

FIDELI GOTTICULA CRUX

EDITION OF THE FIDELI GOTTICULA CRUX

The Overcomer

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

Volume XIV

New Series

A.D. 1933

INDEX, 1933.

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Volume
xiv.

January,
A.D. 1933

NEW SERIES.

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

The Overcomer

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

Two Thrones at War

—page 3.

"And the hostile princes and rulers He shook off from Himself, and

BOLDLY DISPLAYED THEM AS HIS CONQUESTS

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

THE "OVERCOMER" BOOK ROOM,
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PLEASE NOTE.

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

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

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Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the Postal Regulations during the holiday season make delay at such times unavoidable.

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

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

A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 a.m. to 1 p.m., and on the Third Wednesday of the month, from 2.30 to 5 p.m. These are held in The Prayer Room, 4 Eccleston Place, S.W.1.

DATES OF MEETINGS.

- Jan. 5—Monthly Conference (Rev. Arthur Harries).
" 6—Prayer Meeting, 11 a.m. to 1 p.m. (*note change of time*).
" 18—Mid-monthly Prayer Meeting, 2.30 p.m.
Feb. 2—Monthly Conference (Rev. W. S. Jones, *morning and afternoon*).
" 3—Prayer Meeting, 11 a.m. to 1 p.m.
" 15—Mid-monthly Prayer Meeting, 2.30 p.m.
Mar. 2—Monthly Conference.
" 3—Prayer Meeting, 11 a.m. to 1 p.m.
" 15—Mid-monthly Prayer Meeting, 2.30 p.m.

Bournemouth.

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

"Le Vainqueur." (*The "Overcomer."*)

A 16-page paper issued occasionally, as funds permit, consisting of article : from "The Overcomer," translated into French. Edited and issued free by Madame Brunel, Lavergne, Viane, Pierre-Segade, Tarn, France.
Miss Cope, 19 Dalmeny Crescent, Heath Road, Hounslow, Middlesex, acts as Treasurer for Mme Brunel. She will gladly send a copy of "Le Vainqueur" upon application.

The Swanwick Conference

*The Fourteenth Annual Conference of
Ministers of the Gospel and Christian Workers
In connection with "The Overcomer,"
will (D.V.) be held at*

**THE HAYES, SWANWICK, DERBYSHIRE,
MONDAY, MAY 15th, to SATURDAY, MAY 20th, 1933.**

GUEST FUND.

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

INFORMATION.

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

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

(All applications will be dealt with in rotation and special rooms allotted when requested, if at all possible). Address : Conference Secretary, Mr. H. E. Hoyton, "Hafod," Merstham, Surrey. Tel. : Merstham 285.

Conferences

Arranged by the Council of The Overcomer Testimony

CARDIFF.

Mar. 23. At the Friends Meeting House. Meetings, 11 a.m., 3 and 7 p.m. Speaker : Rev. A. R. Boughen (*Birmingham*). Enquiries : Rev. A. L. Edwards, 21 Plasterton Gardens, Cathedral Road.

DERBY.

Mar. or April. At Trinity Baptist Church. Arrangements not yet complete. Particulars from Rev. G. T. Hickman, "Killarney," 37 Breedon Hill Road.

LIVERPOOL.

Jan. 18—19. Gordon Hall (large hall). Meetings 3.30 and 7.30 p.m. each day. Speakers : Revs. R. B. Jones and J. W. Brown. Enquiries : Mrs. Crewe, 116 Canning Street

MANCHESTER.

Mar. 13. At Y.W.C.A., New Bridge Street (by Victoria Station). Meetings 3 p.m., Tea 4.30 (9d. each) followed by Question Hour, Evening Meeting 7 p.m. Speaker : Rev. James Emblen. Enquiries : Mr. N. Repton Overstrand, Sagars Road, Handforth.

SOUTHAMPTON.

Feb. 15. In the School Hall, Polygon Baptist Church. Meetings, 4.30 (Tea 5.45, followed by Tea-table Talk) ; Evening at 7.30. Speaker : Mr. W. G. Cutmore (I. of W.).

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

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

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

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

Isleworth : St. Mary's Hall, Thornbury Road. Informal Monthly Conferences, 2nd Monday at 8 p.m. Also Tuesday, January 17th. February 21st and March 21st, at 3.30 p.m. Enquiries : Miss Gravatt, London House, St. John's Road, Isleworth.

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

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

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

Manchester : Prayer Meeting second Monday each month, 7 p.m. Enquiries : Mr. Norton Repton, Overstrand, Sagars Road, Handforth, Manchester.

Muswell Hill : Prayer Meeting every Tuesday, at 38 Elms Avenue, N.10., 3.30 p.m. Enquiries : Mr. E. Taylor.

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

THE OVERCOMER. Rev. 12:11 Victory

A Threefold Victory.

“AND they conquered him on account of the blood of the Lamb, and on account of the word of their testimony, and they loved not their lives unto death” (Alford, Rev. xii. 11).

Beware of a superficiality which (1) underestimates the foe and the nature of the fight, and, as a consequence, (2) the sole conditions of victory, and the price at which it is achieved. Two vivid titles sufficiently indicate the first, and our text the second:—

“The *deceiver* of the *whole world*” (ver. 9, cf. Rev. xx. 3).

“The *accuser* of the *brethren*,” (ver. 10).

1. The Blood of the Lamb.

“They conquered him *on account of* the blood.” That is, as Alford pertinently remarks, “by virtue of that blood having been shed, not . . . ‘by the blood.’ The meaning is far more significant; their victory over Satan was grounded in, and a consequence of, His having shed His precious Blood: without that the adversary’s charges against them would have been unanswerable.” How beautifully significant in this connection is the Jewish tradition that “Satan accuses men all the days of the year, *except* on the Day of Atonement!”

Are you trusting in that precious blood as sufficient to answer *every* charge that the accuser can bring against you? Shall that not cover, “lay the ghost” of every sin, so that there shall be “no more conscience of sins” (Heb. x. 2) in the blessed assurance that “we have been sanctified through the offering of the body of Jesus Christ once for all” (Heb. x. 10)? “For by one offering He hath perfected for ever them that are sanctified” (Heb. x. 14).

That precious blood satisfies at once the holiness of God, and silences the “Accuser.” How shall you and I avail ourselves of its conquering power experimentally?

2. The Word of Testimony.

“And *on account of* the word of their testimony.” This is *their* part, says Alford. “Their appropriation of and standing in the virtue of that blood of the Lamb. Without both these, victory would not have been theirs; both together form its ground.”

If it is a condition of salvation that an inward belief must be accompanied by an outward confession—“for with *the heart* man believeth unto righteousness, and with *the mouth* confession is made unto salvation” (Rom. x. 10), so is it in regard to the victorious application of the precious Blood; there

must be “the word of their testimony,” declaratory of their trust, for the silencing of “the Accuser.”

Alas, how often “the Accuser” remains un-silenced because the accused refuse, or neglect, to “plead” the mighty efficacy of that Blood! If you “trust in His redeeming Blood,” *declare* that trust against the Adversary.

3. Obedience unto death.

“And they loved not their lives unto death.” In resisting “unto blood,” in refusal to worship him whom “all that dwell on the earth shall worship” (Rev. xiii. 4, 8), “the god of this world (2 Cor. iv. 4); in refusal of allegiance to him who is “the deceiver of the whole world,” “the prince of this world” (John xii. 31; xiv. 30; xvi. 11), and who in no empty boastfulness offered “the kingdoms of the world” to the Christ Himself on the one condition that He would become antichrist and “*worship me*” (Matt. iv. 9).

Such refusal involves for each overcomer to-day “a more far-reaching and penetrating crucifixion,” potential, if not actual martyrdom—the being treated as an outcast, “as his Master” (Matt. x. 25, 28).

Prophylax.

“To him that Overcometh.”

“Be of good cheer, I have overcome.”—John xvi. 33.

Precious Saviour! Thou hast conquered!
Men and angels’ noblest theme:
Thou art reigning “King of Monarchs”
Over “Prince of Powers” supreme.
By Thy wondrous Cross and Passion,
Through death’s overwhelming flood,
Thou hast conquered, Thou hast saved us,
By Thy death and by Thy Blood.

Saved and sealed us, yea, and called us
Soon to look upon Thy face,
To the praise and to the glory
Of Thy wondrous saving grace;
Made us also overcomers
‘Gainst the strongest sin and strife;
Made us “regal intercessors”
In Thy boundless, Risen Life.

Overcomers, blessed title
Now conferred upon Thine own!
This Thy purpose in redemption,
This the song before Thy throne.
Overcomers by Thy merit,
Blessed Lord, once crucified!
Voice the gladsome proclamation,
Tell of vict’ry far and wide.

Overcomers! Hallelujah!
Strongest bands of sin are riven
By the precious Blood prevailing,
By the word of witness given.
“Overcomers”—with Him reigning!
‘Twas for this “He overcame”—
Let creation ring the tidings,
Let all hear His wondrous Name.

J. H. Farmer.

A Word to our Readers.

DEAR FRIENDS IN GOD,

I welcome this opportunity of thanking, very warmly, many of you who of your great kindness have remembered me in your prayers during recent months. The Lord has been very good to me through all these days, and I trust He will grant me a complete return to normal health and strength before many weeks.

* * *

Living in one of life's backwaters, rather than in its active stream, brings among its blessings the leisure to ponder over many things. Among these, I have been thinking of the difficulties that surround so many of the Lord's children in these troublous times. Do we suffer, as believers, more than our fathers, and if so, what is the significance of that suffering?

Clear and honest thinking is a difficult matter with most of us, especially where our personal troubles are concerned. Believers are obviously not exempt from the afflictions common to all in these difficult days. Such distresses seem intensified rather than diminished, despite the desperate efforts of statesmen and financiers to alleviate them, and the children of God are experiencing their full share of impoverishment, sickness, unemployment, and kindred troubles. The vital mercy here is, that they have the Lord and His promises, and know that nothing is able to separate them from the love of God. Let us thank God for the thousands that are rejoicing in Christ Jesus while enduring such hardships, and displaying in their daily life the power of His might in this perplexing challenge to their steadfast endurance. But should we not do well to remind ourselves that our neighbours, outside the family of faith, suffer these same hardships, and that without God and without hope in the world? Can we realise what this must mean?

Suffering hardship as good soldiers may call for endurance also in other spheres. The crown of martyrdom is rare with us, though Russia and China in these days, have added many names to the great roll of honour. India, Africa and other lands are furnishing names also to that roll. Death by drugs and poisoning are by no means unknown in Moslem and Hindu communities to-day. If we, now living in Western lands have not, so far, been called to suffer the supreme test, persecution for righteousness sake is by no means unknown amongst us. One definition of the word "Confessor" is "one who endures persecution but not death." Fidelity to truth in these days may well bring us the glory of the Confessor. Here is ground for still greater rejoicing, for in suffering for the Name we endure hardship which is not shared by those that are of the world, and great is the reward.

With lives surrendered to the keeping of our Lord, whatever the nature of the trial of our faith, we may say with Andrew Murray:

First—He brought me here, it is by His will I am in this strait place; in that will I rest.

Next—He will keep me in His love, and give me grace in this trial to behave as His child.

Then—He will make the trial a blessing, teaching me the lessons He means me to learn, and working in me the grace that He intends for me.

Last—In His good time He can bring me out again, how and when, He knows.

- I am here: 1. By God's appointment.
2. In God's keeping.
3. Under His training.
4. For His time.

Sometimes the believer suffers assaults which he recognises as involving issues deeper than those of outward circumstances, however distressing these may be. The pressure of temptation, so minutely adjusted to the personal character of the saint, and seeking to overwhelm at the "unguarded hour," bears upon him with an intensity fiercer than he has known before. Such is the experience of many in these days. We may well hope that this increasing conflict is one of the signs of the nearness of the Lord's appearing.

In this sphere of warfare, we need not be surprised that distresses should beset the path of all pressing towards the mark for the prize of the high calling—distresses not known to the children of the world. In the darkest hour we may always conquer in our victorious Lord: beaten to our knees we shall be, if we fail for a moment to abide in Him. Even so, we may say, "rejoice not against me O mine enemy; when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me."

We live in days when most things are being shaken; not excepting churches and creeds, long established conceptions and practices. We need have no fear for the "Ark of God." He will protect that—from Bolshevism, Modernism, Science, falsely so-called, and from the subtle dangers of truth mixed with cunning falsehood. Many things will fall in this world-shaking but our God is bringing about "the removing of those things that are shaken . . . that these things which cannot be shaken may remain."

Whatever the call to endurance and conflict in the coming days, may we of the Overcomer Testimony not only proclaim with our lips, but demonstrate by our lives, the victory that is ours as every-day, rank and file, warriors, by reason of our union with Him Who has overcome. He is waiting to make us "more than conquerors" according to the power that worketh in us.

Commending you to His grace,

Yours in Him,

PARKSTONE,

December, 1932.

BERNARD W. MATTHEWS.

The Swanwick Conference.

We would call the attention of readers in Great Britain to the Preliminary Notice of the annual Conference at Swanwick. The dates are a little later this year—MAY 15 to 20—and we hope will prove more convenient to many. It will be a great help to us if those who can do so, will book as early as possible.

The Precious Blood.

SACRIFICE, and any reference to Blood in the present day, is often strongly resented, and we are reminded that it would be better to use the word "life" instead of "blood," for we are told that "the blood is the life. But, as one of our great preachers has said, "All the living lambs in the land of Egypt would not have sheltered one single Israelite's home the night of the Passover"—and a million years of our Blessed Saviour's perfect life or another million spent in trying to copy it, could never have brought salvation to a single soul.

H.C.

Two Thrones at War.

The Age-long Conflict between God and Satan.

By Rev. R. B. Jones.*

"And many false prophets shall rise, and shall deceive many . . . For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect."—Matt. xxiv. 11, 24.

"For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness . . ."—2 Cor. xi. 13-15.

THESE are words of solemn import and warning: words, however, strangely enough, ignored by most. They speak of danger—danger of deception—but most of us, it is to be feared, airily dismiss the whole matter. When this is the case, it either means that we disbelieve the fact of the peril, or that we are so self-confident, that we are sure no one will ever succeed in deceiving us. Which simply proves that such are easy victims for the deceiver.

The peril against which we are warned is peculiarly the peril of God's people; yea, of *God's best people*. Those who are not God's people are not those warned, for they are already blinded by the god of this world (2 Cor. iv. 4).

The deception against which we are warned is from Satan, and by means of men who are, consciously or unconsciously, his ministers—false Christs, false prophets and apostles, but with their falseness covered under a guise of truth and righteousness.

The peril is indeed real. It has been here from the beginning. Apostolic days saw its rise, and it is to be a special feature of the end time. Our Lord's words warn those who shall be on earth between the Rapture and the Apocalypse; but Paul's words are directed to members of the Church at the present time (1 Tim. iv. 1; 2 Thess. ii. 9, 10). While every generation of believers has had need to be watchful, much more so those upon whom the ends of the ages have come. If, as many believe, we are on the eve of the Advent, then our peril is the greatest of all.

As has been said, the peril is from false Christs; apostles, and prophets; ministers of Satan appearing as ministers of *righteousness*; seducing spirits teaching doctrines of demons; and all this with "all power, and signs, and lying wonders." The purpose of all these teachings and marvellous happenings will be to "deceive"; to deceive God's people, even the very elect. The elect, God's choice ones, will indeed be the chief subjects of the deception.

"To deceive"—that is the aim. The deceiver is Satan.

Deception, so that it may succeed, must be cleverly designed; the real purpose itself must be hidden beneath a pretence. When Satan is the deceiver it is evident that the deception will be conceived and applied with consummate skill. He brings to his nefarious work the mightiest of creaturely gifts, and a long experience. He is long used to the arts of deception, and well knows how men are most easily caught. Left to themselves, men are no match against the wiles of such a devil; and those who disregard the

warnings of Scripture, and refuse to apply Scripture tests to Satanic deceptions are already as good as deceived.

In these days, as is obvious, Satanic deceptions abound, deceiving many; and fresh ones are appearing which perplex a large number of God's people. So well conceived are they, that even the spiritual hesitate to pass judgment on them: and, the question arises, How are we with certainty to determine the origin of movements, teachings, and wonders around us?

Such a question requires a longer answer than can be given on this occasion. Let it, however, be said, that there is no complete impregnability against the attempts to deceive except in a clear, full understanding of *the scheme of things* as outlined in the Word of God. There are, of course, some isolated texts that afford some protecting light, but their full radiance only comes as they are set against the background of the trend and spirit of the Bible as a whole.

The Bible is the Book of Salvation. Thank God it is that; but it is more: it is the Book of the Kingdom of God! In other words, it reveals the ultimate purposes of God in Christ. It also shows some of the ways by which Satan has hoped to thwart God in the attaining of His ultimate purposes, His grand end. The salvation of men is not an end in itself. NEITHER ISRAEL NOR THE CHURCH REPRESENT THE ULTIMATE IN GOD'S PURPOSE. These are rather but parts of a great plan; some of the things incidental to a design mightier and more magnificent even than that found in themselves. To fail to recognise this is indicative of serious defect in spiritual vision. To eliminate the age-long, unceasing, invisible conflict between God and Satan is to cast away the one sure master-key which unlocks the mysteries of the kingdom of heaven. There is a clash of purposes; a kingdom against a kingdom. Two thrones are at war!

Satan's objective.

The contest is so long-drawn because it is waged on a moral basis. He who wins, whether God or Satan, is he who succeeds in attracting to himself a sufficiency of human loyalty and co-operation. Hence, both God and Satan concentrate on men—God, to save them; Satan, to deceive and destroy them. Satan's doom is certain, and he knows it, especially since he failed so decisively at Calvary. But, while Satan continues to wage the conflict in *no hope of averting ultimate ejection* from the earth, his present efforts are with a view of projecting that event as far into the future as possible. In such an effort, he well knows that his most effective way is to hinder the work God is doing in His own people. God's plan is clear; and that plan cannot be put into operation until Christ returns.

*An address given at our London Conference, 6th Oct., 1932.

Christ's return, again, is dependant on God's people—Christ's own Body. Hence, while Satan can succeed in delaying the completion of that Body, the Church, his tenure of his present position and power may go on.

To make that position secure as long as he can, he indulges in all manner of efforts at deception. Having failed to prevent the salvation of many, he will hinder their perfection. To this end he appears as the deceiver.

It is thus of the utmost moment, not only to ourselves, but also to God and His purpose, that we are not carried away by the wiles of the devil. It is a solemn duty to be wary and watchful. None is too wise not to need warning. To be deceived is an inexpressibly serious matter. When a child of God is deceived, the repercussions are felt far beyond himself: even the bringing into operation of God's great plans in Christ is affected thereby.

Around us to-day are multiplied and multiplying movements; all calling themselves Christian, and some bearing faces strangely spiritual. And people of God are asking, What do you think of this, that, or the other new movement, teaching, group, or association? There is, perhaps, one new movement, even more than others, that is now pressing itself upon the attention of the saints. Constantly it is asked, Do you think this movement to be of God? Would it be right to associate ourselves with it and to encourage it? There is no purpose served by giving this movement a name here and now. It will be better if we endeavour to secure for ourselves a proper perspective; a true sense of proportion; and to lay hold of a few basal facts and truths which may easily be applied to this, and to other movements.

The "ape of God."

First, then, let it be firmly grasped that Satan succeeds as the deceiver in the degree that he becomes what has been described as "the ape of God." His deceptions are, largely, imitations. Paste is made to look like real diamond; spruce is painted to look like oak; the lie is so clothed as to appear like truth; a demon uses the face and the tongue of an angel of light. If the likeness between the false and true is a close one, that we must expect, for the deceiver is Satan himself.

Thus, whatever God does, Satan imitates. His last and final imitation will be his imitation of God's Christ. The Antichrist of the end will be nothing other than Satan's skilful imitation of Christ. True, he is described as "the man of sin," and symbolised as a "beast," terrible and forbidding of aspect. But all that is what God's Word says he is, stripped of all his deceptive trappings. In appearance and speech he will be as near a duplicate of God's Christ as Satan can produce. But, meanwhile, there are the minor and preparatory imitations by Satan of the things of God: and all with the intention of attracting to himself those whom God would prepare for His own use.

The popular conception of Satan himself is significantly wide of the mark—a clear instance of Satan's work as deceiver. He is no incarnation of ugliness; a horned, fork-tailed, blundering, blustering, rude, bestial, bloodthirsty individual. It is doubtless true, that all the wars, murders, and other crimes and miseries of the world must, indirectly if not directly, be attributable to him; but it is also true that there

have been many more of such miseries and crimes than Satan could desire, for they rather hinder his work as the Deceiver. Even the Devil must sometimes find the flesh in men to be an awkward ally. His own great desire and plan was that man *should enjoy sin without being made to suffer sin's consequences*.

In its root form, what is sin? Is it not the setting of Satan where God should be? Satan, having succeeded in getting our first parents to follow his instructions rather than those of God, in so doing caused them to sin. He succeeded in winning them to allegiance to himself. But, to retain that allegiance it is necessary that he succeed in preventing their reaping the harvest of sin's results. His plan for affecting this might have been successful had not God intervened with His decree. That decree puts enmity between the woman and the Serpent. It also inflicts a curse upon the ground from which man must procure his sustenance. And all this is "FOR MAN'S SAKE." Sin must not be enjoyed without its effects also being tasted. That is God's merciful decree, the decree that stands between Satan and a complete victory over God, an irrelaxable grip on the earth.

Satan's answer to this decree is to plan that, as far as possible, sin may be indulged in with impunity. Does Satan love war? His purpose is rather to fill the world with peace. The Antichrist, when he comes, will enter as the guarantor of world-peace. The failure of such efforts as those of the League of Nations will afford him his opportunity. The world will long for peace, and will give the throne to the first one who gives promise of being able to establish it. The Antichrist is symbolised as riding on a white horse, with an arrowless bow, crowned, and going forth in a marvellous conquest of peace. War does not serve Satan's purpose well; it rather hinders it. It reminds men of sin, and gives them a taste of one of sin's consequences.

Satan, as an angel of light, would pose as the friend of man. That was indeed his first pose in Eden. God was represented as being against man's joy and development. Satan suggested what seemed the way to a full realisation of human life. In his role as deceiver, Satan would pose as the friend of everything that is pure, good, religious, and holy. He is the great humanitarian, philanthropist; beneficent to a degree. The truth is, Satan has but one great hate—his hate of God and of Christ. He would, were he allowed, give men all that God designs to give them. He knows that most men are not particular from whose hands the good they desire comes, so long as it comes.

Satan's one aim is to maintain his present throne against God. The only real incompatibles in the moral realm are GOD and SATAN. Satan has no hate for man as such; he only hates him when God begins to win him. When he met Christ in the wilderness Satan had no objection to our Lord carrying out all that was in His heart, on the one, simple condition that He transfer His allegiance to Satan from God—"All these kingdoms will I give Thee if Thou wilt fall down and worship me." He desires nothing else but to reign, and to eliminate God from the world. To achieve this he must needs have the co-operation of man. His power against God is in exact proportion to his power over men. Power over men depends upon his seeking

men's general welfare. He has, *e.g.*, no objection whatever to men's intellectual advancement. Progress in science and philosophy is in no way what he wishes to check. Indeed, it is an interesting question how much of the world's knowledge has been gained under his own direct inspiration and guidance. The Genesis story, at any rate, indicates that the very first bit of knowledge man attained to was gotten as he followed the Serpent's suggestion.

In the realm of religion, likewise, Satan has been extremely interested and active. The earth is, indeed, filled with religions of his devising. Paul suggests that behind every idol is an evil spirit, and that, therefore, heathenism is but a form of Satan-worship. Exploiting man's natural instinct in this direction he has converted the earth into a huge heathen temple. Where possible Satan has reformed and purified those religions which were grossly and unashamedly polytheistic, idolatrous, and immoral. In their stead there have been founded religions, philosophic like those of ancient Greece, mystical and theosophic, like Buddhism, and monotheistic like Mohammedanism.

Such refinements serve his purpose infinitely more effectually than the rude, grosser systems. In these higher religions he has enshrined lofty ideals of morality and of saintly attainment. He has also inspired in their devotees a zeal astonishing in degree. The fact is, Satan intensely desires that men should be religious, and attain therein to lofty heights of saintliness, but it must be on the sole condition that God and His Christ are *not worshipped*.

Satan and Christianity.

When Satan enters the Christian realm, and inspires corrupted and apostate forms of Christianity and the Gospel, there is hardly anything in the Christian system that he objects to. Almost everything God does and gives, Satan makes haste to counterfeit. He does not, for instance, object to healing. Since apostolic days there has not been in the Church a "gift of healing" such as Peter, Paul and others of the Apostles exercised. Healings in answer to the prayer of faith have, of course, been many. But where is the man who could say, as did Peter to the lame beggar, "In the Name of Jesus Christ of Nazareth, rise up and walk." Healing cures and campaigns, there have been, but, while the sincerity of their leaders and devotees has been most marked, the difference between these and apostolic healings is great and significant. The methods in many modern healing movements are such as place them in an altogether different class; and frequently they are methods which savour suspiciously of the hypnotic and psychic. In such movements it were easier to find marks of Satanic than of Divine activity.

Likewise, it would seem that the enemy has no rooted objection to "spiritual gifts." It is, at least, well known that gifts similar to "prophecy" and "tongues" are characteristic of Spiritism. Trance-speaking is one of the features of that cult, which simply means that a spirit, other than that of the person himself, has taken possession and control of the whole mechanism of his being, and is using it without any reference to the choice of that person's will. That there have been false gifts of this kind in ancient and modern movements among Christians it is impossible to deny. Demons, as the results prove, have mas-

queraded as the Holy Spirit. Unwary souls, negligent of Scripture warnings, have opened themselves to seducing spirits. All of which shows that if God gives spiritual gifts, so does Satan.

Neither is Satan the enemy of Revival, in itself. It would not be difficult to show historically that at times Satan, somehow aware of God's purpose in this respect, has managed to forestall God by sending a counterfeit of the revival God had intended. Also, when he has failed in forestalling, it could be shown how he has succeeded in troubling the stream of revival which, though pure as crystal at its source in the throne of God, gradually became turbid and impure. The spiritual degenerates into the soulish and psychical, and experiences are accepted as from the Spirit of God which are carnal and degrading.

Satan, let it be added, may not even object to the Cross and its teaching, provided that it is to all intents and purposes a Christless Cross. He may even use Calvary to hide the Living Christ of the Resurrection. In some so-called Christian systems the Cross, though prominent, is reduced to nothing more than a crucifix, a talisman, a charm, a mascot, a name in a formula, a mere word of incantation.

And, sometimes, astonishing though it be, Satan may be the patron of "conversion" and of a holy "Christian" life. It has already been hinted at that experiences strangely resembling what the New Testament calls regeneration have been known in heathenism. Religious zeal and self-immolation, also, and that in a marvellous degree, have numerous examples among idolators. The sadhus and fakirs of India are outstanding instances of these.

But not only among the heathen, but also among so-called Christians have such phenomena been known. "Conversion" and "victory over sin" have been and still are, talked about and professed in systems which, though nominally Christian, either openly deny or quietly ignore every truth characteristic of the Gospel.

All this but shows that *the better men are the better they suit the deceiver's purpose*. He will gladly inspire moral and religious reform and revival where he can. He has not the slightest objection, even, to holiness itself, so long as it is "holiness" separated from the specific revelation of the Gospel.

IT IS THE GOSPEL THAT SATAN HATES. His one bugbear is God, Christ. He hates nothing that God would give or do, that is, in itself. He is, as the ape of God, prepared to do and to give the same himself. Satan is competitor with God for the throne in men's lives. He would himself be anti-God, and is preparing to give the world the Anti-christ. So long as he is allowed the throne of the world to the elimination of God and Christ, there is no benefit, physical, intellectual, moral, or spiritual, which he would withhold from men. The Sadducees of old spake the devil's thought when they charged the apostles that they healed no more "IN THIS NAME." Heal, if they would, there is absolutely no objection to that, but there must be no mention of the Crucified, Risen Christ. That is the exact Satanic attitude, Satan's one objection is to God, to Christ.

Hence, when we come to judge movements and groups that claim attention, this is the chief fact that must be kept clearly in view. Let it be stated, without any equivocation or apology, that the one final and

conclusive test in such matters is *the doctrinal* one. To every man or movement that claims to be known under the Christian name, we are bound to put the question, What think ye of Christ?

To take any movement, however plausible its speech, on its face value, would in such times as these be reckless. It would be perilous in the extreme if we were prepared to judge it simply by the sincerity of its leaders, or even by what seem to be spiritual results. We can never afford to forget that there is an arch-deceiver, who is always actively engaged in the endeavour to deceive, if it were possible, the very elect. To attain that end he must necessarily produce a counterfeit whose resemblance to the genuine is such that **ONLY THE SEVEREST TESTS CAN DETECT IT.**

The sincerity and enthusiasm of those connected with a movement are, of course, worthy of our respect, and constitute in themselves a claim that the movement should be given due consideration. At the same time it is necessary to remember that most of the great errors of history were sponsored by earnest and sincere men. It must also be said that even though there may be splendid Christians in a movement, even that is no certain proof of its origin. Real Christians have, alas, on many an occasion been duped by the Deceiver. So clever is the art of the Deceiver that many a true saint has fallen a victim thereto.

Neither must the impressive evidence as to results in "conversions," and "changed lives" be allowed too suddenly to fix our judgment. Conversion can be counterfeited. Conversion, also, may be due, not to the movement, but to a seed of God placed in the soul years before any contact with the movement.

Psychical or Spiritual.

Do we realize that sometimes "conversion" may be nothing more than the result of the impact of one human personality on another? The psychic forces resident in some are so powerful that a tremendous upheaval may take place in others by their conscious or unconscious exercise. The marvels of psychotherapy and similar methods of cure should cause reflection and caution.

Then there are what seem to be genuine sanctity and evangelistic zeal. Shall we let these, by themselves, be conclusive proofs that we are dealing with a movement which is of God? Nay; for even these may be simulated, and flow from strange inspirations. Also, even when the experiences themselves are genuine, they may be so, not because of the movement, *but in spite of it.* When they are not genuinely of God (as often they are), the difficulty in their detection arises from the fact that the psychical (Satan's favourite realm) bears an extraordinarily close resemblance to the spiritual. There have undoubtedly been, and still are, men reputed as spiritual and of great faith; men who impress many as being specially intimate with the secrets of the prayer life, and of prayer-warfare, but who show unmistakable signs of being psychical rather than spiritual.

There is thus special need that we should not be easily thrown off our guard. While full of care and caution, let us not be unduly suspicious or critical, for such qualities are not desirable substitutes for credulousness. We are warned to "prove all things." Where this warning is neglected the Deceiver will not find much difficulty in leading astray.

There is one test by which most things Satanic may be immediately detected. Inquire what their attitude is toward Christ and revealed truth. When movements hesitate about declaring their creed they are, necessarily, at once exposed. When movements afford comfortable fellowship to persons of all kinds of creeds and of no creed, there need be no hesitation as to their origin. The fact that real Christians may be found therein proves nothing beyond the sad fact that even real Christians can be led astray and deceived.

The conclusive test.

If a movement declines to confess and teach that Christ is God; that His death was a substitutionary expiation for men's sins; that He rose bodily from the tomb; no amount of apparent "life changing" should convince that the movement is of God. People may say, What matters it what is believed and taught provided you have the desired results? Thus, the Deceiver deceives. In such a protest is revealed the mean petty spirit that men care not from whose hands the benefit comes so long as it comes. If the devil produces the goods, let him be god! This is nothing but treachery of the vilest nature. It reveals ingratitude of the basest, most selfish sort.

It was God, not Satan, Who loved the world. It was Christ, not Satan, Who died for us. But, if Satan gives us what we think we need, substituting, with sinister ends, the counterfeit for the genuine gift of God, we are satisfied! The meanness of the human heart is nowhere more disgustingly revealed than here. Let God and Christ fare as they will; if we get what we think we need from another, we are content! And when the deceiver hears such arguings, he chuckles inwardly, for he knows that his subtle arts have triumphed: the deceiving work is done.

It is unspeakably humiliating to think that those desiring to call themselves by the name of Christ can be guilty of such a crime. The special revelation in the Word of God is deemed unimportant and quietly ignored. The Divine Gospel of the facts of the life and death of our Lord is turned down as "Pauline," or disposed of in some other offhand way. The Person of our Lord is watered down to nothing but a somewhat superhuman thing. The name, Christ, is impudently taken to cover what is nothing but a mere invention, an idol of the mind, a travesty of the real Christ of the Gospel.

Here, therefore, is the one, the conclusive test. Let these movements be challenged to say, what they think of Him. If they say what is contrary to the Word of God, or if they refuse to commit themselves in a *definite answer*, let them be anathema, and let every true child of God avoid them as he would poison.

Grip this fact, that Satan has no objection whatever to what may be deemed the physical, moral, or spiritual welfare of men; indeed he is ready to promote these things with all his power. His one condition in doing so is, that this benefit must not be procured in the Name of Christ.

The real elect of God, on the other hand, refuse all seeming "blessing" which does not confessedly come in that Name. That Name to them is even more than any "blessing." The "blessing" that might come apart from that Name is merely intended to bribe us from our allegiance to Christ, and to give Satan an

advantage over Him. Human sincerity notwithstanding, any benefits from movements that confess not Christ *as revealed in the Gospel* are, in the end, false and Satanic. They but express the ministry of the great enemy in his daring impersonation of an angel of light. His hatred of God is masked under the guise of love for men. His one aim is to dethrone God and so retain the earth in his own grip. Alas, that in such an aim he should succeed in securing the co-operation of those who are God's children. That he does so is a great tribute to his skill as deceiver. But, oh, the humiliation of it, that the greatest power against God which Satan wields to-day, and ever, has

come from the blindness of God's people to the real issue, and the ease with which they are by him deceived into being his tools.

Nothing is of such moment to the world as that God should overcome Satan and that Christ should reign. Let us seek this even more than we seek our own salvation. Indeed, it is only as we do this that we can make sure, not only our own salvation, but also of that of the world. Shun the army that unfurls not the banner of the Deity and Cross of our Lord Jesus Christ. Its leader may look like Christ, but he is not the Christ but a deceiver.

2 Pet. ii. 1
Cross

The Fatal Omission of the Cross.*

"Denying the Lord that bought them." 2 Pet. ii. 1.

SATAN "in the latter times" is to be the promoter of a system of truth or doctrine . . . COUNTERFEIT SYSTEMS OF TRUTH . . . are the last and most to be dreaded methods in the Satanic warfare . . . By advocating *much truth*, in the form of a counterfeit system of truth, Satan can satisfy all the external religious cravings of the world, and yet accomplish his own ends by with-holding that on which man's only hope depends. It is therefore no longer safe to subscribe blindly to that which promises general good, simply because it is good and is garnished with the teachings of the Bible; for good has ceased to be all on one side and evil all on the other. In fact, that which is evil in purpose has gradually appropriated the good until *but one issue* distinguishes them. Part-truth-ism has come into terrible and final conflict with whole-truth-ism, and woe to the soul that does not discern between them . . .

Evil will not appear on the outside of these systems; but they will be announced as "another gospel" or as a *larger understanding* of the previously accepted truth, and will be all the more attractive and delusive since they are heralded by those who claim to be ministers of Christ, who reflect the beauty of an "angel of light," and whose lives are undoubtedly free from great temptation. It should be noted, however, that these false ministers do not necessarily know the mission they have. . . . Being blinded to the real Gospel, they are *sincere*; preaching and teaching the best things their energising power, the angel of light, is pleased to reveal to them.

In determining the exact point of the truth that is omitted from the Satanic counterfeits, it is important to distinguish between the PERSON and WORK of Christ. In the one is included His teachings and example, both in His life and death; in the other is included His substitutionary, sacrificial and atoning death for the sin of the world. There is no controversy as to the value and example of Jesus, but [there is] ever-increasing antagonism against the BLOOD OF HIS CROSS. . . .

It is predicted in 2 Pet. ii. 1, 2, that a fierce enmity against the Cross should appear. The denial [is said to be] against the "purchase" or redeeming *Work* of

Christ rather than His Person or character. They are offended at the Lord Who BOUGHT them, though they may be devoted to the Lord Who TAUGHT them! . . . It is a most significant fact that within the last generation such systems have appeared and are rapidly multiplying: systems that borrow *every phase of the true faith but one*, and are conspicuous in that they emphasise some secondary truth with what seems, at times, to be miraculous power. Multitudes are being won to these creeds, both because of their apparent religious aspect, and by the actual results they accomplish. . . . There is a strange fascination about these undertakings which are humanitarian, and are religious only in form and title. And there is a strange attraction in the leader who announces that he is not concerned with the *doctrines* of Scripture, because the helping of humanity is his one passion and care: yet all his passion is lost and his care is to no real end unless coupled with a very positive message of a particular way of Salvation, the true understanding of which demands a series of most careful distinctions.

It is not strange that there is resentment against the mystery of the Cross which does not exist against any other inexplicable fact in the world. It is not strange that the ministers of Satan, appearing as apostles of Christ and ministers of righteousness, should fortify their lies and hypocrisies by contending for every phase of revealed truth; grounding their authority so positively in the Scriptures of Truth, yet subtly omitting, or violently denying, the *one and only point* upon which the interests of God and Satan divide. It is not strange that there is a wide call for a "re-statement of the truth," which usually proposes to omit the New Birth and substitute self-effort to be good, and character building, in its place.

It is not strange that the wise and cultured of this world feel their æsthetic natures shocked by the Blood of the Cross, yet entertain no sense of their own abhorrent pollution in the sight of the infinitely Holy One. It is not strange that the world assumes to have advanced beyond that which is repeatedly said to be the manifestation of the wisdom of God; branding as bigots, insincere, or ignorant, all who still hold to the whole testimony of God. It is not strange that the atonement by Blood is omitted, for it is Satan's hour and the power of darkness, and the true child of God must patiently bear the ever-increasing reproaches of his crucified Lord, until the glory dawns and the shadows flee away.

* Gleanings from "Satan and the Satanic System," by Lewis Sperry Chafer. The whole book is vitally important to the people of God in the present state of the world-system.

It may be obtained from Pickering & Inglis, London, or in U.S.A., from the Sunday School Times Co.

The "Self-Life" Unveiled.

By Mrs. Penn-Lewis.

"I know that in me, that is, in my flesh, dwelleth no good thing—Rom. vii. 18.

CONYBEARE tells us that by the word "flesh," St. Paul generally denotes that which is earthly in man as opposed to that which is spiritual, and "no better practical and popular equivalent for such 'flesh' is to be found than the familiar word 'self.'" (Moule.)

When Adam fell, he fell under the power of the flesh, of the life of earth; instead of being dominated as he was before by the Spirit and the life of God; therefore God said:

"My Spirit shall not rule (or abide) in man . . . in their going astray *they are flesh*."—Gen. vi. 3. m.

It is most important for us to understand what are the characteristics of the self-life, and how impossible it is, when under its sway, to live a spiritual life, and wield spiritual weapons in the service of God. It is useless exhorting the "flesh" to be "spiritual," and yet the flesh seeking to live a "spiritual" life and calling itself "spiritual," is the meaning of the discrepancy in so many Christian lives to-day. We get light in our minds; spiritual phrases on our tongues; call our "work" spiritual, whilst we ourselves live after the flesh in greater or lesser degree all the time.

