeat; a beaten, a broken, army. Let us stand where we are already set, and use what we wear, and be calmly confident of success, with glory for its end.

BISHOP HANDLEY MOULE

Of all the forms of Pacifism, Spiritual Pacifism is the most despicable. "For we wrestle not against flesh and blood, but against the rulers of the darkness of this world, against the principalities and powers" that conspire to keep us out of our God's given heritage, the possession which Christ has won for us on Calvary. Therefore we must fight if we would reign.

S. M. Zwemer.

To our Readers

Dear Friends,

Quite a number of our readers have written appreciatively of the article that appeared in the July issue of the *Overcomer*—"The Modern Smooth Cross", and it is quite clear that many are disturbed at the shallowness of our modern Evangelism.

I have a little book written in 1851 by Rev. Horatius Bonar, of which I am very fond, and which is a prophetic utterance. He seems to have foreseen the growth of this tendency, and in one place he says: "The age is setting out upon a new career of thought and action, and it seems to think that for this it requires a new outfit of ideas, the old being worn out and tame. It would fain make a complete disjunction between the past and present, treating the former as obsolete, and endeavouring to make the latter the era of originalities or at least of novelties. To 'lag behind the age' is one of the most approved sarcasms of the day and for a man to have this sentence passed upon him is equivalent to entire condemnation and consequent dismissal from all further notice. . . . It is not, however, Christianity that is to keep pace with the age, but it is the age that is to keep pace with Christianity. To say that the movements of the theology are to follow the march of intellect—that Christian doctrine must shape and adapt itself to the progress of the age—that old channels of truth must be burst and old models broken, in compliance with the spirit of the age—that the divine must bend to the human, the infinite to the finite, is to give utterance to the mingled pride and infidelity which says, 'Our lips are our own, who is lord over us?', and to take at least the first step in doing homage to Satan as an angel of light, the usurper of the glories of Him 'in whom are hid all the treasures of wisdom and knowledge.'" I feel that he is right. The hue and cry after modern methods and the tendency, as a writer in one of our Evangelical periodicals put it, "to seek to give the young people *what they want*", can prove to be tantamount to a flat denial of the power of the mighty foundational message of our faith. *Nothing can replace the preaching of Christ Crucified in the power of the Holy Ghost*, which is God's appointed means of bringing sinful men and women back into fellowship with Himself, and establishing them in Christ.

Now to share with you our plans for a fresh advance in the proclamation of the Cross throughout the Christian Church in the great French-speaking areas of the world. Madame Brunel has signified her desire to hand over the publication of *Le Vainqueur* to us. Our dear friend's devotion to the task of editing and sending out this little paper has been, even during the dark days of the last war, unswerving. She is now seventy-seven, and is concentrating on the publication of some writings dealing with the Second Advent during the days of work that remain to her

down here. Our prayer for her is: "The Lord bless, and keep you always, and abundantly reward your faithful work and witness". We have accepted responsibility for *Le Vainqueur* and shall hope in future to publish it quarterly. We expect to bring out our first modest eight page issue within a few weeks of this number of *The Overcomer*, believing that it is God's will that we begin in a small way, so that we can watch Him at work blessing and increasing in His own way and time. The publication of this little paper is to be a co-operative effort. It will be prepared and printed in England, and sent out (probably mainly in bulk) from the Book Room. It will be translated, through Mr. Alexander's kindness, in Switzerland by one of the workers at L'École Biblique de Genève, who has been a missionary in North Africa. Distribution and the receipt of donations in Switzerland is being arranged from La Maison de la Bible, 11 rue de Rive, Geneva: and in France from La Maison de la Bible, 8 rue du Val-de-Grace, Paris. We already have requests for a number of copies from Belgium and Madagascar. It will also be a great help if any of our readers either working in, or interested in French-speaking lands would write to us, and tell us if they can either use copies of *Le Vainqueur*, or make any suggestions for its effective circulation.

With regard to books—some of Madame Brunel's translations of Mrs. Penn-Lewis' books are still available, and some new translations, notably "Dying to Live" and "The Conquest of Canaan", are being printed in Geneva. Copies of these are obtainable from either of the Bible Houses—Paris or Geneva.

The development of other translation work goes on, sometimes, it seems, far too slowly! Or is it, perhaps, that I am unduly impatient? All I can tell you at the moment is just that we are hoping that before the end of the year it will be worth while issuing a small subsidiary book list to cover this important side of our witness. No publication work is easy in these days, and we do ask your fellowship in prayer that the sending out of the message, whether in English or other languages, may not be unduly restricted.

Now a word to our friends in England! I feel that it is necessary to cut down any announcements of local Conferences to the barest minimum, and will try to explain the reasons for this. Owing to the shortage of paper it is not possible to increase the size of the magazine, and increasingly I am feeling the need to use every available inch of space for getting out our message, and publicising the literature. Again—a *very large percentage* of our readers live outside England, and for them meeting announcements are of no value. As a matter of fact also, I am *not* anxious to see local Conferences springing up having an exclusive *Overcomer* label. I feel that in these days our gatherings should be on as broad a basis as possible, and while those of us, who are associated

with the *Overcomer* wish to play our part in the great work of building up Christian people into sanctified and effective witnesses to Christ, yet we are anxious to do this in fellowship with our brethren, and are acutely conscious that we hold no monopoly of truth. I would gladly assist in founding live, vital gatherings for a genuine deepening of the spiritual life with a completely free, open platform, but it is up to the people living and working together in each district to see that they secure Christ-exalting ministry, which will place Calvary in its rightful central position, and make for active unity. I do hope this attitude will have the backing and sympathy of our friends.

In conclusion I know that one of our missionary correspondents will forgive me for quoting a paragraph from her letter. She writes: "I have just finished reading 'Mrs. Penn-Lewis' and 'War on the Saints', and they have been a great spiritual enlightening to me, although I have been a firm believer in the Cross of Calvary and the Victory through the atoning Blood of our Lord Jesus Christ for many years. The above books were borrowed and now I would like to possess them. I believe this is what the Church of Christ in China needs, I fear they have succumbed to a great extent to the wiles of the enemy, *on the one hand lethargy, and on the other fanaticism.*"

Is not her final sentence an accurate diagnosis of the condition of much work done in the name of Christ to-day? We do indeed seem to be more and more between the Scylla of Laodicean lukewarmness, and the Charybdis of overbalance and extravagance. The only safe abiding place is in Christ—the only sure balance Calvary, to keep the old evil nature in death so that He may have the "pre-eminence" and be glorified. We need *your* prayers that we may constantly maintain a sane yet burning proclamation of the Message of the Cross, and we shall increasingly seek to pray for you that He may fulfil through you all the good pleasure of His will.