Let us then take the Scripture, and ask that the sword of the Spirit may pierce to the joint and marrow, dividing soul and spirit, so that we may know where we actually stand in the sight of God.

The Flesh.

Let us note first that in our natural birth, we are born after the flesh.

"That which is born of the flesh is flesh."—John iii. 6.

Therefore it cannot be anything else but "flesh," neither can the "flesh" be changed into spirit by effort, or culture, or prayer.

The flesh is antagonistic to the Holy Spirit.

"The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other."—Gal. v. 17.

The main characteristics of the "flesh."

1. It is by its nature at enmity with God.
"The mind of the flesh is enmity against God."—Rom. viii. 7.
2. It cannot submit to God because it is contrary to Him.
"It is not subject (Gr. not able to submit) to the law of God."—Rom. viii. 7.
3. It minds earthly things because it is of the earth.
"They that are after the flesh do mind the things of the flesh."—Rom. viii. 5.
4. All its outcome ends in death.
"The mind of the flesh is death."—Rom. viii. 6.

The child of God may be "yet carnal."

"I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ."—1 Cor. iii. 1.

"Having begun in the Spirit, do ye now make an end in the flesh?"—Gal. iii. 3. m.

"There is among you envying, strife, and divisions, are ye not carnal?" (1 Cor. iii. 3, 4. A.V.) said Paul to the Corinthians, whilst in his letter to the Galatians he classes "variance, emulations, strife and such like" with the grossest manifestations of the flesh, showing the one source of all.

Moreover, how true children of God have mourned over rebellion: they cannot help; they are conscious of a want of submission; they know they mind the things of earth, and are most in their element among them; they know it, grieve over it, fight against it, yet they cannot change themselves. Some make resolutions, re-double every effort and try every plan they can think of to make themselves more "spiritual." They consecrate and re-consecrate themselves to God, yet apparently in vain. Some think that others more "spiritual" must have some special gift, whilst they continue to mourn over their own coldness of heart, and lack of Christ-likeness.

Rebellion, disobedience, earthliness, powerlessness, these are the characteristics of the life after the flesh, but there are still more subtle ones laid bare in the Word of God.

The more subtle works of the flesh:

1. *Judging* after the flesh (*i.e.*, the judging after the outward appearance).
"Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true."—(Compare Isa. xi. 3.) John viii. 15.
2. *Purposing* after the flesh.
"The things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay"—2 Cor. i. 17.
3. *Glorying* after the flesh.
"Many are boasting in the spirit of the flesh."—2 Cor. xi. 18. C.H.
4. *Loving* a fair show in the flesh.
"Many . . . desire to make a fair show in the flesh . . . only that they may not be persecuted for the cross of Christ."—Gal. vi. 12.
5. *Fighting* for God after the flesh.
"We do not war according to the flesh . . . the weapons of our warfare are not of the flesh."—2 Cor. x. 3, 4.
6. *Friendships* in the flesh.
"We henceforth know no man after the flesh."—2 Cor. v. 16.
7. *Knowing* Christ after the flesh.
"Though we have known Christ after the flesh, yet now we know Him so no more."—2 Cor. v. 16.

As children of God we may have been delivered from the more gross manifestations of the flesh, and yet these subtle ones remain.

Let us look at the list and prove our own selves! The judging after the sight of the eyes, according to earthly ideas rather than from the standpoint of God; the changeability which characterises so many in the Master's service; the broken promises and broken

engagements so lightly thought of, instead of the steadfast faithfulness after the pattern of Him Who changeth not; the glorying over visible results; the gauging of the work of the Spirit of God by the multitude of converts, and measuring everything by outward appearance; caring "how things look" to others, rather than the single eye toward God; valuing the applause of the Christian world whilst failing in hidden service, and in the things which are least; fighting for God, and often against each other, instead of *with* God against the powers of darkness; and depending upon earthly methods of winning the world to Christ.

Yea, even our friendships—our *Christian* friendships—may be "in the flesh," for how little we know of deepened and purified affection, with God between us and our dearest! Our very knowledge of Christ may have been mental or *intellectual light*. We may know all about Him, hold clear views, and know well the letter of the written Word, but the Christ Who is the Living Word, we may not really know.

It is written "the flesh profiteth nothing" (John vi. 63) though we speak like angels—nothing! Though we understand all mysteries—nothing! Though we have all knowledge and faith to move mountains—nothing! Yea, though we give all our possessions away, even sacrificing our bodies to be burned, it all profits nothing unless these actions are from the source of the life of God in us—the Life of Him Who is Love.

God's Way of Deliverance.

God's way of deliverance is through the death of Christ.

"One died for all, therefore all died . . . that they which live should no longer live unto themselves, but unto Him."—2 Cor. v. 14, 15.

The deliverance from the life after the flesh is through the finished work of the Redeemer upon Calvary's cross, and until our eyes are opened to see our death *with* Christ, as well as His death *for* us, we must remain "in the flesh," and walk "after the flesh" in some degree.

We have wondered why our Christian lives seem to be ceaseless toilsome effort—the answer is, we have not clearly understood that the *life of earth can never grow into the spiritual*, and that the "flesh" can never be improved or changed, but must be *crucified*.

We have obtained the forgiveness of our sins as we have believed God's Word that "One died for all," and we shall obtain deliverance from the life after the flesh just so far as we see that the sinner himself was *crucified with the Saviour*, for "all died in Him." (*Conybeare*).

It is the work of the Holy Spirit to apply the deliverance of the Cross.

"The flesh lusteth against the Spirit, and the Spirit against the flesh . . . they that are of Christ Jesus have crucified the flesh,"—Gal. v. 17. 24.

These verses show that the pardoned sinner is not left alone in this battle, for the Holy Spirit Whom He made to dwell in us when He gave us the gift of eternal life, yearneth over us with jealous envy. The Blessed Spirit evermore seeks to *bring to the Cross* the "flesh" against which He fights with strong desire.

In actual experience, when we have apprehended our deliverance through death with Christ, the "self-

life" often appears more "alive" than ever! Just here God would have us stand firm upon His written Word. The increasing revelation proves the surrender to the Cross to be real, because the Holy Spirit takes us at our word, and reveals all that He has seen lying underneath—reveals it that it may be dealt with at the Cross. Our part is to yield our wills, and take God's side against ourselves, whilst the Holy Spirit applies the death of Christ to all that is contrary to Him; that it may be really true that we who are *of* Christ have crucified the flesh with all its desires.

The practical and continual attitude to the "self-life."

1. "Make not *provision* for the flesh to fulfil the [desires] thereof."—Rom. xiii. 14.

It is absolutely necessary that we *account* ourselves crucified, and do not take the flesh into consideration, or provide for its likes and dislikes.

2. "Use not, your freedom for an *occasion* to the flesh."—Gal. v. 13.

It must be given no opportunity to speak, no quarter whatever, for one degree of yielding will strengthen its life.

3. "Have no confidence in the flesh."—Phil. iii. 3. We must not rely upon it in anything, nor allow ourselves to admit a thought that we can do this or that; let us be willing to be as fools rather than that the flesh shall gain any glory.

4. Hate "the garment spotted by the flesh."—Jude 23.

Let us seek that God may give us such a sight of the corruption of the self-hood, that we shall dread it, and fear it most under its most beautiful aspect.

The Life in the Spirit.

"Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you."—Rom. viii. 9.

Just so far as the Eternal Spirit has room in us, so far we are "in the Spirit." God's purpose is that the Spirit should possess us wholly, so that we may not only *live* by the Spirit, but walk each day step by step in the Spirit, not fulfilling the desires of the flesh. (Gal. v. 25.)

As we apprehend the deliverance of the Cross and the Holy Spirit manifests in us the glorious liberty of the children of God, we shall now know in truth—

The Spirit-leading as a little child. Rom. viii. 14.

The Spirit-cry of "Father" to the Father's heart.

Rom. viii. 15.

The Spirit-witness of the child-position.

Rom. viii. 16.

The Spirit-intercession in the will of God.

Rom. viii. 26.

Now, unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto Him be the glory. AMEN.

WHILST the Spirit of God in the depth of your heart is antagonising the self-life, He does it by making Jesus Christ a living bright reality. He fixes your thoughts upon Jesus. You do not think about the Spirit, you hardly think about self, but you think much about your Lord.

F. B. Meyer.

"Let him take up his Cross."

By Rev. John Thomas, M.A.*

"Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." (Matt. xvi. 25-26).

EVERY text has a context, and that context is the whole Bible. There is a misrepresentation of this "taking up" of the Cross which draws men away from the real centre of things. We hear people saying continually, I have this cross to bear, and that cross to bear; but this word,—and *any* reference in the Bible to a cross—does not mean that sort of thing at all. The cross that any man took up was the cross that he was going to be crucified on. Jesus carried His cross to Calvary in order that He might be crucified on it, and when the disciple is told that he is to take up his cross and follow Jesus, it means that he is going along with Jesus, following Him up to Calvary to be crucified there. Nothing less than that. The other things are not a cross. Burdens, if you will, troubles, afflictions, tribulations, trials, but not a cross! The cross leads you to the place of crucifixion, and so here we come right to the centre of things at once; Calvary both for Jesus *and* for his disciples. Mark this text red, all the way.

There was a quoted statement, I trust unguarded, recently, that there was no cross in God's plan of redemption. The truth is that there is not a cross anywhere else. Everywhere else there are burdens, and difficulties, but it is only in God's plan of redemption that there is a cross, and that cross begins with Jesus, and then includes His people; and the cross from beginning to end is the instrument of crucifixion. Not a thing to be carried up and down the hill, but to be carried up and fixed at the top of the hill so that you and I might be nailed to it.

This statement of our Lord arises very naturally from Peter's refutation of the cross for his Master. Read the previous verses. Jesus had told them that He was to be delivered to the elders and chief priests and scribes, and be killed, and rise again the third day. Peter took Him and began to rebuke Him. A cross indeed! "far be it from Thee, this shall not be unto Thee." We will see that this does not happen—we are in for a crown, not a cross! But Jesus turned and said unto Peter, "Get thee behind me Satan." The Satanic presence was obviously there, and Peter allowed himself to be the instrument to speak his will. Then Jesus says, There is not only a cross for Me, but you are to be crucified there too. Instead of your preventing Me from being crucified, you are going to follow Me; and you *have* to follow Me if you are to be My disciples.

So you see we are at the very heart of things. The cross with God is timeless.

I. The Crucifixion of Christ.

The central fact in our text is the crucifixion of Christ the Son of God: "Follow Me"; that means, I am going to be crucified, My cross is going to be the central fact of all that I have come to do. One does not hesitate to repeat what our dear brother, Mr. Chilvers, has said—that this cross is the central

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glory of God's universe. That rude, rugged cross—not a polished crucifix. That terrible thing that broke down the Saviour's strength as He was bearing it. In that little land of Palestine, upon a little hill outside Jerusalem, there was a rude cross erected, and in the midst of a rabble, a Galilean peasant went out to be crucified—and that event was the central glory of God's universe from the beginning to the end of time, right into the eternities. It shows you how human measurements differ from God's measurements, and from the real facts of the universe.

What did they think of that episode? A little crude tragedy, what was it compared with the glories of Imperial Rome? Yet that cross was the central splendour of God's heart and God's love and God's righteousness, and God's power. Upon it for ever the universe must swing, and in it, it must at last find its eternal harmonies. It was the central glory of the world because it was the central glory of the life of the Son of God. There the cloud fell from the eyes of those who were crucifying Him, there was Incarnate God—God had come down from heaven to work the greatest wonder of His wisdom and power. "Truly," said the centurion, "this was the Son of God." "In the beginning was the Word, and the Word was with God, and the Word was God . . ." "Who being in the form of God, thought it not a thing to be grasped to be equal with God, but emptied Himself, taking the form of a Servant. And being found in fashion as a man, He humbled Himself becoming obedient unto death, even the death of the cross." And there Jesus the Son of God, Who had disrobed Himself of the eternal glories as God in the eternal state of splendour—*there* He found the central glory of His own Being; *there* He manifested His splendour as He never could anywhere else. There He got to the heart of His mighty triumph. He had created the heavens and the earth and the systems of the universe, "all things were made through Him, and apart from Him was not anything made that was made." That was glorious—in Calvary you have the glory that excels. "By the word of His mouth He spread the heavens"—*with the blood of His heart* He laid the foundations of His eternal kingdom at Calvary.

I am not surprised that Satan is continually trying to minimise the cross, because there lies the way by which he shall be blinded and broken. If I believe my New Testament at all, I am bound to make the death of Christ central. I have heard men say it is not the death of Christ that matters, but His life! But my answer is, go to your room, and take down your New Testament, and mark every reference to the death of our Lord Jesus Christ, and see what you have left! Nothing worth having in your library, and you can cast the rest away for all there is for your salvation! And if you take the anticipation of the redemption through the coming of the cross out of the Old Testament, you might as well hand it over to the Higher Critics—it would be good enough for them, but not for us.

"Let him take up his cross and follow Me." Was it Martyrdom? Was there ever such a martyr as this? Did you ever hear of a Gethsemane for the martyrs? They went bravely to their suffering for their Lord, but they went through no agony. Paul went through no agony, neither did Peter, nor Stephen. They were brave, sustained by the Presence of their Lord and by His truth. But Jesus, the strong Son of God, is not like any martyr. If He were a martyr, then He is the poorest of them all. "My Father, if it be possible, let this cup pass from Me; nevertheless, not My will, but Thine be done." And again, and again—and look, the ground is blood red with His sweat of agony! Martyrdom! A man has no intellect who calls that martyrdom. "The fool has said in his heart, there is no God," with many additions to it.

And then you come to the cross. The place of the martyr is it? Think of Latimer and Ridley, with their fingers flaming, and hear Latimer say, "Be of good cheer brother Ridley, for we shall light a candle in England to-day that shall never put out." And we learn that whatever we may have to suffer for Christ, we can still sing in the deep waters. But Jesus did not sing! "Eloi, Eloi, lama sabachthani." "My God, My God, why hast Thou forsaken Me?" The darkness was absolute, as He trod the winepress alone.

Martyrdom? You dismiss it, do you not? "A manifestation of love"—certainly, but I cannot understand the mentality of those people who want to say the crucifixion is a manifestation of love and yet deny the vicarious sacrifice. Of course, there is no manifestation of love without the vicarious sacrifice. Apart from that He is only flinging away His life for no reason at all.

But what was it? "GOD was in Christ, reconciling the world unto Himself." What does that mean? That word reconcile is a very difficult word to translate from the Greek. In some places it gives quite an opposite meaning to what it really does mean. It can be translated "God was in Christ making friends with the world." The friendship was in God, not in the world, and that is the proper meaning of the word as I find it in the New Testament and the Greek classics. "I beseech you in Christ's stead, be ye reconciled to God." God was in Christ making a reconciliation with the world. Years ago I wrote to this effect in our denominational paper, and someone challenged me, but it was no use, the Greek was too strong. That is the meaning. "If thy brother has ought against thee, first be reconciled to thy brother"—not if you have something against your brother, but he against you—make a friend of him; and when the New Testament says "be reconciled with God" it means, make a friend of God, *for He is already a Friend to you.* "GOD was in Christ" conducting the reconciliation of Himself with the world, making friends with the world, so that henceforth there was no barrier on God's side. The barriers are all on man's side. That was the meaning of Calvary. The frown of God's eternal judgment upon sin was cancelled at the Cross and God was ready and able to make friends, "a just God and a Saviour."

II. Crucifixion in Christ.

This is the usual point that is emphasised concerning the cross: We are crucified IN CHRIST. WE HAVE DIED IN CHRIST. "Behold the Lamb of God, that taketh away

the sin of the world." Now this must be approached as the mediatorial sin atonement for mankind: Jesus our great Representative, gathering up our fallen humanity into His own great boundless life. Sceptics ask foolish questions. How can one man bear the guilt of another? It is not fair. Of course it is not fair! But who ever said that one man bore the sins of another? "Great is the mystery of godliness: *God manifest in the flesh*"—not one man bearing the sins of another. He is the all-inclusive, the Alpha and Omega, the Beginning and the End. His life is vaster than a million humanities. I believe that sacrifice on Calvary could have saved a million worlds, but nothing less than the pouring out of the soul of the Divine Man could have saved a single soul, and once it had been poured out it was like the boundless ocean of God's love, without shore. "In Him dwelleth all the fulness of the God-head bodily"; that is your guarantee. The sinless One, the maker of our race, the fashioner of our humanity, the Lord of the ages, it is HE that has gathered up for Himself our little race, into His own great heart, and sucked out the poison, and made salvation possible *for whosoever will believe in it.*

The GOD-MAN, Representative, therefore Substitutionary and everyone can say, "He loved *me*, and gave Himself *for me*." My little life was there, it could not be left out because His mighty sacrifice was great enough to take in all the guilt and sin of countless multitudes.

When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

And that is the simple way of salvation. Is there any soul unsaved here? This is the simple way; the beginning, not the end. Just accept what Christ has done for you, His ransom, His bearing of your cross. That is the entrance into life.

III. Crucifixion with Christ.

"If any man will come after Me, let him take up his cross and follow Me . . ."—what for? It is to be crucified with Christ. Of course, metaphors are difficult to manage, but it means that the cross of the disciple and the cross of the Master are merged in one. It is to be crucified in fellowship with Christ, and therefore with Christ. There is only one cross. This is metaphor. When you take up your cross to be crucified and mount the hill Calvary, lo you discover *it is His cross.* Your crucifying is of no use at all unless you are crucified with Him. Our crucifixion is one with the Cross of Christ. We first of all find ourselves crucified *in Christ*, and our sins are washed away in His Blood, and then we accept the fellowship of His death and consent to be nailed to the cross with Him. We die with Him.

Of course we are at the beginning of a great story now. (1) We die to the law: the judgment and curse and menace of the law have no longer any power for us. Christ nailed the ordinances that were against us—all the curses of the law and their power to judge and condemn us—to the cross, and there they remain for all who are crucified with Him. We are no longer under the law, we are dead to it. (2) We are dead also to the dominion of sin. Free from the law, yes, but free unto holiness, not free to sin. "Shall we continue in sin that

grace may abound?" It would be a very bad thing to die to the law and to be alive unto sin! But the same hand that nails the law to the cross nails sin to the cross; we are dead to sin that we may live unto holiness. (3) We are also dead to the dominion of Satan.

IV. Resurrection with Christ.

"Whosoever will save his life shall lose it, but whosoever will lose his life for My sake shall save it." You rise again, death is not the last word. Death is only the gateway into life, the condition of life. Do not forget that we need the resurrection of Christ to complete the Calvary work. He died for our sins and rose again for our justification. The resurrection would have been impossible without the mighty victory of Calvary. On the other hand, Calvary would have been a defeat if there had been no resurrection. We are risen with Christ. If you follow Him, you are going to "find" your life, to rise again, and we have not to wait for the morning of the third day, we rise immediately now, because Christ has settled the business.

And what does life mean? We are apt sometimes to leave out some very sweet things. Life involves personality. When I rise with Christ I am *somebody*. It is a great thing to realise that Christ has come, not to make nobodies but to make something worth looking at. He is going to be "admired" in His saints, and glorified in them that believe. He is going to be proud of them! Depreciate *yourselves* as much as you like, but do not depreciate the New Man that Christ has made within you. "I live, *yet not I*, but Christ liveth in me." We want to live for the glory of God, which is perfectly right; but God is also spending a lot of thought upon making beautiful things out of us. That is why He is taking such pains with us. "And they shall be Mine," says the Lord, "when I make up My jewels." I am glad to believe that He is making something of me that He can look at with pride! "I go to prepare a place for you, that where I am, there ye may be also"—I cannot live without you any longer!

But personality involves development, an onward movement according to God's will, day by day, working out in us, "to will and to do His good pleasure." If you want to know the will of God, here it is: "To the law and to the testament. If they walk not according to this law, surely there is no life in them."

Then personality involves defence. Life is to be defended. That is the history of things in this world of ours. Defence, in our case, against the world, the flesh and the devil. If you have the new life, unquestionably you are "up against it"—up against Satanic power. But we are well fortified. We have ample and complete resources in Calvary and the emptied grave. In the crucified and risen Christ we have ample resources, and they are within the reach of every believer. I do not know why people object to the word "overcomer," because every believer must be an overcomer. If you are not an overcomer, you will be overcome, and that will be the end of you!

There are resources, and thank God, they are being used by thousands and thousands; by praying Christians who have not yet received all the light and

illumination that I believe the Lord has been pleased to give to many of us. For even when there is not full knowledge there is still the Saviour; "and Satan trembles when he sees the weakest saint upon his knees." That does not mean that it is useless to understand the devices and strategy of the Evil One. It is most important and useful. You need to employ all knowledge to meet this Satanic enemy, to defeat him and to stop his ravages. But there are times when we cannot exactly see what the strategy is, it baffles us, and I want no one to think you must know every technical stratagem of Satan before he can be defeated. If I do not know, *my Lord knows*, and when I am baffled I say, "Lord, I do not know this particular business, but Thou knowest it altogether, and I stand with Thee at Calvary, and in Thy resurrection. Fight the devil for me and drive him away." When we get to extremities, the Lord is just in His glory and will work for us.

And above all things, be fearless. That does not mean be foolish, careless. "Watch and pray, lest ye enter into temptation." It means that you do this with a sure confidence that you are victorious through your Lord and Saviour Jesus Christ, and are not going to win by a narrow and uncertain margin—you are MORE THAN CONQUEROR through Him that loves you.

Life involves self expression. In proportion as you express your life you keep it. Do not be so engrossed with developing your own spiritual victories that you do not hear the cry from Macedonia: "We dreamed last night you were shouting Hallelujah about something. Won't you come and tell us about it? We have heard you have a wonderful Saviour Who, by His grace, laid the foundation of salvation and made a stairway right up to the glory. Won't you come and tell us about it?" God wants witnesses. *Life* must witness, or it will dwindle. He wants you to go out now with the fulness of your resources in Jesus Christ and gather in others that shall swell the chorus and sing aloud—

"The Lord God Omnipotent Reigneth."

The Fourth Watch.

Mark vi 47-50. Rev. ii. 28.

*The roaring sea of nations in upheaval,
The Church afloat upon the angry foam,
The LORD, a Watcher, sees her toil, her peril,
And in the fourth watch of the night He'll come.*

*Midnight has passed: eyes strain thro' inky darkness,
But see not yet the shining of His Face:
Lest hearts should faint, or Hope should fold her pinions,
The morning star in yonder heavens we trace.*

*The morning star gleams on the rolling billows,
A radiant light amid the angry storm:
Within its beams we toil in rowing, saying,
"In the fourth watch, perchance, we'll see His form."*

*In the fourth watch—so toil a little longer,
Batling against the storm, the wind, the tide.
How soon we shall forget it all, beloved,
When, with our Lord, we reach the other side!*

M. E. BARBER.

Gleanings from Question Hours.

Taylor

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

Knowledge needed for Effective Prayer.

I want to read a sentence or two from "*War on the Saints*" on the subject of prayer against the powers of darkness and their workings—what we have called "aggressive prayer" against the foe.

"It is essential that the believer understands the workings of the powers of darkness, for effective prayer against them. Without knowledge, they may be actively at work all around him, and he be unable to stop them by prayer, because he is unconscious of their presence, or what they are doing."

That is reasonable, is it not? The enemy may be working all around you, and you quite unconscious of it. How can you pray about a thing you are not conscious of? You can only really pray effectively up to the measure of your knowledge, and the keener your knowledge to detect the workings of the enemy, the wider is the scope of your prayer-life.

But, you say, is not the cry as of a little child to its Father sufficient? Yes, but remember that, in the natural life, a child is not a little child always. When he grows up to manhood, he can ask more intelligently because of his knowledge. For instance, you all admit that the powers of darkness are sweeping through the Church of God and the professing church, with subtle deceptions of every kind. You do not expect a "babe in Christ" to have knowledge about all these things. Naturally, the "babe" thinks all is well, and does not pray about them. Therefore it is a primary necessity, for effective prayer, to gain all the knowledge you can of the tactics of the enemy. Have you never gone to someone for co-operation in prayer, and been disappointed because you realised that, when that one said "O yes, I will pray," he *had not got a real understanding* of the situation for prayer? Knowledge will widen the scope of your prayers, and increase your power in prayer.

"In the war upon the powers of darkness, prayer is the mightiest weapon." Prayer will accomplish what argument will not. When you see an onslaught of the enemy in a certain situation, be careful not to touch it until you have prayed the whole thing through. In the greatest innocence, you may fan up a tornado of the enemy's working by trying to put things right. Also, it may be just a trap to draw you into it in order to *divert you* from vital work, and if you do not touch it, the enemy will stop because his "trap" has failed. In your Mission Hall, or Church, or wherever there is a tornado of the enemy at work, keep out of it! Your most effective weapon against that thing will be prayer, not speech. Never imagine that your business is to go and give "light" on the powers of darkness to everyone—what you have to do is to turn everything into prayer. Never give "light" to a soul until that soul is in real need and ready to receive it. (Of course, I am not speaking now of giving the Gospel light to the unconverted.)

For instance, there is a child of God under deception. If you were to tell him so, he would not believe it. It is far better to deal with the enemy at the back of the deception by prayer. Pray something like this: "Lord, open his eyes to see that the enemy is deceiving him. Give him the knowledge he needs for deliverance." Pray over every detail you know of, until you

are distinctly conscious that there is a change, and the Satanic power has subsided, so that you have only the *person himself* to deal with (not an extraneous supernatural power also). Then you can give light on the experience and how to resist the Deceiver, and he will be able to listen to you. But if you have not enough knowledge to distinguish between the person himself and the working of the enemy, you will be blaming the *person* and trying to put the *person* right. You will reason with him, argue with him, weep for him, but you will not pray away the workings of the enemy from that soul.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return to my house from whence I came out . . ." (Matt. xii. 43).

These powers of darkness are not "influences." All commentators make clear that the Bible teaches that they are personalities. The evil spirit in Matt. xii. had a definite location—he was in the "house" or out of the "house." How can we direct our prayers to drive such out of their location? There is abundance of evidence in the Gospels that they can be displaced. The Name of Jesus is enough. The Lord cast them out when He was on earth, and they had to go, and He has bidden us use His Name. Paul cast them out, and they had to go. The disciples said, "Lord, even the spirits are subject unto us *IN THY NAME*." If you see an indication that a child of God is being deceived by the enemy, go in simple faith to God, and in the Name of Jesus ask Him to drive out that spirit, wherever he is lodged; and presently you will find that you have just the person himself to deal with, without the interference of the enemy—the natural person who can reason, and be taught. Put these things to the test, and you will be amazed at the change that will come over a person whom you may have found unreasonable and "cantankerous."

Prayer is the primary and mightiest weapon against the enemy in three ways: (1) In aggressive war upon them and their works; (2) in the deliverance of men from their power, and (3) against them as an hierarchy of powers opposed to Christ and His Church, for the believer should pray for the whole Church and the whole world, which in God's time will be entirely freed from the presence and power of the Satanic hosts (2 Pet. iii. 13; Rev. xix. 20, xx. 10).

Is it an unreasonable thing to expect that, since Christ our Lord judged and conquered the powers of darkness at Calvary, His redeemed Church should turn on the enemy of God and man and say to him, "Whatever you may do in the world, you shall not do it *among God's people*. In the Name of Jesus you must go!" How? You are "in Christ," the Conqueror, and wherever you see a trace of the enemy's work, in your own life or in others, you pray against it in the Name of Jesus. It is a systematic warfare of prayer against the enemy. "The Lord your God shall drive them out before you." If *all* God's people were awake to this warfare, there is not a church or a mission hall, or a deceived believer, where the emissaries of the devil are located, that they could not be driven out by prayer.

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly Dividing the Word of Truth."

2 Tim. ii. 15.

THE CROSS OF CALVARY.

- I. The foreshadowing of the Cross 700 years before, Isa. liii.
 - (a) The pathway of the Cross foretold (ver. 2-3).
 - (b) The substitution of the Cross (4, 5, 8, 10, 12).

"For the transgression of My people."

"He hath borne our griefs . . . our transgressions . . . our iniquities"; they are "laid on Him" (ver 6).
 - (c) The sufferings of the Cross foretold :

His oppression, ver. 7.

His silent submission, ver. 7.

His prison and judgment, ver. 8.

His death, ver. 8.

His grave, ver. 9.
 - (d) The fruit of the Cross foretold : ver. 10-12.

"He shall see His seed,"

"He shall see of the travail . . . and be satisfied,"

He shall make many righteous,

"He shall divide the spoil."

"Is it nothing to you, all ye . . . ?" (Lam. i. 12).

II. The Cross of Calvary the Power of God : 1 Cor. i. 18.

The substitutionary work of Christ the basis of

- (a) Reconciliation with God, Col. i. 19-22.

All Fulness in Christ—the Father's good pleasure.

"To reconcile all things . . ." (ver. 20).

"You hath He reconciled"—personal aspect (21).

How? "In the body of His flesh" (22).

The object: "To present you holy . . ."

The condition: "If ye continue . . . be not moved away."
- (b) Deliverance from the Law: Col. ii. 14.

The working of the Law, Rom. vii. 21-23.

The man under the Law, Rom. vii. 24.

The Law powerless over a dead man, Rom. vii. 2.

The new law of "life in Christ Jesus," Rom. viii. 2-3.
- (c) Triumph over Satan and his hosts : Col. ii. 15.

Who the "principalities and powers" are, Eph. vi. 12.

Where they were conquered—Calvary, Col. ii. 15.

When? When Christ put off His human body, Col. ii. 12, R.V.

How that triumph works with us: "In putting off the body of the flesh," buried and raised with Him, Col. ii. 11, 12.

Through the work of the Holy Spirit: "The prince of this world hath been judged," John xvi. 11.
- (d) Of unity between man and man : Eph. ii. 15, 6.

What is the "middle wall"? "Enmity," the "law of ordinances."

The separation is religious—Jew and Gentile.

How the separation is broken, "abolished in His flesh" (ver. 15).

God's purpose—"one new man" (15).

What becomes of the "enmity"—it is "slain" (16).

See Ephes. iii. 6, Col. iii. 10-11, Gal. iii. 28.
- (e) Of the reception of the Holy Spirit : Gal. iii. 13-14.

Man under the Law is under the curse, Gal. iii. 10.

Christ became the accursed One for us (ver. 13).

The object: "That we might receive . . . the Spirit."
- (f) Of access to God :

"That He might bring us to God," 1 Pet. iii. 18.

III. The Fellowship of the Cross : 2 Cor. v. 14-15.

- "One died for all . . . ALL died."
- The Substitute: "He died for all" (ver. 14).
- Identification of the sinner: "ALL died."
- The purpose of that death: "That if . . ." (forsaking the self-life).
- The object of the new life: "HIM" ("living unto Him").
- The separation of the Cross: ver. 18 (from all walking "after the flesh").
- The new creation, ver. 17.
- Separation : From the desires of the flesh, Gal. v. 24.
- From "I myself," Gal. ii. 20.
- From the bondage of sin, Rom. vi. 6.
- From the world, Gal. vi. 14.

"Death" the instrument of deliverance :

"We who died . . .", Rom. vi. 2.

"All died," 2 Cor. v. 14.

"For ye died . . .", Col. iii. 8.

"If ye died—WHY . . . ? (rule of life).

Col. ii. 20.

The believer's part in the deliverance :

"Reckon ye . . .", Rom. vi. 11.

"I AM NOT."

(Job vii. 8.)

Some glory in what they have, some in what they have not—
Paul was one of these:—

- I. As regards his preaching :

Not wisdom of words, 1 Cor. i. 17.

Not enticing words, 1 Cor. ii. 4.

Not in words man's wisdom teacheth, 1 Cor. ii. 13.
 - II. As regards power :

"Not of us the power," 2 Cor. iv. 7.
 - III. As regards thinking :

"Not sufficient to think," 2 Cor. iii. 5.
 - IV. As regards resources :

"Not trust in ourselves," 2 Cor. i. 9.
 - V. As regards credit :

"Not that we should appear approved," 2 Cor. xiii. 7.
 - VI. As regards work :

"Not I . . . but God with me," 1 Cor. xv. 10.
 - VII. As regards Christ likeness :

"Not I but Christ liveth," Gal. ii. 20.
 - VIII. As regards the preacher :

"Not ourselves but Christ Jesus," 2 Cor. iv. 5.
 - IX. As regards attainment :

"Not . . . apprehended," Phil. iii. 13.

"Of myself I will not glory," 2 Cor. xii. 5.
- God's chosen souls :
- "Not many wise,"
- "Not many mighty,"
- "Not many noble," 1 Cor. i. 26.
- God's chosen instruments :
- "Things which are not," 1 Cor. i. 28.
- The Master's example :
- "Doctrine NOT mine," John vii. 16.
- "Not mine own glory," John viii. 50.
- "Not spoken of myself," John xii. 49. See John xiv. 10, 24.

"THAT I MAY KNOW HIM."

Phil. iii. 8-10.

- I. "All things loss" —the condition.
- II. "That I may win Christ" —the keen desire.
- III. "Count all refuse" —the ceaseless attitude.
- IV. "Know HIM" —the promised revelation.
- V. "Know the power of His resurrection" —the imparted life.
- VI. "Know the fellowship of His sufferings" —the manifested life.
- VII. "Know . . ." conformity to His death —the ceaseless basis of the manifested life. J.P.L.

Reigning with Christ.

THE Millennial Appearing of the Glorified Christ means to Satan and his hierarchy of powers, the triumph of his erstwhile victims, and their ascension to the place of judgment where in reigning with their Lord, they will "judge angels" (1 Cor. vi. 2, 3). It means to the fallen archangel the deepest cup of humiliation he has yet had to drink, when redeemed man, who was for a little while made lower than the angels (Heb. ii. 5), and cast down by his fall to the very level of the beast, is lifted up above the high position which Satan once occupied as a great archangel of God: lifted up to one nature, and one life and position with the Son of God, as an heir of God, and joint-heir with Christ (Rom. viii. 17; Heb. ii. 11-12); lifted up with the Redeeming Lord, far above all principality and power and every name that is named in heaven or on earth, or below the earth; lifted up to the very side of the Triumphant Lord, to the place of judgment of the foe. For Satan, there awaits the abyss—the bottomless pit—the lake of fire. For his victims—the sharing of the throne of the Son of God, above the angels and archangels of God.—From "War on the Saints."

"Prove all Things."

MANY people are ready to quote Matt. vii. 1, "judge not that ye be not judged," who do not seem to realise that there are other Scriptures which bid us "judge" even our fellow-believer (see 1 Cor. v. 12; vi. 2-4 and others). There is therefore a right and a wrong "judging," and we need to distinguish between a critical, fault-finding spirit, and that clarity of vision and openness to the Spirit of God which will ensure us "a right judgment in all things." This latter will only come to us as we deliberately "deny," and surrender to the death of the Cross our own knowledge, and our own fleshly wisdom, that we may be "renewed" in the spirit of our mind, and that the New Man (Christ indwelling us by His Spirit) may judge righteously in and through us, because, like our Lord, we "seek not" our "own will" (John v. 30)—we are not moved by any personal motive. These words of our Lord suggest that the *least degree of personal bias* is likely to blind our eyes and hinder true discernment.

"Know ye not" writes Paul to the Corinthian believers, "that the saints shall judge the world? . . . Is there not a wise man among you . . . that shall be able to judge between his brethren?" (1 Cor. vi. 2-4). Even in the affairs of this world the believer is to exercise judgment between right and wrong. Is he, then, to do less in the things of God?

John urges all the "little children" of the Father to "prove" every spirit, whether it be of God, because there is a "spirit of error" at work, as well as the Spirit of God (1 John iv. 1-6). We are to "prove all things," and to judge between teacher and teacher—not in order to condemn the human teacher, but to discern the *source of the teaching*.

"Discerning of spirits" is one of the gifts of the Spirit enumerated in 1 Cor. xii. 10, and must not be confused with the passing of judgment upon the life or actions of a fellow-believer who may be the unconscious instrument of a "spirit of error." The more unimpeachable the instrument, the better he serves the purpose of the teaching spirit, for many will "judge" what is taught by the character of the teacher, instead of by the one true criterion, the Word of God.

Timothy is urged by Paul to train himself for "the contest of godliness," so that he may be able to combat "fables" which he finds proclaimed as truth (1 Tim. iv. 7, Conybeare).

This aspect of the question is well illustrated by the instructions given in 1 Cor. xiv. 29, to those who give God's message in the assembly. Conybeare renders the passage thus: "Of those who have the gift of prophecy, let two or three speak, and let the rest judge . . ."; i.e., judge what is preached, as commanded also in 1 Thess. v. 21. The word for "judge" here is elsewhere translated "discern," and clearly has the same meaning.

The Holy Spirit testifies, in Heb. iv. 12, that the Word of God is a Discerner, or Critic (Gk. *kritikos*: "skilled in judging" or criticising). The believer who abides in Christ, and has His Word abiding in him, will find that Word continually "criticising," discerning between what is of God and what is contrary to His Truth, as he walks through a world lying "in the

evil one," and filled with "doctrines of demons" for the tripping up of God's children.

But it is not the "Word" alone, it is the Word illuminated by the quickening Spirit of Truth that is able to make the believer "skilled in judging" and "quick of scent" in the things of God. A mental understanding of the Bible may only confirm him in his own errors. "The words that I speak unto you are spirit and life," here, above all things, the "flesh profiteth nothing," however clever, educated, or even earnest! If it is possible to "know Christ after the flesh," it is also sadly possible to study the Scriptures with the "fleshly mind" and to know even the deep things of God "after the flesh."

In view of the Scriptures here briefly touched upon, let us not be afraid to reject the cry, immediately raised where strange doctrines are in question, that we must not "criticise." The Word of God is the one infallible "Critic." As we "search the Scriptures" in humble dependence upon the Spirit of Truth, and with a true desire to know the will of God and to do it when known, we "shall know of the teaching, whether it be of God" (John vii. 17, R.V.). The Spirit and the Word will "criticise" all that is contrary to God both in life and doctrine, while our attitude toward the human vehicle of false teaching will be one of loving and prayerful concern, as we seek to "restore (correct, C. & H.) such an one in the spirit of meekness" lest a time come when we also need the same loving help. "He that is spiritual judgeth all things," and just as God loves the sinner while He hates his sin, so "he that is spiritual" can, *and must*, love his brother, while carefully guarding himself and others against falling into his brother's error.

M. N. Garrard.

Answers to Correspondents.

E.L.—My reply to your letter was returned to me, marked "Gone away," so I reply here, praying that the Lord will bring it to your notice. You say:

"There is a spirit of prophecy that comes to me, and has done for a long time. When my husband and I test it, at once it says 'Jesus Christ came in the flesh,' and says it two or three times. One thing I had (through this spirit) a fortnight ago came true . . . In 'War on the Saints' we are told we must 'test our tests,' and what I want to know is, as it replied with God's truth, must that not be taken as God's Word? I have asked quite six times, and get the same reply. At the same time, I am able to withstand it, through grace . . ."

In the first place we would ask, of what value to the Kingdom of God is the "prophecy" you get in this supernatural way? If you study the Bible records you will find that in every case, anything that came to God's children supernaturally was with a definite specific object, in some way to advance the great purposes of God. God never does or says anything simply for the sake of speaking or doing—He always, without exception, has some great purpose in view.