Yours in the fellowship of redeeming grace,

J. C. METCALFE.

P.S. I have this morning received news of the home-call of an old, and valued friend of the *Overcomer*—Mr. H. E. Hoyton. Many of our readers who attended the old "Swanwick" Conferences will remember with gratitude his consistent, cheerful, helpfulness as Conference Secretary. May I ask your prayers for Mrs. Hoyton in her bereavement. Personally I much valued Mr. Hoyton's friendship, and look back with thankfulness to many times of real fellowship with him. He will now be seeing the King in His beauty.

"Live in Christ, and you need not fear the death of the flesh."
John Knox.

In Christ

BY THE EDITOR

TRUTH is always very simple, and in these two words is summed up the secret of the Christian life. Two main Greek prepositions are translated "in" in our Authorised Version. The first "eis" means "to . . . into . . . towards . . .", while the second "en" means "in . . . or, by" (this meaning carries the force of the agent, or instrument). Broadly speaking it seems that we may use the first in connection with the unbeliever, who is invited to repent—to change his whole attitude from one of independence and rebellion against God, to one of humble trust upon the Lord Jesus Christ; and the second in relation to the believer, who is now in Christ, and if he will be safe and useful must abide in Him (see :—John 15 : 4 ; 1 John 2 : 27).

It will be sufficient to quote only a few proof texts showing the use of the preposition "eis", because it is the thought "in Christ" with which we wish to deal particularly in this article. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth *in* Him should not perish but have everlasting life" (John 3 : 16) is the message of the Lord Jesus to Nicodemus. "He that believeth the Son hath everlasting life, but he that believeth not (and the Greek word used here carries the force of disobedience) the Son shall not see life; but the wrath of God abideth on him" (John 3 : 36) runs the preaching of John the Baptist. "To Him give all the prophets witness, that through His name whosoever believeth *in* Him shall receive remission of sins" (Acts 10 : 43) is the final sentence of Peter's unveiling of the way of salvation to the household of Cornelius. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed, *in* Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2 : 16) writes the Apostle Paul to the Galatians. The Christian then having believed into, or put his whole trust upon Christ, has received the remission of sins, and the seal of the Holy Spirit (Ephesians 1 : 13)*, and now needs to learn how to live the life that is "in Christ".

The first chapter of the Epistle to the Ephesians enumerates some of those things that are freely given to those, who are "in Christ" . . . all spiritual blessings (verse 3) . . . acceptance with God (verse 6) . . . the forgiveness of sins (verse 7) . . . an inheritance (verse 11). I wonder if the hymn writer had been reading this chapter when he wrote :

Oh ! to grace how great a debtor
Daily I'm constrained to be.

* In this verse the preposition "en" is used showing that no-one can be indwelt by the Holy Spirit until he is in Christ—the Holy Spirit will have nothing to do with the old Adam nature but to condemn it.

The second chapter adds three things which are of vital importance to a true adjustment to the power of our new life. It tells us that it is :

- i. a resurrection life (verse 6).
- ii. a reigning life (verse 6).
- iii. a God-planned life (verse 10).

Shall we look first at *the resurrection life*? This life is always seen in sharp contradistinction to a life lived under the dominion of sin and the flesh. Paul in writing to the Romans, seems to take it for granted that instruction about this had been given to everyone received into the Church through baptism "Know ye not, that so many of us as were baptised *into* (eis) Jesus Christ", he writes, "were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, *even so we also should walk in newness of life*" (Romans 6 : 3-4). That Church is truly in a parlous condition whose ordinances have become a meaningless ritual having a mere sentimental value, and whose members are not grounded deep in the underlying spiritual principles that lie behind the simple rites practised in the early Church. That evangelist, too, who fail to present to his hearers the full uncompromising distinction between a life that carries in itself the seeds of eternal doom—in Adam; and a life that is daily maintained by the power of His resurrection—in Christ, is building upon sand. He may get "decisions", but he will rarely, if ever, see the Holy Spirit working in regenerating power.

"God", writes the Apostle again, "who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins, hath quickened us together with Christ . . . and hath raised us up together . . . in Christ Jesus" (Ephesians 2 : 4-6). He then goes on to remind us that this marvellous working of God on our behalf is entirely "by grace . . . through faith". It does not come *from* our selves—or *from* our works, and it never can. We must also remember that our acceptance of this grace is not a single act done once for all, but a daily counting upon the fact plainly declared by God in His Word that we died with Christ upon Calvary, and that now our utter dependence is to be placed in the inflowing into our hearts and lives of that new life in Christ Jesus, whether it is in our home relationships, our social contacts, our work, our recreation, our Church life, or our activities as Christian workers. Paul realised that learning to walk in this "newness of life" was a lesson that he would never fully learn down here, but that he must always keep it before him as a goal to be reached and an ambition to be attained. "That I may know Him," is his cry "and the power of His resurrection . . ." How?—"Being made conformable unto His death" (Philip

pians 3 : 10). I wonder ! Is this your simple daily objective, or just some beautiful idea about which you read in devotional books, or hear of on occasion from the pulpit or Convention platform ? Do you not realise that we are either "dead in trespasses and sins" or "walking in newness of life", and that *there is no halfway house?*

One word of warning ! Never look for any improvement *in yourself*. The nearer you are brought into touch with God, the more clearly you will see your own essential vileness and barrenness. This is healthy, because you are then (perhaps under pressure you have not previously understood) in a condition to learn step by step in practice that "we have the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead" (2 Corinthians 1 : 9).