The instance you give in your letter—where the spirit of prophecy told of a letter coming from a friend from whom you had not heard for a long time, does not seem to bear this mark of importance, and value to God. It is more like the little, valueless foretellings of Spiritist mediums, which do often "come true," because the spirits who foretell are able to bring such things to pass. Spiritists do this to *prove* the supernatural origin of their communications, but God does not need to prove Himself real to His own children, and therefore He does not do anything for that purpose.

Then with regard to your having tested the spirits by asking if Jesus Christ came in the flesh. In "The Overcomer" of April, 1928, there is an article by D. M. Pantton dealing with this question. He points out that "It is a test for the spirit

not the *prophet* . . . and the *spirit* must be compelled to answer—not the *prophet*." It is possible for the *spirit* to make reply through the believer, or for the believer himself to make reply to the question. In the latter case, one (like yourself) who knows and loves the Lord would, of course, speak the truth.

Thus you see that there are three sources from which impressions may come to us: *i.e.*, from God, from evil spirits, or from the subconscious mind of our own fallen nature. May the Lord Himself protect you from all influences that do not come to you by way of His Cross, as you reckon yourself "dead" in the death of Christ—dead, not only to sin but to all that comes from your own "old Adam" life, or from the powers of darkness, who are ever seeking to draw away the subjects of Emmanuel into allegiance, (conscious or unconscious), to the usurper prince of the power of the air.

* * *

Another correspondent asks a question on a matter about which we find many are not clear, *viz.*:

"Given one of the Lord's children who has learned something of the experimental blessing of the truth of 'the crucifixion of the old man,' who, through slackness and carelessness walks again 'after the flesh,' and is led into conscious and repeated disobedience to the Holy Spirit, and spiritual pride; but in God's mercy is brought to conviction and repentance—how long does it take for the Holy Spirit to overcome the deep and wide-spread 'corruption' (Gal. vi. 8) that is the inevitable result? How far is that one's acceptability for service and intercession for others vitiated? How is the 'ego'—the *me*—who has been a traitor to the Lord, to be dealt with? We cannot say 'It is no longer I, but sin that dwelleth in me.' Does the claiming afresh of the crucifixion with Christ of the 'old man' meet the tremendous guilt and defilement, and loss of fellowship contracted by the '*me*' . . . ?"

This seems to be a question of our "position" in Christ, and the experimental out-working of that position. 1 John i. 9 and 1 John ii. 1 are written *to believers*, and therefore definitely apply to such a case as this, which is a matter of backsliding. We cannot question the fact that the Blood of Jesus Christ cleanses instantaneously when applied. God is faithful and just (1) to forgive us our sins, and (2) to cleanse us from all unrighteousness—two actions simultaneously performed by God through the Blood of the Lamb. Positionally, therefore, the moment the believer confesses, and takes by faith the cleansing of the Blood, he is "clean every whit." If there were a period of probation, it would imply that the Blood of Jesus was not sufficient in his case.*

Is it *true* that this believer cannot say "It is no longer I, but sin that dwelleth in me"? So long as we are in this "body of our humiliation" we have our "old Adam nature"—kept crucified with Christ by a moment-by-moment reckoning, but very much alive if we get away from the Cross and again walk "after the flesh." In most Christians there is a mixed life, yielding now to the flesh, now to the Spirit. As Andrew Murray says: "sin will never be rooted out, but sin can without ceasing, be put to death, be kept in the place of death . . . the life of Christ in us brings with it the death, the unceasing *making dead* of sin." This is apparently where the believer referred to failed. The words are imperative, "MAKE to die (*i.e.*, you make to die) the doings of the body" through the power of the Holy Spirit (Rom. viii. 13. Gk.).

But in reference to return to fellowship and service—"how long does it take for the Holy Spirit to overcome the corruption" resulting from that going back to the "flesh" walk"? In this connection John xxi. 15-19 is very striking. It looks as if Peter's fall, and his tremendous repentance and sorrow, was over-ruled by the Lord to make him one who was peculiarly equipped to "feed" the wandering sheep and lambs. He would have such a heart of compassion for those who were

* This is the fact as between the Father and His child. There is sometimes need for discipline, for the sake of example. (1 Cor. XI. 31-32.)

"out of the way." Yet even there we see Peter his old wayward self, for he cannot rise to the word our Lord suggests to him for "love," but uses the word "*phileo*," implying merely natural affection. How blessed that God does not wait until we are perfect—full-grown—before He makes use of us in His service. The fact is, as Mrs. Penn-Lewis used to say, God does not *use us*, He only uses the "new creation," which is "Christ in us." Just so far as the Life of Christ within has freedom to work through us, so far only are we made a blessing to others, and just so far as the Spirit of Christ is able to express His desires through us, just so far is our intercession a vital power, because He alone has knowledge to intercede "according to the will of God."

With regard to Gal. vi. 8, Conybeare's translation reads:

"The man who now sows for his own flesh, shall reap therefrom a harvest doomed to perish; but he who sows for the Spirit shall from the Spirit reap the harvest of life eternal."

"Corruption" here evidently refers to the perishable quality of human resources rather than to any state of defilement. Paul is speaking of the believer's stewardship (see context, vv. 6-10). He who spends upon himself that which he should spend for the Lord has his reward (or "harvest") in the enjoyment of his own property, a "harvest doomed to perish," and loses the invisible, but eternal reward of faithful stewardship. If this believer is being "beaten" by this text, may it not be the "Accuser of the brethren," who loves to twist the meaning of God's Word, and to keep back the Lord's own children from a joyous recognition and acceptance of the mighty power of the Cross of Christ and the Precious Blood, whereby he has been utterly defeated and spoiled of his captives. Sin, in any form, does defile the saint, and so does the indulgence of the flesh, but the Blood of Jesus is free, the way is open through the veil, that is, His rent flesh, for every soul to go straight to God at any moment for a perfect cleansing and restoration. Praise His Name.

The Blood is the remedy *God-ward*; the Cross is the remedy on man's side, *i.e.*, the Blood does not cleanse the "flesh," or self-life—it must be "made to die" (Rom. viii. 13), and is so as we reckon continually on our death in the death of Christ our Lord. May the Holy Spirit lead us all into the inestimable riches of His provision for us at Calvary.

M.N.G.

Letters also acknowledged with thanks from:—T.R.McG.; B.E.N. (Texas); M.T. (Florida) we will gladly send the "Overcomer" to the friends named. E.W.J. (Philippines); Rev. R. J. M. (Col.); S.A.S.; E.P.; A. J. S. (Nigeria); C. M. (Athens); M.G.; E.I. (India), many thanks for poems; E.M.W.; L.K. (Australia); F.S. (Poland); A.E.W. (Calif.); S.J.R.; Rev. E.L.; J. A. MacM.; M.L.H.

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The Message of the Cross in other Lands.

SPANISH LITERATURE.

From recent correspondence, there seems to be a new and urgent call for the Message of the Cross in Latin America. One Missionary writes: "Having seen and received a blessing from the book, lent me by a friend, 'The Conquest of Canaan' by Mrs. Penn-Lewis, I have a deep longing to see it translated into the Spanish language, as in Mexico the Christians so need spiritual help. I especially long for it for our students . . . I am writing to ask if you can secure this permission for me at once. . . ." A letter from Argentina, written about the same date, asks for "a list" of all our literature in Spanish, and adds that "there is a great need out here for a simple presentation of the way of victory in Christ." Alas, we have no list of our literature in Spanish, but we rejoice to know that this friend is publishing articles translated from our literature, from time to time, in a Spanish magazine, and the Lord is blessing the ministry.

"*El Vencedor*" (the Spanish "Overcomer") has not been issued for some time now, owing to lack of funds, but Mr. de Roos writes that "everywhere they are calling for 'the wee paper.' In San Salvador the missionary asks for 200 copies, another is asking for 100 copies—? Will God allow this message to go forth again, or shall it remain as it is? There is nothing along this line in all Spanish literature, and now is the very time when the believers should have the truth of the Overcoming Christ in their possession. Only one chapter of 'The Cross of Calvary' has been put into booklet form; the rest is ready for the printer but up till now no means have been forthcoming to complete this work."

On account of political difficulties with the Roman Catholic element, the Government threatens to close down *all* churches and religious schools, both Protestant and Roman Catholic, and the battle for the proclamation of God's truth becomes ever more difficult. Will our readers remember in prayer all God's servants working in South America, and especially take upon their hearts the spread of the Message of the Cross through the printed page, in the Spanish language.

SCANDINAVIA.

Readers interested in the translation work will remember that in July last, a note on this page told of the translation of "*War on the Saints*" into Danish. We have recently heard that one of the sisters concerned in this work has been called to be with the Lord. She laboured for many months in prayer and effort, through much weakness and suffering, that this book might be given to Scandinavian believers, and before the Home-call came, she had the joy of knowing that the MSS. was completed. We thank God for her courage and faith, and ask the prayers of our readers that nothing may hinder the publication of the book, and that the protection and seal of God may be upon it as it goes forth.

FRANCE.

The "Overcomer Literature" in French is still doing a quiet but vital work. Mme. Brunel sends the following translation from a letter recently received regarding "*War on the Saints*":

"Though tired with an 18 hours journey, I must write to you my joy as I read experiences and truths I already knew because I have lived them. I would not have dared to write of them being afraid of not understanding them aright. . . . Strengthened of the Lord I go ahead, fighting to win. . . . Since I gave myself to Him I have passed through depths of affliction. Satan is doing all he can to seize back his former captive, but I shall fight on and have the victory *in the One Who got the victory for all*. . . ."

Madame Brunel tells us that the French edition of the "*Memoir*" is being heartily welcomed, and (like the English edition) is arousing a desire for the writings of Mrs. Penn-Lewis, in those who receive blessing through the story of her life. She sends her grateful thanks to those who have sent gifts towards free copies of the "*Memoir*" for Pastors and others.

The October issue of "*Le Vainqueur*" (The "Overcomer") contains extracts from the report of our Swanwick Conference last May—Mr. Harries' address on "The Flesh profiteth nothing," etc., etc., and other helpful matter. All the "Overcomer" literature in French is to be obtained from:

Mme. Brunel, A Lavergne, Viane, Pierre Segade, Tarn, France.

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April,
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" 19—Mid-monthly Prayer Meeting, 2.30 p.m.
May 4—Monthly Conference. (Speaker at afternoon meeting : Miss Eva French, of China).
" 5—Prayer Meeting, 11 a.m. to 1 p.m.
" 15 to 20—THE SWANWICK CONFERENCE.
(Arrangements for Mid-monthly Prayer Day to be announced on May 4-5).
June 1—Monthly Conference.
" 2—Prayer Meeting, 11 a.m. to 1 p.m.
" 21—Mid-monthly Prayer Meeting, 2.30 p.m.

"Le Vainqueur." (The "Overcomer.")

A 16-page paper issued occasionally, as funds permit, consisting of article from "The Overcomer," translated into French. Edited and issued free by Madame Brunel, Lavergne, Viane, Pierre-Segade, Tarn, France.
Miss Cope, 19 Dalmeny Crescent, Heath Road, Hounslow, Middlesex, acts as Treasurer for Mme Brunel. She will gladly send a copy of "Le Vainqueur" upon application.

Swanwick Conference

The Fourteenth Annual Conference

In connection with "The Overcomer,"

will (D.V.) be held at

THE HAYES, SWANWICK, DERBYSHIRE,

MONDAY, MAY 15th, to SATURDAY, MAY 20th, 1933.

Theme :

"The Cross and its Fulness and Finality."

GUEST FUND.

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

INFORMATION.

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

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

(All applications will be dealt with in rotation and special rooms allotted when requested, if at all possible). Address : Conference Secretary, Mr. H. E. Hoyton, "Hafod," Merstham, Surrey. Tel. : Merstham 28.

Other Conferences

Arranged by the Council of The Overcomer Testimony.

CARDIFF.

April 27. At the Friends Meeting House. Meetings, 11 a.m., 3 and 5 p.m. Speaker : Rev. A. R. Boughen (Birmingham). Enquiries : Rev. A. Ll. Edwards, 21 Plasterton Gardens, Cathedral Road.

LIVERPOOL.

June 13—14. Gordon Hall (large hall). Meetings 3.30 and 7.30 p.m. each day. Enquiries : Mrs. Crewe, 116 Canning Street.

ISLEWORTH.

Informal Monthly Conference at St. Mary's Hall, Thornbury Road 2nd Monday at 8 p.m. Also Tuesdays, April 18 (Miss F. Loveless) May 23 (Dr. H. C. Morton) ; and June 20. Missionary gathering May 25 at 7.45 (Mr. & Mrs. Geo. Clarke, Congo). Enquiries : Miss Gravatt London House, St. John's Road.

SOUTHAMPTON.

April 26. In the School Hall, Polygon Baptist Church. Meetings, 4.30 (Tea 5.45, followed by Tea-table Talk) ; Evening at 7.30. Speaker Rev. A. R. Boughen (Birmingham).

IRELAND.

April 14—19 inclusive. Conferences have been arranged in various centres for these dates, including Coleraine, Ballymena, and possibly Portrush. Speakers : Rev. George Harper, Rev. J. W. D. Freeman, Rev. J. K. Paisley, and others.
Information from Rev. J. W. D. Freeman, The Manse, Ardara, Coleraine.

SCOTLAND.

Edinburgh : April 24 (Monday) : St. Thomas Church, West End Princes St., 7.30 p.m. (Tuesday, 25th) Charlotte Chapel, West Ros St., 3.30 and 7.30 p.m. Speakers : Revs. Arthur Harries, J. W. Brown, A. Macfadyen, and Miss Leathes.

Information from Rev. A. Macfadyen, 20 Shandon Street.
Glasgow : April 26—27. Meetings 3.30 and 7.30 p.m. in the Hall, Renfield St. Church, Glasgow. Speakers : Revs. Arthur Harries, J. W. Brown, A. Macfadyen, and Miss Leathes.

Information from Miss Arnot, Army Scripture Readers' Office, St. Andrew Square, Edinburgh.

Note.—We regret that lack of space compels the omission, this quarter of the permanent list of local gatherings for prayer and fellowship. These will be held as usual (see list in previous issues).

THE OVERCOMER. ^{John 14:16} Holy Spirit

"Ye know Him . . ."

DO we? *Him*? Of whom is this said? Of the Lord Jesus Christ? Nay. *The Holy Spirit!* "He." "HIM." A Person, not an influence or even a "power."

"I will pray the Father and He shall give you another Comforter (Advocate or Helper, Gr. Paraclete), that He may be with you for ever, even the Spirit of Truth: whom the world cannot receive; for it beholdeth HIM not, neither knoweth HIM: ye KNOW HIM; for He abideth with you, and shall be in you" (John xiv. 16, 17 R.V.).

Thus spake the Master on the eve of His cross and passion, as He talked with the little group of men He had been patiently preparing for this hour for three long years. He was going to leave them, but he would send ANOTHER who would abide with them for ever, One whom they would *know* as truly as they had known Him, nay, even more, One who would enter into them and clothe Himself* with them, so that they would be the outer clothing—as it were—of the Holy Spirit, who would represent Christ so fully as to fill His place, and be in them glorifying Him, and bearing witness to Him, as they were filled by Him.

This Divine Person, the Eternal Spirit by Whose power the Son of God was even now "offering Himself" to God as a sacrifice for sin, would (1) *teach* them all things (John xiv. 26); (2) bear witness of Him (John xv. 26); (3) convict the world (John xvi. 8); and (4) guide them into all the truth (John xvi. 13). In brief, He would be to them all that He had been to the Son of God Himself in His life on earth.

"Ye know Him," said the Lord, "for He abideth with you and shall be in you." Knowledge by *experience* is clearly seen here. To *know* the Holy Spirit is more than merely knowing about Him. Thousands know about Him, and talk about His "leading" and His "power," but give little evidence of knowing *Him*.

Did *Philip* know Him when "the Spirit said . . . Go near . . . and Philip ran . . ." (Acts viii. 29)? Evidently he did, and intelligently understood the mind of the Spirit in the matter. It was no vague guidance with sterile result, but intelligent apprehension, with intelligent co-action, and intelligent effect in every detail of the outcome. Did *Peter* know Him when "the Spirit said unto him, Behold three men seek thee . . . go with them, nothing doubting: for I have sent them" (Acts x. 19, 20)? Manifestly he did, and there was again intelligent understanding, and intelligent co-operation with the Holy Spirit in the carrying out of His purposes in the taking of the gospel to the Gentiles.

Intelligent knowledge of the Holy Spirit and of His plans and purposes is to be seen on every page of the early chapters of the Book of the Acts of the Apostles, confirming and emphasizing the Master's foretelling.

* The Greek gives the thought of the Spirit entering in and clothing Himself with the man.—Elder Cumming.

"Ye know Him; for He abideth with you and shall be in you."

Do we thus know the Spirit of God, the "third in the Sacred Three"? Know Him as Comforter, Advocate, Helper? Do we know Him so as not to need to ask others about Him? Is He His own witness as to His presence in our inward man? He does not "speak from Himself" (John xvi. 13, R.V.), it is true, but His presence in the inner shrine of our spirits speaks of Himself as there. "Ye know Him for He abideth with you . . ." Ye know His presence, child of God, when from the inner sanctuary of your spirit breaks forth from Him *fruit*—the "fruit of the Spirit" in "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control . . ." (Gal. v. 22, 23, R.V. m.); when by the "supply of the Spirit of Jesus Christ," the Lord is magnified in your body (Phil. i. 29); and when you are "strengthened with might by His Spirit in the inward man" so that in "the strength of His might" you are able to stand and withstand the principalities and powers of evil in the heavenly warfare.

The real knowledge of the Holy Spirit, and His way of working as the Spirit of Truth, must eventuate in power to discern the spirits, so as to detect between the spirit which is of God and the "spirit of error" (1 John iv. 1). And doubtless this spiritual sense is deepened when "by reason of use" it is "exercised to discern good and evil."

"Ye know HIM," said the Lord: Let us then not speak of Him as "the power," nor even of Him as "the influence," but of Him as the *Holy Spirit*—the Spirit of Truth. One with intelligent purpose, asking the full co-operation of our intelligent mind in obeying Him, whilst He on His part will ask no obedience apart from our full volition, and intelligent knowledge of His will. Let us see to it that we "grieve not the Holy Spirit of God" (Ephes. iv. 30), nor quench His monitions (1 Thes. v. 19); but let us *be receiving** Him continually, taking* Him "that we might know the things that are freely given to us by God."

J. Penn-Lewis.

I stand upon the Mount of God
With sunlight in my soul;
I hear the storms in vales beneath,
I hear the thunders roll.
But I am calm with Thee, my God,
Beneath these glorious skies;
And to the height on which I stand
No storms, nor clouds, can rise.
Oh, this is life! Oh, this is joy!
My God, to find Thee so;
Thy face to see, Thy voice to hear,
And all Thy love to know.—H. Bonar.

* The word "received" in 1 Cor. ii. 12 has the force of a process going on, in which the believer is *taking* the Holy Spirit continually. The word is the same as used at the supper table. "Take . . . eat . . ." (Matt. xxvi. 26).—Elder Cumming.

A Word to our Readers.

March, 1933.

DEAR FRIENDS IN GOD,

Since the recent happenings in Southern California, our brethren there, especially those linked with us in the Overcomer Testimony, have been much in our minds and prayers. We trust that despite the alarm and confusion of the earthquake destruction, their hearts and minds have been kept in peace, and that they were conscious in this distress, of the near presence of the Lord Who said "See that ye be not troubled." May I in your name express our loving sympathy, and assure them of our joy in the news which reaches us, from time to time, of blessing in their faithful witness to the things for which we stand.

Nearly ten years ago, in referring to a coming "Overcomer" Conference at Swanwick, Mrs. Penn-Lewis wrote of its theme of the Cross of Calvary, as "the pivotal message of the Gospel of Christ, from which all other aspects of truth radiate in harmonious perspective and power." She laid stress on the signs of the near return of our Lord having multiplied in definiteness and intensity "the whole inhabited earth seems to be rocking under the power of invisible forces beyond the ken of mortal man to understand. The professing church of Christ is being wrecked with the disastrous results of the apostasy foretold in the Word of God, whilst in the Kosmos itself, the nations are 'like the troubled sea which cannot rest.' The outlook is appalling. There is no hope but the return of our Lord. How to be ready for this, and how to be equipped for a faithful witness to the Gospel of Grace until He come, is our need."

If that were true then, with how much greater significance is it true to-day. "Now is your salvation nearer than when ye believed"; and because it is nearer, the conflict around us is fiercer. "When ye see these things begin to come to pass, see that ye be not troubled." With this solemn thought in our hearts we look forward to another Swanwick Conference, with the sense of the great responsibility that attaches to all Christian workers and teachers to-day. There is much need that we take counsel together, and unitedly wait upon the Lord for the wisdom and strength that we lack, but that He can supply.

Especially do we need, in these days, the *grace of continuance*. The very atmosphere seems charged with the forces of disintegration which would hinder that continuance. The spirit of apostasy, on every hand, would break the ties that bind us to each other, and to Him Who said, "Continue ye in My love." We would seek together that quiet fidelity which would "keep His works unto the end" and the grace to continue in the things which we have learned, "knowing of Whom we have learned them." We would seek, too, the grace of spiritual discernment between "the things that look alike but yet are different" (Phil. i. 10, *Syriac*), that we may "continue in the faith grounded and settled, and not be moved away from the hope of the Gospel."

We trust that a goodly number of our friends will be led to join us in seeking these and other blessings which God is waiting to bestow. The personal presence at Swanwick of the greater number of our widely scattered readers is not possible; nevertheless we seek

from them the fellowship of prayer at this time, we feel them and they for us. To the call "lift up your hearts, shall not our united answer be, "We lift them up unto the Lord"? And thus shall we together find that "in all these things we are *more than conquerors* through Him that loveth us."

In the matter of the Guest Fund, we shall be very thankful if those who have so kindly helped us in the past feel led to do so again—and others. Many, if not most, of the Lord's children are rich in faith and poor enough in other resources. Here is the opportunity, full of promise for serving Kingdom interests. The Conference is one primarily for Christian Workers therefore each individual should be actively touching many other lives.

Commending you to Him Who is able to do exceeding abundantly above all that we can ask or think.

Yours in Him,

BERNARD W. MATTHEWS

"It is Written Again—"

THE devil's first question in Gen. iii. 2, "Hath God said?" called into question the *fact of revelation*. That is the little aperture through which SIN entered into the world. Eve replied, "God *hath* said," and the devil saw it was not worth while going along that line any further, so he flatly denied the truth of revelation: "YE SHALL NOT surely die!"

When this same Tempter came to our Lord, Jesus said "It is written *again* . . ." The Lord always meets dislocated Scripture by another Scripture. It is the "again" that confound the devil. He can take any one passage of Scripture and work through it, but it is the consensus of Scripture that shows the Mind of God. Satan takes just that portion of Scripture that suits his purpose—all of it true, but not the whole truth. He takes even Scripture and passes it off for more than it is worth.

The picture you see of Satan, with a forked tail, you had better blot out. Paul tells us that he transforms himself into an angel, a "messenger of light." That is the mission of Satan—to give light, but counterfeit light. And what is a counterfeit? Here is a shilling, it is worth twelve pence. I take it and gild it, and pass it for a sovereign. It is still worth twelve pence. The counterfeit consists in passing it off for *more than it is worth*. The devil's mission is to pass light. He is a messenger of light, he gives real light, scientific light, and he says "Just keep up with science, that is all you need." He passes off the shilling for the gold coin in the world of science. Moral light—have a good character, be a pure man or woman, that is all you need; and character is real light, but the devil is passing it off for *more than it is worth*.

Education, civilization are good things in themselves, real light, and the very attributes of our Lord—but counterfeits if passed off for *more than they are worth*. I have heard men preach, who did not bow the knee to Christ, and who would not mention the Blood, who rejected His deity and everything fundamental to Christianity, yet who praised the Lord Jesus in a way that thrilled me—His manliness, His purity, His sympathy, His love, and taking the very attributes of Jesus, shied away at the offence of the Cross and the Atoning Blood by the very light that comes from the human nature of Jesus Christ our Lord. That is what he is doing to-day. He takes a dislocated passage of Scripture, and he builds a whole system upon it. But the Lord says: "It is written AGAIN . . ." (Matt. iv. 7.)

Dr. A. C. Dixon, at Keswick.

The Working Value of the Cross.

By Mrs. Penn-Lewis.

"To him that overcometh will I grant to sit with me in My throne, even as I overcame . . ."—Rev. iii. 21.

ALL the truths we have learned about the Cross and of our death with Christ—our death to sin with Him ; our being "made conformable to his death" like the grain of wheat falling into the ground to die—are preparatory to the overcoming life, and preparation for the coming of the Lord.

The two sides of the Cross are like two worlds. One may be called the earth-side, where we see that our sins were laid on the Lord Jesus, and that in the Person of God's Son we were nailed to the Cross, crucified together with Him. From the moment it breaks upon you that you died there with Christ, that He was your Representative, your Substitute, then you know that your life is to be lived on the heaven side of the Cross, in the heavenly sphere, in the power of His resurrection. If you live and walk in the earthly places you will see everything from the standpoint of the natural man, of the world, and of the carnal church.

It was at Calvary that the hour and the power of darkness swept upon Christ Jesus, and all the forces of hell gathered around Him. It was upon the Cross that the God-man met the prince of darkness and put him to open shame. All the angels of God looked on to see what God would do with the fallen prince who had caused discord in heaven. Then the Son came down from the glory to meet him in mortal combat at Calvary, there to put him to shame and to take from him the weapon with which he held the world in bondage—the weapon of death—which kept the fallen human race in the fear of death. At Calvary Christ conquered the fallen prince of darkness and took from him all his weapons.

No words can depict the magnificence of Christ's victory. No angel could have done it, for they were of the same rank as the fallen angels. But the Son, out of the Father's bosom, undertook to cleanse the Father's kingdom from the poison of this fallen prince—not only the inhabited earth, but also the heavens (Heb. ix. 23)—of all trace of his handiwork, that finally he should be cast into the lake of fire.

In the far back ages of eternity—how far back we do not know—that terrible revolt in heaven took place, causing discord in heaven as the great archangel rebelled against his Creator. It has been suggested that this revolt took place when God appointed His Son heir to all things (Heb. i. 2). Satan, one of the highest archangels of God, rebelled and refused to bend to the Father's exalting of the Son. Then the Son came down to earth, met that fallen prince in the realm he had usurped, conquered him in the wilderness, conquered him in Gethsemane, conquered him at Calvary, and then ascended into the glory to wait until His enemies are made His footstool. Then the Son will finally hand over the recovered kingdom to God the Father, and God shall be all in all (1 Cor. xv. 24, 28).

When you understand the death of Christ as the very basis of all God's dealings with the planet of earth and the vaster universe beyond the ken of earth, and see that your death with Christ admits you

to the wider realm on the heaven side of Calvary, you will know that you must meet all earth-matters *there*, meet all the foes of God and of Christ *there*, meet sin and Satan *there*. Then you will know a little—only a little—of the value of the Cross, and never leave that one place of victory. You will say to the adversary, in all his attacks, "I have died. I refuse to go away from that Cross into the open fight with you. I stand in the position that by my deliberate choice and will I say 'Amen' to God's verdict upon the old creation, and accept the declaration that it was taken by the Son of God to His Cross."

"Come down from the Cross, and save Thyself," was the cry of our Lord's enemies in human form. But if He had done so, He would have come down into the powers of darkness gathered around Him there, and He would not have saved Himself. He was hanging there mocked of men, but in the unseen realm He was having victory over the "hour and the power of darkness," so He did not heed the voices of men calling Him to "come down." His conflict was with an unseen foe.

The foundation of the overcoming life.

Oh child of God, you will be brought to the same place, as the life of Jesus Christ matures in you, and you maintain your position of death. Your only safeguard from the foes of Christ and His Church is the Blood that was shed at Calvary. Your only safety from their malignant hatred is the Cross. You dare not yield to the demands of the things of earth, for you know that they are all material for a watching enemy ; and if you come down from the Cross—go back into the old life, in response to the taunts of men, you know that the hosts of darkness will lash you. You know that you must abide at Calvary. Oh Calvary ! What a Saviour !

Do you wonder that the enemy seeks to hide the Cross, to blur and cover the message of the Cross ? Calvary is the one and only spot where he can be conquered, the only place where you can stand in victory for one moment. The Cross is the foundation of the overcoming life.

But do not forget that if you *rest on it as an experience*, you will have defeat. Your ground of victory is nothing less, and nothing else but THE FINISHED WORK OF CHRIST ; and your reliance upon that finished work is an "attitude"—the same attitude that Christ had upon the Cross. He hung there, and did not come down from His position. He would not "come down," though He could have done so. That is your attitude, and you must declare it before the angels of God, before the principalities and powers of darkness, and before the world : "I am crucified with Christ on His Cross. I choose to be there with Him, I choose the position of death to sin and to self—my attitude to both is separation from them by the death of Christ Jesus my Lord."

On the resurrection side of the Cross you enter the spiritual realm of the "heavenly places," where you learn in blessed reality the power of the resurrection of the Lord Jesus. As you stand upon that

foundation of His death, He imparts His life, so that in the power of His victorious life you are crucified to the world and alive unto God.

ALIVE UNTO GOD! This is the overcoming life. It is the life of God communicated to you in your spirit by the Holy Ghost, uniting your spirit to Christ, liberating your faculties, clearing the mists, freeing you in spirit, soul and body for action, so that you may overcome by the power of the divine life within you (1 John iv. 4). The life of Christ is "overcoming" life. This life is to overcome everything you meet, as you walk in the Spirit day by day.

Degrees of overcoming.

There are degrees of overcoming, as may be seen in the messages from the Risen Lord to the churches. We can only refer to some of them. Note first, **LIFE**—"shall eat of the tree of life" (Rev. ii. 7). **RESURRECTION**—"shall not be hurt of the second death" (ver. 11). **FOOD**—"will I give to eat of the hidden manna" (ver. 17). **AUTHORITY OVER THE NATIONS** (ver. 26): "he shall rule them with a rod of iron"; "as the vessel of the potter shall they be broken in pieces." Life, resurrection, hidden manna, hidden strength, hidden power. He that fights, he that endures, he that keeps My works to the end, "to HIM will I give authority over the nations."

Now link with the words of Rev. ii. 26, the wonderful picture-lesson for the present time given in Rev. xii. and note especially the fifth verse, about the "man child" who is to "rule all nations with a rod of iron" (the same expression as is used in verse 26). The dragon is standing before the woman, on the alert to devour the man-child-church, but in the teeth of the erect dragon, the translation takes place. "A man-child, who was to rule all nations with a rod of iron . . . was caught up unto God, and to His throne." Here is a picture of the translation, for which the Church of Christ is being prepared.

"And there was war in heaven . . . and I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ . . ." "CHRIST"—Head and members—the Risen Head, and the translated "members" borne to the throne, out of the throes of the earth-conflict with the world and the unseen Dragon in the lower heavens.

The call from the glory is to those who know Calvary, and who stand on the basis of the death of Christ on the Cross as the separating line between themselves and the earth. The Risen Lord appeared to John, and from His words to John we see what He is doing in this age—He is preparing the Church to share in His rule over all nations. We know that it is Christ Jesus Himself Who holds all authority in His hands and in His power; but in Rev. ii. 26, 27, He speaks of those through whom His authority will be used, His instruments in the great future of His millennial reign. As He trains them here for that future, He will teach them to lay hold of His power even now (Luke x. 19) over all the power of the enemy, for the deliverance of His people.

Christ is preparing the Church to reign. He is calling His redeemed ones to His throne (Rev. ii. 21). Is not that one fact enough to make us hold fast our calling and say, "I am going through, God helping me, by His grace." Many may enjoy talking about these

things, but it is the working value of them that counts. Time is too short for speculation and discussion. The great need is that we should lay hold of all the working value of our Lord's work for us at Calvary, and the mighty power of His life in the glory, to enable us to "lay hold" of the hope set before us from the Throne.

The Lord Jesus Christ said, before He ascended to heaven, "All authority is given unto Me . . . to I am with you." How can Christ exercise His power now in the world, except through instruments? He does not send an angel to act for Him, and He does not come down into our atmosphere to do it, but He works through His Word, and through His messenger in the power of the Holy Spirit.

The glory of the Victorious Christ.

This is the message that grips—the power of the Cross, the working power of the finished work of Christ. I can never express what the glory of Christ has been to me since I have had the knowledge of the Cross as *Christ's victory over Satan*. I rejoiced when I saw that He bore my sins in His own body on the tree; I rejoiced when I discovered that, by identification with Him I might walk in victory over sin; but when with my heart's vision I saw my Lord coming down there to that lonely combat, overcoming on Calvary all the dark forces of the prince of hell—Oh the joy of it! Oh the glory of the Victor! Not only the glory of the Saviour, not only the glory of the Redeemer, but THE GLORY OF THE VICTOR!

If you were to get away from Christ for one moment the enemy would laugh at you and say, "Jesus I know, and Paul I know, but *who are ye?*" But if the raging of the powers of darkness around us on every hand just drives us deeper into Christ, how glorious that will be! "*Only with thine eyes shalt thou behold . . . it shall not come nigh thee . . . neither shall any plague come nigh thy dwelling.*" This means knowledge of Christ; fearing to go out of Him, our abiding place; fearing to speak a word apart from Him, watching, praying, anchoring, holding on to the Conquering Christ. What a conquering Church she would be, if the Church really knew the Calvary victory!

When I say "the Church," I mean the living Body of Christ, not the professing church. There is too much of the world in the professing church for it to have much victory over Satan—too much of his material in it. If you are permitting anything in your life that you know is not of Christ, and you cannot look into His face about it, your life will be empty and useless. You must determine, by the grace of God, that there shall be no weak spot in your life, if you are to conquer in the Name of Christ. There must be no tampering with sin in any degree, at any point whatsoever; no allowing anything you know to be wrong; even your words must be sifted and tested in the light of God. Therefore "walk in the light"—"He that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 21).

Covet the light in your life! The way of victory is to walk in the light. "Let us cast off the works of darkness, and let us put on the armour of light." Anything that weakens you, away with it! Oh, Calvary, Calvary, and the Christ in the glory waiting

for the fruit of it—waiting for His foes to be made the footstool of His feet! (Heb. x. 13). How long is He to wait for His Church to understand that He is expecting His enemies to be brought under His feet? He is waiting for the fruit of Calvary! He is waiting for the hour when the final purpose of His death shall be accomplished—for the vast issues beyond this world's ken to reach their climax, and GOD be all in all.

The kingdom of God, the Father's kingdom, is precious to Christ. He came down from the glory to defeat the usurper prince, and our redemption is but part of His vast plan. The ultimate and far-beyond issue is the cleansing of the heavens from every trace of the effect of the archangel's fall. The Fall of man had behind it a still more terrible Fall—the fall of Satan—a fall beyond redemption and beyond hope. Calvary, in its far-back purposes and its far-beyond issues, is infinitely more than your redemption and mine. And yet He—the eternal Son of God—comes and takes the victims of Satan on the little planet of earth, and through His death on the Cross redeems them and lifts them to His throne, saying, "Come and sit here with Me, and here with Me you shall 'judge angels,' and rule the nations."

The end of it all will be, that "God shall be all in all." In the light of this, surely we can "bear all things," and suffer all things, so that Christ may have the fruit of His victory. Let each one say to Him, "Lord, I cannot get through myself. I see the malignant, fiendish workings of the hosts of darkness with their bitter hatred to Christ and His redeemed, and I know that all hell will resist my going through; but I lay hold of the anchor within the veil—the living Lord, "able to save to the uttermost," "able to make us stand" against all the principalities and powers of Satan—and as I lay hold HE will pull me through." Let us ask for His grace to lay hold of the uttermost of His plans for us. Oh, magnificent Christ! Let us worship Him!

World

"This Present Evil World."

Brief notes of an address by Rev. R. B. Jones.

THE word "world", in the New Testament, has four distinct meanings. Sometimes the word stands for the material world—it has that meaning in the Great Commission. Then, it means the whole human race on earth—this is the meaning in John iii. 16. The third meaning makes it equivalent to "age" (Gal. i. 4), "this present evil world", or age. And finally, the term has a meaning which makes it to signify "in the earth", "in man", something intangible, spiritual, ethical—a system, a life, an order; if you will, a kingdom.

The Greek word used in this sense means arrangement; the central thought is that of form: form that is complete and beautiful, and so "order" would be a suitable equivalent, and with the idea of a king, to give it colour. Let us, then, try to see how this substituted word "order" fits into Paul's words in Gal. vi. 14.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ, whereby this order, or system of things, has been crucified unto me, and I unto it."

Why should the world, this present order of things, be crucified? For exactly the same reason as the "old

man" and the flesh are crucified. God never *ends* where He can *mend*. If God crucified the world, then we may take it that that is God's judgment as to the utter hopelessness of the world's condition. Like the old man and the flesh, the world is not reformable. The world, the flesh, and the old man, are unblushingly God-excluding. They are absolutely opposed to the Divine Trinity. Our "old man" is specially opposed to the Father; the world is specially opposed to the Son; the flesh is specially opposed to the Holy Spirit. The world, like the flesh, is essentially enmity to God, it is not subject to the law of God, neither indeed can it be. There is a prince of this world, who is anti-Christ. There is a god of this world, who is anti-God. There is the "spirit of this world", whom believers are told not to "receive". The spirit of this world is anti-Holy Ghost. The world is the product of its god, the kingdom of its prince, the life of its spirit. In other words, the world is an order originating in Satan's mind, ruled by Satan himself, and carried on for the realization of Satan's ends. It is in direct and constant antagonism to God, and to God's great redemption purpose and plan in the Lord Jesus Christ.

Now if that is the world, then no child of God can belong to it. Every true believer is really translated out of it, into the Kingdom of God's Son (Col. i. 13). The Lord Jesus Christ describes His own in John xvii. He calls them "the men which Thou hast given me out of the world". "They are not of the world". . . Gal. i. 4. describes as the purpose of our Lord's giving of Himself for our sins, "that He might deliver us out of this present evil world". To belong to the world is to be its friend—the friend of God's enemy; and to be the friend of the enemy of God, is practically to be the enemy of God. John and James in their Epistles united in stating that the friendship of the world is enmity towards God. Such an attitude is repugnant to a spiritual child of God. Like Paul, he specially glories in the Cross because the Cross has been the means whereby the world has been crucified to him and he to the world. And so the world and the one who is Christ's, belong to utterly different realms and orders. In one dwells the Spirit of God, and in the other the spirit of the world.

"The Spirit of Truth, which the world cannot receive": in these words you have the final judgment upon the hopeless state of the world before God. In one dwells the Spirit of God, in the other the spirit of Satan, and so admixture between the believer and the world, in the end of things, is impossible.

In Gal. vi. Paul says he had no use for the world, nor had the world any use for Paul. Paul had such a sense of balance that what the world called good, he called evil. So Paul never ceased to be grateful for the many blessings he derived from the Cross of the Lord Jesus Christ, but he *glories* in it when he discovers that that Cross had *cut off the world from him*, and CUT HIM OFF FROM THE WORLD . . .

Mightier things were wrought at Calvary than we have ever begun to know. There are no shackles waiting to be broken—they are already broken. Let us therefore stand fast in the liberty wherewith Christ hath set us free. Let us walk under the constraint of a life cut off by the Cross from the world, from sin, from all that is anti-God and anti-Christ; having our life, our hope, our all in Christ and in Christ alone.