There is much more that could be said, but we must now pass on to examine—"the reigning life". First we need to be clear as to the object and scope of this reigning life, and we would suggest that the evidence of the context seems to show that it is a life of authority over the principalities and powers of darkness. We are told in Ephesians 1 : 20-22, that God "raised Him (Christ) from the dead, and set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come : and hath put all things under His feet . . ." Then in Ephesians 2 : 6 we are told that He has "made us sit together in heavenly places in Christ Jesus." God's original commission to man was that he should "have dominion" over the world in which he had been placed. This authority passed after the fall to Satan, who since that day has been the "prince of this world", and under whose sway the whole race of mankind lies, (1 John 5 : 19). The Lord Jesus Christ at Calvary finally and for ever broke the power of this empire of darkness, and just in the same way that the dominion of sin has been shattered for those in Christ, so also has Adam's lost empire been restored *in Him*. What an abject sight those Churches must make in the eyes of Satan, who toy with the idea of changing this world by political influence, and social reform ; and how he must despise those evangelical believers, who in spite of the fact that their title deeds are clear to a union with Him, who is "King of kings, and Lord of lords", are thwarted by his wiles at every turn in their effort to make Christ known amongst men, until they finally become occupied entirely with trivialities while he "keeps his goods in peace". There is a type of prayer almost unknown in our day which rests unhesitatingly on this aspect of the glorious heritage secured for the Church at Calvary, and sees things happen in the world. Shut doors are opened for the gospel, political trends changed, and if it be necessary the very stars in their courses fulfil the will of God, and break up the works of the devil. Satan no longer has the

right to work his will unhindered ! Christ is seated upon the Throne, and we are seated together with Him, in order that we may be the active and effective "Amen !" on earth to His perfect will.

At this point another warning is necessary. We are *never* told in Scripture to fight the devil on his own ground, and there is a sense in which "prayer warfare" is a dangerous expression. The picture in Ephesians 6 for instance is that of a man attacked, not attacking ; and we are exhorted to *stand*, not to advance. Every piece of the armour given to us speaks of Christ, and the whole tremendous emphasis of this chapter is "Do not be drawn away by the wiles of the adversary". *God has Himself placed us in Christ*, and abiding in Him we are in the only place where we can do harm to the Kingdom of darkness. Satan will do everything in his power to draw us away from this blessed position, and it behoves us to walk very watchfully and humbly. Again *never* imagine that you are the possessor of a delegated authority, or that you have any power in yourself to rule over the principalities of evil. All authority is vested *in Christ*, it is ours only "by grace . . . through faith". It is not "of yourselves" : *i.e.* not because of your spiritual growth or attainments. It is not "of works" *i.e.* not because of your knowledge of prayer, or your struggling and striving. Many lives have been wrecked because they have been lured into self-confidence, and have built up theories and systems of warfare against the powers of darkness. Let us simply and naturally ask that the Holy Spirit will reveal to us that not only are we accepted in Him, forgiven through Him, heirs of God in Him, risen with Him, *but also seated with Him*. Then let us learn how to apply to the chaos that surrounds us the unleashing of the mighty power that is the authority of the Throne.

Once more we must pass on, and finally examine together the *God-planned life*. How few believers there are, who have found God's plan for their lives ! How few, who are abandoned to the purpose for which God has placed them in this world ! We are largely playing at Christian work in these days. We go in and out of services and meetings. We like, perhaps, to preach, or are content to offer what we conceive to be some help by the way to His work ; and we give a little of our money to Christian causes, which appeal to us. But all this is a denial of our heritage in Christ. All full Christian experience must result in action, creative not imitative action. Listen ! "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here is the exact opposite to the spirit and attitude of worldliness. This is no negative avoidance of evil, but a positive contribution to the Kingdom of God on earth. While you are here on earth God has for you a niche that no-one else can fill. He has predestined you in Christ Jesus for a path of good works that shall be to His eternal glory. What is His plan for *you* ? Is it to preach His name in the dark places of the

earth? Is it faithfully to fill some humble office for which you are specially equipped in order that others may be released for the more prominent work? Is it to prosper in this world's goods so that you may supply the much needed means for carrying on Christian work? Is it to seek to train the young so that they may go out into life with a solid foundation? Is it to bring up a family so that they in their turn may fit into their place in His purpose? *What is His plan for you?* If you do not know it is tantamount to a denial of His crown rights in your life won at Calvary.

One last warning! There are many in Christian work to-day, who have put themselves in the place they think they will best grace. There are many governed by personal ambition, whose basic aim is to build up a work that will win the applause of men. Here is one of the most crippling weaknesses of the Christian witness of our day.

May I ask a blunt question? Are you willing to accept the plan that God has for you, with all that that implies? He will certainly take you at your word. He will show you that your death with Christ must cut right to the core of your own plans and purposes. He will take you in hand, and shape and fashion you for the fulfilment of His purpose for you. God never tries to put a "square peg into a round hole". He shapes that peg with the knife of the Cross until it fits, and then He can rest responsibility upon it, and cause it to fulfil His will, and manifest His wisdom and grace to the powers of evil from whom He has rescued it. He causes that those, who accept from Him a God-planned life, created in Christ Jesus "should not henceforth live unto themselves, but unto Him who died for them and rose again" (2 Corinthians 5 : 15). What a magnificent prospect!

A "resurrection life—a reigning life—a God-planned life"—and all yours "in Christ", to be worked out in experience, and used to make Him known through all the world; and His Holy Spirit Himself to lead us into it step by step.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen!"
(Romans 11 : 33-36).

The believer has absolutely nothing in common with this world in so far as he enters into the spirit and power of the Cross of the Lord Jesus Christ. That Cross has dislodged him from everything here below and made him a pilgrim and a stranger in this world.

Anonymous.

"In Heavenly Places in Christ"

"Here we have all the spiritual blessings which spring from Redemption." (Eph. 1 : 3).

1. **Power in the "Heavenly Places."** (Eph. 1 : 20-23).

Rom. 8 : 37. "More than conquerors."

Eph. 2 : 6. "To meet temptation from above."

Song of Solomon 4 : 8. "To see things from God's standpoint: 'Look from the top.'"

Luke 10 : 19. "Over all the power of the enemy."

Hos. 12 : 4. "With God and with men 'prevailing.'"

2. **Rest in "Heavenly Places."** (Eph. 2 : 6).

Gal. 2 : 20. "From self-effort."

"From our own works."

Heb. 4 : 9. "Which 'remains' (the seventh day has no ending)."

Isaiah 30 : 15. "Of perfect stillness and confidence."

1 Thess. 5 : 24. "Of faith in the faithfulness of God."

3. **Manifestation in "Heavenly Places."** (Eph. 3 : 10).

Eph. 3 : 9. "To make all men see."

Eph. 3 : 10. "To let the 'principalities and powers' know what God has wrought in us."

Col. 2 : 10-12. "To manifest our vital union with Him who 'spoiled principalities', etc."

Col. 1 : 27. "To make manifest the glorious secret of 'Christ in you.'"

Eph. 3 : 10. "To make known the many-sidedness of God's wisdom."

2 Cor. 4 : 10. "To manifest the life of Jesus in this mortal body."

Eph. 5 : 13. "Whatsoever is manifest is Light." "God is Light." "Ye are the light of the world."

4. **Victory in "Heavenly Places."** (Eph. 6 : 12).

Eph. 6 : 12. "Over 'wicked spirits in Heavenly Places.'"

Eph. 6 : 16. "Over all (not only some) of the fiery darts of the wicked one."

Eph. 6 : 13. "In the evil day."

John 16 : 33. "Over the world."

Rev. 12 : 11. "Over Satan—the Accuser."

Rom. 6. "Over sin."

Rom 8 : 9. "Over the flesh."

Rev. 3 : 21. "Continuous only on the throne with Him."

Through the gateway of the Cross, we may enter now in union with Him who said, "I am the door", into this heavenly life, leaving behind us the old life to prove in blessed reality the possibility of living a practical daily life, in an intensely practical age, in a heavenly spirit.

B.P.

(Taken from an old magazine).

Every Thought to the Obedience of Christ

(2 Cor. 10 : 5)

BY MRS. PENN-LEWIS

THE Adversary of souls appears to be attacking the *minds* of men at this time in a very special way. It is the day of the glorification of the intellect. Satan is co-operating with—we might even say *inspiring* in some degree—this spirit of the age. Theosophy, for instance, is a system of the *mind*. Christian Science, in common with other cults, is making use of hitherto almost unknown laws of the mind for controlling physical disease. Even physicians are admitting, as never before, the mind as a factor in disease. All this tells us that there is waging a battle around the minds of men unprecedented in the history of the human race. In some respects we are back to the initial temptation in the Garden of Eden, when Eve looked at the tree of knowledge, and saw that to eat of its fruit would make her *wise*—wise beyond the limit laid down by God Himself.

In this consummation of the age the serpent is again awakening a revolt of the creature against the Most High, and his attacks once more centre around the tree of knowledge. Amongst many other things he is suggesting that the Scriptural truth of the fall of man is beneath the acceptance of the wisdom of this modern age; that the Atonement is contrary to reason, and to some that God Himself is only an abstract principle at the centre of the Universe.

We also find the enemy attacking true believers through the avenue of the mind, causing depression, doubt and despair. It is hard to stand against the spirit of the age, for it pulsates in the very atmosphere wherever we turn, and almost every printed page tells how it is permeating the thoughts of men in more or less degree. At such a time, therefore, the Apostle's words to the Corinthians come with peculiar force, as he speaks of "casting down reasonings", and bringing "every thought into captivity to the obedience of Christ". Note! It does not say obedient *to* Christ, but "the obedience of Christ", which means something very much deeper.

Let us try and see what the Apostle means. The Lord Jesus Christ was God manifest in the flesh. He was truly Man, and Man so indwelt by God that His every thought, as well as word and deed, was perfectly obedient to the Father Who was dwelling and working in Him. He made this clear when He said, "I am in the Father, and the Father in Me. The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works" (John 14 : 10, R.V.). Every word spoken by Him was from the source of God the Father dwelling in Him, and not from the source of Himself as Man. He was God, and equal with God, yet He emptied Himself, and became in the likeness of men, that as

Man He should be obedient unto death, even the death of the Cross (Phil. 1 : 7 m). Because the "children", whom He was to beget in His own image through His travail and death on the Cross, were "flesh and blood", He also partook of flesh and blood so that by death He might deliver them, and bring many sons unto glory (Heb. 2 : 10-15), sons of God, begotten not of the will of the flesh, but by the will of God Himself.

It is in the Gospel of John, that we most clearly see the humanity and the Divinity of the Christ, for John the beloved Apostle wrote "The Word was God", and "The Word became flesh, and tabernacled among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth" (John 1 : 1, 14. R.V. m).

As *Son of Man* the God-man says "The Son can do nothing of Himself!" As *Son of God*, He declares, "As the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will." (John 5 : 19, 21). One with the Father as Son of God, He sees the Father working in the world around, the Father showing Him "*all things that Himself doeth*" (John 5 : 20), and then as Son of Man He co-operates as Man with the Father's working, and "*what things soever He doeth*" the Son also did "*in like manner*". This was the one work of the God-man. He moved as the Father moved; He spoke as the Father gave Him the words; He listened for the Father's voice, and as He heard, He judged (or discerned), the innermost thoughts and motives of those who spoke to Him. He could not move one step before His Father's time, although others might go at their own pleasure (John 7 : 3, 6). He had come from heaven, He said, for the one purpose as Son of Man to do the will of Him that sent Him. And in fulfilment of this purpose His every thought was perfectly in captivity, and obedient to the Father's life moving and controlling His humanity. And so He said to His disciples, "I am in the Father, and the Father in me . . . *the Father abiding in Me doeth His works.*" (John 14 : 10).

This life lived by the Son of God on earth was lived by Him as a *pattern* for those whom He should beget in His own image! It was lived as an object lesson, so to speak, that they might know what His life was to be *in them* after He had carried them in Himself as the Representative Man, to the Cross; and rising from the tomb taken them in Himself back to God, from thence to send forth the Eternal Spirit to communicate to each one accepting His redemption, the very life of heaven—the *life by which the Son of God had lived when on earth.*

This is the life referred to by the Apostle Paul, "bringing every thought into captivity to the obedience of Christ". Not *our* thoughts, full of the old fallen life received from the first Adam (1 Cor. 15: 45), made obedient to Christ; but His life so communicated to us by His indwelling that as His every thought was obedient to the Father, so every thought of ours should be purified and permeated with His life, and the mind renewed and brought captive under the controlling of His power, until it is made obedient to His working in us, as in the "obedience of Christ" to His Father, when He walked on earth as Man!

But how can it be? First by the deliberate "casting down" of the imaginations, or, as the margin says "reasonings". The "imagination" is said by the Apostle to be one of the "high things" which militates against our knowledge of God, and it seems to be true in experience that until the imagination is cast down with its restlessness of reasonings, the life of God cannot work freely through the whole being, nor can the believer walk uninterruptedly in the light of God.