His Enthronement and Yours.

By Rev. Robert D. Kilgour.*

"For he must reign till he hath put all enemies under his feet" (1 Cor. xv. 25).

"But God . . . rich in mercy . . . hath raised us up together and made us sit together in heavenly places in Christ Jesus" (Eph. ii. 6).

His Throne in Heaven.

WHERE is Jesus now? The Son of Man has penetrated Heaven itself and is enthroned, reigning as Sovereign Lord in the skies. The literal Jesus, born of the Virgin, is now living as Lord of All at the right hand of the Father in Heaven (Acts i. 11; Hebrews i. 3). He is King of the realm of spirits; Emperor of a vast domain of principalities, powers—both good and bad. Those rebellious spirits branded Cain-like and outlawed from the Divine Presence, and those pure angels ministering His will are alike subject to Him—the God-Man (Eph. i. 20, 21).

He was Victor at the Cross. He is no exiled prince now. Unlike Napoleon on St. Helena, banished from his loyal people, our Lord has not ascended in solitary majesty to reign an absentee from those delivered and redeemed by His precious blood. His enthronement argues no retirement at some impenetrable distance in imperial isolation. But we, who have found in His Calvary triumph the gateway into the kingdom of God, have too our citizenship in Heaven.

The new birth brings the soul into the realm of spirit. The spirit of the unregenerate is atrophied as a result of the Fall. No matter how cultured the soul; no matter how free the body from those gross appetites that degrade; no matter how conscientious or ethically correct the life; the most moral man is still dead. He is separated from the life of God, an alien without the pale as far as the kingdom of God is concerned (John iii. 3, 5; Mark xii. 34; Romans iii. 23). It is said of such that "even the publicans and harlots go into the kingdom of God" before them.

In justification by faith, God gives an entrance to the trusting heart. Man, quickened into newness of life by the Holy Spirit, is said to be re-born, and being a new creation, he finds himself in the realm of the Spirit, the kingdom of God. This kingdom is spoken of by Paul as the heavenly places, more correctly translated in many critical texts as "the heavenlies."

The heavenlies are not to be confused with Heaven where Jesus is now in His glorified body, but the term describes that sphere of the spirit peopled with those who are spiritually alive. It is the plane of faith's activities, of relationships to God through redemption, faith, prayer, and worship (John iv., 21 to 24). Though our bodies be on earth, our affections have been set on things above. Here we seek primarily the kingdom of God, and enjoy the blessedness of sonship as children of the kingdom.

Paul catalogues in Eph. 1 our sevenfold blessings in the heavenlies as—"chosen" (v. 4), "predestinated" (v. 5), "accepted" (v. 6), "redeemed" (v. 7), "instructed in God's will" (v. 9), "an inheritance" (v. 11), and "sealed with the Holy Spirit" (v. 13). Most of this is generally apprehended and enjoyed by believers.

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

Your Throne.

But having been so richly blessed with all spiritual blessings in the heavenlies, it is further said that we are raised up and made to sit together in the heavenlies in Christ Jesus. How few of God's children have apprehended this truth as to enjoy it experimentally! Too long has it been held as purely a figure of speech. Not only does He appear there for me, but I am the too. His enthronement guarantees to me a place the sovereignty of God, angels and principalities world rulers of this darkness being subject unto Him. This little known truth has a very dire bearing on a present need in the life of the Christian.

In Romans v. 17 we read, "For if by one man's offence death reigned by one; much more they (we) which receive abundance of grace and the gift of righteousness"—the spiritual blessings of Eph. 1—"shall"—furthermore—"reign in life by one, Jesus Christ." Thank God for this truth, beloved, and a yourself if you have learned what it means to "reign in life." Too few of us know what it is to be enthroned with Christ "far above all," to reign over sin, self, and yes—even Satan.

Do the traits of the old life still assert themselves? Are you enslaved by some embarrassing habit or which you have struggled long and in vain? Do some secret sin dominate your will? Does some messenger of Satan drive you to the extreme of despair, dog your footsteps, baffle spiritual advancement, buffet your body, inflame your opinions, hinder your prayer life, rob your spirit of rest? Then does it not seem as if Satan were holding high carnival over your conscientious failure to get deliverance?

Mounting the Throne.

O then, my brother, ask Jesus to illuminate His Word afresh to you. Search the Scriptures with prayer until some glorious "IT IS WRITTEN" grips your soul and in turn entrusts you with authority and power for present need. Hear Him speak to you to-day, "Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy and nothing shall by any means hurt you . . . but rather rejoice because your names are written in heaven" (Luke x, 19, 20).

The spiritual man is enthroned with Christ for to reign in life. To be seated with the Lord Jesus in the heavenlies one must have ascended in spirit. In order to do this a separation must have taken place. There must have been a "dividing asunder of soul and spirit" (Heb. iv. 12). Learning of the necessity of denying one's self, the enthroned man refuses to be entangled by the concerns of this world.

He learns to hate his own life and thus keeps his soul for the life above (John xii. 25). The power of the Cross alone enables him to do this. In that death reckons himself to have died (Romans vi. 6, 11). The self—the sensual life—with its enormous demands denied (Gal. v. 24; vi. 14). Then follows that apprehension that Jesus Christ is not alone at the throne but that "he that is joined unto the Lord is one spirit" (1 Cor. vi. 17). The power of this union with the enthroned Christ is unlimited. As it dawns across the soul, he sees that if "in Him dwelleth all the fullness of the God-Head bodily, then with equal force it is true that "ye are complete in Him" (Col. ii. 9, 10). Then he begins to mount up.

It is the work of the Holy Spirit to bring him into the experience of the throne life; for we read, "At that day" —when the Comforter is come—"ye shall know that I am in the Father and ye in Me, and I in you" (John xiv. 20). Faith in the promise and power of God will see to it that the soul "arrives."

Life at the Throne.

Enthroned with Christ, the spirit can triumph in the Lord when the circumstances on earth spell defeat. There is victory over anxious care, which releases power to care for the details of living. The constant interruptions and various annoyances of a complex world do not disturb the peace of his soul. He is fully instructed in the secrets of contentment. He refuses to be intrigued into activity by the carnality of others. Everything is settled for him by the Word of God and prayer. He maintains by faith a steadfast detachment from his old life. He cannot be induced to descend from the throne to become embroiled in gossip or argument. He scents from afar the approach of his soul's enemies, and touches the sceptre of Jesus in moments of temptation. He finds continuous reason to rejoice because he can do all things through Christ (Philippians iv. 4-13).

Enoch, Moses, and Elijah are Old Testament examples of enthroned saints exercising the sovereignty of Christ in the heavenlies. Enoch depicts that phase of reigning life called in the New Testament "the walk of faith," where the servant is "willing to be absent from the body and present with the Lord" (2 Cor. v. 7; 8). "Enoch walked with God." His steps mounted up continually until the last step we see him take on earth was the first step into the glory world.

Moses displays "throne-power" in the heavenlies when Israel in the wilderness is attacked by Amalek's host. He ascends "to the top of the hill" and turns the tide of battle by his uplifted hands. This shows the power of definite, confident perseverance in prayer. God "will avenge his own elect who cry unto him day and night" (Luke xviii. 7, 8).

Where Enoch lives the abiding life, Elijah is found appropriating authority in the heavenlies. We read of his shutting up and opening the skies for drought upon the rebellious, and for rain upon the repentant. The Lord Jesus said, to such bold spirits, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. xviii. 18).

Extension Work.

The privileges of this life in the heavenlies are further extended in blessing to the Church and the world. The reigning saint brings with him a heavenly atmosphere. The Word of God is illuminated and freighted with power in his mouth. He brings "throne power" into the prayer meeting and personal work. The comfort of the Lord becomes sustaining grace to the sorrowing heart when ministered by him.

God accomplishes His purposes on the earth by answering the prayers of these king-priests who abide in the heavenlies. This company of enthroned ones stand with their High Priest as a buffer-state stands between two great world powers. The one power is the holiness and righteous wrath of God, and the other power is a race in rebellion, flouting His author-

ity, rejecting God's King, and despising His love and mercy.

The Future Aspect.

The day approaches when with the consummation of the present evil age, the unbelieving and lawless will stand up to be judged conjointly by the Lamb and these same reigning-in-life saints. They will be revealed with Him at His appearing. They will ultimately reign with Him when He receives His kingdom. But they will only be exercising in a more perfect way that throne power they used in a degree while on the earth before the resurrection change "caught them up to the throne."

"And 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" (Rev. xxiii. 21).

"And I saw thrones and they sat upon them and judgment was given unto them" (Rev. xx. 4).

"Down—but Not Out!"

ONE of our assurances in the Christian life is that we shall have tribulation. Another equally certain assurance is that the worst tribulation we may have will not be too much for us. "Down—but not out" expresses well the experience of God's children. For the One who is for us is greater than all that are against us. Joseph had a series of pretty severe knock-downs. His brothers hated him for his dreams, which were God-given. They sold him as a slave to be carried into Egypt—a second knock-down. Reaching Egypt, he was sold again as a slave to Potiphar—the third trouble.

As he seemed to be coming wonderfully out of his troubles into prosperity and blessing in Potiphar's house there came the lying charge by Potiphar's wife, and Joseph was thrown into prison—the fourth knock-down. There, having done a good turn to the king's chief butler, from which much might be expected, "yet did not the chief butler remember Joseph, but forgot him," and so came the fifth knock-down. Here was a long-drawn-out series of troubles, which might have taken the heart out of most men—but not Joseph. Undoubtedly he continued his fellowship with God, in faith and prayer, and finally there came a wonderful change. He was brought back, not to the position of prominence he had had in the household of Pharaoh's captain Potiphar, but to the household of Pharaoh himself, and exalted above all others to the right hand of the royal government, second only to the king. Joseph had gone very far down, but he had never gone out.

The Lord Jesus Christ went lower than Joseph as He "became obedient unto death, even the death of the Cross." The sequel? "Wherefore God also hath highly exalted Him, and given Him a name which is above every name." If we are pressed down by a prolonged series of troubles that seem too much to bear, let us hear God Himself saying to us as He did to Joseph, "All things work together for good to them that love God." In God's own time, if we will steadfastly look away from all else "unto Jesus the Author and Finisher of our faith," God will lift us higher than we dare ask or think.

The Sunday School Times, U.S.A.

I dare not be defeated
Just at the set of sun;
When Jesus waits to whisper
"Well done, beloved, well done!"
Come Lord, bend from the glory,
On me Thy Spirit east,
Make me an overcomer,
A victor to the last.

M.E.B.

"Have Salt in Yourselves."

By Rev. W. S. Jones.

THE first sixteen verses in the Sermon on the Mount may well be regarded, and profitably studied, as forming by themselves a complete whole. If it were followed by no sermon at all, the true sense of the passage would still be discernible and useful; we would still have in our possession a tremendously rich field for spiritual thought, a marvelous piece of Christian wisdom, and the real essence of the expositions and exhortations so forcefully given in the chapters which follow. For the section is more than a preface to the sermon: it is more than an introduction: the sermon itself being in the main little other than a development and application in various ways of the principles imbedded herein, much as the stalwart oak is contained in the acorn.

Now, this so termed introductory piece divides itself into two main portions, with another intervening one serving as a fitting connecting link. The two main ones are clearly the paragraph extending from v. 3 to v. 9 inclusive, on the one hand, and the Salt, Light and City paragraph on the other. The relation in idea between these two is not difficult to discover. It is a connection analogous to that existing between the root and the tree, or that between the foundation and the building erected thereon. The root may be described as the tree in essentiality; the tree as the root in actuality. The root is the tree in hiddenness; the tree is the root in manifestation. The root is the tree potentially; the tree is the root living itself forth in the realm of service.

Similarly, the foundation is the broad portion, gripping hiddenly the solid earth, on which the whole building rests; the building is the outstretching of that foundation into the world of light and usefulness. And between these there is such a oneness of relationship, that if you destroy the root you kill the tree; if you cut down the tree, the root is useless; if you destroy the house, the foundation may be dispensed with; if you destroy the foundation, the mansion falls. That is the relation between the Beatitudes on the one hand, and Salt, Light and City on the other. The facts represented by the latter grow out of the truths of the former. Apart from the principles there is no meaning in exhorting men to let their light so shine before others that they may see their good works and glorify their Father Who is in heaven.

What then is the Beatitude piece, and what is the meaning of the passage of the three figures referred to? Both pieces describe the followers of Christ. The first sets forth their real, inward character, while the second suggests the value of such characters in a world like ours. The interior, hidden qualities in the make-up of a complete Christian are seen as we follow the Master's terms from "poor in spirit" in verse 3 to "peacemakers" in verse 9. Beginning with poverty in spirit, the man who knows he has *nothing*—really nothing in himself to boast of, nothing that creates within him a sense of self-sufficiency, nothing to give him a claim upon the fulness of anybody else, be he man or God—right up to the full character whose presence, words and works, movements and attitudes, tend only to create an atmosphere of divine peace,

right through. I say, from poverty to peace, how utterly absent is the idea of self-assertion, of power residing in oneself, of self-seeking? how completely akin to self-denial, self-sinking and yielding is all that belongs to the new man in Christ Jesus!

The second of these main paragraphs is an outgrowth from the first, the building which rests on the hidden foundation. While the beatitudes shew the qualities in the hidden life of the believer, the second cluster of verses reveals that same character in outward service, as it affects or tends to affect society, as it ever reacts upon the surrounding world in which it is placed.

What are we good for?

In the Beatitudes the Lord declares what we really are, and the bliss of being what we are; in the next passage He graciously informs the disciples and ourselves, *what we are good for*. I say, *graciously*, for is it not indeed a kindness to tell a man whose basic character-line is poverty of spirit, self-denial, a sense of nothingness, that his so emptied state is not without its value, after all, in the Society of men? that his poverty, somewhat after the case of his Master enriches others? There is a way, a divine way, whereby the mourning ones make glad their fellows, and the meek contribute to the strength of their neighbours. What pain, indeed, would it be, at last, after all the efforts and strain of life, with all our prayers and discipline, to be told that our stay among men had been a continuous waste! To find, after all the mercy and grace ministered unto us, *this* to be God's verdict upon us, *good for nothing; good for nothing!* But He who uses empty space to bring into being myriads of worlds, and who commandeth light to shine *out of darkness*, sees to it that our very nothingness shall be the conveyor of power, and our very darkness shine forth as a light of men.

And this, in part at least, the comforting of his people, is the Lord's purpose in declaring the utility of Christian saints here. It is not enough to tell them the features of the true Christian character and the bliss attached to them; they need also the comfort and strength of an assurance of being of some use.

You will remember our reference to an intervening passage: v. 10-12. Without dropping the word "blessed," our Lord brings to the ears of His disciples a most disconcerting word. It is the word "persecuted." The beautiful character will not be readily admired of men. It will even provoke men. It will rouse their ire. Men will become their actual enemies. They "will persecute you." Why? Just because you are what you are, "for righteousness sake." You hunger for righteousness. Your hunger is met; your prayer is not in vain. You obtain mercy: you become pure in heart: you have a vision of God: and, among men, this is the outcome, hated, persecuted! "Then, Master, is it worth while hungering and thirsting, and seeking first the Kingdom of God? Is not ours a wasted fruitless life? If men are provoked by our very righteousness, and hound us out of the world, what gain is there for ourselves or the world?" "Fear not," He seems to say, "Persecution will not destroy

your value or your use. You will do something other than provoke persecution. You will be the world's greatest blessing even while it persecutes. "Ye are the *Salt* of the earth." Persecution! It but spreads your salting qualities.

"Reville you, persecute you . . . for *My sake*." You will talk about Me. You must preach Me. And you will be persecuted, not only for what you are, but for what you say, and teach. Your teaching will centre in Me: you will be reviled." Then, behold a temptation:—to be wary, and silent about Him; silent especially about what made Him hated and to be crucified. Silence! Get a way of approach that will not provoke. Again, "Nay" says the Master, "be not afraid; speak; teach in My name: preach the gospel: *ye are the light of the world*: let your light, your doctrine, your preaching have full prominence—so shine before men, that they may see, understand, appreciate your good works, and glorify your Father which is in Heaven.

Your heavenly character will impress itself upon men, even as salt. Your teaching will relate your character to Me. Men will, at last, see and understand, and glorify your Father.

"But, Master, if the big world be thus against us, any little good arising from our presence and work will be short lived. Besides, we are such a pitiful few." "Nay: again be not afraid. You cannot be destroyed. You cannot be blotted out. As God's messengers to the world, you cannot be overcome. *"A city set on a hill cannot be hid."*

A positive force.

"Ye are the *salt*." The term thus figuratively used refers, of course, to the disciples of Christ as having a purifying influence among men. Society should be better from the presence of saints in its midst, even though few of its members become saints themselves. Its morals and habits should undergo a change for the better from the proximity of Christians. That, praise God, has been the story of streets, villages and countries for the last two thousand years. It was a reflection on Lot's character that Sodom remained so desperately immoral.

It may be objected that we stress the figure too heavily by emphasising that it denotes an element which purifies, since material salt does not purify *positively*: that it only prevents corruption, and preserves what purity already exists. Our answer must be that in Scripture the fact denoted by the figure is ever greater, more extensive, richer than the material fact figuring it forth. No *figure* fully describes the fact intended. It only suggests it. Material salt may be really but a preventive. Salt figurative, Christian salt, is much more than that. It is positive, creative in its effect. It purifies.

The three great figures of purifying energy in the New Testament are water, fire, and salt. All three, taken literally, are only negative in the matter of purifying. Even fire only destroys impurities: it only releases the precious from its foreign worthless corruptions. It destroys the dross: it does not create the gold. But Christians, in an un-Christian community, by the grace of God within them and the gospel which they carry, become God's means of positive work. Love, kindness and purity of habit dwell where debauchery and cruelty reigned before. Kindness and

love and the morals ever connected therewith are certainly more than the absence of filth and cruelty. They are forces working positively. "Ye are the salt of the earth." Ye are the Christianizing element which God has placed on the earth.

"Salt of the earth." Yes: but how shall we go to work? How can we so affect men as to change, at last, the character of the earth? Well, there is but one way. It is by *being* salt. It is by character. It is the being something utterly contradictory in essence to the corrupt and corrupting world around. To be like the world, to yield to its attractions, to be inoculated with its lust and pride, is to add to the corruption and the degeneracy of the earth. "Have salt in yourselves." "Every one of you shall be salted with fire." It is your Father's will that the elements of divine purity should impregnate your being, that impurities within should be destroyed as by fire, and as "every sacrifice is salted with salt." "Salt is good," says the Master: useful, purifying, health giving, precious. "Good"—good for the earth, good for the world of men. It does good wherever found and whenever it is *itself*. Good, when it is salt and *only* salt. But if it be mixed with elements of the earth earthy, if it lose its saltiness, "it is good for nothing, but to be cast forth and trodden under foot of men."

"Salt" and "Grace."

Yes: you salt by being in yourself pure. Cultivate a spirit of self sufficiency, self-adulation, unmercifulness, hardness, judgment, querulousness, and your salt, your winning purifying power will be gone. Note the words, "Have salt in yourselves, and *be at peace with one another*." Be pungent as salt, but not for the sake of pungency. Be more than that. The combination which makes Christian saltiness has in it the elements of righteousness, and mercy, and peace-making: but not of judgment.

Mark again: salting is not mere inward qualities considered as abstractions. It means character that reveals itself in suitable activities. "Let your light shine that men may see your *good works*." It means inward motives controlling hands, feet, eyes and tongue. Purity within gives character to outward practices. Being and doing, these two are one: purifying the earth is the outcome of that combination.

Ponder Col. iv. 6. Does it not suggest how much inward character has to do with our most important instrument of expression? "Let your speech"—and how much of our activity is involved in speech!—"be always with grace, *seasoned with salt*." Grace and salt: what a combination! that ye may know how ye ought to answer every man." How possible it is to be zealous but ungracious. Ungraciousness always argues an inward lack. It is not all a matter of tongue. The evil is deeper. Knowing not "how to answer every man," and thus doing evil when we mean to do good, is a failure in spiritual culture. Pungency may be useful, but to be pungent and bitter is to inoculate poison. Salt is good, but ungraciousness so often makes it of bad effect. Salt and grace form the perfect combination for true Christian converse. Thus shall we have, as our Master said, salt *in* ourselves, and have peace one with another.

"The believer's true life—that is, the life of Christ in him—is a life that is ever springing up out of death."

Evan H. Hopkins.

Gleanings from Question Hours.

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

The guarding of the Mind.

Because God's children do not recognise that they are "not of this world," but are in an alien land, in the realm at present occupied by the hosts of darkness, they do not realise that their minds may be open to the interference of these exterior forces. It is necessary to face the facts given to us in the Word of God, and God says that "the whole world lieth in the Evil One" (1 John v. 19). The word "in" there is the word used of the believer being "in Christ," therefore the whole unregenerate world lies IN Satan, in the same way that those who are "translated out of the power of darkness" are "IN Christ."

Secondly, the Word of God tells us that "the god of this world hath blinded the minds—the effect of this lying "in the evil one" is primarily upon the mind—the god of this world blinds, puts a veil on, "the minds of them that believe not" (2 Cor. iv. 4).

We also read of the unregenerate that they "walk according to the prince of the power of the air." The air, not the pit—that is where Satan is going, but he is in the "air" at present: the "prince of the aerial hosts" is a true rendering of the words, and he is "the spirit that now worketh in the children of disobedience" (Eph. ii. 2).

These are God's facts: (1) the atmosphere of this world filled with the "aerial hosts" of darkness; (2) men's minds blinded by them; (3) the spirits of Satan working in the children of disobedience.

Now how do these facts touch the Christian? Let us trace out his condition in this world. When he is born again, the Holy Spirit gives him a "new heart" and a "new spirit"—the human spirit is renewed and quickened by the Holy Spirit as He gains access to it. Such an one has light within, and while in spirit he abides in Christ he still walks, in his outward man, in the realm of darkness, in the world that "lieth in the evil one."

The truth of God's Word is the illuminator of the believer's mind, and also the sword, the knife, with which the Holy Spirit strips the "veil" off the old natural mind, bit by bit as we allow Him to do the work. It is only as the Word—not man's word, but *God's own Word*—penetrates the mind which has been veiled by Satan, that the veil is destroyed, and the mind renewed. This explains why it is possible for a Christian with a beautiful inner life, to have all kinds of wrong thoughts in his or her mind. The "veil" has not been fully removed, the mind has not yet been entirely "renewed"; nor can it be entirely renewed suddenly, because no human mind can apprehend *all* God's truth in a moment. We can be born again in a moment, and have a "new heart" put within us, but the *renewing of the mind*, the taking off of that veil, is a gradual process, accomplished as the WORD OF GOD penetrates and takes possession of it.

The powers of darkness pressing upon the outer man seek to press into the mind and thoughts, and obtain a lodgment there wherever it is possible. Thus, a man with just *one thought* suggested by the enemy in his mind, can become so inflamed with that thought that the whole world is seen by him in the light of it. An

idea comes into the mind, and is followed without any questioning of its source; a suggestion about another is suddenly injected into the thoughts, and out it comes through the lips to someone else! And thus you will find these exterior forces working in the minds of unwary children of God, producing misjudgement and prejudice and trouble.

Be willing to face these facts, which God has given us in His Word, so that the Holy Spirit in the centre of your being may renew the mind, and fill it with light, and that you may walk about as "lights" in the darkness (Phil. ii. 15); with God's life in your spirit so illuminating your mind that the moment a thought from the enemy comes to the mind you instantly recognise it and refuse it, saying "I will not be a transmitting medium for the powers of darkness." If the minds of all the Lord's people were kept closed to the enemy, that true unity in spirit which is in all who are joined to Christ would be manifested to the world. But the forces of the air cause division through the access they have to the mind, unrecognised and therefore not dealt with.

Q. HOW CAN WE TELL THE DIFFERENCE BETWEEN OUR OWN THOUGHTS, AND THOUGHTS SUGGESTED BY THE ENEMY?

Let me to go into detail, in order to make it practical. Do you ever find great difficulty in beating off some thought that holds you, and will not cease working in your mind? How do you interpret that experience? What do you think about that thought? If you are to walk in victory in the spiritual realm you must know the truth about it, because all God's working rests upon the foundation of truth—He will have no artificial coverings. One great step toward victory and deliverance is the calling of things by their right names. Have you ever taken the trouble to examine the source and cause of that thought which is troubling you? Have you ever asked, "Why does this thought pester me like this?" Face the truth. "Do I choose this thought?" "No, I do not want it." Then do not keep calling it "yours" if you do not want it. God deals with your centre. He knows all the things that come to your outer man, but He "looketh on the heart." He sees your central will and says "What is your choice about that thing? Are you sure you have no secret wish for it? Are you rather pleased to have that kind of thought about that person?" "No Lord, I do not want it!" Well then, say so: say it out loud so that the powers of darkness who are driving it upon you may hear it; say "I do not want this thought, and I refuse it."

God has created us rational beings, with the power of choice and determination. He will not do anything for you *against your will*; you are to choose what shall come into the kingdom of your being. God has sent His Son, Who has obtained eternal redemption for you at Calvary, and absolute victory over the power of the enemy for you. He has sent His Holy Spirit to dwell in you, and to apply to you personally all that Christ did for you on the Cross—but the acceptance of it all depends upon your choice. It is the purpose of God only to work in you alongside of your choice. You are to choose that your mind shall

be closed to undesirable thoughts and impressions from outside, and as you decide against them, the Spirit of Truth will work, and enable you to shut them out. If a man refuses the pleadings of the Holy Spirit, He will be grieved and retire. Then surely it is equally applicable to a conquered foe. If you can say "No" to God, surely you can say "No" to the prince of the power of the air and his minions, who were conquered and put to an open shame by our Lord at Calvary.

This is half the battle, and half the way to victory. It is so simple, but you will be astonished to see how it works. These pestering thoughts, if they are from the powers of darkness, will fall away like dead leaves.* They were admitted through ignorance. You did not recognize that as a child of the light, you were walking about in an enemy's country, and the enemy was pressing upon you from without, seeking to fill your mind with his suggestions. But *now* you see that you have to walk according to the Spirit of God that is in you, declaring what you are inwardly by the grace of God, and your deliberate purpose and aim to be well pleasing unto Him in thought, as well as in word and deed. Then as you declare the truth, it counters the lies of the enemy all around you. When they say you are this and that, you say aloud that you *do not want* to be this and that, and that you belong to Jesus Christ, spirit, soul and body. Thus the life of God in your spirit fights against the spirit of the world outside, pressing on you, seeking access to your mind.

As true children of God, we are determined to walk in victory, to "walk in the light," and to manifest the life of Jesus in this world; but it means constant prayer and recognition of the enemy. This brings us into the Ephesian Epistle, "all prayer and supplication, with thanksgiving, and watching thereunto." The Ephesian Epistle does not speak of a company of babes, but of a company of believers clothed in an armour, always alert against the foe, always watching, praying at all seasons in the Spirit. Is it not time that the Church of Christ reached this stage in the Christian life? Is it not a trick of the enemy to make Christians forget all about him, or to minimise the work he is doing? The devil does not forget all about the child of God, does he? It is sad to see some of God's choicest children taken hold of by a "cyclone" of the enemy. It is too late to find out that there is an enemy, after he has beguiled you, or broken you down.

"The whole armour of God."

But there is no reason why the enemy should come upon you, or throw you down, if you will take the full light given in the Word of God, not only about Christ as our Saviour and Redeemer, but also about His conquest of the world rulers of this darkness, at the Cross; and then walk watchfully and prayerfully. The Lord wants to bring us into an alert, watchful life of faith in Himself.

Even though your heart is right, and your spirit filled with the Holy Ghost, your "outer man" is still exposed to danger unless you know how to "put on the

whole armour of God." We need the armour of God for our circumference in this world: the helmet for our head, to protect the mind from the suggestions of the enemy; the shield of faith, to quench his fiery darts of doubts and fears; the *whole* "armour of light" that will drive away the darkness, that "ye may be able to *stand against the wiles of the Devil*."

The children of God are powerless and defeated, not always because their hearts are not right with God, but because they do not understand how to put the armour on, they do not understand how to "walk in the light," nor how to close their minds to the workings of the enemy. The Church of Jesus Christ would be truly united if all the work of the enemy in the minds of the members were broken and destroyed. Divisions are caused by misconceptions in the mind about a sister, a brother, a Minister—a prejudice against another in the mind, though the Holy Spirit may be dwelling in the spirit. We all know that this is true. But to wear the "armour of light" you must *walk* in the light, and be willing for light to be thrown upon everything that happens to you. You must have the light of God upon every thought that comes, lest the enemy gain an advantage, and we dare not be "ignorant of his devices." It is blessedly possible to walk in the light of God, but it means that you must set yourself to have light—"he that doeth truth *cometh* to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 21).

"As he thinketh . . . so is he!"

Prov. xxiii. 7.

"CONTINUOUS repetition of a thought," says a writer, "produces continuous response of the emotions and other powers of the inner man, the result of which is manifested in every part of the outer and inner man." The human mind is the door into our innermost being, and the will is the door-keeper; it is therefore most important that the believer is careful what he allows through that portal, and understands how to guard it from invasion by the powers of the air and their prince.

The Fall of man was brought about by the injection of one thought into the mind of Eve by the fallen spirit, Satan, and from that time, the mind of man has been the chief vehicle for the working of the enemy against God and against His Christ.

There are many examples in the Word showing how great issues may develop from a single thought accepted or rejected. Let us look at only two. In Matt. ii. 2, the thought is suggested to Herod that a rival king has arisen: "Where is He that is born king of the Jews?" Herod accepts the thought and is troubled, he gathers the chief priests for consultation, privately interviews the Wise Men, and eventually has all the babes of Bethlehem slain in the hope of slaying among them, the new born King.

In Matt. xvi. we see how a thought comes to Peter, which he passes on to his Master. But Jesus immediately sees its source and refuses it. It is not Peter's own thought, but Satan's, and is directed to turn Him from carrying out God's plan of redemption for the world. "Get thee behind Me, Satan" He cries, for "your thoughts are not God's thoughts" (Weymouth).

In these days when the very air we breathe is filled with "thoughts"—air-waves carrying much that is far from accordant with God's thoughts and ways and purposes—may the Holy Spirit teach us how to guard our minds from accepting and receiving ought that will break our fellowship in spirit with our Risen Lord, or hinder us in our "striving together for the faith of the Gospel." Let us keep *our minds* under the shelter of the precious Blood of Christ, and the perpetual renewing of the Holy Spirit, that we may walk through this "present evil world" as those *encased* with an impenetrable armour—"hid with Christ in God."—M.H.W.

*This does not deal with thoughts which are the natural working of the *carnal mind*, which is "enmity against God." These can only be dealt with at Calvary, Rom. vi. 6-11; and viii. 5, 6, 13. They belong to those "doings of the body" which by the power of the Holy Spirit we are to "make to die."—Ed.

A Dictatorship of Thought.

By E. M. Leathes.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast."—Rev. xvii. 12-14.

It is very evident that we are entering on a period of time that has never had its equivalent before in history. The days are tense with expectation of extraordinary events about to happen, and discoveries about to be made. Developments are rapid and numerous, and many are confused by them, especially through the diversity of opinion existing among God's children as to the fulfilment of prophecy and the question of the Lord's return.

One outstanding fact, however, is becoming clear to all as the days go by, and that is, that we are surely hurrying on to a gigantic crisis which will change the whole outlook of this world's affairs. We cannot agree with those who are constantly fixing dates for the Lord's return and the "time of the end," which over and over again end in disappointment; but it is necessary that we should be alive and awake to the succession of events transpiring to-day. What does our Lord say should be our attitude in such a time as this? "When ye see these things come to pass then know ye that the kingdom of God is nigh at hand" (Luke xxi. 31). And again, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (xxi. 28). It cannot be denied that these are days when "men's hearts" are "failing them for fear, and for looking after those things which are coming on the earth" (ver. 26). It is very strange, but true, that men are hastening on their own doom in these days, by their many great discoveries and inventions. While they are aiming at the salvation of the world from disruption and destruction—with no thought of God before their eyes—they are by their own machinations and contrivances helping to bring about the climax and destruction they so greatly dread.

New light on this world situation and the preparation of the world for the rise of a World Dictator has lately been given through a series of articles which appeared in the "Morning Post." The headings of these articles are very significant: "The Rise of Radiocracy. Mental Dictatorship of Thought by wireless. Mass suggestion for the millions."

"Radiocracy," says the writer, "is mental dictatorship by wireless—the intellectual domination of the people by the Radio mind-machine. The mind-machine created by the B.B.C., with its monopoly of broadcast instruction and education, is an intellectual Frankenstein which, in the brief space of ten years, has grown up without the public being aware of it."

... "Broadcasting is the most potent and centralized mechanism for the dissemination of thought ever invented. In this country, as in Russia, it is a monopoly.* That is the essential of dictatorship. There is no dictatorship more powerful than a dictatorship of thought."

In the years immediately succeeding the War there

*This is not so in the U. S. A. and some other countries as yet, but doubtless this, or other means will be used to bring about the necessary oneness of mind for the purposes of the "god of this world."—Ed.

arose great mass movements in this country, especially in the industrial centres influenced by the Trades Unions. One heard, for instance, of huge meetings where general strikes were fomented, and where hundreds of men were influenced and swayed by what was termed "the group mind." There appeared to be a spirit obsessing the whole audience as one man, and dominating their minds to such a degree that all were fired alike with one aim and one ambition. More than once the whole country was on the eve of revolution, which was only averted by the prayers and intercession of God's praying people.

Since those days there has been a steady underground working of which, from time to time, ominous rumblings have been heard. But vast and extensive preparations for a coming "offensive" have been in progress, such as none have dreamed possible. "People are sitting on dynamite, and they do not know it" says a leading member of the B.B.C.

Satan's Objective.

But it is not the B.B.C. or any other Company that we have to fear. It is the intricate and hellish schemes of Satan himself, behind the whole situation of these "perilous times." His objective, it would appear, is to seize on every new discovery to hasten the bringing about of his own ends, and finally to usher in the reign of the Antichrist, the Man of Sin (2 Thes. ii. 3). In order to prepare the world for his advent, vast preparations have to be made, and the people must be brought to "one mind," in order that they may all with one consent hail his appearance, and accept him as their deliverer, and receive his "mark" and his "name" (Rev. xiii. 16, 17). Note also how "power was given him over all kindreds, and tongues, and nations" (ver. 7).

"Slow drugging of thought" is the heading of one of the articles in the Press to which we have referred. "It comes to this," says the Correspondent, that these radiocrats "hope to make democracy 'safe for civilization' by a dictatorship of thought, which will socialize the intelligence of the people, and train them to 'tolerate' every point of view and become perfect internationalists, carefully emasculated [or deprived] of any mental individuality. The idea seems to be—though it is not stated so definitely—that unless or until everyone thinks the same as everyone else, or preferably has no views of any sort, democracy is not to be trusted with civilization."

The aim of the organizers of this vast movement is "mass provision of education," and, it is said, "when Television is more widely adopted it is clear it will be an asset of incalculable value to this wonderful educational organization especially in teaching the young." The note sounded is "Hurry, hurry, hurry, or we'll lose the race between civilization and disintegration."

Further we learn that the Broadcasting movement is the eye and brain of an educational "octopus," which has as its tentacles hundreds of organizations

with 'uplift' aims, all eager to avail themselves of the vast influence which the broadcasting machine can exert on the minds of millions. "In England, democracy is being delivered into the hands of an autocracy of thought—subjecting itself to the mental dictatorship of the mind-machine—and *does not know that it is doing it.*"

The Correspondent reminds us that "Nearly ten years ago Sir John Reith wrote 'The effects of broadcasting on the individual mind, whether adult or juvenile, are *subtle and secret* . . .'"

The truth is, and we must face it, that the acme of Satan's deception is about to be revealed, and it is becoming more and more evident how the whole world is being prepared for the hour when "all the world" will wonder after the beast, and with *one consent* will worship him (Rev. xiii. 3, 4).

And what about our attitude, as children of God, at this critical juncture? We are told, "none of the wicked shall understand, but the wise shall understand" (Dan. xii. 10). The great need to-day is for men, who, as in David's day have "understanding of the times" (1 Chron. xii. 32). Men and women deeply versed in the Word of God, and set free from all past traditions and human conceptions of prophecy, but with their renewed minds open continually to be taught of the Holy Spirit. As we see these things coming to pass, they interpret Scriptures hitherto but vaguely understood. We are seeing how Satan is maturing his plans by the unification of the whole world system under one head, in preparation for that Wicked One, so soon to be revealed, "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming." (2 Thess. 2: 8).

"These have one mind."

Let us read the verse following that quoted in Rev. xvii. "*These*," (i.e., those who are of "one mind" under the Beast) "shall make war with the Lamb" (ver. 14). This gives light upon the whole deep-laid Satanic plot all down the ages, reaching forward to the present time. From the moment when Satan purposed in his heart to exalt his throne "above the stars of God," in fact, to aim at equality with God (Isa. xiv. 12-17) he has never ceased from his deadly enmity against his Creator.

In the history of the deliverance of Israel, God's earthly people, from the oppression of Pharaoh (Ex. iii. to xiv.) we see Pharaoh gathering to his assistance all the sorcery and witchcraft of the magicians of Egypt, and later, all the strength of his armies, in an attempt to overpower the Almighty God and obstruct His purposes. The result of his vain efforts is shown forth in the Song of Moses, given to us in the fifteenth chapter: "The LORD is a Man of war; the LORD is His Name. Pharaoh's chariots and his host hath He cast into the sea . . ." Later came the assault at Calvary, when Christ, the Son of God, the stricken Lamb, in His wounded and broken body "disarmed the principalities and powers [which fought against Him], and put them to open shame, leading them captive in the triumph of Christ" (Col. ii. 15, Conybeare).

It is surely evident that we are approaching the commencement of the last stage of this "War of the Ages." It is not only that the principalities and

powers and invisible rulers of this world's darkness are being massed together, but we see that the god of this world has a tremendous scheme on foot to bring the whole human race under his complete control, by drugging their thoughts, and capturing their minds, and so rendering them absolutely subservient to his will. "*These have one mind . . . These shall make war with the Lamb,*" (Rev. xvii. 13, 14).

In the days of old, when the time had come for Israel's deliverance from the bondage of Egypt, God had ready a man whom He had trained and prepared to carry out His commands. That one lonely man, stripped of all self-confidence and reliance on the arm of flesh, strengthened and empowered by Jehovah, was able in the power of God to withstand all the sorcery of the magicians, and the fury of Pharaoh with the armies of Egypt at his back. God's Word was to him all sufficient: "Now shalt thou see what I will do to Pharaoh!" and in Moses' glorious song of triumph we see that his trust and obedience were more than justified: "Thy right hand, O Lord, has dashed in pieces the enemy."

What is the prospect to-day for those who are the Lord's "called and chosen" ones, redeemed by His precious Blood, "chosen in Him before the foundation of the world," the Father's own gift to His beloved Son to form His mystical Body, "the fulness of Him that filleth all in all?" (Eph. i. 22, 23). As we look around at the evident signs of the End, we know that our release from the bondage of earth is at hand, and that at any moment we may be caught away to Glory.