An old writer, deeply taught of God, describes the imagination as a "movable sea", which needs to be brought into subjection to the "illuminated understanding". He distinguishes between the understanding and the imagination! When the imagination is restless, and like a "movable sea", it rises up and clouds the clear vision of the "understanding", by which we know God. Then the soul is conscious of a film upon its vision, so to speak, but does not know how to deal with it. The same writer then goes on to say that when the *understanding has power over the imagination*, the soul enjoys an almost continuous sight of, or apprehension, of God's presence, therefore the continual exercise of the Cross is necessary that imaginations may be cast down, and every thought brought into captivity, then the soul "sees beyond the working of the imagination, by the eye of the understanding enlightened."

Practical experience clearly bears this out! Have we not proved how quickly we lose the apprehension of the Presence of God, when our imaginations are inflamed, and our "reasonings" excited? Have we not found the blessedness of the mind kept in perfect peace—stayed upon the Lord? The Apostle Paul said he prayed for the Colossians continually that they might be filled with "spiritual wisdom and understanding", and so walk worthily of the Lord, and the Apostle John writes that we are given an "understanding" (1 John 5: 20) to know Him that is true. It is evident then that the "movable sea" of the imaginations must by the power of the Spirit be brought under the complete control of the "understanding", if we are to know experimentally fellowship with God and live in an unbroken consciousness of His smile, for it is with the "illuminated understanding"—the eyes of the understanding enlightened or "filled with light", (Ephes. 1: 18, A.V. and Conybeare)—that we see spiritual things

and know God. It is clear also that the *constant apprehension of God's presence* depends upon the imagination being subjected to the understanding with every thought captured, and brought into the obedience of Christ.

"Thou wilt keep him in perfect peace whose mind, (or imagination, *margin*) is stayed on Thee", writes Isaiah the prophet. Perfect peace therefore depends upon the *mind* steadily resting in God, and the *imagination* not allowed to wander whither it pleases, but kept by the power of God captive to Christ. This means that the soul must co-operate with God by not feeding the imagination with undue reading of fiction, so as to strengthen its propensities, or yield to the indulgence of giving itself up to "day-dreams", rather than to the doing of the will of God in the present moment; neither must the imagination be allowed to run riot in picturing even spiritual things, which, as the same writer wisely observes, is liable to make the soul live upon pictures of spiritual delights, rather than the true substance in Christ.

We can understand now the words of the Apostle Paul when he wrote to the Corinthians, "I fear lest by any means, as the serpent beguiled Eve in his craftiness, your minds (thoughts, *margin*) should be corrupted from the simplicity, and the purity that is toward Christ." (2 Cor. 11: 3, m). The serpent beguiled Eve by a suggested thought, which she took in, and this first thought admitted was followed by looking at the forbidden thing, and then by the action of disobedience. Even so does the Adversary seek to ensnare the Lord's children to-day. To the soul indwelt by Christ the tempter begins with a suggested thought, which turns the mind from its single-eyed attitude of occupation with Christ, and directs its attention to the thing suggested. We may instance the unkindness of another, or hard circumstances, or a wrong accusation. In any case if the *thought* is dwelt upon, the imagination becomes inflamed, the "movable sea" rises into waves, and covers the "eye of the understanding", like a film covering the physical eye which shuts out the light of the sun. The soul loses its apprehension of God's presence, and the clear shining of His light upon the path. Perplexity comes as to the will of God, and it is plunged again into a multiplicity of reasonings, and an activity of uncontrollable thoughts which hinder its perfect peace and fellowship with God. The "mind" has been corrupted, by the poison of the serpent, from the simplicity of the single eye toward the Lord, and the purity of its occupation with Him.

This is strikingly illustrated in Psalm 73, where David tells the story of his admittance of wrong thoughts, and the result. He begins with the remembrance of the Lord's goodness to the pure in heart, but sadly owns that he had well nigh slipped, for he had an envious thought against others who seemed to be having "more than heart could wish", whilst he had nothing but trouble, and sorrow. (vs. 7, 14). As he looked at others better off than himself, his *thoughts* became too painful, and his heart was in a

Evangelism of the Cross

The Evangelism of the Cross

BY JAMES A. STEWART

(The European Evangelistic Crusade)

ferment (vs. 16, 21, m), until he went into the Sanctuary of God! Then from the Divine standpoint he saw the truth, and confessed how ignorant he had been.

How true it is that an envious thought admitted, makes the heart in a ferment, and blinds the spiritual eye to the clear light of God upon the perplexities on earth. Every thought in captivity to the obedience of Christ is the secret of perfect peace, and the constant clearness of the vision of God.

But again we ask how can this be? And we answer, by not only "casting down" every "imagination of the thoughts" (Gen. 6:5, m), at the feet of the Lord, but as the writer already quoted says "By the constant exercise of the Cross", which briefly means that the believer, in dependence upon the Holy Spirit, continually "makes to die the doings of the body" (Rom. 8:13, m), which certainly includes the imagination and the excessive activity of the mind. The tempted one must flee to the Cross directly he is conscious of the attack of the evil one upon his thoughts and there "make to die" the "doings" of the mind, by handing them to the Cross.

But how does the believer know when a thought is from the evil one? Only as he lives in obedience to the injunction of the Apostle to the Philippians "In nothing be anxious, but in everything by prayer and supplication let your requests be made known unto God." Living in a constant attitude of prayer, the soul quickly knows the fiery dart of the tempter, and as he makes request to God, "the peace of God which passeth all understanding guards his thoughts in Christ Jesus" (Phil. 4:6, 7).

The believer who has cast down imaginations, and yielded himself to the indwelling Christ for every thought to be kept in His obedience to the Father, guards himself from the evil one by committing himself to the guardianship of God, continually looking to Him as his Keeper. The Lord then meets the trust of the soul by diffusing His own peace, until every thought is garrisoned by His presence. Kept in the Divine peace the believer quickly knows the thought suggested by the evil one, and at once raises the shield of faith in claiming the power of the immediate application of the cleansing blood, when the fiery dart is quenched, and the soul abides in God. This instant appeal to the blood of Christ to cleanse every thought as it comes; along with the "constant exercise of the Cross" mentioned by the aforesaid writer; will keep the soul walking in the light of God. Then will the life of Jesus deepen and increase day by day, and His love abound in the soul, "yet more and more in knowledge and discernment", so that it is able to "prove the things that differ", and "be sincere and void of offence until the day of Christ."

Note. This article was found amongst some old manuscripts and may possibly have been embodied into some one of Mrs. Penn-Lewis' writings. It presents, however, so important an aspect of our life in Christ, that we feel its reproduction may be of value to many. Editor.

WHAT is the solution to the problem of Evangelism in our day? The solution is to honour the Holy Spirit and to put away all the nonsense of modern evangelism. Modern evangelists try to make the Gospel palatable to the unconverted. They try to brighten it up a bit, streamline it a bit, and hand it out to the unsaved in a popular way. But Paul says that the preaching of the Cross is to them that perish "foolishness". Yes, the preaching of the Cross always will be foolishness to the mind of the unconverted, unregenerate man, and we must not try to make it more attractive in order to get the appreciation of men and women going to hell.

Paul again says: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Corinthians 2:1, 2). That ought to be the central message of every evangelistic meeting: "Jesus Christ, and Him crucified." Paul says further, "And I was with you in weakness, and in fear, and in much trembling." Think of the mighty Apostle Paul saying this! Not so the modern evangelist. No, he does not need to come that way. He is a celebrity! Paul has something more to say: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

A certain preacher was advertised recently as the "greatest orator in the United States". Paul was no orator; he had said that he was not going to preach with wisdom of words lest the Cross of Christ should be made of no effect. Why did Paul come to Corinth with weakness and fear and in much trembling? Was he afraid for his life? No! Was he afraid of the people? No! But he was afraid. He came in that spirit of weakness and fear and humility and trembling lest he should preach with man's wisdom with the result that the faith of the people would stand in that and not in the power of God. In a word, Paul was afraid of sham converts.

Every true man of God, every zealous evangelist, and every faithful pastor must be afraid of sham converts. In God's harvest field there has to be chaff along with the wheat, but the tragedy is that to-day we often have more chaff than wheat. I believe that if men and women are genuinely convicted of sin and truly born of the Holy Spirit they will go on with the Lord.

From a book published in U.S.A. called "Hollywood Evangelism" "An earnest plea for true spiritual revival."

Our Inheritance in Christ

BY F. J. HUEGEL

Paul tells us in 1 Corinthians 1 : 9 that God has called us unto the fellowship of His Son Jesus Christ our Lord. In the Greek the word fellowship is "koinonia", which means a common experience, flowing from one to another. The thought is that the experience of His Son must become our experience. We are to be rooted in Christ and share His experience. (John 15 : 5).

Paul seemed to grasp this aspect of the Gospel as none of the others did. His epistles are steeped in this glorious achievement, this transcendent mystery, "hid from ages and from generations, but now made manifest to the saints." His missionary labours, his preaching, his mighty letters, his very life, all moved about this centre and sprang from this source. For him to live was Christ. He could find no words adequate to express "the riches of the glory of this mystery which is Christ in you the hope of glory". (Colossians 1 : 17).

God has called us to share the experience of His Son. Not simply to accept what He taught, or to believe He died to save the world, or to trust that He will guide through life, or to expect He will come to deliver in the hour of temptation. No! all this is true, but it falls far short of the goal. We are to be one with Christ. He is to reproduce in us His experience.

The Christian life is not simply an effort to follow the example Jesus set. All efforts in that direction lead to despair. You get absolutely nowhere trying to imitate Jesus. No amount of imitation would ever make a Chinese of a Hindu, or a Frenchman of a Hottentot. No amount of imitation on the part of a son of Adam will bring about a real likeness to this unique Son of God who came down from above. You could as easily make a horse out of a cow or a dog out of a cat. The intrinsic differences between us and Christ are not to be bridged that way. Read Romans 7 and see how Paul's efforts along that line led to despair and the agonized cry, "Oh, wretched man that I am! Who shall deliver me from the body of this death?" (Romans 7 : 24).

Our only hope is to share a common life with Christ. The Word must in each one of us become flesh. Along-side the mystery of godliness: God manifest in the flesh (1 Tim. 3 : 16), we are to put a mystery no less great: Christ in you the hope of glory (Colossians 1 : 17).

This union with Christ, however, leads to the Cross. The humanity of Jesus is a crucified humanity. In Him the processes of life undergo a tremendous reversion. *We* are proud by nature. However much we may have to be ashamed of, however humiliating

our circumstances, we are still proud. It flows in our blood. It is in every beat of our heart. We are proud of our imagined humility. Self is king. Here is the root of all the pain and shame and sin and strife of earth. Our centre is Self—not God.

Jesus took upon Himself the form of a man—actually became man—with the one great end in view; namely, to put an end to man's pride and to mould him according to God's perfect pattern. The basis of that pattern is humility. Its key-stone is obedience to God. Hence the Cross. The Cross with Jesus is the very mould into which life must be cast. The Cross was implicit in Bethlehem's manger. The Lamb was crucified from the foundation of the world. Jesus goes to the Cross with a firm tread. Only upon a Cross could His purposes be consummated. How else forge a God-centred humanity? How else lay for humanity a foundation of unshakable humility? How else write into the structure of man the great word obedience? The Cross is an infinite contradiction of all that man is, and a divine act of creation in which all that man is to be in God's economy is conceived and brought to light. Jesus gives birth to a crucified humanity on the Cross.

What Christ wrought on Calvary must be wrought into us. How else can we be saved? Eternal life in God's Kingdom must be grounded in the infinite depths of humility experienced on Calvary. I have been called of God to share the experience of His Son. Those experiences the Son had as my representative. They have no meaning apart from Man. Man is involved in them. The Second Adam as federal head of the race goes to the Cross in order to subject the race to its process.

"I am crucified together with Christ," becomes the natural expression of his life once man sees into the deep meaning of Calvary. My reckoning myself dead unto sin and alive unto God through Christ (Rom. 6 : 11), is not simply a mechanical act of faith in accordance with the theology of St. Paul. It becomes a vital thing in accordance with the law of my being, once I realise that it is not the life I receive from the first Adam which is to control me, but my heritage in the second crucified Adam which is to dominate my being.

"If One died for all, then all died" (2 Cor. 5 : 14).

This is not merely a peculiarity of the Pauline theology. It is a cosmic achievement. It is God's way of dealing with man's pride. It is the Cross viewed in its full-orbed purposes. It is the sharing of Christ's experiences to which God has called us and to which our faith in the Son of Man commits us.