"But take heed," writes the Apostle, "lest ye, being led astray by the error of the wicked, fall from your own steadfastness" (2 Pet. iii. 17). There is a dangerous tendency to modernize things to suit the modern taste, even in spiritual matters. It is awfully possible to proclaim "another gospel" and to preach "another Jesus", and to receive "another spirit" which is not of God. Paul saw this even in his day, and was not slow to declare his verdict about it (Gal. i. 9).

The world is needing men like Stephen in these days, men full of faith and the power of the Holy Spirit, who will declare with no uncertain sound the full Truth of the Gospel of God. Many of the Lord's own children are painfully aware to-day of the drugging effect of the world's atmosphere, causing, as it were, spiritual asphyxia, oppression and weariness. It is only those who are deeply and experimentally rooted into Christ who will be able to stand the tests of these days: "having the roots of your being firmly planted in Him and continually building yourselves up in Him" (Col. ii. 7, Weymouth).

It is a glorious privilege to be permitted to stand in the great assault, but let us not forget that it is against these called and chosen ones that Satan is directing his most subtle attacks. As for the world, and even those who are merely outward professors, he is bringing them more and more entirely under his sway, but he is determined to sidetrack, if possible, those who are out to follow their Lord at all costs. He is studying each individual character and disposition, and knows all our weakest points, and just when, and where, we are most likely to give in. Knowing that we are prepared to stand against his rage and threatenings, he will approach us with flat-

tery and persuasion, and sooth us with sympathy. We have an example of this in Nehemiah, when the enemy came to him with smiles and entreaties and apparent solicitude for his safety, pleading with him to save his skin by fleeing from his post to hide himself. But note Nehemiah's firm and decided answer, without wavering or hesitation (Neh. vi. 11). "I perceived," he said, "that God had not sent him."

May the Lord give us discernment, in these critical days, to discern the voice of the Lord from the tones of the tempter, no matter how soft and gentle the voice with which he speaks. May our attitude be that of Gideon's three hundred—"they stood every man in his place"; their eyes were on their Captain alone. "As I do, so shall ye do," was the word of command. Mention is made of one of David's mighty men, who stood alone with him in a field of barley to defend it against the Philistines. When all the people fled, he *set himself* with David in the midst of

that parcel of land and defended it, and the victory was won, "the Lord saved them by a great deliverance" (1 Chron. xi. 14).

"Ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare. Put on therefore the complete armour of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field" (Ephes. vi. 12-13, Weymouth).

Praise God! "the Lamb shall overcome them: for He is the Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." (Rev. 17. 14). Shall we not watch with Him through this last dark hour? So soon, so very soon we shall be in His presence.

John 6:28-29
Gospel

Is the Gospel Popular?

"What shall we do that we might work the works of God?" "Jesus answered . . . 'This is the work of God, that ye believe . . .'"—John vi. 28-29.

THERE are systems of religious teaching in these days which are a subtle mixture of truth and error, some of which spread like prairie fires, attended by great outward success and enthusiasm. This is a source of painful confusion and uncertainty to many true Christians on account of the fact that they often not only preach, but actually produce, improvements in the outward life of their followers. To give only one instance, Christian Science insists upon the keeping of the mind filled with only clean, wholesome thoughts, thoughts of beauty and health and strength. This, when practised, naturally leads to clean and wholesome living, at least in the sight of man.

Moral reform appeals to all that is best in the "natural man." He acclaims with joy and enthusiasm any "uplift" that promises to do away with the ugliness and evil consequences of sin. The World is glad to seize upon any religious system which will give a comfortable feeling of security while not restricting her pleasures and activities. Satan also is content to see the race which he has ruined from the Fall "cleaning up" its morals, forsaking the grosser forms of sin, and thus seeming to show how well it can manage its own affairs without its rightful Prince, Emmanuel. A system of religion, therefore, which first gets to work upon the outward man, with the vain hope of making him "good" through and through, will have thousands flock to its banner without opposition.

On the other hand, we have the only real way of salvation stated in the words of the Son of God Himself: "Ye must be born from above."

The motive power of the new life.

"It is expedient for you that I go away," said the Lord to His disciples, "for if I go not away, the Comforter will not come." While the Lord was with them in bodily form, *even He* could only teach them and guide them from without. But having left them on the earth and ascended to His Father, He could impart to them His Holy Spirit, to dwell in their spirits, to guide and teach, to be the motive power of

the new life. From henceforth God's people were to be moulded, not by the Law of "thou shalt" and "thou shalt not," but by the Spirit of Christ abiding in them, making them Christ-like men and women *from within, outward*, being within them a new disposition—a disposition to be holy, in place of the old natural human disposition to be unholy.

"God saw that all the thoughts of man's mind were only evil continually" (Gen. vi. 5)—that is the disposition of the natural man. "But we have the mind of Christ," says the Apostle Paul. With the new imparted life, comes the new, imparted disposition from which springs an outward life ever more and more pleasing to God. As the believer "grows in grace" and allows the new life to expel the old—reckoning it "dead indeed" through union with Christ in His death—the life of Christ born within the spirit will work there that mighty change which will put the outward life right, as water drawn up through the root of a plant lifts and regenerates every leaf.

Regeneration is contrary to human nature, contrary to the spirit of the world, and robs Satan of his prey for ever; and therefore the true Gospel encounters the hatred and opposition (1) of the flesh in man himself; (2) of the world around him; and (3) above all of the forces of darkness in their fight to retain their hold upon the man whose allegiance has been transferred to the Lord Jesus Christ.

"Fight the good fight of faith," said Paul, and the spread of the Gospel of Jesus Christ has been an *age-long fight*, only seeming to abate in times when the tactics of the opposition have been changed from persecution to more subtle methods of drawing souls away from God, by the seductive arts of apparent sympathy and approval. This appears to be the method to-day, when "religion" is made popular by many modern devices, but it is, for the most part, religion carefully stripped of that which alone the devil fears and hates—the Cross and the precious Blood of Jesus, the eternal Son of God. This pivotal truth, upon which salvation hinges, is no more

popular to-day than it was in Jerusalem on that day when "the Lamb of God" was by wicked hands slain, but in the purposes of God became the Substitute for sinners upon whom the sentence of death had passed, on the one condition of "faith in His BLOOD."

Why is it that "part-truth-ism" swings on with such force and vigour, while the central truth of God concerning the Atoning work of Christ has to push its way slowly and painfully, like the tide breaking through an almost impregnable sea-wall? Briefly, because the "god of this world" does not oppose that which does not damage his kingdom, or hinder his work of blinding "the minds of them that believe not" lest the glory of the Gospel of Christ should "shine unto them" (2 Cor. iv. 4). So long as Christ is preached only as a great Teacher, or a great Example, there is no quarrel with it, even though much apparent "good" may be seen to result. But let His Atoning Death be preached as the one remedy for sin, and all hell will oppose the message reaching the ears of the hearers, or being retained when heard (Matt. xiii. 19).

The beginning of the road.

If the rank and file of Christian people, and especially God's servants in the mission field, realised the ultimate, the LOGICAL TERMINUS, of the mixture of truth and error found in what is called "modern" theology, they would shrink in horror from touching even the little "beginnings" of such a line of teaching. It is because, in its beginnings, it appears so innocuous, and seems to "appeal to" the "modern mind" (which is just as unregenerate as the old-fashioned mind), that many slip into the acceptance of modern postulates in homeopathic doses, almost without knowing it—in many cases to find themselves, in a few years time, entirely robbed of their faith in the Lord Jesus Christ as the Redeemer of the world.

"The god of this world" sees to it that his religion of unbelief has all the publicity possible, and with breaking hearts we realise that the young people of to-day are being taught as settled facts, the unproved theories of such men as H. G. Wells—a novelist, not a scholar or a theologian—while the fact that many great Christian Scholars totally deny the evidence of these theories is carefully kept out of the public press. In a personal letter, Col. L. Merson Davies, R.A., F.G.S., the well-known Geologist, writes:

"I am afraid it is no good protesting to the B.B.C. [regarding one-sided lectures on biology]. Evolution is simply taken for granted in these days, and they have to supply what the majority of people want to hear. Even big newspapers, which can take their own line and are not so much compelled to publish what people in general want, take evolution for granted and deliberately ignore those who can testify against it. When Bishop Barnes has stated downright, demonstrable *lies*—e.g., that no 'biologist of any standing' still disputes the truth of evolution, I have written to the newspapers publishing his statements, and quoted the names of *living Biologists of the very first rank* who still deny that evolution is proved, or ever can hope to be proved, and never has my letter, stating simple facts, been published . . . It is only in papers like yours, and by lectures, that people can now be informed that Scientists still exist who . . . deny that it is even open to being proved by the tests which science can apply . . ."

The same can be said of every other "doctrine" based upon the original Satanic query, "Hath God said . . . ?" In view of this, how solemn it is to hear, from one of our readers, that on a recent Sunday Professor Huxley broadcast a lecture, in which he totally denied and sought to disprove the possibility of the Resurrection! Thousands of his hearers will never hear any testimony against this lie, which has been sown in their minds to germinate and bring forth unbelief in the best-attested fact of the New Testament. Not a new lie, by any means, for it was held by the Saducees of our Lord's day, and by the Athenians in the days of the early Church (Acts. xvii. 32), and the words of Paul in 1 Cor. xv. 12-17 point out the terrible implication of such a statement:

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection from the dead? But if there be no resurrection, then is Christ not risen: . . . and if Christ be not raised your faith is vain, YE ARE YET IN YOUR SINS."

This is where the road leads!

No one is lost.

No one needs to be saved.

There is no Saviour. But "men everywhere" need to be "drawn" together in a full and ennobling experience of God."

It is a worthy and noble thing for Christians to go to non-Christian lands and heal bodies, establish hospitals, conduct schools, teach agriculture. But it is unworthy and ignoble to use any of these forms of service as a direct means of leading people to Christ. Christian Missionaries should not descend to propaganda and proselytizing of this sort.

"The mission of to-day should make a positive effort, first of all to know and understand the religions around it, and then to recognise and associate itself with whatever *kindred elements* there are . . . The Christian will therefore regard himself as a co-worker with the forces within each such religious system which are making for righteousness." *

These are some of the amazing conclusions of a group of fifteen representatives of seven of the largest denominations in the United States, who went to the Far East in 1931 to study the work of foreign missions. Their report has lately been issued, under the title "Re-Thinking Missions," and the extracts given in the American Press would almost shatter one's hope for the future, were it not that "all these things" are so clearly foretold in the Word of God as being the state of the professing church just before the translation of the true members of the Body of Christ, and the return of the Lord, with them, to "set up a Kingdom which shall never be destroyed" (Dan. ii. 44). And lest it should be thought that America is more blame-worthy than other countries, we would add that a Christian Officer of the British Army, in a very up-to-date little book on the "signs of the times," mentions the name of a Hindu brought up in a Mission School, who became a Christian. He was sent to England by his parents "to have his faith broken," and the strategy was a complete success. He is now writing Anti-Christian books in which he "quotes *ad lib* from Dean Inge, Dr. Gore, and the

*From the summary given in "The Sunday School Times," U.S.A.

Bishop of Birmingham; even Archbishops, and leading lights of every denomination, in support of his denunciation of the Christian Faith." †

The time of which Paul wrote is surely at its zenith, when "they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and be turned unto fables" (2 Tim. iv. 2-4).

"Ye cannot drink the cup of the Lord and the cup of demons." The Word of God states that "the things which the heathen sacrifice, they sacrifice to demons and not to God" (1 Cor. x. 20)—how then can there be "*kindred elements*" which can be amalgamated with the Gospel of Jesus Christ, and how can those religions be said to be "making for righteousness"? We may doubt whether even these delegates of the "Appraisal Commission" would have found anything "making for righteousness" in the religions of Africa, had they included that dark continent in their survey, for *there* is seen in all its awful nakedness what it means to be "without God in the world." "But what agreement hath the temple of God with idols"—of whatever kind, or wherever found? Christianity is more than a system of ethics, it is a PERSON—Christ, the Incarnate Son of God—not merely one of many reformers and teachers, to be named with them, "Mahommed, Jesus, Buddha," as is done by these so-called Christians.

"Who is on the Lord's side? Who?" The line of demarkation, between Apostate Christendom and those who are redeemed by the precious Blood of Jesus, blurred to some extent in years gone by, is now so clear and unmistakeable that none can fail to see it save those whose minds are "blinded" by the god of this world. There is no middle course, only a gulf. God has not promised that our Gospel shall be popular, or our witness easy. When He was on earth our Lord spoke as though, at His return, no great majority would be found still holding "The Faith" (Luke xviii. 8). But He has promised to be with us in the fight, and the ultimate victory is certain, for "greater is He that is in you than he that is in the world."

Oh despised "little flock," take courage, fight on, and give forth the full-orbed message of Calvary, even though the results seem small and hard to gain. "There is joy in the presence of the angels over *one sinner* that repenteth." Lift high the banner. Soon the last soul to accept the glorious redemption of Christ will be gathered in, and those who are "joined to the Lord" will be caught up. "Therefore . . . be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is *not in vain in the Lord*" (1 Cor. xv. 58). "To him that overcometh will I give to sit with Me in My throne, even as I overcame . . ." (Rev. iii. 21).

M. N. Garrard.

O may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win, with them, the victor's crown of gold.
Alleluia!

† "*The Appointed Time*," by Brig. Gen. F. D. Frost, C.B.E., M.C., A.I. (Retd.), published by Pickering & Inglis, London. 1/3 post free.

Notes from the Book Room.

THE January issue of "*The Overcomer*" has been received with much thankfulness, an unusual number of "extra copies" have been sent out, and requests are still coming in nearly three months after its publication. Happily we always print with this extra demand in mind, and can still supply the January number to friends who wish to pass it on.

We believe that the present issue also contains much that will be useful for passing on, and we would remind our readers that the magazine is sent forth without any specific charge, the cost being covered from quarter to quarter by free-will offerings. Will any readers who can make effective use of extra copies please feel free to write for them; they will be sent for the *cost of postage only*, if necessary. Please state definitely the number required.

"Two Thrones at War."

In response to many urgent requests, this article from the January number of "*The Overcomer*," has been issued as a 12-page pamphlet, at practically printers' cost in order to give it a wide circulation. Though there has been no opportunity to make this pamphlet known until the present issue of the magazine, three thousand copies have already gone out—largely through the agency of readers who have written to enquire whether a re-print was possible! There can be no doubt, therefore, that this message by the Rev. R. B. Jones (Hon. Principal of the S. Wales Bible Training Institute, Porth) has met a real need and is the answer to a very grave problem presenting itself to true Christians at the present time.

Copies may be obtained from the Book Room, price 1/- per dozen, postage paid 1/1.

"The Self-life unveiled."

This message by Mrs. Penn-Lewis, which also appeared in the January number, will be ready shortly in booklet form, as No. 4 of the "Pathway Series" (see booklist).

A Correction.

Will readers who have written to us regarding the extract on p. 7 of the January "Overcomer" entitled "*The Fatal Omission of the Cross*," please note that the book from which it was taken, can be obtained from Messrs. Marshall Morgan & Scott Ltd., Paternoster Row, London, price 2/6 net (postage extra). We regret that, using an old edition, we gave the name of another publisher in the footnote.

To Readers in California.

We are posting "The Overcomer" as usual to our many readers in California, and trust all will receive their copies safely. We should be grateful if those within the earthquake area would send us their new, (or temporary) addresses, so that our lists may be corrected.

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

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

From the Overcomer Book Room, Price 1/-, post free 1/1.

TO READERS IN THE U.S.A.

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

A copy of our Booklist, with prices in American currency, will be sent on receipt of a post card, but if the account is sent in British money the Postmaster at any American P.O. will state the amount to forward, or if a dollar bill is sent, books can be forwarded to the full value of exchange prevailing.

Cheques on American Banks are not negotiable in England. Remittances should be made payable to "The Overcomer" Literature Trust.

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

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BOUND VOLUMES OF "THE OVERCOMER."

For the years 1926, 1927, 1928, 1929, 1930, 1931 and 1932, 2/- each, p.f. 2/2. All volumes previous to 1926 now out of print, but single copies of some issues may still be obtained.

The Message of the Cross in other Lands.

The Overcomer Literature Extension Work.

FRANCE.

The leading Protestant weekly paper in France has published a very good notice of the "Memoir of Mrs. Penn-Lewis" in French, written by Pasteur Bonifas. The following is Mme. Brunel's translation of it:

The biographies of Christians who loved the Lord with all their heart and all their soul and all their thoughts, is one of the best possible foods for devotion, and to strengthen the spiritual life. The "Memoires de Jessie Penn-Lewis" is a book of this kind, and it has a most extraordinary and blessed interest because of this wider spiritual vision which we have already found in her writings, very particularly in "War on the Saints," translated by Madame Brunel. But here it has something more definite and singularly stronger. It is a treatise of spiritual life, of manifestation of the Holy Spirit, of sanctification. It speaks, not only of the death of Christ, but also of the crucifixion of the sinner with his Lord—of the death of the self-life.

When the human will is once entirely surrendered to the Lord, and obedient to His will, then everything is at the believer's disposal, and the miracle of the abounding life begins to never cease. But it is given only for what is after the will of God, in us and around us. We are but earthen vessels, but the Lord fills them and makes them to overflow. It is not only the Lord *with us*, but the Lord *in us*.

A very luminous commentary upon these truths is the life of Mrs. Penn-Lewis herself. Answers to prayer in sickness, victories in the proclamation of the Gospel; the heroic life of a little person of weak frame and constitution, wholly given to the service of God in spite of weakness. But God keeps His servant with out-stretched arms, and He carries her through, giving to her infinite strength for the work He asks her to do!

There is also in the book a very interesting part giving details of Mrs. Penn-Lewis' journeys in other lands. And the book has something radiant about it, from beginning to end. We doubt not these pages will be a blessing to many. In giving a French voice to Mrs. Penn-Lewis, Madame Brunel continues her good work.—From "*Le Christianisme*."

Madame Brunel writes that other Christian papers give an "equally good analysis," and asks for our continued prayer for the circulation of this book, and of "*Le Vainqueur*." The January issue of the French "Overcomer" was reduced in size, for lack of funds, as Madame does not wish to go into debt and many in France are out of employ. We have lately been able to send her £3. 16. 0. from our readers towards printing expenses.

SOUTH AMERICA.

Since the issue of the January "Overcomer," with our notes in reference to the Spanish translation work, a little over £20 has been received from our readers toward the cost of the Spanish edition of "The Cross of Calvary." We praise God for this response, and have forwarded the amount to Mr. de Roos, to enable him to proceed with the printing. The first chapter is already printed. The need was so great, it was thought best not to wait until the whole could be published, but step out in faith that God, who put the hunger for the message into the hearts of His "little children," would provide the means to send it out in His own time.

RUSSIAN LITERATURE.

We have recently received copies of the little booklet by Mrs. Penn-Lewis entitled, "Where also their Lord was Crucified," in the Russian language. This has been issued by the Editor of a Russian Christian magazine, now published in the United States, and was paid for by gifts from readers of "The Overcomer." We are told it will reach Russian Christians in all parts of Europe, and in America. The message of this booklet is especially suited to the tragic condition of the Russian people. Pray that it may find its way to many sorrowing hearts, and be used of God to lift their gaze to Him Who died that they might live in eternal blessedness, when these things "which are but for a moment" are passed away.

Donations for this Literature Extension Work may be sent to the offices of "The Overcomer," marked "France," "Mexico," "Sweden," or "Free Distribution," as the case may be. All remittances should be made payable to The Overcomer Literature Trust. (Money Orders ONLY, payable at Westbourne Post Office, Bournemouth).

SPECIAL CONFERENCE NUMBER.

Volume
xiv.

July,
A.D. 1933

NEW SERIES.

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(The Cross is the Touchstone of Faith)

The Overcomer

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

*"Who always causeth us
to triumph in Christ."*

—2 Cor. ii. 14.

**"And the hostile princes and rulers He shook off from Himself, and
BOLDLY DISPLAYED THEM AS HIS CONQUESTS**

when by the Cross He triumphed over them." Col. ii. 15 (Weymouth).

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

For terms of issue, see inside cover.

THE OVERCOMER.

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

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Terms of Issue.

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

Centre Distributors

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

N.B.—*Change of Address.* No alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to kindly assist the workers by care in this matter. Please give OLD ADDRESS as well as new.

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

PLEASE NOTE.

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

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

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

Money Orders payable at WESTBOURNE POST OFFICE, BOURNEMOUTH. It will GREATLY HELP the Book Room if friends abroad will carefully note the Post Office at which Money Orders should be made payable. Letters should not be addressed there.

Will our correspondents also kindly note that the Book Room is closed on Bank Holidays, and that the Postal Regulations during the holiday season make delay at such times unavoidable.

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

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

A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 a.m. to 1 p.m., and on the Third Wednesday of the month, from 2.30 to 5 p.m. These are held in The Prayer Room, 4 Eccleston Place, S.W.1.

DATES OF MEETINGS.

July 6—Monthly Conference.
" 7—Prayer Meeting (11 a.m. to 1 p.m.).
" 19—Mid-month Prayer Meeting (2.30 to 5).

AUGUST AND SEPTEMBER—No CONFERENCE, but the gatherings for Prayer will be held as usual. In view of these critical days, it is hoped that all who possibly can do so, will attend. Please note dates and time :

Aug. 4 at 11 a.m.
" 16 at 2.30 p.m.
Sept. 8 at 11 a.m.
" 20 at 2.30 p.m.

Autumn Arrangements (D.V.).

Oct. 5—Monthly Conference (Rev. A. Harries).
Nov. 2— " " (Rev. H. Lockyer).
Dec. 7— " " (Rev. A. R. Boughen).

Conferences

Arranged by the Council of the Overcomer Testimony.

CARDIFF.

Sept. 7. At the Friends Meeting House. Meetings, 11 a.m., 3 and 7 p.m. Speaker : Rev. Arthur Harries. Enquiries : Rev. A. Ll. Edward 21 Plasturton Gardens, Cathedral Road.

LIVERPOOL.

Oct. 24-25, Gordon Hall (large hall). Meetings 3.30 and 7.30 p.m. each day. Speakers : Rev. B. G. Lovelace and Miss E. M. Leathe (Tea and Question Hour.) Enquiries : Mrs. Crewe, 116 Canning Street

MANCHESTER.

Nov. 13. Place of meeting to be announced later. Speaker : Rev. I. Lockyer (*Bradford*). Meetings : 3 p.m. and 7 p.m. Enquiries : Mr. I. Repton, Overstrand, Sagar's Road, Handforth.

SOUTHAMPTON.

Aug. 2. In the School Hall, Polygon Baptist Church. Meetings, 4.15 (Tea 5.45, followed by Tea-Table Talk) : Evening at 7.30. Speaker Rev. J. W. Brown.

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

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

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

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

Isleworth : St. Mary's Hall, Thornbury Road. Informal Month Conferences, 2nd Monday at 8 p.m.

Also Tuesdays, July 18, Aug. 29, Sept. 19, at 3 p.m.

Quarterly Missionary Prayer Conference, July 31st, at 7.45 p.m.

Enquiries : Miss Gravatt, London House, St. John's Road, Isleworth

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

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

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

Manchester : At Girls' Institute, Mill Street (next Ancoats Hospital Trams 26, 27, 51 pass nearby). Prayer Meeting second Monday each month, 7 p.m.

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

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

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

The Ministers' Prayer Bond. (London Group).

July 7.—Special Meeting for Members, at 62 Bartholomew Close E.C.1 (2.30 p.m.). Subject : "The Cross and the Challenge of present world conditions." To be opened by the Chairman, Rev. George Harper

"Le Vainqueur." (The "Overcomer.")

A 16-page paper issued occasionally, as funds permit consisting of articles from "The Overcomer," translated into French. Edited and issued free of charge by Madame Brunel, Lavergne, Viane, Pierre-Segade, Tarn, France.
Miss Cope, 19 Dalmeny Crescent, Heath Road, Hounslow, Middlesex, acts as Treasurer for Mme Brunel. She will gladly send a copy of "Le Vainqueur" upon application.

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

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

THE OVERCOMER.

"Awake! Utter a Song!"

Jud. v. 12.

IT is written of the children of Israel that "they hearkened not unto Moses for anguish of spirit and for cruel bondage" (Ex. vi. 9). He had come to them as God's chosen messenger and deliverer, but the first effect of his interposition had apparently plunged them into deeper bonds, and now the iron had so entered their souls, that when he went to them with the very words of God promising them deliverance and freedom, they could not listen to him for "anguish of spirit" and "cruel bondage."

It is evident, therefore, that there is a danger in overmuch suffering and sorrow, when it goes so far as to make the soul incapable of heeding the promises of God, and responding to them. Paul feared this over some he had rebuked, and he writes to the Corinthians that they should forgive and comfort any who had thus "caused sorrow," lest he "should be swallowed up with his overmuch sorrow." The Lord, too, speaks of the limit to His chastening lest the "spirit should faint away" before Him, therefore He would "restore comfort" to the one He had smitten, and would heal him.

The Lord cannot do much with a crushed soul, hence the adversary's attempts to push the Lord's people into despair and hopelessness over the condition of themselves, or of the church. It has often been said that a dispirited army goes forth to battle with the certainty of being beaten. We once heard a missionary say that she had been invalidated home purely because her *spirit* had fainted, with the consequence that her body sank also. We need to understand more of these attacks of the enemy upon our *spirits* and how to resist them. If the enemy cannot dislodge us from our position, then he seeks to "wear us out" (Dan. vii. 25) by a prolonged seige, so that at last we let go the cry of victory out of sheer weariness.

And, alas, how the spirit of depression spreads, is seen in the story of the twelve spies on their return from Canaan. The pessimistic report of the ten influenced a whole multitude who were ready to stone the two who spoke of certain victory if Israel would but go up with faith and courage to take the land which God had given them. Let us heed the lesson. Let us beware of overmuch sorrow over any aspect of life, for on Calvary's Cross our *sorrows* were borne as well as our sins, and sorrow can become a sin if it is clasped beyond the measure of simply leading to repentance, *i.e.*, a change of mind, or course. True

sorrow means a change of action, and beyond that it goes into waste of time and strength and power.

Let us "Awake" and "utter a song." Let us resist and refuse ground to a spirit of depression over the Lord's work, as keenly as to any other attack of the evil one. We are in the perilous times! *True*. The apostasy period of the professing church is well upon us. *True*. The majority of the faithful members of Christ are in a state of babyhood, easily caught by the guile of the enemy. *True*. Nevertheless—

*Christ risen stands as Victor Prince,
Utter a song of cheer!
Awake, and hail His Coming,
The dawn will soon appear!*

Let us put on the "garment of praise for the spirit of heaviness," and lift up our heads, for our redemption draweth nigh.

J. Penn-Lewis.

"Is thy God able . . . ?"

Dan. vi. 20.

Thou servant of the living God,
Whilst lions round thee roar,
Look up and trust and praise His Name,
And all His ways adore;
For even now, in peril dire,
He works to set thee free,
And in a way known but to Him,
Shall thy deliverance be.
Dost wait while lions round thee stand,
Dost wait in gloom, alone?
And looking up above thy head
See but a sealed stone?
Praise in the dark! Yea, praise His Name,
Who trusted thee to see
His mighty power displayed again
For thee, His saint, for thee.
Thou servant of the living God,
Thine but to wait and praise;
The living God, Himself will work,
To Him thine anthem raise.
Though undelivered, thou dost wait,
The God Who works for thee,
When His hour strikes, will with a word,
Set thee for ever free.

—M.E.B.

ABLE to do exceeding abundantly above all that we ask or think (Eph. iii. 20).

ABLE to make all grace abound toward you; that ye . . . may abound to every good work (2 Cor. ix. 8).

ABLE to succour them that are tempted (Heb. ii. 18).

ABLE . . . to save them to the uttermost that come unto God by Him . . . (Heb. vii. 25).

ABLE to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy (Jude 24)

ABLE to keep that which I have committed unto Him against that day (2 Tim. i. 12).

ABLE even to subdue all things unto Himself (Phil. iii. 21).

"Believe ye that I am able to do this?"

"Yea, Lord."

A Word to our Readers,

June, 1933.

DEAR FRIENDS IN GOD,

I look back upon our Swanwick gatherings of 1933 with feelings of much joy and thankfulness. Of all those more recent Conferences which it has been my privilege to attend, this, I think, was the one in which the atmosphere was most serene. Surely the Lord did a deep work in many of us in the quiet of those days. One greatly honoured and beloved amongst us wrote me recently—"It was a season of deep spiritual unity, and we can uplift our hearts in adoring worship and praise. May the vision imparted result in 'fruit unto holiness' in us all."

In his last words, our friend touches the great danger of all Conferences and Conventions for the help and instruction of believers. The prophet of old warned of this peril: "They hear Thy words but they will not do them, for with their mouth they show much love . . . and lo thou art unto them as a very lovely song of one that hath a pleasant voice and can play well with an instrument; for they hear thy words, but they do them not." God forbid that any, from the newest comer to the oldest veteran amongst us, should incur that reproach: may His grace keep us obedient to the heavenly vision.

We thank the Lord for those He sent to us at Swanwick, who gave themselves so unstintedly in ministry to their brethren both in the Conference Hall and out of it; and for the fellowship in which so many found inspiration and encouragement.

May I gratefully acknowledge here the loving support of many friends to our "Guest Fund," several gifts coming from abroad. This has once more been the means of much blessing to guests who would otherwise have been unable to join us. We believe "the Day" will show that this Fund has been used of God for meeting much vital need. We give, as usual in this number, all that space permits of the teaching received at the Conference, and hope to add to this in subsequent issues.

It is a matter of personal regret to report the retirement from our Council of the Rev. Ernest C. Procter, who has been associated with the work of the Overcomer Testimony since its early days. We are grateful for the comradeship he has shewn us in the recent years, and rejoice to know that he continues in fellowship with us in the truths for which we stand.

The Church of God on earth is poorer by the promotion to higher service of our beloved friend the Rev. R. B. Jones, Founder and Hon. Principal of the South Wales Bible Training Institute. We praise God for his strong witness to the deepest things of the Faith once delivered to the saints, and for his invaluable help in the platform work of our Testimony, both in London and the provinces. Our warmest sympathy goes out to those in South Wales who were still more intimately linked with our brother as leader and friend. We pray the Lord's guidance for them at this time.

As one and another whom we have learned to love as "elder brethren" are taken from us, "having obtained a good report through Faith," it behoves us to press on, "seeing we also are compassed about with so great a cloud of witnesses." "Moses My servant is

dead; now therefore arise." The Lord has His Joshua yet. These hold His commission and are ready to shoulder the burden of leadership at His command. They are entitled to our loyalty: the Captain of the hosts of the Lord is still "at hand," though leaders be taken and ranks depleted. The call is still that we "be not slothful, but followers of them who, through faith and patience, inherit the promises." The promises are still for us who remain; still "in Him is yea, and in Him Amen." The cry through the ranks is "close up and press on." What a wonderful insight into the battle lies in the words of Miss Elliott's hymn, words sung by thousands who have gone before and which still seem ringing down to us in these perilous times:

Principalities and powers
Mustering their unseen array;
Wait for thy unguarded hours:
Watch and pray!

There were those of old who were found sleeping, to their sorrow and shame: but there was One at hand Who slumbered not. Theirs was the unspeakable loss but though they failed, He was victorious.

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

Who but the Lord Himself can appraise the reward of fidelity in His own when the day is won?

Our beautiful English summer is upon us, and to most of our readers the time is coming when we hope to enjoy some measure of relaxation and change of scene. This will bring us fresh contacts and new opportunities of witness. Let us see to it that we do not relax our watchfulness. There is no holiday in our warfare!

As I write, these sacred words are before me "Strengthened with all might, unto all patience and longsuffering, with joyfulness." That is our need: strength, patience, and joyfulness, until the day dawn and the shadows flee away. Many of us would be glad to know how near that day is—"If the goodman of the house had known in what watch the thief would come, he would have watched." That we may be found occupying, watching and faithful, let us commend ourselves unto Him that is able to present us faultless before the presence of His glory with exceeding joy."

Yours in Him,

BERNARD W. MATTHEWS.

(Chairman of the Council)

The Secret of Strength.

"I can do all things through Christ . . ."
Phil. iv. 13.

There is no subtle foe of Satan's host,
But, through the Christ Who by His Spirit dwells
Within my soul, can be by me o'ercome.
There is no task of witnessing for Christ
To one or many, but the Indwelling Lord
Can easily, and with success, perform.
There is no trial (what a thought is here!)
No burden-bearing, and no loss, but I,
Through Him Who makes my soul His dwelling-place,
Can cheerfully endure, yes, and with song.
There is no day of travelling below
But He, My Guest Divine, can make my feet
Strong for the way and swift to reach the goal.
Not Paul alone, but all Christ's own as well
Can all things do, since He in them doth dwell.

William Olney.

Slipping Away from the Truth.

A Warning for To-day from the Epistle to the Hebrews.

By Rev. W. S. Jones.*

I. The occasion of the Letter.

THE spiritual condition of the Church in these days is analagous, in a remarkable degree, to that which called forth the letter to the Hebrews. Let us therefore consider together some of the contents of this Epistle, and have fellowship with the thoughts and aims of its author.

This morning we will consider the *occasion* of this letter. It begins with a gripping formality, as if the author were about writing a well planned essay on a great subject, even the revelation of God through a Son. Here the writer reveals something weighing heavily on his mind, other than a mere thesis. His heart is engaged for souls. He is after *them* rather than after his subject. Then we discover that he is more of a preacher than an essayist; so much engaged with the Bible, that what he has written is a kind of commentary on the Old Testament, its customs and purposes. Further, as preacher, he closes his message with exhortation. In closing he says he has written a "letter." I call it a Bible Reading, for the author read the Bible, expounded it, and applied it.

The letter is without the name of its author, nor are we told who were its receivers and readers, and yet these things do not take from the value of the book. We should be glad of the author's name, but though we do not know the authorship, we know the authority; for right through the book there is one spirit, holding the mind, the imagination, the power and the argument—and we know that Spirit. It is not the spirit of any man, it is rather that mystic power, that light which is not of this world, which flashes at times in our experience in the Word of God, that speaks to the heart of the Church and convicts the world of sin. That light and Spirit is here in this book, and takes away every doubt concerning the authority and power of the Person from whom the whole letter has come.

While we do not know who the readers were, yet we still know them. Nationally they were Jews, spiritually they were Christians, and as such they were in sad need of plain speaking, and straight dealing by the messenger of God. This stretching forth of a helping hand to lift the sheep that were on the edge of a precipice, this speaking directly to the special need of the time, forms the meaning of the book and the key to it. The business of this book is the business of every preacher, every pastor, for the perishing who are inside the church or out—men who seem to be falling—who are falling.

The Epistle is a wonderful commentary on God's way of salvation, the theme that God has revealed Himself to us in a Son, in these last days, but the treatment is always subservient to the main fact—in the midst of every argument—that he has *souls* before him, souls who may perish. It is the atmosphere of a man conscious of imminent peril, from which dear ones have to be rescued. There is no time to lose, for a special danger has to be averted. They must be

* Notes (not revised by the Speaker) of three Bible Readings given at the Swanwick Conference, 1933.

confirmed in the Christian faith, must be taught, and that carefully, at any cost, and saved from ruin. He was not in a panic, but he was ablaze. He builds up an argument and an appeal, but there is the burning heat of his purpose in the midst of every exposition. He never loses a chance of stretching forth a saving hand. In the midst of argument he turns to preaching and warning, with words that are stern, and words that are tender, always saying Beware! Look out! Rocks! Danger! Come back! Your safety is in the depth, not near the rocks!

They were not Jews only, but Christians; members of a church with a good history, a church established by men who had heard the Lord Jesus Christ, by men who knew what it was for God to bring His power to bear on the hearers; a wonderful church, with the flames of Pentecost about its beginning in a marvellous way; a church that knew persecution; and yet these strong things had to be spoken: "Take heed, lest any of you come short . . . take care lest any of you be found with an evil heart of unbelief . . . see that you do not drift hopelessly! Drift means death, therefore take care!" They cannot, they shall not go on without some effort made to rescue them from burning destruction! Such is the peril of the reader's backsliding, such is the mood of the writer—a passion for staying their transgression, *for saving the Christians from losing the way.*

The backslidings of the Jewish Christians were peculiar, but it is not peculiar that powers should be in operation to secure Christian apostasy. That is what is to be expected, Christianity being what it is, Christ being what He is, the "flesh" being what it is, and the Devil being what he is. Christ is the centre of Christianity, and He is a foreigner here. Though He came to His own, His ideas were foreign to a world like this. The god of this world was not His God, and that god will see that others become, if possible, apostate. In every age, every town, every country, every personality, there are forces at work, and circumstances are made to arise for their downfall. A serpent will speak, a poisoned atmosphere will be brought into being, a tide will be started for the destruction of the Christian church and its testimony, day by day. It is the great feature of Christian history. "When the Son of Man cometh, shall He find the faith on the earth?" In the case of these Hebrews, there was such a long opposition on the part of their brethren. They were cursed by everybody. Even the Roman powers were suspicious of them, because they were both Jews and Christians.

Then there was the rumble of a great war in the air, against their own people, their brethren. The Christian Jews thought something like this: "We have been expecting the Messiah to come again, and He has not come. It was told us in our conversion that He would be King, but He has not come. We became Christians and nothing has been gained. Ought we not to join our brethren, now that trouble is upon us? Was not Messiah God's Servant? Would it not be mere denominationalism and narrowness, not to join them

in a time like this? Moses was no enemy of Christ, and Christ no enemy of Moses. Essentially they are in agreement. Does it not look as if our separateness was based on mere opinion? And God is greater than man's opinion. Let us have church unity, Jewish unity! What could be better—patriotism and God!! Let us go back!" That was their temptation—is it very different to-day?

It is not for Christians to think it strange concerning the fiery trial that is to try them, as though some strange things were happening to them. It is the story of the centuries. A strong tide invaded the church at Galatia, and many zealous Christians lost anchor. They were soon removed from Him who had called them to the grace of Christ, to "another gospel." There was another tide from another direction in Colossae—a philosophy and vain deceit after the traditions of men, after the rudiments of the world. The Christians there were beguiled by a voluntary humility, and puffed up in their fleshly mind, not holding the Head. The Laodiceans were in the atmosphere of the same philosophy, and became proud of their prosperity and wealth, and at the same time became poorer and poorer—the "Amen" was *outside the door* and they did not know it. Here, too, were these Hebrews, thinking the Lord was so long in coming! They had an interpretation of His second coming that largely deceived them, until they reached a mood in which they were ready to go back to join Moses, even supposing God would be pleased with them.

The Peril of To-day.

Is there not the equivalent of this position to-day? There is a clamour of forces, coming from all directions, a tide of some antichrist is arising, and the Christian community has become so *mixed* in thought, feeling, and habit, that ministers, teachers, officers and members, religious enthusiasts as well as the man of organization, are all in danger of a great backsliding, in danger of becoming "heady and highminded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof." Everybody knows that we are in the midst of a great departure from God. John spoke of antichrist in his day, and said, the last hour is here—"they went out from us that it may be manifest that they are not all of us." In our day we have a situation analogous to that, except in the fact that antichrists do not feel so inclined to *go out from us*! Rather they remain, and because of their presence many a soul has dropped away. I hope the letter to the Hebrews may be read again with this foremost in mind.

In such a case what shall we do? Ministers of the Gospel, how shall we protect ourselves and our people who still remain? How stop this tendency to retrogression? How make sure of our own safety? The peril is real, and so is the backsliding. The dance and the drama have become the great standby of the church! Once it was the prayer meeting, the Bible class and the Spirit of God. To be frank, many a church now gives far more attention to rearing actors than to rearing saints. Would it not be well to study and to preach, and to explain the backslidings recorded in the Word of God, and in the New Testament in particular?

There are three passages in the early part of the

Epistle directly and warningly having to do with this state of the Christian reader. Each appears in the midst of the treatment of a phase of the writer's subject. Each of them separates two portions of the argument, and also joins them, so as to make of the two a forceful whole.

(1) "*Therefore we ought to give the more earnest heed . . .*" (Ch. ii. 1-4). This clause stands between the treatment of the Lord's glory as arising from His position as a Person, on the one hand, and His glory arising from His redemptive work on the other. It separates and joins the two, and therefore receives power from both. It flows from the Son sitting at the right hand of God (at the end of Ch. i.) to the words "For not to the angels hath He subjected the world to come . . ."

(2) "*Wherefore . . . harden not your hearts . . .*" (Ch. iii. 7-13). This is the second, and it separates and joins two presentations of the Lord's superiority to Moses: (a) in His position as a Son over His own house and (b) in His work as a Leader into the rest of God.

(3) The third of these passages runs from Ch. v. ii and into Ch. 6. It separates and joins the two great themes, the perfect Son of God and His High Priesthood on the one hand, and the superiority of the Melchisedec order and work on the other. These three great passages belong to the writer's shepherd heart for the sheep in danger. Throughout the rest of the Epistle, other portions indicate the same peril. They reveal, on the part of the writer, the same burning anxiety to arrest the growth of that awful tendency to withdraw from Christ, and the Christian profession. All the teachings, the doctrines, and the expositions in which they are embodied, are directed to this one great end of stopping the apostasy of the Christian Church.

WHAT SHALL WE DO? As individuals and leaders let us be sure that, in the midst of the last things of our positive Gospel truth, we do not shut out the tones of warning. See to that! Do not fear to utter such a warning as this: "Let us fear, lest any should come short of it." Labour at the throne of grace for him who feels the bewitchment of the far country, and see to it that you direct his attention to the fact, that the country towards which he tends is a *starving* as well as a bewitching one, and warn him—*lest! lest! LEST!!*

These three passages suggest phases of apostasy. Backslidings are not all of the same colour, nor equal in degree, nor equally radical, (though they are more of a kindred than we generally think). We view them from different standards. The "Home Board," the elder brother, is not a wit better than the far prodigal. The word here is "*neglecting*" so great salvation, and this is followed by a warning against an "evil heart of unbelief." The third warning is against becoming "dull of hearing," and even "a babe." Negligence, hardness, deafness! These three are features of the movement of souls backward from Christ, whether at home or in the "far country."

Sometimes all three co-exist, and sometimes it is difficult to see when a soul passes from one to the other. The negligence leads to hardness, and hardness to soul-deafness. Negligence is descriptive of *conduct*, hardness to the state of the *heart*, deafness denotes insensibility of *soul*. Negligence speaks of lethargy.

carelessness towards an incomparable salvation; hardness speaks of unresponsiveness and "unfaith" toward ruling Authority and Leadership; deafness, of unintelligence in things which matter. The negligent despises salvation, the hardened refuses to believe the speaking Voice, the deaf loses spiritual sense and is void of understanding; there is no progress, but contentment with infancy—"he is a babe!" (verse 13).

That is the peril of to-day. How can we meet it? By reading this letter, and taking heed to all it has to say about backsliding. If you neglect at all, you neglect a *great salvation*. If "unfaith" has grown upon you, it is unfaith in *great promises*. If you are hard of hearing, it is deafness to the only truth that will keep you eternally. God save us from it all! and grant that we may go home with a new fear of being negligent, so that we may never lose our sensibility to things Divine!

II. The Remedy for Backsliding.

WE have seen that the apostasy in the early days of Christianity—when the Pentecostal manifestations were still abroad in the experiences of men, was no less than to-day, when the miraculous gifts of the Spirit are all but universally reckoned to have been confined to the youth of the church and to the time of its immaturity. The spirit of apostasy and antichrist is here to antagonise the Spirit of Christ to-day, no less than when Judas was present among the twelve to betray His Person in the days of His flesh. Paul and John and the Hebrew writer, dealing as they did with apostasies in their day, and writing under the guidance of the Holy Spirit, should therefore provide us with some valuable points in the matter of meeting effectually similar difficulties in our days. Humanity remains the same in its deepest tendencies, its weaknesses and its needs; so much so that the remedy of long ago is the remedy for to-day. The tendency of the flesh ever has been, and ever will be, to get away from the spiritual. "It is not subject to the law of God, neither indeed can it be." The backsliding peril is so essentially what it was in the Apostle's time, that we may well heed their methods of antagonising it. Back to the Bible!

There are two directions along which the Hebrew writer would lead his readers, in his effort to stay their retrogression from the Lord Jesus Christ; two classes of truth which the spirit of our age would more and more disallow preachers and teachers to press home with force, unless they are prepared to be reckoned obsolete. Both are here, like a two-stranded cord. One carries on the note of warning; the other is the line of revelation and instruction upon God's great Way of Salvation for men. They occupy almost equal space. One is concerned with apostasy, whether as negligence of salvation, or as "unfaith," or a definite putting aside of Christianity for sin, transgression, disobedience, leading to dire and just recompense of reward. You cannot throw away your Christianity without suffering. It is not picked up and put down, then picked up again, as whim or temptation may dictate, without any kind of loss or suffering.

"How shall we escape?" Escape what? A just recompense of reward. That lies deep in the nature of things, in the heart of the Old Dispensation, and

no less so in the dispensation of grace. There is agreement and continuity, and therefore identity here, the same God is in both. He who spake through the prophets, has to-day spoken through His Son. He is the God of Truth, and truth is one. He who has spoken through prophets, and through the Son, gives a word that is not yea and nay, for an everlasting "yea" is in His speech. The word spoken by angels was steadfast and confirmed, for transgression and disobedience met with just recompense of reward. So "how can we escape, if we neglect so great salvation?" is the application of the O.T. example in the New Message. The light is so much greater, the salvation incomparably splendid! Having neglected the anchor, how can you escape the rocks? It is one of the rhetorical questions never meant to be answered, for they are unanswerable. There is no answer to it unless it is the word "impossible." If men let pass the God-given chance of salvation, *how can they escape?*

"An evil heart of unbelief" means "departing from the living God." And over against all that, you have these words from the wounded heart of God: "So I swear in my wrath, they shall not enter into My rest . . . So we see they *could not* enter because of unbelief" (Ch. iii. 11-12). Unbelief is a poison that kills, so their carcasses fell in the wilderness. "They *could not* enter," says the writer; "they *shall not* enter," says God! "Could not" denotes more than mere consequence, and "shall not" more than an evitable result arising out of the nature of things. The idea of a judge lurks in the phrase, and it comprehends the dispensation of both good and evil in this letter. Good? Yes, here is the good—"Cast not away your confidence, which *hath great recompense of reward*"; God is the rewarder of them that diligently seek Him. Evil? The Judge here says "they shall not enter into my rest." So, right through the book, there are strong passages and metaphors suggestive of judgment lying before those who forsake the Lord of Life.

In the sixth chapter of this letter, the man who, after great experiences of the Holy Spirit's work, allows his spiritual senses to become atrophied, is brought face to face with the neglected ground, bearing thorns and briars, whose end is burning. Then in chapter 10 we are bidden to exhort one another "as we see the day approaching." This is followed by the soul-searching words: "If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." But there does remain something—"a certain, fearful looking-for of judgment, and fiery indignation." Are you afraid of it?

"Of how much sorer punishment . . . shall he be thought worthy, who hath trodden under foot the Son of God, and counted the Blood of the covenant . . . an unholy thing, and done despite to the Spirit of grace? For we know Him that hath said: Vengeance is mine, I will repay . . . The Lord will judge His people. It is a fearful thing to fall into the hands of the living God," for "our God is a consuming fire."

All these words point out a truth which should not be left without emphasis, as is so often done to-day. More than ever our land and its people need to be reminded that God's love cannot be taken for granted. God's Son cannot be re-crucified, His plan in redemption cannot be discounted, without evil results. Men are liable to forget, in this age of freedom, and shirking,

and avoidance of the Cross, that to-day and to-morrow belong to God, that time affects eternity, that the life that is affects the life to come. Together with our preaching of God's wonderful love and forgiving heart, there is great need of emphasising the truth that, to cast away our confidence in Christ is to cast away the sure recompense and reward, and to expose oneself to a recompense of disobedience. If the prodigal is bent upon leaving his father's home, with its strictures of faith and obedience, let us also, like the writer to the Hebrews, be equally bent on letting him know that every step he takes is towards a land of famine. And if any elder son is there, complaining of his father's way of rejoicing over the reclamation of the worst of sinners, let him know that the feasting will still go on, notwithstanding his objection, whilst *his* lot must needs be to shiver in the cold outside.

All, however is not warning. Truths are set forth here so that the readers might be kept from walking on the edge of a precipice, and might become so well established as not to be shaken by trials, or enticed by winds of doctrine. First there is a general exhortation in ch. ii : 1.

"Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip."

Therefore—i.e. because of what is stated in chapter i.—it is incumbent upon us, not as moral beings merely, but as rational beings. Those who know "the language of Paradise" (Welsh), will remember that it means "we *must* give the more earnest heed." Grammatically the writer would suggest comparison, but the meaning is superlative, and suggests that they were not really heedless, but were in need of *possessing more fully* the truths they had heard, "lest we slip from them," as a boat, slipping the anchor, drifts away from safety. Safety lies in gripping, holding firmly, all that we have heard, heedless of all else. Man backslides, slips away, because his grip is lost, he is slack in the things he has heard: "those things which ye have learned and received and seen in me," in the doing of which "the God of peace shall be with you."

The way of safety—Consider Him.

Then give to those who hear you, not the latest topic of the newspaper, but the Word of God concerning Jesus Christ. That is the way of safety. "Let us consider the Apostle and High Priest of our profession." That is one of the key words of the book, the holding fast this concerning Jesus Christ—the filling of mind and heart with a knowledge of Him. That is the way to safeguard Christians, to steady them, to save them from peril. Keep them to the Word, for the steadying of a Christian soul, is the studying of Jesus. The greatness of the salvation is measured by the greatness of its Mediator; therefore "Consider Him."

Finally look at the point around which the weight of this book gathers. Taken altogether, it is a reiteration of facts concerning Jesus Christ already believed by them. This consideration again and again of the same facts and the same ideas, is to establish men in the faith. Look again at the first four verses of the first chapter, since they are the preface of the book. Consider Who the Person is who is named therein; to Whom alone we are to attach ourselves, above all angels, all prophets, all priests, all men. The first

statement is that HE, by whom God has spoken to us in these latter days, is God's medium of revelation unto us. "God hath spoken to us"—the very God who spake to our fathers. The Eternal has sent us His Word, and see that ye refuse not Him that speaketh "He hath spoken to us in a Son," but His Name is not given. Once it was called Jesus, and men know Him by that name; but we must wait, in this letter, until we reach chapter ii. before any proper name, earthly or heavenly, is given to Him. What is given is common noun, but it sets Him apart as much as proper name.

The implication is, first, a special relationship, an second, a nature. Since God has spoken by a Son that implies divine nature. There would be nothing peculiar in calling Him the Son of Man. Many prophet might be and was so addressed. The idea of Divine nature is implied in the term used, yet He might be reckoned only as one of a series, used by God to reveal Himself. God spoke to the fathers through prophets, but to us through a Son. A messenger more intimate with God, true, but still, only one of a series

Heir of all things.

But the writer immediately stamps Him with redemptive uniqueness and with authority, with a peculiarity of position—a Son "*whom He hath appointed heir of all things.*" Heirship indicates possession, ownership, control, rule, therefore He is appointed to the position of rulership of *all things*—all things put under Him, all subjected to Him, as Head of the universe, Head of the Church, Master of all in heaven, in earth, visible and invisible; thrones *all*, dominions *all*, principalities *all*, powers *all* are "by Him and for Him"—He is "heir of all things."

Ah! this point is great. In fact there are *two* great words in these verses. After the word about the Son coming (ch. i. 2), come the qualifying elements that make Him great—the Son "*whom He hath appointed,*" and, the Son Who "*Sat on the right hand of the Majesty*" (ver. 3). Then we are told (ch. ii. 10) that the appointment is becoming, suitable. "*It became Him,*" it was in agreement with the dignity and the wisdom and the truth of Him, for Whom are *all things*, in bringing many sons unto glory, to make the Captain of their salvation perfect."

What made it becoming? Why should God appoint this Son to be the heir of all things? First because of His Divine relationship, and second His Divine history. His relationship was Sonship, His history: hidden in the word "*through Him* He made the worlds," the ages. The eternal nature and the eternal work made it the suitable, the becoming thing, for God to appoint Him Heir of all things. The Son-nature is God-nature, and no one has knowledge, has balance enough, to reveal God—but God! "No man hath seen God at any time, the only begotten Son . . . He hath declared Him." He could make no *angel* heir of *all things*. Ah! angel, thou lovest to be a servant ministering in the midst of "*all things*;" but not the leader, the ruler of them! A Son is needed for heirship. There was no one else. He "*made the ages in eternity.* From eternity He had been the "*Word of His power*"—the Son Who knew God's will, and was able to administer it in all power. He is chosen to the highest place. That is the election of Jesus Christ

Peter says, "Give diligence to make your calling and election sure." Confirm them. Make God's ideal your rule. The appointing to be ruler of all things is God's ideal for His Son. Will it become a reality? The answer is given—"Who sat at the right hand of the Majesty on high" (i.3). That is the crowning point of His being "made Heir of all things." "Made heir," is the purpose: "Sat down," is the achievement. In Psalm 110 God says, "Sit Thou on my right hand until I make Thine enemies Thy footstool;" and Hebrews i: 3 declares that He has done it. All the book henceforth assumes it.

The right hand of the Majesty on High is the place of authority. He who did so much in the place of humiliation, shall carry on in the place of dignity and power. He is carrying on. "Sat" emphasises, not idleness, but rightful position, from which it is not easy to be moved. Seraphim and all angels stand above the throne, all priests stand before it ready to obey, but the Son *sits*, and sits to rule as King. From the right hand of the Majesty comes now the administration of our "so great salvation."

Rulership, High-priest-hood, Service. How becoming, how unspeakably suitable, this session of the Son of Man, the Incarnate One in the place of all power! As becoming as His calling and election to be heir of all things in eternity, is this sitting far above all principality and power and might and every name that is named.

The *Incarnate* One on the right hand of the Eternal Majesty! How can that be proper? The incarnate is a creation. Who should sit in authority as the fellow of the Eternal God? Surely it only becomes One who is His equal. No creature, nor all creation, can be His equal. His peer can only be One uncreated, Light of light, God of God. Hear, then how the writer to the Hebrews describes that incarnate One, and see if He does not suit the place where He has taken His seat . . . Hear him as to His relationship and His work, and tell me whether or no there is a shadow of incongruity between Him and His assumption of so glorious a position.

"Being the brightness of His glory, the express image of His Person, and upholding all things by the word of His power" (Ch. i. 2-3).

That is the Son, essentially one with God in His nature—"the effulgence of His glory," the exact image of His substance, the stamp which is essential to His knowableness; "upholding all things," everywhere and always, "by the word of His power." The Eternal Son has lost nothing in His relation to God, in essential being, in God-expression, in effective power, in relation to the universe; lost nothing essential to His eternal reality, in becoming Man. Eternal Sonship is not destroyed, no, not even marred, by His incarnation. He is the Son of God while still the Son of Man. His Personality to-day whatever incarnation may mean, suits His position at the right hand of the Majesty. His work in incarnation only adds greatness to His greatness. It does not take anything away. It is the perfection of perfection, the glory of glory.

"When He had purged our sins!" He who made the ages, who upholds all things, has faced the question of the fall, has taken up the problem of sin, has "purged our sins!" The dark spot has been removed, the debt paid, the darkness separating between a Holy God and

His fallen creatures, has been scattered. It only adds glory to glory. Now, whosoever will may come. Though their sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool.

As for Thee, O Cleanser and Purger of the sons of men, Thou art worthy, "for Thou was slain, and hast redeemed us unto God by Thy blood!" Jesus at God's right hand! We rejoice in Thy "right-hand" position, we rejoice that the Father's great word to Thee is "Sit Thou on My right hand, until I make Thine enemies Thy footstool! O Father, we praise Thee for Thine Eternal Son, for Thy glorious Son! Our hearts are moved with very deep thanksgiving and rejoicing for Him! Hallelujah!! Amen.

III. The Race and the Runners.

WE have thought of this book as a two-stranded cord, one of which moved the writer to warn those who were negligent, and falling into unfaith. The other treats of God's great plan of redemption, and at Heb. ix. 11 we have one end of this strand, running through to the end of Ch. x.

This Man, the writer says, has offered one sacrifice for sins for ever. He has gone into the Holiest with His own Blood. He has sat down at the right hand of the Majesty on High, and henceforth He is expecting, until His enemies be made His footstool. God has made a new covenant, a new will, a new agreement, and it is our business, henceforth, to claim what is promised under its terms, that He will put His laws into our hearts and minds, and our sins and iniquities He will remember no more (ver. 17). Then the writer remarks that, where the remission of these is, there is no more offering for sin (18). Calvary needs no repetition—"It is finished!"

From that point he goes back to the other strand of our cord, and there follows a passage belonging to the warnings—the hortatory line of his method of teaching, the exhortation to "draw near with a true heart, in full assurance of faith" (x. 19 to xii. 29). It is worked out with terrible warnings, with inspiring expositions and illustrations, and some description of the new society formed on the basis of this new agreement or covenant. In the midst of this great preaching to heart and imagination, this great appeal to reason, there are two verses which focuss all to one point, in order that the warnings may come to some definite issue in those who read them.

"Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the Originator and Perfecter of faith . . . set down at the right hand of the throne of God" (Heb. xii. 1-2, m.).

This passage is central. It is controlled by an athletic figure, that of a race. But a figure means nothing apart from that which lies behind it. A ledger does not mean anything apart from the business and money represented therein. The value of a figure is nothing unless there is an understanding of the truth set forth by it. What, then, lies behind this figure? What does the writer mean by racing? Certainly the stretch of a man's life on earth. Here the stretch of life is called a race, but it is qualified by a phrase which particularises it—the race "set before us." Every man's life may be likened to a race, but the

apostle does not refer to all men but to particular men, with whom he identifies himself—the “race set before us.”

What is this particular race, and who are the “us” in the case? The race is the Christian life: the runners are those who live in a particular way:

“Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul” (x. 38-39).

There are two clauses to apply here—there are those who “draw back” in whom God has no pleasure. “Shrink” would be a better word. There are some who are shrinking, perhaps through timidity, seeking cover somewhere. Something has occurred and they shrink back—but it is “unto perdition.”

On the other hand, there are those who “believe to the saving of the soul.” They are men who have faith, who keep on just because they have faith and are made strong on account of it. Shrinking they never think of, because their faith sees before them “the saving of the soul.” The same word is translated, in Eph. i. 14, “the purchased possession,” something bought and then possessed. It means “unto the acquirement, unto the possession, of the soul.” That is the goal of the race, certain safety. Shrinking is contrary to running. Running means all the capacity of the man used in the direction of a set goal. Shrinking has no suggestion of effort, or of capacity, or of gaining an aim. It is all negative, decline, failure, and the end is perdition. “But we are . . . of them that believe to the saving of the soul.” We are runners. There is aim, purpose, a stretching towards the possession of the soul, as a goal.

The running power.

And what is the running power? It is in this word “believe”—“the just shall live by faith.” That opens up an entire chapter on the victories of believing. Abel believed, Noah believed, Abraham believed. If 1 Cor. xiii. is a psalm of love, surely Heb. xi. is an equally wonderful psalm in praise of faith, of trusting, illustrating the value of it. *The race*, then, is the life of faith. Not any life, but the one in which faith is the ruling principle. *Running the race* is keeping the faith, keeping in the faith, abiding in the faith, living in the faith, living through faith. *Running the race with patience*, is keeping the faith in face of all temptation to drop it in order to live by another principle.

When a preacher plans a message, if the text is dominated by a figure, the temptation is to watch the analogy of the figure, and work it out as far as possible to the fact. For instance, this race—the moment you strike the verse, you begin with the analogy between the race and the Christian life: You do not run a race without registering yourself for it. Your running is your own choice. That is true of the Christian life as a race. If ever you are going to be a Christian, you must choose to be one. You are not a Christian because your mother was! Moreover, in a race you have to abide by the rules. Quite a number of things of that sort will occur to the mind of the preacher who wants to preach on the race, and they may not all be textual.

The running aspect takes away some things. The writer refers to “laying aside every weight, and sin which doth so easily beset us” (Ch. xii. 1 m.) There

may be a stretching, but you must also put away sin—not *the sin* which is ready to beset us, as some say (that is, you are liable to get drunk, and you must give it up) but it is *sin itself*—you must come to a point where you are against sin: that is, all sin, the whole of sin, the entire principle of sin. You are against it you drop it, you say I will have nothing to do with it. You do not say, “I will put it away gradually, bit by bit.” That is not it at all. You just *put away sin*. That is what the Bible means by repentance.

The preparation for running.

And not only that, you are to put away “weights,” that is, anything that hinders, that prevents you running well. There are some things you can argue for keeping, as a Christian, but “weights” are things that prevent you running as you ought to. Of course there is nothing wrong in wearing a top-coat, and a heavy one if you choose, but if you are going to run, it is wrong! It just depends upon what you are going to do. There is nothing wrong in heavy boots, unless you are going to run! Nothing wrong in carrying your own bag, but if you are going to run, it is wrong. There are some things that are not wrong in themselves, even for you. If you are going in for all the pleasure you can get from the world, there are a large number of things that are not wrong for you to adopt but *if you are going to run*—that is the question. Are you going to run the race? Then they are wrong.

I remember a little habit of mine many, many years ago. There was no one loved it more than I did, but someone pointed it out to me, as coming in the way of holiness. I could argue for it. Many of you have done the same. But there was no progress, no going on in the matter of holiness, until that was settled. That was over 30 years ago, but I praise God for that day. A runner does free himself from all kinds of burdens. It is textual analogy here, that if you want to go on in the race we are talking about, then you must drop some things. It is not a question of asking what is wrong in this, where is the sin in that? There is sin *to you*, it is wrong *for you*. If you want those things the mistake you have made is, that you have chosen to run, for now that you have chosen, these things will entangle your running. Drop them—lay aside every weight!

There are people who have been listening to sound doctrine for years, and they would not listen to any other kind, but they are in just the same place now as years ago. I know why. There are certain little habits they will not drop. I do not know of anything that is more likely to destroy spiritual sensibility than the things we speak of, than to hear the truth all the while, and to suppose that you are in it all the while and yet to keep up habits which God has pointed out to you as wrong things. Get stripped!

But mark this, that is only negative. *It is not running!* Throwing off the overcoat is not running, it is only preparatory. It is not gaining ground, it is only securing yourself against losing ground. It is removing an obstacle. It is not gaining ground, but dismissing of obstacles that hinder progress. “Let us lay aside,” but not only that—the point is “*let us run*.”

What can really help me actually to run? Is there any answer to the question? It needs a good deal of something besides dropping smoking and such things. There are three words in these verses (Ch. xii: 1-2

affording real help. They are "*wherefore*," "*seeing*," and "*looking*." "*Wherefore*" supplies a motive for running; "*seeing*" supplies the encouragement; and "*looking*" the inspiration and source of strength for the task—"Looking unto Jesus." All are needed. The right motive is needed, encouragement is needed, and surely inspiration is needed. The motive takes us back to the last verses of chapter xi. After recalling to remembrance these heroes of faith, the writer says, "These all, having obtained a good report through faith, received not the promises . . . that they without us should not be made perfect."

"*Wherefore*—that being the case—having a promise of being made perfect, they have not obtained it all because God had something in view for us! And what is that? It is the new covenant and all that belongs to it and through it. The fulness of God's purpose has become realised in no one individual, in no prophet, in no hero, as yet. It is to be fulfilled only in the fulness of a renewed humanity. "They received not the promises." Was it that their faith was defective? They died in faith, in real faith, not having received the promises, but "having seen them afar off," they were "persuaded of them." It was not lack of faith that kept them from the fulness, but God had a plan, and provided something better for us. The plan cannot be completed in portions. The whole family of God shall share its consummation *together*. No individual has seen the consummation of the purpose, save One—Jesus, Whom we see crowned with glory and honour. Yet even of Him it is said that He is sitting and expecting.

They received much, but not the promises. Abel received the witness that he was righteous: Enoch received the testimony that he pleased God: Noah became heir of the righteousness that is by faith: Abraham received the promise of an inheritance, and became the friend of God. All, however, died in faith without receiving the fulness, and the reason for it is this, "that they apart from us should not be made perfect." When the family comes together, we shall see what God really meant by His great promises.

Meanwhile we have a race set before us, and are exhorted to lay aside every weight. We have seen so much mystery revealed, so much promise fulfilled, so much more than they did, and therefore we are to trust Him for the fulness to come. What have we seen? The Incarnation an accomplished fact; the fulness of the Sacrifice an accomplished fact; the Ascension of the King, and the perfect Priesthood. But there remains yet the consummation, the rest, the redemption of the body. That is our goal. Let us run with that in view, not shrinking, nor shirking.

"*Seeing*" brings encouragement. "*Seeing* we are compassed about with so great a cloud of witnesses." The witnesses are the heroes mentioned in chapter xi. There may be some difference of opinion about the word "compassed about," but let me say that the cloud of witnesses, witness to the value of faith as a living principle. If you distrust faith as a principle to live by, and prefer to be blessed with a tremendous will-power instead, well, there is a cloud of witnesses to witness that the greatest thing they had, which accounts for all that they did, lies in this, that they

had *faith*. Not that they were strong, but that they were able to trust. Will-power and faith are held in contrast. When you insist on faith as the ruling principle, that makes you great in God's view. It is not will-power, not setting your teeth together, and saying "*I will* see to it,—*I will* carry it out to the very end." That is not it. "*Faith*" is just to trust Somebody Else to carry it out. That is the way to run—trusting Somebody Else to succeed. "The life that I now live in the flesh—I live by the faith of the Son of God." The cloud of witnesses tell you that the greatest power in life is FAITH. They received more than they could have attained in any other way, for they obtained a good report, and then became, by their matchless prowess, the heroes of their people. God gave them, all the way to the attainment, more than could be told, hidden under this word, "good report."

The Prince-Leader of Faith.

Looking! Some interpreters tell us that we are compassed by a cloud of witnesses who are interested spectators of what we are doing! There is no need of the heroes to inspire you, when faith is looking unto the Son of God—"looking unto Jesus." You need inspiration to understand the preciousness and the power of faith, to continue in the faith, to believe in the hope of the Gospel, in the utter faithfulness of God all the way. That inspiration really comes from God the Son—He is the Leader, the Prince of faith, the Author and the Finisher of faith. No one entered into the great fulness, which is the consummation of faith, as He did. Think of Him as the Man of Faith. Listen to Him in His teaching—it is faith. See Him in the practise of faith throughout His life. Look at Him in His baptism, in His temptation. It is said that faith pleases God. Hear then God speak to Him, the Man of faith, "This is My Son, the Beloved!" See Him in Gethsemane—"Not My will but Thine!" See Him on Calvary, when flesh weakness reached its uttermost point, and He cried, "My God, My God, why hast Thou forsaken Me?" His faith just leaped over the chasm of death's darkness, "Into Thy hands I commit My spirit!" That is faith.

Would you see faith victorious in the midst of trial? Look to the resurrection—"for the joy set before Him." He believed in the glory, He believed in the joy, that Man of Calvary. In the midst of the darkness He believed in the light, in the midst of the pain, of His wounds and thirst, of the misery of His heart, He believed in that glory and in that joy. In the midst of His overwhelming loneliness, He believed in His Father. He despised the shame! Wonderful! It was not that He was unconscious of the shame, but He despised it, rose above it all, with His unspeakably sensitive nature. He went on and on with His race, as if the shame were not there. Wonderful Jesus! His Name is Wonderful.

But look at Him now on the right hand of the throne of God, far above the shame, far above the pain, and beyond all His enemies. Does faith pay? From the Cross; and from the Glory, Jesus says it does. Do you believe it? Let us run! there is inspiration to do so from the Throne. And running, let us run with patience, because He is on the right hand of the Majesty on High—ever living to make intercession for us who are in the race. Hallelujah, Amen!

The Cross in its Fulness and Finality. Swanwick Conference, 1933.

THE fourteenth Conference in connection with "The Overcomer" was a very *happy* one, when the "joy of the Lord" abounded by reason of the deep sense of His presence, and the quiet brooding of the Holy Spirit over the assembly. It commenced with the "Welcome" meeting on the evening of arrival. After giving a warm welcome to all, and especially to the many new-comers, Mr. Matthews spoke of the loss we had sustained since last year, in the Home Call of two whose ministry had been much owned of God at "Swanwick," and the whole company stood with bowed heads, while he thanked God for the life and ministry of ALLEN COOPER and R. B. JONES, and prayed for their loved ones, and the work of the S. Wales Bible School, of which Mr. Jones was Founder and Hon. Principal.

THE REV. GEORGE HARPER gave the key-note of the Conference in an opening message upon the words :

"I glory in the Cross."

"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. vi. 14).

To-night, he said, I am going to take the positive side of this experimental testimony of the Apostle, which may be summed up in the words "*I glory in the Cross.*" The negative aspect of the words would imply that there were other things in which the Apostle might glory. But he writes to the Philippians that he cannot glory in his national stock, or religious zeal, or blamelessness of life ; he can glory in nothing but the Cross of Christ, because by it the world has been crucified unto him and he has been crucified unto the world. The Cross of Christ has been God's knife, God's separating power, cutting him off from all that is contrary to God. Let us consider the deeper meaning and message of these words.

Why should Paul glory in the Cross ? We shall never touch the finality of Christ's death but we can enquire into it. Why should not Paul glory in that beautiful earthly life of the Lord Jesus, when He "went about doing good," healing all that were oppressed of the devil—why not glory in that life ? Why not glory in that hell-defeating resurrection from the dead ? Because in the one we have but the preparation for the Cross, and in the other the confirmation of the Cross. *The Cross itself is the pivot* around which the great message of the resurrection and ascension, and all that has happened since, revolves. Dr. Parker once said "That which a man loves supremely is that for which he lives." This is equally true : That which a man glories in is that for which he lives. To the Apostle Paul, the fulness and finality of the Cross, as expressed in the atonement of the Son of God for lost men, and the triumph of the Son of God over the powers of darkness, caused him to cry out, "I glory in the Cross." As this great message comes before us to-night, there are two points I want to emphasise :

1. *The danger of losing this conception of the Cross of our Lord Jesus Christ.*

"If our gospel be hid, it is hid to them that are lost." I feel that in many quarters that is true concerning the great message of Christ and His atoning death and

all that the Cross stands for. The Cross is met by a negative attitude. It is not repudiated, but it is not honoured. Other things are allowed to supercede it, it is put in the corner instead of the very centre of the message and ministry—the Cross is "taken for granted," but that is a dangerous position to take up. Paul never took it for granted in any of his great Epistles. "So many of us as were baptised into Jesus Christ were baptised *into His death*," he writes in Romans vi. and then carries this message of Christ's death through that great chapter—the place of the "old man" on the Cross. Those believers in Rome had been instructed in the things of God, but Paul will not *take it for granted* that they know these foundation matters. He writes in the Ephesian letter concerning the Blood of Christ, Who "made peace by the *Blood of His Cross*"—he does not take it for granted, even in the case of these who were instructed by himself in personal ministry. Take his message to the Philippians : "He humbled Himself, and became obedient unto death, even *the death of the Cross*" (Phil. ii. 8). When he writes to Colossian believers again he goes back to the Cross—"reconciled in the body of His flesh *through death* . . ." (i. 21—22) No, the negative attitude gets us nowhere in this matter. I wonder whether this negative attitude toward the death of Christ, which is so abroad in the religious world to-day, does not explain the dearth of conversions, and the strange laxity of much Christian living ?

In other quarters the Cross is met by an inadequate presentation. One of the expressions of to-day is "the call of the Cross," with no deeper meaning in it than a great self-sacrifice or noble example, or heroic dedication to the Divine ideal.

Then there are those who preach the Cross as an answer to our need of forgiveness of sins, and that is a great message, which we must never fail to give. It is the truth, but there is more !

There is much opposition from the principalities and powers of darkness against this message of the death of Christ ; they would seek to destroy faith in the validity of the Cross, in the conquering power of the Cross over all the antagonisms of darkness. Hence the position to-day is very largely a veiled opposition in many quarters, and I would raise this warning note. There is a danger in the present hour of losing the grip of the fulness and finality of our Lord's work on Calvary. During this week we shall see something of this in relation to our personal life in Christ, our aggressive service for Him, and in relation to the antagonism of the powers of darkness—the fulness of our redemption in Christ.

II. *The honour and privilege of concentrating upon this conception of the Cross.*

The Cross of our Lord Jesus Christ was the place of the contradiction of sinners against Himself. (Heb. xii. 3). Dr. Way translates it "that bitter opposition of men who thus sinned against themselves."

Then again, it was the place of the concentration of the powers of darkness, as brought out in Ps. xxii. Around the Cross there was the ravening and roaring

lion (ver. 13). Again and again Satanic attempt was made to prevent the Cross. If only the Son of God can be taken some other way and the Cross evaded! But it was not, and when at Calvary there was centred upon the Lord all the power of Satan in an endeavour to overwhelm Him, our Lord triumphed over all the hosts of darkness through His Cross.

But especially it was the place of the consummation of the Divine purpose. There we see the retaliation of God upon sin, (Gen. iii. 15). It was there that Satan's head was bruised. There we see the redemption of lost sinners from the curse of a broken law. We are not here this week to coddle ourselves, we have come to catch the vision, to get the mighty inpouring of power, but first of all to be taken down to the place called Calvary, to see our identification with our Lord there in death—and then to go on, not to sit and sing ourselves away to everlasting bliss, but to proclaim the message of redemption to lost sinners. "Woe is unto me if I preach not the gospel."

Here we see also the reconciliation of the alienated (Col. i. 21—22), and the new relationship to Him of those who once were "far off" but now are "made nigh by the blood of His Cross." And here we discover the release of an irresistible power, "There is power in the Blood." Some are almost afraid to say it, but it is high time it was preached. The devil will challenge you at all points touching Divine truth, but he is baffled when you and I are there! It works! It is marvellous, it is miraculous, it is mighty. Then we see also that, through the Cross, God is going to reconstruct His universe (Col. i. 20). I wonder not that the Apostle said "I glory in the Cross"!

When John, transported in vision, saw where the heavenly throng was gathered, he heard them saying: 'Worthy is the Lamb that was slain to receive power and riches and wisdom and honour and glory and blessing'; and then as he listened, he heard the whole creation join with them in that great song. And beloved, the time is fast coming when we shall take part in that song of redemption around the Lamb! This may be our last "Swanwick Conference"—we do not know. We may be scattered before next year, or we may be raptured! There may be days of testing coming upon us first in the Divine permission, or it may be in a moment. But whichever way it is, we glory in the Cross! We shall enter, I trust, into something of its deep meaning this week, and pray "Take us deeper into Thy Cross, Oh Christ of God." Then we shall go forth with a new vision, with a deeper desire for a deeper dedication to Him and to all that stands for His Divine will and purpose.

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We are able to give here but a brief sketch of the Conference, and a selection of the messages. We wish we could draw our readers into the inner spirit of the Conference, which was steeped in prayer from the beginning. The early morning prayer meeting was attended by nearly everyone, and the Lord gave a continuous stream of prayer each day until the bell rang for breakfast. Prayer was specially made that the impact of the week's gatherings should be felt in blessing throughout the Church of God, and especially among the readers of "*The Overcomer*" far and near. After breakfast, a smaller prayer meeting was held in the drawing room, which was a practical demonstration of the teaching on prayer warfare given in the Noon meeting, prayer reaching out from the personal deliverance of bound souls, to the whole Church and the whole world, in their manifold needs. Much of the blessing resulting from the Conference was due, we believe, to the in-

tense spirit of prayer manifested in these gatherings.

On Tuesday morning at 10 o'clock, all gathered in the Conference Hall for the first Bible Reading. The Chairman, Mr. Bernard W. Matthews, called first for silent prayer, and then for the hymn, "Thou hast revealed a secret, Lord"—the secret of the timeless Cross. Col. J. J. Cooke, of the Salvation Army, a familiar figure among us for many years, adored the Lord Jesus in prayer—"How wonderful it is that we should be speaking to Thee! We are at Thy feet, blessed Conqueror for us! How glad the messenger Thou hast sent will be if we forget him, and see Thee . . ."

In introducing the speaker, the Rev. W. S. Jones, the Chairman said there was no real need for introduction, since he was well known on the "Overcomer" platform, but he wished to say how thankful to God we were for releasing Mr. Jones to be with us this year, though he had to leave before the end of the Conference. We much appreciate his willingness to come in the midst of heavy pressure. May the Lord bless him, not only in ministering to us, but in helping to carry on the vital work so recently laid down by our brother, the late R. B. Jones. (Notes of these Bible Readings will be found elsewhere in our pages).

Cross & Prayer

The Noon Hour.

THE Noon Hour was conducted each day by the Rev. Arthur Harries, and was again a time of deep heart-searching, as the message of the Cross was applied to practical points of daily life, and an attempt was made to show "how it works" in experience. Mr. Harries said he held himself free to be led by the Holy Spirit as to the form the meeting was to take each day, along the line of the general theme of the Conference, and at times it developed spontaneously into open conference on questions raised. We have only space for the following brief extracts from some of these informal talks:

The Cross and the Ministry of Prayer.

We have been asked to give some Scriptural foundation for prayer directed against the powers of darkness. We are invited by our Lord to "overcome" even as He "overcame," and that invitation implicates both conflict and the possibility of victory: an arraying of ourselves, in Christ, against the hierarchy of evil.

(1) *The conflict is first of all personal.* One of the vital things we have learned is this, that people have come to Swanwick, and caught the language that has been used about the life of victory, and have thought that the using of the language would bring triumph and victory. They have even used the Scriptures, and when nothing has happened they have thought they have backslidden from the Lord, or they have given an "evil report" of the matter, and said "The thing does not work"! But the devil is too clever to be conquered by words, and he does not care what language we use. The quoting of victory "texts" does not affect him, unless there is *something more than the words* at the back of them.

So the first condition is, that you and I should be right ourselves; rooted and grounded in the truth as it is in Christ Jesus, and joined to Him by "baptism into His death." That is the first step, for it was there He conquered Satan and his hosts, and henceforth He says to the members of His Body, "I want you to overcome as I overcame" (Rev. iii. 21). How did Christ overcome in the personal realm? He said "the prince of this world cometh, and hath nothing in Me"—no ground in Him upon which to work. If we are to overcome, we must give no ground to the enemy in our lives. If we say we have died with Christ, that attitude will be tested, and if Satan can find anything of the self-life ruling there, that will be ground upon which he can and will work to bring us down. Self-pleasing, self-righteousness—if we have died to these things, "how shall

we any longer live in them"? Romans vi. must be a living experience every moment, if we are to overcome, as He overcame. . . .