This is heaven's verdict as regards man's sinful nature. No amount of correcting, pruning, culti-

vating, reforming, or disciplining, will do. The leprosy is too deep. Man must die and be raised up a New Creation. That is exactly what happens to him in Christ. When Christ went to the Cross He took man with Him. A faith which does not take us to Calvary for co-crucifixion is a lame substitute which can never satisfy the Son of God. It is not a faith which will lead to the peaks of redemption.

We must bear about in our bodies the dying of the Lord Jesus if rivers of living water are to flow from our innermost being. (2 Cor. 4 : 10). The corn of wheat must fall into the ground and die, else we abide alone and much fruit will not be borne (John 12 : 27). It is not enough that we follow Jesus, seeking to apply His principles to life's multiplex circumstances. We must be so wrapped up in Christ Himself that His death to sin becomes ours (Rom. 6 : 11). It is not sufficient that we appropriate the forgiveness which the Redeemer, having borne in His body on the Tree our sins, offers. The lambhood nature of Christ must be wrought into us (Phil. 3 : 10). There must be a constant returning to our Centre for an ever deeper appropriation of the spiritual forces generated on Calvary. Our growing in grace necessitates an ever-repeated and an ever deeper nailing of the "self-life" to Christ's Cross (Gal. 5 : 24). Our identification with Christ crucified, judicially true in God's purposes as we read in Romans 6, must be taken hold of by an act of faith and translated into vital experience day by day, even as the lungs take hold of the air we breathe. The stirrings of flesh-life are something so tremendous to-day, fanned to white heat by the power of the Evil One, that only those who learn to reckon themselves dead to sin and alive unto God through Christ, assimilating what has been called the radium of Calvary, will be able to stand as overcomers.

"But God who is rich in mercy, for His great love where with He loved us . . . hath quickened us together with Christ . . . and hath raised us up together" (Eph. 2 : 4-5). The exceeding greatness of His power to usward who believe is nothing short of the power of Christ's resurrection. For we are told (Eph. 1 : 20) that the power which works in the believer is the power which God wrought in Christ when He raised Him from the dead. Do you feel yourself weak and overcome by the overwhelming hosts of evil which so evidently dominate the life of the world to-day? May God open the eyes of your understanding that you may know what is the hope of your calling and what the riches of the glory of your inheritance in the saints (Eph. 1 : 18). The Christian life is no patched-up thing. It is folly too

deep for tears to try to weave into the old life principles laid down by Christ, which are only inherent in the new. I have been called of God, Paul says, that Christ His Son, who in becoming man identified Himself with me, might cause me to share His resurrection from the dead. Christ arose merely to prove immortality? Ten thousand times no! He arose as the Son of Man that in Him, the federal head of a redeemed race, the sinner dead in sins, might be raised up in the fulness of life. For we are God's workmanship created in Christ Jesus unto good works (Eph. 2 : 10).

But our identification with Christ goes beyond the resurrection. As we have seen, the Son of Man ascended on high from whence He had come. He took with Him a glorified human body from which the marks of Crucifixion will never be erased. He ascended as a glorified Man. His mediatorial work of redemption comes to fullest flowering as, representatively, He takes with Him to the throne of God a glorified humanity, and thus incorporates in the Godhead, fallen man.

It was in the Ascension that Christ the Lord was raised above all principality and power and might and dominion, and every name that is named, not only in this world but also in that which is to come; and it was then that all things were put under His feet. Not until we learn to lay hold, as to our spirits, of the transcendent power of the Ascension, will we be able to rise above the Satanic hierarchy that governs this world, and to put under our feet all the dominion and power and might of these demon forces.

It is amazing to note how the Apostle Paul identifies the Christian with Christ. For Paul, the believer's destiny is something which fuses itself with the destiny of Jesus the Lord. All that the Redeemer experienced as the God-Man (Incarnate, Crucified, Resurrected, Ascended) by reason of His utter identification with the race and His representative character as Federal Head of a redeemed humanity, must be reproduced in all those who by faith are united to Him. This identification is to be effected even in that phase of Christ's redemptive work which is yet to be fulfilled. The Second Advent of our Lord and Saviour Jesus Christ will be a great winding up of world history, in which we as members of the Redeemer's mystic body, are to take part. "When Christ who is our life shall appear, then shall we also appear with Him in glory," is Paul's concise way of expressing it. John expresses the same truth in characteristic fashion: "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him; for we shall see Him as He is." (1 John 3 : 2).

Note : The writer of this article is engaged in missionary work in Mexico ; and is also sending the message of the Cross in printed form throughout the South American Continent. His books " Bone of His Bone ", " That Old Serpent—the Devil "—" The Cross of Christ the Throne of God ", " High Peaks in Redemption " (from which this article is extracted) are familiar to many of our British and American readers. In England they are published by Messrs. Marshall, Morgan and Scott, Ltd.

Enthroned in Christ

BY REV. F. B. MEYER

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. (Revelation 3. 21).

THE throne speaks of holiness. The throne of the Holy God! And, as we stand before it to-day, we might well dread it, if it were not for the rainbow that encircles it. Pliny says of the rainbow that where its arch rests there the flowers smell sweeter. Aristotle says that the rainbow is a great breeder of honey dew. And it was the old legend, as perhaps you know, that there were pots of gold to be found by digging where the rainbow arch impinged. And surely to-day the flowers of our graces will be sweeter, more perfume will fill the air, and we shall be able to dig out the gold of Ophir, as we consider this great sight; that our nature which has been so associated with sin is represented on the throne, and that around the throne—around it, for we only see half rainbows in this world (the perfect circle is reserved for heaven)—around the throne is a rainbow like the emerald. The emerald is deep and lovely green, as if the sardius and the jacinth and the more angry colours of the rainbow had been taken out, and only the mild glow of love were left. "In sight like unto an emerald." The rainbow is one of the most beautiful objects in nature. No painter can adequately depict it. If you were to take piles of Oriental jewels and build them together, you could not compose so fair a sight as this which God, the Master-artist, has painted on the canvas of the black cloud with the pencils of light. Oh, how exquisitely beautiful! but to Noah how much it meant! It meant that God had entered into covenant with him, not because he was good, for he was weak and liable to sensual excess, to which we know that once, at least, he yielded. He was indeed a preacher of righteousness, but yet swept by the passions and storms that have swept over all human hearts save one; but he knew that for no goodness of his, for no desert of his, the eternal God had entered into covenant with him, and had bound Himself never to let loose from its leash the flood of waters. If ever the rain began to fall, or the tides poured in upon the land, he looked at the bow and was satisfied. Thus, to-day we look up, and there, upon the back of a retreating storm—for I am told that there is never a rainbow except after the shower, and when the cloud is retreating—we see that rainbow, and we think of the dark tempest that spent itself upon Calvary, and has retreated from us so that we are for ever to the windward of the storm. The storm has passed over. It has passed, and the rainbow of God's covenant speaks of His mercy. And we may dare to come by that throne, to stand before it, not because we are good, not because we have attained to any stage of

perfection, not because of our resolutions or prayers or tears, but because in the eternal council-chamber the blessed Trinity entered into a compact, and God the Father covenanted with God the Son that, as He should stand the surety for us, so that because of what He should be and suffer and do, our Father would remember our sins against us no more for ever.

There may be some with burdened consciences who read this, those who have been overtaken with the gust of passion, and rolled deep down into the mire of despondency, some who are tormented with the accusations of Satan, the accuser, who tells them that for them, at least, there can be no certain forgiveness. Let such look unto the throne to-day. Let them see that rainbow, and let them hear the voice of God, who says, "This is as the waters of Noah unto Me, for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee nor rebuke thee; for the mountains may depart and the hills be removed, but the covenant of My peace shall not be removed, saith the Lord that hath mercy on thee." (See Isaiah 54 : 9-10).

The throne also speaks of rule. In the very first chapter of Genesis man was made to rule; and we have been accustomed to speak about ourselves as an imperial race; but, ah! who of us can boast of our rule? We look back upon our own lives, and see that, so far from being able to rule creation, we have not been able to rule ourselves; and man is like some dethroned monarch, and the crown has rolled from his brow, and the sceptre been torn from his hand. Alas! we might imagine the heart like another paradise, and its various passions standing as the wild beasts stood before Adam to receive their names. But in our history our heart has been full of evil beasts and things which have taken the empire from us. The biographies of the best men might well be termed like Augustine's "confessions". And history is full of the story of riot and war and wild passion. The chosen emblems of human life are Laocoon, struggling ineffectually with the serpent, Sisyphus rolling the stone up the hill from which it is ever returning, Hamlet, for whom "the hue of resolution is sicklied over by the pale cast of thought". We see not yet all things put under man. What then? Are the great assertions of the Psalmist (Psalm 8) vain? Was it for nothing that the Creator gave man the sole right to have dominion over the works of His hands (Genesis 1 : 26)? No, these visions of rule are all to be realised abundantly. Indeed, they are being realised. Our representative, the second Adam, the man Christ Jesus, sits at the

right hand of power. In His earthly life His supremacy was acknowledged by fish and storms, by nature and providence, by men and devils; and in His resurrection, all authority is given to Him in heaven and on earth. They who are one with Him share it. He makes them kings and priests, He gives them power over all the power of the enemy. Nothing can by any means hurt them; they tread on lions and scorpions, they take up deadly things unharmed. What part of Christ's body are you? You may not dare to think of yourself as in His head, or heart, or lips, or hands, but you are at least in His feet, and if you are but there you are above the devil, because all enemies are under His feet. Oh, you who are one with the Living Saviour, united to His mystical body by a living faith, dare to appropriate this wondrous spiritual power, which is stored in Him as in some spiritual dynamic battery, and use it for the great needs of men, as well as for the right ordering of the empire of your inner life! "We are more than conquerors through Him that loved us." We are the young brothers of the king, and are called to exercise something of His power and rule.

Finally the throne speaks of *judgment*. "The Father judgeth no man, but hath committed all judgment unto the Son". This was the crowning announcement in the address of the apostle on Mars' Hill. "He will judge the world by a Man, whom He hath ordained." (R.V. Acts 17: 31). We need for our judge one able to detect, with the unerring glance of omniscience, the secret workings of our hearts, the conditions of our lives, the various influences that have tended to mar or make us; but we need One who has the tenderness, the sympathy, the pity, the fellow-feeling of man—and all these elements are combined in Him who is Son of God and made of a woman, our Brother Man, who is also the great God. What can we do else than prostrate ourselves and adore Him, who has gone from the low pit of our nature in which He was hewn, as Man, to the highest throne of the universe, and has opened to our race a

destiny which it could never have attained in an untainted Paradise, and will still lead us forward into the golden ages that are yet to be, when the fabric of this material universe, in which we were reared, has been wrapt together by His hands, as an old and worn-out robe. To Him be glory for ever and ever. Amen.

Extracted from an address given at the Mildmay Conference, 1892.

Slavanka, 1948.

Our Annual Conference for 1948 will (D.V.) be held again at Slavanka, Bournemouth. The dates booked are *May 24th to 29th*, and we are advertising these dates early so that our friends may have an opportunity to reserve them. A preliminary note of the arrangements will appear in the *Overcomer* for January, 1948. Will you join us in prayer straight away that it may be a time in which effective witness may be given to our Crucified—Risen—Ascended—and Coming Lord!

THE "OVERCOMER" PRAYER BOND

In her Prayer Bulletin for August Miss Leathes wrote: "In view of the very serious situation that is facing us this coming autumn and winter in this country, there is needed a combined force of men and women who know how to pray." This is true! In fact, this is a paramount need of our day. If any of our readers wish to have Miss Leathes' Circulars regularly they should write to her direct at: 2, Kingsway, Wembley, Middlesex.

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Crowborough (Sussex)	Enquiries to Miss B. Brooker, Beechcroft House, Myrtle Road, Crowborough, Sussex.
Hove	Enquiries to Mrs. Richards, "Cartref," 51, Clarendon Villas, Hove, 3, Sussex.
Liverpool	Enquiries to Mr. Crewe, 34, Greenbank Road, Liverpool, 15.
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Thames Ditton	Enquiries to Mrs. Trolley, Weston Park Cottage, Weston Park, Thames Ditton.
Plymouth	Enquiries to Miss E. Coke, 4, Garfield Terrace, Stoke, Plymouth, Devon.

We regret that owing to space we are compelled to cut these announcements down to the bare minimum but hope that those interested will communicate direct with the friends whose names we have given.

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