Many of the Lord's children are side-tracked to-day by the false "isms" that are abroad, with doctrines of demons behind them! Many an assembly has been wrecked, and its work marred, and the character of many a child of God stained, because of the deceptions of evil spirits leading them astray! But how many of God's people are able to help them, and lead them back into right paths? Yet it is possible for you to be so led and taught of God that He can use you for the recovery of these captives (2 Tim. ii. 24-26). We pray that as a result of this Conference, God will have those who shall become "deliverers" of His people who are ensnared. May we be so set free ourselves that we can "in meekness instruct," and by prayer and faith recover, those who are held captive in the hands of the evil one.

(2) In addition to the personal conflict, there is *the Church conflict*—the ministry of prayer for the whole Body of Christ. In Eph. vi. 10-18 we are shown the equipment with which we may join in the great ministry of intercession "for all saints." Recognise the oneness of the Body of Christ. If you are dealing with a difficult situation, you can associate with it, as you pray, every similar situation among the children of God, and "Amen" all the prayers of the saints that are going up to God for such situations, taking your place with them, by faith, at the throne. It is the purpose of God that the Church, in spirit and in life, should share in the triumph and victory of Christ in the heavenlies. He has "raised us up, and made us sit together with Him in the heavenlies (Eph. ii. 6), and if the Church moved in that plane of the Divine appointing, what mighty things would be wrought, not only in the heavenlies, but on earth!

(3) *Then there is the conflict for the world.* Remember the great truth of God, that the Lord Jesus is to have the kingdoms of this world for His possession, though at present they are under the sway of "the prince of this world." There will come a moment when all the prayers we have prayed for the destruction of the devil's works, and the depositing of the powers of darkness in the pit, will be answered. It is a good thing, sometimes, to say: "I say Amen to all the prayers of the Lord Jesus, as High Priest of His people," and you can say "Amen" to all your past prayers, and all the prayers of the saints which have been inspired by the Holy Spirit. Thus you gather them all up into your faith position and confirm them, for every prayer counts.

I remember an illustration that was given us years ago regarding this. A brother said, Suppose you go to buy a pound of loaf sugar, and the grocer has plenty of time, so he puts the lumps into the scale one by one. The lumps pile up, but nothing happens to the scale! But by and bye, he puts in one more lump—and down the scale goes. Which lump of sugar moved the scale? The last one, you say? No, the first he put in was just as important, and so was every single lump that followed. The last lump weighed no more than the rest, in itself. It took them all to bump the scale down. So do not be discouraged in prayer, if nothing happens immediately. Every prayer prayed in the power of the Holy Spirit, along the line of the will of God, is piling up against the Hinderer—and the day of his complete defeat is coming.

The prayers of the saints are going to bring things to pass on the earth, as we read in Rev. viii. 2 to 6. "Deliver us from evil," we say. How much evil are you really

against? Are you against all evil in yourself? in your family? in your church? in the town? in the schools? Then say so, and pray against it in the Name of Jesus, and by prayer pull down the strongholds of the evil one, and everything that is against God. *That is the victory of Calvary applied to the ministry of prayer.* You are against all that God is against—and God says your prayers will be answered by lightnings, thunderings, and earthquakes, and the utter destruction of those things which are contrary to God and His Truth. There is to be a cleansing of the heavens and the earth. We must get away from the fear of suffering, for ourselves or others. Suffering may be the greatest blessing of God. Storms and earthquakes may be the best that God can do to clear out the evil that is in the world, as was the Flood in the days of Noah. May God give us more and more sincere hatred of all evil.

What is the Scriptural basis for this prayer for the expulsion of Satan and his hosts? In John xii. 31, our Lord said "Now is the judgment of this world; now (*i.e.*, at the Cross) shall the prince of this world be cast out," and in Col. ii. 14-15 we see that by His death He "spoiled principalities and powers" and triumphed over them. Then He Who had absolute victory and command over the forces of evil, says to His disciples "Behold I give unto you authority to tread on serpents and scorpions, and over all the power of the enemy . . ." (Luke x. 19). This brings us back to Rev. iii. 21, the invitation to overcome "even as I overcame." What does it mean to "tread" the powers of darkness under foot? You know well enough what it means in your home—when father "puts his foot down" on a thing, it *has to stop*! That is his authority! And the Lord says "I give you authority over all the working power of the enemy, and nothing shall by any means hurt you."

But the exercise of this all depends upon *where you live*! If you walk after the flesh, do not expect to overcome anything, but if you live in the spirit, by the power of the Holy Spirit, you can take your position "in the heavenlies in Christ" and in His Name be ruling out the evil forces wherever you see them at work, and God will bear witness to His own power to save through the victory of Calvary.

Other Gatherings.

It was a matter of regret to all that the Rev. W. S. Jones was obliged to leave us on Thursday. His place was taken, on Friday morning, by the Rev. B. G. Lovelace, and the seal of God was manifestly upon the choice, as he led us to the consideration of our "witness," and the fact that, unless our witness was congruous to our own life and experience, it was of little or no value either to God or man.

The "Clinic" hours were brisk and helpful, and we are sorry that, for lack of space, we are unable to mention one or two of the points raised and answered. The Afternoon gatherings were also full of interest, the first being given to a meeting especially for "new-comers." On Wednesday afternoon, we sought to get a vision for prayer concerning the world crisis of these days, and on Thursday, of the prayer outlook from the Missionary standpoint. On these two afternoons we touched many countries and centres, chiefly through the words of those who came direct from the battle in those lands. The evening meetings were given to consideration of the practical out-working of the Message of the Cross, and two of these messages appear in this issue. We hope to give another address by Mr. Lockyer in our October number, on the subject of "Spiritual Atmospherics." The last evening meeting took the form, as usual of a praise and testimony meeting, with final words of admonition from Revs. George Harper and A. Harries, and the week of Conference was fittingly closed on Saturday by "Family prayers" after breakfast, when Mr. Harper read to us the words of "*Daily Light*" for that morning (May 20) which very strikingly gathered up the salient points of the teaching of the week, with the solemn note of warning which again and again rang out, at almost every gathering.

"Who always causeth us to Triumph . . ."

2 Cor. 2:14
Victory, Paul of 45

IT has come to my ears this evening that some of our young people have been asking the question, "When are we going to hear about the victory life." Listen to the story of a young man who went to an aged saint on one occasion and asked him to pray for him, saying, "I find myself giving way to impatience continually. Will you please pray for me that I may be made more patient?" The old man agreed. They knelt together and the man of God began to pray: "Lord, send this young man tribulation in the morning, send this young man tribulation in the afternoon . . ." The young man nudged him and said, "No, no, not tribulation, *patience!*" But, said the old saint, "it is tribulation that worketh patience! If you would know patience you must have the tribulation." I would say this: if you would know victory, you must have conflict; for it is ridiculous for anybody to talk about having a victory when they have never been in a conflict. You must be prepared to enter into the arena with the Lord Jesus Christ Himself, and He will give you lessons day by day, but I warn you, you will have to be quite prepared to *pay the price*. No one can enjoy victory without paying a price, even in the ordinary realms of life. If a young man wants to be victorious, in the realms of athletics, he has to pay a pretty heavy price for it, not only in his diligent attention to his exercises, but oftentimes through great denials essential for the triumphing in that particular realm; and you will find it is so in practically every realm of life and essentially so when you come to talk about victory in the spiritual realm.

The text that I want you to look at to-night you will find in 2 Cor. ii. 14. "Thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." I want you to notice the particular language of the text. The arresting thing to me every time is that word "*ALWAYS*." I could have agreed with the Apostle if he had spoken about victory *sometimes*, for I could have said, "Well, that is my experience too, though not half as often as I wish it." But when Paul talks about "*always* causeth us to triumph," I just want to get into a little of the secret of that victory life. Turn for a moment to chapter vi. 4, to see what the victory life may mean.

"But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings."

I am sure you would like to stop the great Apostle there and say: "But, Paul, you said at the beginning of that letter that you thanked God that He always caused you to triumph. You surely don't call that triumphing. You're in a terrific fight there." Well now, supposing you go a little further with him.

"Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren . . ." (2 Cor. xi. 23-25)

And I am still persuaded that you would like to stop and ask him the question: "But, Paul, you were talking about victory and triumphing '*always*,' now you are bringing us through this dreadful history of trials, persecutions and

privations, afflictions, distresses, necessities, stripes, and so forth. Is *that* victory? If you would know what it is to triumph you must certainly know what it means to pass through tribulation and to join with him as he goes forth to bear witness for his Lord. Perhaps the very reason why we are not more conscious of victory is because we are not willing to go with Paul through those experiences which make for victory. It is one thing to talk about it, but quite another thing to experience it, and it is only fair to you who are here to say that if you would know what it means to "*always triumph*" in Christ, you must go the way of His triumph and life. *It is only a crucified person that can have fellowship with a crucified Lord.* It was via Calvary that the Lord Jesus Christ came into His wonderful victory. It is only via the Cross that you and I can come into the experience of that triumph.

Thou hast revealed a secret; Lord
The secret of my death with Thee
No other way, no other place
Can I know fullest victory.

If you want patience then it is tribulation—if you want victory it must be conflict. Now the secret of overcoming, as revealed in this testimony for which we stand here before God, is embodied in our text, and if you take another translation, I think it makes it even more outstanding. It runs something like this: "Thank God, everywhere I go He makes my life a constant pageant of triumph in Christ."

You and I are moving here and there as Ambassadors of Jesus Christ, and I wonder how far it is true of our lives, that *everywhere we go* he is making our lives a constant pageant of triumph in Christ. It is evident that this is possible; I don't believe for a solitary moment that Paul was the only individual that God intended to enjoy such a wonderful blessing of triumph. I think it is for every man and women willing to pay the price. I often hear from the mission field and am always arrested by the wonderful note of victory that comes through from some who are labouring in Central Africa, where I have a good many friends. The more they enter into the difficulties and testings of life, the more victorious is their shout as they send the message home. There is never a complaint as to what they are suffering for Christ but they are always revealing the fact of the mighty triumph of Christ through them, although oftentimes they are about to be sown into death for it. It makes one wonder whether that is possible in our own land which is so favoured. I think it is. I believe that one of the great charges that can be made against us on the home field is this: Not realising so fully what we are up against as they do, we are apt to grow slack in our lives. We have a much easier time. We have almost come to a place where, if we are content to let the evil powers alone without challenging them, they are quite content to let us alone too. When on the sand-dunes outside Paris our guns were alongside the Belgian artillery, seeking to hold the field against the oncoming foe, one of the batteries of the Belgian guns was firing short, all their ammunition falling into a ditch. The officer made his way round to the gun and challenged the man in charge as to whether he knew that his fire was falling short. Yes, he did. "Well, what do you mean by it?" The man replied: "If I fire into Jerry, Jerry fires into me—so I don't fire into Jerry." And the enemy was, in a large measure, obtaining the advantage.

Look at that in the light of spiritual things, and ask yourself the question, whether you are not standing some-

*Address on Tuesday evening, by Rev. J. W. Brown.

where like that man in charge of the gun. In other words that you have been very fearful to go out against those powers of evil operating around you. You say for an excuse: Well, so long as I don't interfere with them, they don't interfere with me. That is surely the reason for much of the weakness in the Church to-day. Once you press the battle to the gate, throw down the gauntlet, you can be certain the enemy will quickly accept your challenge.

If you would know what it means to triumph in the Lord Jesus Christ, you may now have the secret if you will. We have read it together in Romans vi., look at it again at your leisure, and you will find that the beginning of the secret is here—to be willing to take your place in identification with Christ in His death. To have victory over sin, self, Satan and the world is *to be dead*. Don't imagine for one moment that that is all! That is only one side of it, but before ever you can reach the "life side" of the Cross, and the realm of victory, you must first of all be willing to take your place with Him upon that Cross and in that grave. "If we are planted into the likeness of His death, we shall be also in the likeness of His resurrection." Many of us would like to take the first part of that request of Paul's in Phil. iii. 10: "That I may know Him, and the power of His resurrection." If only we might know Him in the power of His resurrection, for that resurrection speaks of victory over sin, self, the world and the Devil. But Paul does not stop there. He also reminds us that if we would have victory there must be a deeper fellowship. "That I may know Him . . . in the fellowship of His sufferings, being made conformable unto His death."

We are not in the grave long, thank God. We are brought up with Him again on to the life-side of His Cross where we may enjoy with Him the triumphs that He has made possible. Be very careful not to get hold of any phraseology and try to make that do the work. Many men and women have got hold of the language of victory and have gone out to use it against the foe. That is something like the seven sons of Sceva. They stood over the demon-possessed man and said "We adjure you by Jesus Whom Paul preacheth," and the answer was "Jesus I know, and Paul I know, but who are ye?" You have to come into a relationship with the Lord Jesus Christ; it is not *your word* that will ever move Satan from any position. It is your life hid with Christ in God; and from that position He will lead you in the train of His triumph. It is not *you* who are an overcomer, it is *He* who is The Overcomer; and He gives you overcoming power.

A lady was talking to me about the Overcomer Testimony a while ago. When she knew I was a member of the Council, she said: "I am so glad to have met a live overcomer." I said, "That is where we have to be very careful! Your life and mine are only made overcoming lives as the Apostle Paul's life was made an overcoming life." Paul tells us how he came into it. He was very satisfied with the position that he held among men; he had a wonderful genealogy, belonged to the stock of Israel, of the tribe of Benjamin; a Hebrew of the Hebrews; a Pharisee; concerning zeal, persecuting the Church; touching even the righteousness which is in the law, blameless. You would have been captured by the zeal of that man, and by the testimony he gave of the life that he possessed. But, when that man came face to face with the risen, triumphant, reigning Lord, he found that all that he thought was to his advantage was of no avail to "win Christ," and he was willing to count it but refuse, to be thrown out of life—"What things I counted gain, now I count them loss for Christ."

If you had known Paul you would have said "He is a good man." A zealous man who holds a first-class position in the greatest ecclesiastical board of the day—probably a member of the Sanhedrin. Paul found that a "good self" was just as difficult as a "bad self." If we think we are all right and we have no need to be made any better, then we are all the more difficult to deal with. The Lord had to deal with Paul very severely, until he was willing for his own death, so that he might get out of the way of the Lord, that the Lord could have His way with him. And so, if you would have victory over self, you must come to Romans vi. 3, "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into His death?" "Knowing this that our old man was crucified with Him that the body of sin might be put out of action; that henceforth we should not serve sin, for he that is dead is free from sin" and from self, and from that which will respond to the lure of the world, and we shall be in a position where even the enemy of our soul can obtain no advantage over us. The point is, the price—willingness to pay! Crucifixion is a very painful death, but I think there is something more even than that which challenges us—it is a *shameful death*.

The humiliation of the Cross.

You have only to read Psalm 22 to know what it meant even to our Blessed Lord Himself, when He spoke of His nakedness there upon the Cross. That is why we are so reluctant to come to the Cross. Not only that it hurts in the sense of cutting across all our pride and self-sufficiency, but because it brings us into a very humbling position before other people. We who were so capable of carrying through our own affairs, in church-life or any other part of life—it is a very humbling thing to be brought to a place where you are dead, where you can no longer stand up for yourself. I am telling you what was one of *my* greatest troubles. I don't know that I was so reluctant for the pain of the death as I was for the shame of the death. I had always stood so strongly in position, maintained it by the very strength of my own life and character, and carried things through in my own way. Then to have to sit back and allow the Lord to do it all! It was when I was willing for the Lord to handle me that the thing happened, and I found that there was a place "in Christ" where I could just rest back in Him and leave to Him the handling of the other matters. I have found that it is much the better way. No friction, no division, no getting anybody's "back up." You stand back and see Him do it all.

I would say, for the sake of ministerial brethren, If you don't know anything about this death relationship, you will be well-advised to try this way. First of all hand your own self over to the Lord, and then hand all your affairs over to Him too, and let Him manage them. People who make trouble—hand them over to the Lord. Leave things alone, ask Him to undertake. Ask Him only to allow those things to come through, which are for His glory. Don't be half-and-half, hand it over entirely and let Him manage it, and manage you at the same time.

Be willing to be nothing so that He may be everything. It is by reason of our identification with Christ in His death that we are brought through into His life, into the place from which He can and does make your life a "constant pageant of triumph in Christ." One dares to say that now, after being allowed to go on with the Lord for many years in this way. It is the only life that is really worth while, *but*—you must be willing to pay the price! The Lord will undertake the rest.

"Jubilant Overcomers"*

"They overcame him by the blood of the Lamb . . . therefore rejoice ye heavens, and ye that dwell in them . . . (Rev. xii. 11-12.)"

IN this chapter there is a Spirit-inspired exposition of Gen. iii. 15, where is given the first promise of the victory of the Cross. Genesis is the seed-plot of the Bible, and if you do away with the first eleven chapters, the rest of the Bible is a mass of mystery. In the earlier chapters of Revelation the more outward aspects of the great war between light and darkness are given, but in Ch. xii, the conflict is seen in its secret, hidden, spiritual, and supernatural aspects. The battle no longer assumes human form, as in the previous chapters. The victory is over hidden foes, and is achieved by the wielding of spiritual weapons. I am not concerned just now with the prophetic dispensational application of these verses. I want to gather from them a message of practical and profitable import. Suffice it to say that in the Book of Revelation we have a book of war. Five aspects of the war are mentioned. (1) The Satanic foe, "*him*." (2) The valiant warriors, "*they*." (3) The perfect defeat, "*overcame*." (4) The victorious weapons—threefold, as you see. (5) The triumphant song, "Therefore rejoice . . ."

I. The Satanic foe.—It is essential at the outset to have a right conception of the foe. His character is fully revealed in the chapter, sketched by the Divine hand with amazing clarity. Here the Holy Spirit tears the mask off the hell-marked face in a six-fold way. First as the great red dragon. The dragon stands for a dreadful, hostile power. The figure is suggestive of fierceness, brutality. Satan is called the *great* dragon because he is the master in strength, in terror and cruelty—"having great wrath" (verse 12) remorseless in the destruction of his foes. "Red" is suggestive of his thirst for human blood. Our Lord declared that he was "a murderer from the beginning" and this concept of him must be added to the other aspect of his nature. Red is the symbol of destruction and slaughter, and it is not without import that the bloody, revolutionary forces of to-day have the red flag as their insignia. The dragon has seven heads, ten horns, and seven crowns, indicating that he is armed with all the antagonism of these sovereign powers that are animated by his spirit. Here we link on to the "principalities and powers" of Eph. vi. God save us from ever speaking lightly of the Devil!

Then he is referred to as "the old serpent (ver. 9), the emblem of the evil principle indicated in Gen. iii. 1. Thus the Holy Spirit labels him with the instrument he employed for the fall of our first parents. The word "old" refers to the first historical connection of the Devil with the human race. As the dragon he is very cruel: as the serpent he is very crafty. Commenting on this element of his character, Paul wrote that "the serpent beguiled Eve through his subtilty." There is a further reference to him as the Devil, indicating that the enemy of our souls is a person, as well as a spirit. He is an historical personage. Diabolus is from two words meaning to throw down, and that is his business, though he himself will be thrown down before long. Jesus Christ came that He might lift up those who are thrown down, or oppressed, of the Devil, but the Devil's business is to throw down the saints.

Further, he is called Satan, meaning adversary, or enemy. As such he persecuted the woman (ver. 15). As such he is

*Brief notes of an address by Rev. Herbert Lockyer (Thurs. evening). Not revised by the Speaker.

the open and declared adversary of the Lord Jesus, the public enemy of God and His people. He is also referred to as the "Deceiver," a name which brings before us some of the things we are thinking about in these days of world confusion. This Adversary is the prime mover in all the deceptions and chaos, the unrest and perplexity, the wars and conflicts of the nations. Satan is the leader, alluring the world to ruin. The strife, the suspicion of the world are being engineered by one who is here named "the Deceiver of the whole world." Deception is one of the great features of Satan's work to-day. In this way he is even operating among the saints of God. There is such a mixture of truth and error in so many movements that have arisen with startling rapidity, that, unless we have keen perception, we shall be caught in the snare of the fowler, and cast down before his deception.

Then Satan is called "the Accuser of our brethren" (ver. 10). As such he appears before God as the adversary of the redeemed. Notice the term is in the present tense, "And he does accuse our brethren day and night." He continually brings indictments and accusations against them, whether true or false. We see that in the experience of Job, and also in the case of Joshua the highpriest (Zech. iii). But Rom. viii. 33-34 is our shelter: "Who shall lay anything to the charge of God's elect? . . ." Let us see to it that he has *no real cause* for his accusations. But if he has, praise God, "we have an Advocate with the Father, Jesus Christ the Righteous"! All His powerful intercession and His finished work on the Cross maintain us before God, and render the charges of the foe powerless and nugatory, vain and trifling. We are doubly sure, because we have two Advocates—the Holy Spirit within us that we might not sin, and the Advocate at God's right hand if we do sin, (Jno. xiv. 7, 1 John ii. 1). So let us remember the power of the Adversary—but not over-rate it.

II. The Valiant Warriors.—"They overcame him." Dispensationally the pronoun "they" may refer to those on earth during the period intervening between the rapture of the Church and the casting out of Satan: but I think that the term has a wide sweep, including all those who have a Blood relationship with the Lord Jesus. Did not the Lord Jesus call His disciples "brethren"? (Jno. xx. 17). Was He not the "firstborn among many brethren"? In the vision of Ch. xix. an angel addresses John saying "*thy* brethren," but here the Voice says "the accuser of *our* brethren"—language which would be unsuitable on the lips of an angel. That term includes you, and me. If we obey His will and His Word, He calls us His brethren and His sisters, and this wonderful relationship brings Satanic antagonism, yet we have also the privilege of sharing the victory of our Elder Brother, even Jesus Christ. "*They*"—are you named among them? If not, here and now the Divine Spirit is ready to come in and make you a "partaker of the Divine nature."

III. The perfect defeat.—"They *overcame*." Do you believe in the defeatability and defeat of the Devil? We can know that, in virtue of the work of Calvary, and by resisting the enemy in the power of the Holy Spirit.

Look at this marvellous word "Overcame." It seems to carry a four-fold meaning: (1) Victorious, coming off as victors. That is the significance here, and everywhere it is employed by John. (2) It means also to lord it against, or over, to get the mastery, to exercise authority over. The evil spirit "overcame" the sons of Sceva (Acts xix. 16). (3) To make an end of. A free translation of Eph. vi. 13 is,

"hold your crown by overcoming all the foe." (4) To subdue or vanquish. The word occurs twice in 2 Pet. ii. 19-20 with this meaning.

"Overcame" is a great word—but what about the practical application of it? *Are you an overcomer?* If not, the Holy Spirit is waiting to make this word real in your experience. I care not how long any habit has held you, you can be delivered in a moment, and prove in experience what the word "overcame" means. Though some of you are in the ministry, you may be troubled with jealousy—and I know nothing that can damn a ministry like that. It is one of the sins all Ministers have to guard against. I know how the Devil works just there. Someone can preach the Gospel better than you can! Well—he cannot preach a better Gospel! It is a very subtle sin, and ruinous to a man's influence. It is possible to speak of the Victory of the Cross, and yet not have the word "overcomer" written large over the life. We live in serious days, when God's people are being swept along by the spirit of the age—are you holding your ground against it? Even those who come to an "Overcomer" Conference may need to have victory over their supposed "victory"—in other words, we must learn how, as F. B. Meyer used to say, to "surrender our surrender."

I wonder if any present are guilty of hot temper, or irritability? I meet many "cross" Christians, but they are not the right kind of "Cross Christians." It is no use talking about victory unless you know what it is in your deep experience to have the overcoming life—power the Holy Spirit makes possible. If you forget everything else, may the Holy Spirit brand that word "overcame" on your memory.

IV. The Victorious Weapons.—These are threefold: The Blood of the Lamb, the word of their testimony, and the fact that they loved not their own lives. A three-fold cord like that cannot be broken, nor successfully resisted. These are three marks of the overcomer, all down the ages. The Blood is their shelter: "when I see the Blood, I will pass over you." The Word is their weapon: "the sword of the Spirit, which is the Word of God." Love is their power: "the love of Christ constraineth us." The Blood of the Lamb gives us boldness before God and Satan, the Word makes us bold before men.

(1) *"The Blood of the Lamb"*—the death of the Cross. What do we mean by it? The Church of England Communion service has a beautiful word about Calvary: Christ our Saviour "made there (by His one oblation of Himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world. The life is in the blood, and the blood of the Lamb simply means the surrender unto death of the perfect sinless life of Christ, whereby man could be redeemed from the penalty and power and presence of sin, and be rescued from the thralldom of Satan. "They overcame him by means of the Blood of the Lamb." Never let us compromise on the teaching of the Atonement. We can only be victorious through the crisis of these tremendous days, as we bring the impact of the Cross to bear upon all the problems of individual, social, national and international life. But it is sadly possible to be champions of the Cross as a doctrine, yet destitute of this perfect victory.

(2) *"The word of their testimony"*—they overcame in virtue of the Word to which they bore witness. This gives us boldness before Satan, as we know from our Lord's experience in the wilderness. I believe in the infallibility of the Word of God as originally recorded. It is the great

weapon on this arena. It seems impossible that the preaching and teaching of this Book is able to pull down the mighty from their seat; yet here it is. The Blood comes first, because the Blood was before the Book. Christ was "slain before the foundation of the world." Had there been no plan of salvation, there would have been no Book. It is a crimson book, and if we live in its pages, we shall have a crimson testimony. These things stand together. Nullify the efficacy of the Blood, and you will find yourself believing in a mutilated Bible. The man who says that the Word of God is not inspired from beginning to end—that it only "contains," in parts, the Word of God—has no doctrine of redeeming love to proclaim. The two are bound together.

(3) *"They loved not their lives, even unto death."* I think we make a mistake when we identify this phrase with martyred saints. Truly the martyr fully represents the spirit of devotion to Jesus Christ, but surely this devotion has animated multitudes who have never had a martyr's crown. Is there not such a thing as living martyrdom? "For thy sake we are killed all the day long." We have to lose our lives, if we would find them. The Cross cuts self to the quick—self-pleasure, self-ease, self-inclination, self-will, self-interest—all must be subordinate. Love for the Crucified consumes the love of self. I like Weymouth's translation: "they held their lives cheap"! *Do you?* Gordon Watt used to say to us in Scotland, "What are you doing—crucifying the flesh, or coddling it?" We are not only to wield the power of the Cross, but to drink in the Spirit of Him Who died. Self-sacrifice is the passionate sign of the Cross, our heavenly talisman. We must not only believe in the crucified Christ, but we must live a crucified life. Have you any conception of what it costs, in these days, to stand out for God, and the things that matter most? If so, you will criticise less and be more mighty in prevailing prayer.

V. The Triumphant Song: "Therefore rejoice, ye heavens, and ye that dwell in them." Rejoice, ye that dwell in the heavenlies! Yes, the defeat of Satan brings forth praise. Victorious saints celebrate their triumph with doxology. They wrestle against "spiritual wickedness in heavenly places," but thank God, if the conflict is there, the victory is there too, and the victorious believer is there, seated with Christ in the heavenlies (Eph. ii 6)—therefore "rejoice" ye that dwell in the heavenlies. Only those who tabernacle in the secret place of the Most High can know what it is to rejoice with joy unspeakable and full of glory, as they wield the victory of the Cross before Satan and all his diabolical hosts.

All through the Word of God, victory and song are linked together. When Israel came out of Egypt, there was the Song of Moses. When David defeated Goliath, there was singing and dancing in the camp of Israel. Isaiah tells that God blots out our transgressions, and then he adds: "Sing, O heavens!" If, by virtue of the Cross, God gives you the victory over the enemy, sing! But sing with caution. Do not become too elated, for the enemy will only leave you for a little season. Jesus sang in *anticipation* of the Cross. It is easy to rejoice after the victory has been secured, but the Lord could sing as He went out to the victory (Matt. xxvi. 30), but it did not end there. What was the cry on the Cross, but a paean of victory. He did not die a mutilated victim, but a glorious Victor. When He shouted "It is finished!" it was a shout of victory. He was rejoicing because hell had received its overthrow. You can never have the song unless you have learned the meaning of the word—"OVERCAME"!

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J.P.L.

(Extract from the Introduction.)

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Volume
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October
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(The Cross is the Touchstone of Faith)

The Overcomer

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on the deep things of God.*

*The Pathway
to the Throne.*

—p. 51.

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

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- Nov. 2—Monthly Conference (Rev. H. Lockyer).
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The Morning Bible Readings will be given by
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Particulars not to hand.

Enquiries : Rev. A. Ll. Edwards, 21 Platurton Gardens, Cathedral Road.

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MANCHESTER.

Nov. 13. At Fernley Hall, 135 Deansgate. Meetings 3 p.m., Tea and Question Hour, 4.30. Evening meeting, 7 p.m.
Speaker : Rev. H. Lockyer (Bradford).
Enquiries : Mr. N. Repton, Overstrand, Sagar's Road, Handforth.

SOUTHAMPTON.

Nov. 8. In the School Hall, Polygon Baptist Church. Speaker : Miss Leathes. Meetings : 4 p.m., Tea 5.30, followed by Question Hour.
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Enquiries : Mr. W. Podesta, 108 Malmesbury Road, Shirley, Southampton.

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

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Also Tuesdays, Oct. 17th and Nov. 21st, at 3.30 p.m.
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"Turn all you read into prayer."—Ephes. vi. 18.

THE OVERCOMER.

The Fire Test.

"Everything that may abide the fire, ye shall make it go through the fire, and it shall be clean."

(Num. xxxi 23).

NOT the dross, the wood, the hay nor the stubble, but *that which may abide the fire*. That, and just that, shall be put into the fire. The gold, the silver, and the precious stones—the lasting things, the things that abide, the things that cannot be shaken, *these* must pass through the fire test. Not the shoddy, cheap tinsel and showy draperies. Many a corrupting corpse has rested for centuries in a gorgeous covering. Egyptian tombs offer a good example. It takes great skill and care to bring these painted, gilded, masked, gold-bedecked mummies to the upper surface. Sometimes when the outer air strikes them they crumble into a fine powder. They were all right down below the surface, but they could not stand the light. A touch ever so slight, a bit of fresh air, was sufficient to end their mouldering glory.

How touchy we are. How a little fresh air on our stale and mouldy theories and methods shows their utter uselessness. Some folk are very susceptible to fresh air, always looking for some covering, always chilly or cold.

"That which abideth the fire." The things we so unselfishly wrought. His highest in and through us—that which abideth the fire—THAT thou shalt put through the fire.

We are so concerned about the dross, the hay, the stubble, and the wood—highly inflammable spiritual material. But why this concern? There will be plenty of fire in that day when every man's work shall be tested. But this, may I say it reverently, is the pre-fire test. If it stands the test—the fire and the furnace here—we need not be concerned with coming fire judgments. The very fact that it is good material, strong and abiding, *demands* its being put through the fire, "that it may be clean."

GOLD is refined. Who ever refined the contents of a trash pile? He sitteth by as a refiner of silver. The refiner, the material, the crucible, and the FIRE.

It shall be tried
It shall be revealed
It shall be cleansed } BY FIRE (1 Cor. iii : 13, 14)

"Ye are a royal priesthood"; true, but of what use is a priest without an altar, and what would an altar be without fire? Ornate altars are the creation of an apostate Christianity. The colder the church, the more elaborate the covering on the altar and the more enthusiastic the "Altar Guild."

But who is to be the judge? Who shall decide what can stand the burning flame? The very thing we esteem most, the service in which we delight, and which seemingly bears much fruit, may be in His sight "wood, hay, and stubble."

Missionaries relate how the Tibetans at their annual feast offer either to the idols or to the chief Lama, great pyramids and statues of butter. When the sun shines the offering begins to melt. The higher the sun rises the smaller and more shapeless the bulk of rancid

butter, till nothing is left but a grease spot. How I should hate to be a Tibetan and offer the object of my worship and adoration a work of art representing time, sacrifice and love, and then see it melt away under the rays of a burning sun, and yet . . . when the Sun of Righteousness shall appear will my missionary service, my sacrificial, earnest efforts melt away under the heat of the "Eyes as a flame of fire"? "Not ashamed at His coming," is the goal; hence we pray again and again: "O Lord! our Most High God and High Priest, with Thy wounded priestly hands place upon the altar that which 'may abide the fire, that it may be clean'." A. B. de Roos (Mexico).

"Suffer Hardship with Me."

SUFFER HARDSHIP with me, as a good soldier of Jesus Christ." So wrote the Apostle Paul in his last letter (2 Tim. ii. 3), written for "last days" (2 Tim. iii. 1), the days in which we live.

They are indeed "grievous"—("perilous," A.V.). It is as much as you can endure. But God knows it, and is watching over you. Listen to His Word through His old warrior Paul, as he lays his hand upon his young lieutenant's shoulder to stablish and strengthen him—"Suffer hardship with me."

It is his last imprisonment (67 or 68 A.D.). His first trial before Nero is over. He has narrowly escaped with his life (2 Tim. iv. 16-17), from being thrown to the lion. No one took his part. All (Roman Christians) forsook him, even as (2 Tim. i. 15) all in Asia had turned away from him. He is as near martyrdom as can be. His life is "already being poured out" (2 Tim. iv. 6, R.V. margin). He is so closely confined that Onesiphorus, who "was not ashamed of my chain," had difficulty in searching him out (2 Tim. i. 16, 17). He is feeling the cold in prison, and misses his "cloak" (2 Tim. iv. 13).

"Suffer hardship with me; as a good soldier of Christ Jesus." What an appeal, coming from such a quarter, to one like Timothy, as if the aged warrior feared that in the awful stress of the times Timothy might give way to a timidity which seemed almost constitutional. He speaks to us all. Think of

I. The Enlistment (2 Tim. ii. 4, R.V.).

"Him who enrolled him as a soldier." Remember our "Captain." It pleased God "in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings." It was He Who "enrolled" us. (Compare Heb. ii. 10 and xii. 2, where "author" = "captain," R.V. margin.)

II. The Campaign.

"Suffer hardship with the Gospel," as the Apostle says again in 2 Tim. i. 8, R.V. It is "the fellowship of His sufferings" (Philip. iii. 10). Stand firm. Read Heb. x. 35, 38—"Cast not away your boldness . . . patience . . . for yet a very little while, He that cometh shall come, and shall not tarry," etc.

III. The Reward. (2 Tim. iv. 5-8, R.V.)

"Suffer hardship . . . for I am already being offered . . . I have fought the good fight . . . henceforth there is laid up for me the crown . . . also to all them that have loved His appearing."

"Suffer hardship with ME." How tender! How it reminds of another "With Me" (Matt. xxvi. 40): "What! could ye not watch WITH ME one hour?"

"Then souls, be brave, and watch until the morrow!

Awake! arise! your lamps of purpose trim;

Your Saviour speaks across the night of sorrow,

Can ye not watch one little hour WITH HIM?"

—Prophylax.

To our Readers.

DEAR FRIENDS,

In sending Miss Garrard my usual personal letter for *The Overcomer*, I must ask her to add any necessary information concerning our work. For duty, combined with delight, has brought me East again, and my wife and I find ourselves extending a journey to India by a quite unexpected visit up the China Coast to Japan. As I write we are approaching Singapore on our return to Colombo.

One of the great privileges of such a journey lies in the opportunity it affords of fellowship with workers on the Foreign field. Alas, the Office address book is some thousands of miles away, so that I am quite unable to attempt making contact with several of our Testimony's oldest and most valued friends. In spite of this disappointment we have had the joy of meeting many brethren, and shall never forget the loving kindness shewn us simply because we belonged to Him of Whom the whole family in heaven and earth is named. In many cases our welcome came with added warmth for the sake of *The Overcomer*, and we rejoiced with our new-found friends in this special link.

A traveller's impressions of religious conditions in the Far East are of things seen as a child might see them: many things are hidden from their eyes. For me, the horrors of heathenism are accentuated by the effects of Western influence. It is a great shock to see for the first time, worshippers, by every indication of dress and appearance as "European" as we are, bowing and prostrating themselves, with all reverence and devotion, before a heathen altar. When, so far from any hideous heathen image being in the background, the accessories are such as might well suggest churches much nearer home, the darkness deepens, and the sadness of it all makes one turn away with a heavy heart.

"Yet have I set my King upon my holy hill of Zion."

"He shall reign."

Yes, and these most lovable peoples of the East shall yet joyfully join with all nations in serving Him.

The Western Christian, necessarily profoundly ignorant of what lies around him, is conscious of an Eastern civilization, well content with itself, but highly respectful of Western science, and eager to assimilate whatever is considered valuable in Western modes of life. He need hardly be surprised to find that his Faith is meeting with indifference, rejected in its essence by East as well as West. The Gospel is preached in face of the fact that imports from so-called "Christian nations" include bombing aeroplanes and the latest development in machine gun production, as well as films from Hollywood.

"Yet have I set my King . . ."! You will enter into our joy in hearing Japanese Christians testifying to the saving power of Christ in the very centre of Kobe's night quarter of pleasure!

Kindliness, a readiness to help strangers, love of little children, and general good temper, are amongst the many *natural* graces of the East which are not always so conspicuous elsewhere. Even at home, how often the non-Christian will put us to shame with a graciousness of disposition not so evident in many of us who believe.

The Grace of our Lord Jesus Christ, having its way in us, can most surely make us winsome people, to whom others will naturally turn; men and women whom the "backslider" as well as the "outsider" can trust to be tender, as well as uncompromising. How much, I wonder, do we lose through our lack of tenderness, the result of failure to live as consciously and as constantly in touch with our Lord as He would have us? May we not well marvel at the Grace which enlists us in such a gentle service as His.

In commending each other to the Lord and the power of His might for all needed strength, wisdom and grace in the days that remain to us, let us always remember that the problem of Christian life and service remains the same in all hemispheres. East or West circumstances and personalities may differ as widely as the poles, but the essential problem remains—*ourselves*.

As we are willing that He should have His way with us, our Lord is abundantly able to overcome all contrariness, and to meet every situation in us. For that miracle of Grace—our willingness—He must also deal with us, and we with Him. Has He not said "My Grace is sufficient for you" and is it not written—"He giveth more Grace."

Yours in Him,

BERNARD W. MATTHEWS,

Chairman of the Council.

SINGAPORE,
September, 1933.

The Rev. W. S. Jones.

It is just a year ago that we had to tell our readers of the Home call of a member of our Council, Captain Cooper. It is with sorrow we now have to tell of the loss of yet another servant of God, closely linked with us in the testimony of *The Overcomer*—the Rev. W. S. Jones of S. Wales.

A man of great intellectual gifts, as well as deep spiritual experience, Mr. W. S. Jones was truly a "father in God" to many. God was more "real" to him than the earth he trod on, and who that heard it will ever forget his telling the story of how God revealed Himself to him as a *real Person*, on one of the hills of Pennsylvania! * Returning to his native Wales shortly after, he became one of the "hidden springs" which, flowing together into a mighty river of God, resulted in the Welsh Revival of 1904-5. Mr. Jones was 71 years of age, and had been in failing health for a long time. He had keenly felt the recent loss of his beloved friend, the Rev. R. B. Jones, and his last remaining strength was given to help in the carrying on of the S. Wales Bible Training College, founded by the latter.

"The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. iv. 18). The picture is of the rising sun of morning, steadily increasing in light and power unto the meridian. For the believer, the picture ends there. The sun, having passed its meridian, declines and sets at even. But the meridian of the saint of God is in that day when "we shall see Him as He is" and "be like Him"—like Christ, for ever more. Old age may come, but no "grey hairs," in the spiritual sense, need be accepted as inevitable. May God grant to us all, by His grace, to "go on unto perfection," with no declining of spiritual light and power, no sinking into twilight in our ministry to Him Who has endued us with His ageless Spirit, for none other purpose than that we may be "to the praise of His glory."

The Swanwick Conference.

The dates for Swansick 1934 are fixed for May 14 to 19 (D.V.). We hope that many of our friends will book these dates, at least tentatively, and join us in prayer over the detail arrangements, which are yet to be considered. We are thankful to announce that the Rev. John Thomas has promised to be with us and to give the morning Bible Readings.

M.N.G.

* See *The Overcomer*, April 1931: "The 'Seeing' of God".

The Pathway to the Throne.

By Mrs. Penn-Lewis.

Jan. 1920 51
Life, Reigning

"**A**S for you, ye meant evil against me ; but God meant it for good . . ." (Gen. i. 20). These words, spoken by Joseph to his repentent brethren, revealed his faith and knowledge of the God who had been with him in the days of his distress, and his path from the prison to the throne. They show clearly that to the child of God there are no second causes ! "Ye meant evil," said Joseph, but "God meant . . . good."

It has been said by someone that God keeps no sharp instruments in His treasury, so He has to employ others—sometimes even Satan himself—for doing the necessary pruning work in His people. "In that day shall the Lord shave with a razor that is hired" (Isa. vii. 20), said the prophet Isaiah, and the "King of Assyria" was God's "hired razor," to carry out His purposes upon His people. "I will sweep it with the besom of destruction," again said Isaiah concerning Babylon (Isa. xiv. 23) ; and many other instances could be given from the Scriptures of the Lord of Hosts making use, so to speak, of rough instruments for the carrying out of His purposes in the world and among His people.

God's Dealing with Job.

Satan was permitted to use his fullest resources against Job, but they only served to bring Job into a clearer vision of God, and to far greater prosperity and blessing, for God gave Job, in the day when his captivity was turned, twice as much as he had before.

It was so with Joseph. When, as a young man, God showed him in heavenly vision a glimpse of His purposes for him, and, in the innocence of his heart, he told his brethren of all that had been shown to him, he did not know that the jealousy of these very brethren would be the instrument for the fulfilment of his dreams. "Shalt thou indeed reign over us ?" said the jealous brethren as they intuitively saw what Joseph himself probably did not realise as the message of his dreams. Hatred and envy (Gen. xxxvii. 10-11) filled their hearts towards the innocent lad, and it was not long ere these things bore fruit, and "they conspired to slay him," saying, "We shall see what will become of his dreams !" And what did they see ? God's counsels stand, and are fulfilled in the fulness of time, but they are brought about through strange means and oft-times bitter tears.

We have spoken much of the reigning life in union with the reigning Lord, where the soul is "enthroned with Him in the heavenly realms" (Eph. ii. 6. Weymouth), and this reigning life is truly the portion of every believer by faith in Christ Jesus. Numbers have had, by the grace of God, that unveiling of their place on the Cross, crucified with Christ, which has ad-

mitted them in real experience to the liberty and victory of the life in the heavenly sphere. But it cannot be questioned that alongside of this blessed life in the Spirit, united to the Risen Reigning Lord, there is an experimental fellowship of the Cross, indicated in the words of the apostle Paul in Phil. iii. 10 : "I long to know Christ, and the power which is in His resurrection, and to share in His sufferings, and die even as He died . . ." (Weymouth), or, as it is in the R.V., "becoming conformed unto His death."

Three Stages of Victory.

Dr. A. T. Pierson, in a pamphlet called "The Lord's Overcomers," has beautifully shown the order of the spiritual experience, as he points out three stages of victory, "the judicial, the experimental, and the sacrificial—the first wholly dependent on our identification with the Lord Jesus as the great Overcomer." Here we have clearly shown the believer's union with the reigning Lord in His victory and ascension life, far above all principality and power, and this as the result of the apprehension that, firstly we are *in* the crucified One on the Cross, identified with Him in death, and thus really united with Him in His life and victory.

It is when we apprehend this union in death and life with the Lord Jesus, and know our "enthronement" in spirit with Him in the heavenly realms, that we are then led by the Divine Spirit into "conformity" to the death of Jesus, or, as Dr. Pierson has put it, the "sacrificial" life of victory—the following the Lamb even unto death. To quote the pamphlet :

"When the great adversary threatens not only your reputation, not only . . . your physical ease and domestic comfort and social influence, but your very life itself ; and you can boldly look him in the face and say, 'I love not my life even unto death,' you have come to the high position where the final secret of overcoming power is learned and possessed. You have come now where you 'fill up that which is behind of the afflictions of Christ.'"

The apprehension of the judicial position of death and union with the ascended Lord is followed by God's own dealings in providence with a twofold purpose ; *i.e.*, (1) compelling the believer in his circumstances to live the life of crucifixion with Christ, in the power of his union with Him in the heavenly realm ; and (2) leading the surrendered soul into the fullest stage of the overcoming life indicated by the word "sacrificial." In brief, what we take by faith, and consent to in surrender and faith, must be *wrought into fact in our lives*.

In accordance with this "way of God" it is not surprising to find that numbers, who have been en-

abled to apprehend, by the revelation of the Spirit of God, their death and life union with Christ, have been led more and more into a path in some respects not unlike that of Joseph; "sacrificial" in truth, for through Joseph's path of sorrow and tears he reached the "throne," and became God's instrument for the deliverance and salvation of multitudes in the very land where he had lived his hidden life of suffering, and where the "iron had entered his soul," and the "word of the Lord" spoken to him in earlier days, tried his faith to the utmost it could bear.

The Church's Path of Suffering.

It is into the third stage of the overcoming life, the Lord is manifestly leading His Church at this time. The "martyr" life; the "sacrificial path"; the conformity to the Lamb in His selflessness and sacrifice of all for others. With this light upon the path, we can say to all things now: "God means it unto good." For the fulfilment of God's purposes, Joseph is severed from his home and country, and taken into a path of suffering untold. His father mourns many days, but God permits the tears, knowing that, when the fulness of time comes, the father also will look back upon the suffering, and say, "God meant it unto good." So it is with us. How we weep in our present sorrow and distress, when could we but see as God sees, and know what wondrous blessing to multitudes God is planning through our path of loss and pain, we would be still and say in faith: "God means it unto good."

In the strange land, deeper and deeper Joseph must go down, until his soul finds its all in God. Through it all the hand of God as the first Supreme Cause is seen. (1) His life is spared by the sudden relenting of one of his brethren. (2) He obtains such training as fitted him for his rulership of Egypt in his hour of exaltation; and (3) his sufferings have made him so self-reliant—in one sense—and selfless in another, as to be a dependable instrument for God.

Ah! yes, in our short-sighted vision we forget that God sees the end from the beginning, and in His wisdom oft sacrifices the present for some future blessing, as sometimes He does the body in the interests of the soul.

The path of suffering which Joseph trod made him able to bear the exaltation to the throne, not only by training and reliance upon God, but by the meek and quiet spirit which truly is "lifted above all" things on earth effecting it, by "the loss of all." No resentment is found in him towards the brethren who had envied and hated him in early days. When they came, in the providence of God, to see indeed with their eyes "what had become of his dreams," his heart goes out to them in love and tenderness. "It was not you, *but God*," he says, to comfort them. "Be not grieved nor angry with yourselves that ye sold me hither: for *God* did send me before you . . ."

Nay, but we must remember it was not God who was the source of their envy and hatred, but God who permitted *what was in them* to be manifested to carry out His purposes. Even so with all God's children in the pathway of the Cross. It was not God who was the source of the rage of all who gathered together to cry "Crucify Him, crucify Him," as they beheld "the Man" brought forth by Pilate; but it was God who allowed the forces of darkness to work upon men's passions, so as to bring about His fore-ordained counsel in the death of the "Lamb slain from the foundation of the world."

The prince of darkness must ask permission ere he brings his power to bear upon a Job or a Peter; and the passions of men—more bitter when moved by religious zeal, like the multitude at Calvary—are under His control. Joseph's brethren may conspire against his life, but—his life is spared; he may be taken into Egypt, but a place is ready for him, in which he is trained for an unknown future; and when at last the iron enters his soul, and he is in his darkest hour—then, oh! then—yes *then*, he is nearest the "Throne."

The reigning with Christ.

Come lift up your heads, ye children of God. Your "dreams" of the reigning life with Christ shall be fulfilled. "If we suffer we shall reign." The Cross is the way to the Throne. Look not upon the "hired razors" in your life, but meekly allow, the "shaving" of a God that would strip away as unworthy of the Throne. Thou must overcome as thy Lord overcame. Never for one moment was He severed from the Father, for He could say, "The Son of Man which is in heaven," and yet He said, "The Son of Man must be delivered into the hands of men." If thou art passing through the valley of weeping, and art being left, apparently to the devices of men and of Satan, be still. The hour will come when, like Joseph, thou shalt say: "Ye meant evil against me, but God meant it for good, and all the human instruments shall pass away from thy sight in the unveiled plan of the Hand of God."

"It was not you, but God. . . ." It is the *way to the throne!*

Shut in with God.

"Shut in with God"—Above the storms and tempests.

"Shut in with God"—No fear, no dread alarm.

For there He keeps, He shelters, and He loveth.

"Shut in with God"—So safe within His Arm.

* * *

"Shut in with God"—"See that ye be not troubled."

Though storms should rise, and blackened skies appear.

"Dwell deep" in God—Nothing can harm when sheltered

Within His Heart—No place for anxious fear.

* * *

"Shut in with God"—Yea far above the conflict,

Thy Spirit lifted in His love and Power—

"Shut in with God"—so safely sheltered in Him—

Thus shalt thou live untroubled, hour by hour.

E.G.D.

Spiritual Atmospherics.*

A clear transmission or—Satanic interference.

By Rev. Herbert Lockyer.

Job 1:6
Satan

53

IN the Book of Job we read: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them," (Job i. 6). In the second chapter, verse 1: "Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord".

In these two passages the scene depicted is a heavenly one, describing the presentation of angelic beings before the august presence of God. All angelic forces were created by God for His service, and are here summoned by God to appear before His throne.

That repeated phrase "to present" is a very interesting one. It means "to take up the station before" and implies the appearance of inferiors before the Great Superior. The sons of God are here called upon to appear before the throne for a two-fold purpose: firstly, to give an account of service already rendered on God's behalf; and secondly, to receive fresh instructions regarding further service.

In the next place, you have the problem of Satan's presence with the heavenly host. We learn from these passages that Satan is subservient to the will and the hand of God. Although he has been deposed from his exalted heavenly position, he still has access into the presence of God as the "accuser of the brethren." It was in that capacity that he appeared in reference to Job, but if the adversary is there, we have a heavenly Advocate, and "who can lay anything to the charge of God's elect?"

Note also the significance of the term "sons of God". This, as you know, is equivalent to the "angels of God", which is the way that the Septuagint translates these two phrases. One can only become a "son of God" by a divine specific act of creation. All created beings are called sons of God. Those who are natural-born are referred to as the sons of men; "that which is born of the flesh is flesh"—a son of man; but "that which is born of the Spirit is spirit"—a son of God. Adam was a son of God; his body was formed by a divine creative act. Our Lord is referred to as the Son of God with power, because His holy, sinless body was created apart from natural generation. The believer is referred to as a son of God simply because, in respect to his new nature, the same is a direct creation of God. Here we find the angels referred to as the sons of God. Bear in mind that wonderful word in Job xxxviii. 7 "all the morning stars sang together and all the sons of God shouted for joy". And so originally the devil was a son of God. He was created by the divine and direct act of God.

Although God created the Devil, He never made him a devil. The Devil is God's prodigal son, but there is no salvation for him, for he will never come and say "I have sinned"; he is eternally lost, and his doom is sealed. For the lost angelic sons of God there is no deliverance, but for all the sinning sons and daughters of Adam's race there is salvation. If you are a child of the Devil at this moment, you can be transformed immediately into a child of God.

* An address given at the Swanwick Conference, May 1933.

These passages also reveal the satanic purpose that has been operating all down the ages, for the great purpose of the Devil is to mar the handiwork of God and to destroy the peace and joy of man.

God has borne in upon my spirit for this gathering the importance of what we call a spiritual atmosphere. The Devil plays a very large part in the atmosphere of a meeting. Atmosphere is an invisible factor to be reckoned with in all our service for God. It is a deficient understanding of what this mystic element really is that cripples us in our utility, no matter what sphere of service we may occupy. The best of assemblies cannot exclude Satan, so it behoves us to realise something of the importance of atmosphere and not to be ignorant of his devices.

Forces within the atmosphere.

So often we are liable to gather for meetings, merely. We fail to realise that every meeting is a veritable battlefield. If there is no conception of what is involved in the atmosphere of a meeting then the Lord will not get much profit out of it. There are three component parts of the atmosphere of a meeting. Heavenly, Hellish, and Human.

(1) *Heavenly influences.* The whole weight of the blessed Trinity is concentrated upon the glory of the Lord in and through the salvation and the sanctification of men and women. With the Trinity you have the service of the vast angelic host. It is not sentimental to believe in the ministry of angels. Did not our Blessed Lord declare that there is joy in the presence of the angels over one sinner that repenteth? Therefore the angels cannot be very far away when the atmosphere of a meeting is tense with the power of God.

(2) Then you have *the satanic powers and influences.* Satan is more alive to the importance of atmosphere than we are, and so you find that he marshals all his demoniac forces together to spoil the work of the Triune God. When Satan goes to church he goes to *prey*! Remember who he is. He is the prince of demons, he is the enemy who sows tares. Do we read Mark iv.15 before we go to a meeting—"but when they have heard, Satan cometh immediately and taketh away the seed that was sown in their hearts". He is also the prince of the power of the air, prince of this world, leader of that vast concourse of evil forces all of which are inspired by Satan. So we sing, and rightly so:

Principalities and powers
Mustering their unseen array;
Wait for thine unguarded hours.
Watch and pray.

(3) *The human element.* Coming to ourselves, we discover a variety of human elements going to form what we call atmosphere. It is because of the vital part that we play, and of our own unpreparedness that our gatherings are so formal and destitute of spiritual power and spiritual results.

Now see how the Devil operates here. He gathers with the sons and daughters of God. Of course Satan goes to church. He is a very diligent church attender.

He comes in the persons of those who are self-righteous, and satisfied with their own attainments, and as the gospel is being preached he suggests to them that they are good enough. He comes in the persons of the hypocritical and unregenerate, urging them to assume a religious exterior although the heart is void of the grace of God. He comes in the persons of those who are apostate and unbelieving, whether minister, preacher, or layman—any who come to the assembly but who are satanically controlled.

I am not so much concerned about these I have referred to as with those believers who are out of touch with their Lord. Alas, it is with these, and through these, that the Devil often succeeds in blighting the atmosphere of a meeting. Read Acts v.—Peter, filled with the Holy Ghost was there, but Satan also was there in the persons of Ananias and Sapphira. Therefore when we come together it is essential to realise that we ourselves form the deciding factor as to *which force is going to control*. Now who is to dominate this meeting, the Holy Spirit or Satan? Who am I to help? for my influence is never neutral. There is no such thing as neutrality with influence, so we have to put this question to ourselves: Am I going to help the Liar or the Lord, the Serpent or the Saviour, hell or heaven, demons or angels? There is the human element.

So much then for the forces within the atmosphere.

The Importance of a Right Atmosphere.

In the second place let us consider the value of a right atmosphere. It is of paramount importance and value to all concerned to have an atmosphere in which God the Holy Ghost can achieve his remarkable work.

(1) First of all think of the value of atmosphere to those who preach.

Many a true minister of God has been chilled in his delivery of God's message by the wintry and depressing air which he has felt blowing about him in the house of God. The true witness is ever susceptible to what we call atmosphere. If you are out for the things that matter most the Holy Spirit seems to develop a sixth sense, and you can sense almost immediately what kind of an atmosphere there is in any service or meeting. Many a powerful message of God has been blasted because of the absence of a right atmosphere, which believers ought to have produced. If the preacher is to have an overwhelming sense of the presence of God, *you must help to create it* by your spirituality and by your intercession. When this is present the one who preaches will have in himself a sense of his own unworthiness and yet the consciousness that he speaks with the authority of God, and that he has a message God the Holy Spirit can use.

(2) Secondly, the value of a right atmosphere in respect to those who hear.

You know as well as I do that spiritual freedom in a preacher is one evidence of receptivity in the hearer, there is a peculiar bond between them. Sometimes it is bondage to preach, and at other times the message is drawn out of you because there is this peculiar bond between preacher and hearer. If the Spirit of God is to move upon backsliding saints, or convict lost men and women of their sin, it is very essential for those of us who are in touch with the Lord to claim the victory of

the Cross as the truth is being proclaimed. If we come to a meeting in any cold formal mechanical fashion then we shall receive nothing out of it, and we block the purpose of God regarding that service. We must come prepared to hear and to understand and appropriate and to help the Lord through to victory.

(3) Further, consider the value of a right atmosphere to the Holy Spirit.

Is He not the direct Agent between our hearts and the Lord? Therefore it is an imperative necessity have an atmosphere in which the Holy Spirit can function and operate; and if the atmosphere is too tense with the power of the Spirit, and our work so fatal to the Devil, we must know how to bring spiritual forces into operation against satanic powers. When this is the case the Holy Spirit is able to defeat the wiles of Satan and cause every meeting to bring the utmost glory to God. If the Lord is to win through, we must realise that we must be *with Him* in the conflict.

Hindrances to a spiritual atmosphere.

Then in the third place let us think about some of the hindrances to a right atmosphere. These operate in many ways, their name is legion, but let me diagnose a few of the outstanding hindrances.

(1) *First of all, the speaker or the singer may be out of touch.*

It is sadly possible to try to preach truth beyond your own experience, and the Holy Ghost can never use that. Do we realise that our life is before our eyes that it is our own spiritual experience that gives weight to our words? You know that wonderful phrase John i. 4—"THE LIFE was the light of men." It never is so. It was the life that brought illumination to men. Years ago, from the late saintly Bishop Moule I learnt this phrase "A minister's life is the life of his ministry."

If you go forth depending upon your gift, knowledge, ability, or eloquence, and think your witness is going to tell for God, when privately you are defeated and careless, you will be disappointed. So often we find gathered together a prepared people, ready to hear but an unfit, unsanctified messenger in the pulpit. The speaker is out of touch.

(2) *The Message may be out of touch.*

When we come into a gathering, if we have any privilege at all to minister the Word of God, we must realise that it is incumbent upon us to give men and women not *our* best but *God's* best, and the Holy Spirit always rides triumphantly in His own chariot. Unless there is the Truth which God the Holy Spirit can use, the gathering will be useless. If the message is chosen without any serious thought or prayer, may be very doctrinal and Biblical, but we wield a sword that is dull and rusty, blunt and worthless, the "letter" only. "It is the Spirit Who giveth life." Yet the message may be out of touch. That often happens when we preach an old message. If God has given you a deep truth you *must* repeat it, it is imperative to repeat it. Moody declared that he could only *preach* a sermon after he had preached it twenty or thirty times. But see to it that if God leads you to repeat a message you have given before, you never utter it without seeking a re-baptism of power, for the power

*See Judges V. 23.

you had before with that message will not do for the gathering you face.

I had a very striking object lesson of this a few months ago in Liverpool. I had prepared what I thought was a very good sermon for the Sunday morning. I was busy with it all through the week. As I was sitting in the chair at the back of the pulpit the Holy Spirit said, "No not that. You must preach on so and so"—an old message, and I had given it again and again. I had no notes with me of that message, I had to remember the salient features of it and set them down on an old piece of paper in my Bible. If I had given *my* sermon the Holy Spirit would not have got one soul. But the Holy Ghost wanted a soul there to hear that word, and she was blessedly delivered. I sometimes tremble when I go to preach fearing lest I lack the absolute certainty that I have got God's word for the people.

(3) *The plan may be out of touch.*

These things are all bound up in what we call atmosphere. If we depend upon self-created, sensational methods, then we work with the wrong tools, and consequently our work will be bound. Do you not think that there is the tendency to organise the Holy Spirit out of gatherings and meetings? We are not willing for the Holy Ghost to open up new channels of operation; we try to limit the illimitable One. Several years ago I learnt this lesson—that it was not *my* work that God was wanting, but God the Holy Spirit working through me. There is a great difference. What we have to do before any piece of service, is to come to Him with a blank sheet and say "Lord, fill it in." I have seen many meetings absolutely ruined because a wrong plan has been functioning.

(4) *The hearers may be out of touch.*

That is a very sad hindrance. There are some believers who are a valuable asset in every meeting they attend, simply because they concentrate on the vital issues at stake, and pray the preacher through to victory. It is imperative for them to be present, whenever possible, for when they are absent there is something very vital missing. On the other hand there are those who are a positive hindrance in every meeting they attend, because of their own unspiritual, worldly, carnal condition; and their attitude to the truth and to the one who preaches it. Therefore, it behoves us to examine our hearts, does it not, to see whether we help or hinder blessing?

How to secure a right atmosphere.

There are three ways by which we can guard ourselves, whether speakers or hearers, and thus secure a clean spiritual atmosphere. I believe that if we learn habitually to obey the Holy Spirit in these three points He will guide and guard.

(1) I think we must cultivate *a right attitude before coming to any meeting*. We can never drop our previous conduct and conversation as we enter the meeting, as we would drop a cloak at the front door. We must recognise this fact: that our attitude of heart before a meeting determines in a large measure the atmosphere of the meeting we attend. Suppose we leave home irritable, or prayerless and careless, how can we expect blessing? Do we realise that there is a vital connexion between our home-life and our services? On our way to a meeting we ought to ask God to de-

liver us from inattention; it is sadly possible for our eyes and thoughts to wander. Further, in coming we may be a little frivolous, there may be gossip, there may be unworthy criticism, and by the time we arrive at a meeting we have brought a brood of demons with us; and such an attitude, as you can see, begets a like atmosphere, for we come spiritually unfit to give or to get a blessing. If we would not impart any satanic influence it is essential to guard the hour before the service. Aaron and the priests had to tarry at the laver before they went in to the Holy Place, whether conscious of uncleanness or not, they had to wash.

(2) *A right attitude while present.* I think our gatherings would be more profitable and fruitful if we were more careful about maintaining a right atmosphere, for a spiritual atmosphere is created, not by beautiful singing, not by organ voluntaries, not by eloquent preaching, but by a company of spiritually-minded people bent on displacing Satan; and if we would spend a few minutes before any service in silent prayer, instead of talking or being guilty of inattention, I think we would help to create an atmosphere in which God would work wonderfully. We are not as careful as we ought to be about the spirit of reverence before a meeting begins.

While present we may be somewhat critical. There is a difference between expressing an opinion and being critical. Again, sometimes people in a church are looking all round to see who is there, etc.

(3) *There must be a right attitude after the meeting* for as much depends upon our conduct after the meeting as during it, or before. The fowls of the air are at the door. Some of you know how, when George Wishart was preaching in Dundee from the arch that bears his name, that when he came down he found at the foot of the steps a monk who had a dagger hid within the folds of his cloak. He was waiting to stab him, and the Devil is out to murder all the good received by injurious conversation and light-heartedness. The monk with the dagger is often at the bottom of the pulpit steps as well as at the steps of the church door. I know, because I have been made to pass this way. Many a preacher loses his influence for God after delivering a powerful message, by his flippant conversation and careless attitude. Teas and suppers are sometimes Satan's traps for preachers.

Here, then, are some ways by which we can defeat Satan and produce and maintain a spiritual atmosphere in every gathering we attend. We can come to the help of the Lord against the mighty, or to the help of the Devil against the Almighty.

(a) Let us see to it that we do not bring Satan with us in our company. When the sons of God came before God, Satan came also with them. We must watch and pray, we must come in a holy frame of mind, we must guard ourselves in the ways referred to, for if Satan can injure a right frame of mind then he has achieved his purpose.

(b) At the meeting or service, realise that Satan is present, "and Satan came also among them." In the margin we read "in the *midst*" of them. Put over against that another wonderful word—"Where two or three are gathered together in My name there am I in the midst." Satan in the midst, and *Jesus in the midst*. One to bless and the other to blast. Both

warring for man's soul. Your influence or mine may turn the balance one way or the other.

"Ambushed lies the evil one—
Watch and pray."

"Watch" and "pray" are two military words. "Watch" conjures up the vision of the sentry. He is out there, it may be at some lonely outpost, watching for the enemy, and as soon as he detects the hidden foe he sends back word to those vast resources and reserves behind him. "Watch"! yes, and the moment you see the enemy—"pray"! Call down all the spiritual reserves and resources at your disposal.

(c) Next, refuse to yield to Satan, because if the human is in league with the heavenly it can defeat the hellish every time; for like Christ, and through Christ,

we have the prerogative to say to the enemy of our souls "Get thee behind me Satan."

(d) Last of all, of course, claim victory on the ground of Calvary.—"They overcame him by the blood of the Lamb." That never fails, for the enemy received his death-wound at the Cross. At the Cross he was virtually dethroned. By the Holy Spirit we can depose him in any gathering, for we can appropriate the victory of the Cross, if we are determined to let the Holy Spirit counteract the enemy of souls in and through us.

Let us say with Zechariah "The Lord rebuke thee, Oh Satan!" In that way we can always exert influence—heavenly and not hellish—for God and not for Satan.

Some Signs of the Times.

An Outlook for Prayer.

*"The end of all things is at hand. Be ye therefore sober and watch unto prayer" (1 Pet. iv. 7).
"Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh" (Jas. v. 7).*

NEVER were these words of the Apostles so appropriate as they are to-day, yet how many centuries have elapsed since they were written! The explanation is seen in 2 Peter iii. 8, "for one day is with the Lord as a thousand years, and a thousand years as one day." An experience I had in Switzerland is an apt illustration. I remember setting out one day with a friend, with the intention of reaching the summit of a certain mountain in the district. From our position at the base we could clearly discern an hotel at the very top, giving us assurance of rest and refreshment when our goal was achieved. It did not appear very far away, but the climb thither, though not difficult, proved an arduous one. We soon lost sight of the hotel altogether, and might easily have lost our way as there were numerous paths leading in all directions, but our safety lay in keeping to the mule tracks, which we knew would finally lead us to our goal. But it seemed, that day, as if the end would never come. At every turn in the zigzag upward way we expected to see the summit—but in vain. At last our strength was near to breaking point, but the certainty that our toil would be rewarded kept us going on and on, till suddenly—we were there! I shall never forget the glorious view that burst upon our gaze, and the joy of rest and refreshment that awaited us.

What a feeble illustration this is of what awaits us who, for years, have been toiling on the upward path to Glory! How many of God's choicest saints have, within the past few months, entered into their Rest. For them, faith has been changed to sight. But for us who remain and who have, for so long, been watching and waiting for signs of the End, in spite of failing strength, weariness and perplexity—our hearts are beginning to beat with wondrous hope, as we see before our eyes the signs developing in the world which proclaim our release from earth and the Coming of the King.

It reminds one of the piecing together of a jigsaw puzzle. At the commencement we are perplexed, it may be, as to the placing of the pieces so that they may correspond to the pattern before us; but as the pattern grows, we are able to proceed more rapidly till the puzzle is completed according to the pattern,

without one bit missing or out of place. So it is with present day events and Bible prophecy. As we study the Word of God we are beginning to see the piecing together of these events in perfect accord with what God has foretold.

The Word of God.

One remarkable feature of present day movements, is the prominence and freedom given to the circulation of the Word of God. Mr. H. Alexander writes: "There is much fear and anxiety everywhere, no one knowing what is going to happen, and it is a most favourable moment for getting the Word into people's hands. The masses have done with the churches and religion, but they seem disposed to receive the Word and to listen to its message to the heart. The authorities in Europe everywhere are favourable to the establishment of Bible Depots (Russia excepted)."

We learn, too, from reliable sources that Mussolini is giving full freedom to the distribution of the Bible and to the proclamation of the Gospel in Italy, and that Hitler has ordered the Bible to be put back into the schools in Germany.

Is not all this the Hand of God giving the Church a last opportunity of witness before the "Upward Call" to glory, after which the reign of Antichrist will be supreme on the earth? It may be in preparation for the great world Revival which will surely come after the Church has been taken Home. The great harvest has yet to be gathered in—that "great multitude that no man can number" that stand before the Throne (Rev. vii. 9).

A striking statement appears in the May number of "The Dawn." Mr. Panton says "For the first time (so far as we are aware) a modern religious journal, ignorant of prophecy, foresees the coming of the God-State," and then quotes the following, from the "Christian World" of Feb. 16th, 1933:

"What is rapidly becoming perhaps the most urgent and critical question of our time is that everywhere the nations are making rapid strides towards the Omnicompetent State. In Russia and in Italy that ideal has already been attained and is in full operation. Nor are these to be regarded as unique and bizarre political experiments. They represent the line of political development along which we are being relentlessly driven. . . . We are heading for the absolutist, Omnicompetent State claiming complete loyalty to itself. In the place

of the doctrine of the Divine Right of Kings, we shall have the Divine Right of the State [but] the State will be able to exert a pressure a hundred-fold greater than was possible to a King. . . ."

We may add to this that, as in Russia and Italy, and also in Germany, there is a ruling personality bending the nations to an iron will, so the world is being rapidly prepared for him whose coming is "after the working of Satan, with all power and signs and lying wonders" (2 Thess. ii. 9), when "all that dwell on the earth" shall worship him as God, "whose names are not written in the Lamb's Book of Life" (Rev. xiii. 7, 8, 14).

Watching closely the movements of Rome in connection with prophecy, one has been arrested by a deeply interesting article in the daily press entitled

"The Third and Greatest Rome."

This article gives a wonderful description of the restoration of the City of the Cæsars, which is now rising from the dust, the medieval city of the Popes having to give way before it. The third, and greatest, Rome (writes the correspondent) is springing up in all directions. Public buildings worthy of such a city are already in being, and others have been planned. Mussolini's forecast of the third and greatest Rome will be fully realized in the not far distant future" . . . "A city spread over the hills and to the shores of the sea . . . a city vast, well ordered, and powerful as it was in the time of Augustus. A Rome that must appear marvellous to all the peoples of the world."

One's mind compares this picture with the description of the woman in Rev. 17—the woman seated upon a scarlet beast having seven heads and ten horns. It is not our intention to discuss prophecy, but it is significant that the seven heads are seven mountains upon which the woman sitteth (ver. 9); "and the woman which thou sawest is that great city which reigneth over the kings of the earth" (ver. 18).

The Jews.

But a still more significant sign of the Lord's Return is taking place before our very eyes. A few days ago it was reported that Representatives of the world's Jews, including the Grand Rabbis of New York, Rome, Turkey and Cairo, met at Geneva. They are attending a World Jewish Congress which has been called to set up a permanent "World Jewish Congress," designed to be the future Parliament of Jewry. The Congress, which is expected to be convened next September, will be the central organization of the Jews of the world. Then as to the developments in Palestine, these are increasing continually, and Jewish cultivation is a miracle to the Arab. "Swamps have been drained, diseases exterminated, and water canalized and used scientifically. Cattle have been doubled in size, and the milk supplies quadrupled" (from *"Trusting and Toiling"*).

Such are the signs that assure us that our Lord is surely at hand. And for us who are the members of His Mystical Body, whom He has chosen out of the world that we might share His Throne and His inheritance—what should be our attitude in these unprecedented days? If ever there was a time when we needed to "watch and pray" it is to-day, and not for ourselves alone, but according to the Apostle's injunction to "be watchful with all perseverance in prayer for all saints" (Eph. vi. 18). The enemy is out

with one intent, to weaken and if possible destroy the clear and ringing witness of those who are leaders in God's Army. His counterfeits are infinitely more subtle and his plots more deeply laid than formerly. "And some of them of understanding shall fall, to try them and to purge, and to make them white, even to the time of the end" (Dan. xi. 35). How apt is Solomon's illustration of the dead flies in the ointment! A little folly, if we indulge it, how it may spoil our whole life's testimony.

Have we ever fully realised the position of Moses, when sent by God into the court of Pharaoh? Not only had he to face the arrogant monarch, but he was surrounded by the awful Satanic power of the magicians and sorcerers—"As Jannes and Jambres withstood Moses" (2 Tim. iii. 8). It is probable that few of us in England have ever come under the power of sorcery and hypnotism, but servants of God working in other lands tell how terrible is this Satanic power. Those who read of the trial of the Englishmen brought before the O.G.P.U. in Russia recently, will realise the truth of this. Psycho-analysis, we learn, has made great progress during the last twelve months, and according to a Harley Street Specialist, may be applied, not only to the allaying of nervous disorders, but to many other human problems, even to diminishing the likelihood of crime, and possibly of war. There is little doubt that Satan is making use of every new discovery, in these days, and is also working more keenly than ever upon the latent powers inherent in man, for his own purposes. "This wisdom descendeth not from Above, but is earthly, sensual (born of the soul, psychical), demoniacal" (Jas. iii. 15, *Rotherham*). The huge quantities of goods dumped into England by Russia may suggest that Russian politicians are exercising powers over our country which our government is helpless to resist.

The secret of Safety.

Let us notice that the secret of Moses' safety and complete deliverance, both for himself and ultimately for his nation, was his absolute obedience to the Lord. It was always "Thus saith the Lord" when he spoke to Pharaoh, and when the officers of Israel cast reproach upon him because of his seeming failure to accomplish their deliverance, there was no arguing after the flesh on the part of Moses. No, "Moses returned unto the Lord." Then came the Lord's answer, "Now shalt thou see what I will do to Pharaoh," and we have the glorious sequel in the Song of Triumph of Exodus 15.

We have another example in the taking of Jericho. This was a direct assault, not only against the Canaanites but against the invisible hosts of darkness congregated there. The armies of Israel were bidden to march round the city in complete silence, save for the sounding of the trumpets (Josh. vi. 10). Doubtless a terrible battle was being waged in the unseen realm, between the angelic hosts of Light and the Satanic hosts of darkness, who were being driven from their strongholds within and over the city. It was not until the victory was fully won over these invisible forces that the command was given to Israel—"Shout! for the Lord hath given you the city."

There is another, and final, shout of triumph yet to come, the shout of the ascended saints in the Glory

(Rev. xii. 7-12). Here again the hosts of Light are employed in the dislodgment of Satan and his hosts from their place in the "heavenly places" (aerial heavens) to make room for the ascending saints.

We believe that everywhere God's saints are lifting up their heads, believing that the moment for their release is at hand. Let us remember that the battle is the Lord's, and that all He requires of us is the utmost obedience to His revealed Word. It will entail a very close walk with God in the Spirit if we are to discern the subtle counterfeits and stratagems of the foe to weaken and overthrow the Church of Christ in these days.

The Outlook for Prayer.

Surely the bare facts outlined above should stir us up to realise the increasing need of prayer. We have here a mere glimpse of what is working under the surface in the world to-day. Many urgent needs are expressed in the appeals of Missionaries and other Christian workers everywhere for our help in prayer, but in order to pray aright we need light upon the many hidden Satanic workings to frustrate the work of God. The ingenuity of the enemy is being exercised to the uttermost to bring about, if possible, the weakening and disruption of the Church. Many of God's devoted servants are in ignorance of all that they are "up against" in the unseen realm. In some instances they write of being rendered dull and powerless, by a sense of asphyxiation, the cause of which they are often unable to locate. The greatest danger of all is, that the Church is being more and more divided up into little sections, engaged in judging and criticising one another.

We cannot but be conscious that the many Conferences and Conventions organized throughout the country in these days are failing to meet the pressing needs of the hour; while we thank God for all that has been accomplished through these means of grace. It is remarkable to see how God is removing from our midst many of the most deeply spiritual teachers and Convention leaders of to-day, and there seems to be no one to take their place. Is it that we may be driven to more direct and personal dealing with God in prayer for the Church and the nations?

What do we know about "labouring fervently in prayer" (Col. iv. 12)? Do we know anything of such conflict as Paul had for the believers of his own day—"I would have you know in how severe a struggle I am engaged on behalf of you and the brethren in Laodicea . . . till at last they attain the full knowledge of God's Truth, which is CHRIST HIMSELF" (Col. ii. 1-3, Weymouth). E. M. Leathes.

I DARE not be defeated,
With Calvary in view
Where Jesus conquered Satan,
Where all His foes He slew:
Come, Lord, and give the vision
To nerve me for the fight,
Make me an overcomer
Clothed with Thy Spirit's might.

CHORUS. A victor . . . a victor!
Through Christ on Calvary.
Make me an overcomer,
A conqueror,
A conqueror Lord in Thee.

(Tune: Sankeys S. and S. 880—2nd tune).

Christ, Blood of

"The Precious Blood."

AT the Swanwick Conference last May the quest was asked:—

Where is the N.T. authority for "taking the cover the precious Blood" in a meeting where saved and unsaved gathered together?

Several friends contributed helpfully to the answer, follows: The expression "the shelter of the Blood" takes back to the first Passover. It is an O.T. and not a N term. But all the types of the O.T. meant is transferred to in Christ. When we say "Christ our Passover is sacrificed us" we are really "taking the protection of His Blood," so the O.T. idiom is a true expression of the N.T. experience.

Rev. A. Harries quoted a passage from "War on the Saints" as to mistaken conceptions concerning the "shelter of the Blood" when claimed upon an assembly as a guarantee absolute protection from the workings of the enemy:—

"The N.T. proportion of truth concerning the application the Blood, by the Holy Spirit, may briefly be said to be follows:—(1) The Blood of Jesus cleanses from sin, (a) 'if walk in the light,' and (b) 'if we confess our sins' (1 John i. 9). (2) The Blood of Jesus gives access to the Holiest of a because of the cleansing from sin (Heb. x. 19). (3) The Blood Jesus is the ground of victory over Satan . . . because Calvary Satan was conquered (Rev. xii. 11). But we do not read that any can be put 'under the Blood' apart from the own volition, and individual condition before God; e.g., if the shelter of the Blood is claimed over an assembly of people and one present is giving ground to Satan, the 'claiming the Blood' does not avail to prevent Satan working on the ground which he has a right to in that person . . . The actual effect of claiming the power of the Blood can only be upon the atmosphere where the evil spirits are; and the Holy Spirit bears witness to it there with immediate cleansing effect as exemplified in Rev. xii. 11, where the warfare spoken of in the 'heavens,' with a spiritual foe working as an accuser . . . (Ch. 3).

Q. Are not all Christians "Blood sheltered" at all times?

Rev. J. W. Brown: Mrs. Penn-Lewis used to warn us again using phraseology of which there might be no correspondence in inward experience. In one of her booklets, which I always keep in my Bible, she says this:—

"The Blood of Christ does not shelter the flesh. How keenly we need to see this, for we find that in all those who do not thus apprehend the truth of Christ's death on the Cross in its man-ward aspect, the old Adam life is busy appropriating truths which belong to the new creature in Christ Jesus; hence the confusion of 'views' and strange mixture of truth and error held by various sections of the professing Church. This is especially serious when it comes to conflict with Satanic powers, and when the children of God ignorantly claim the 'shelter of the Blood' UPON THE UNCRUCIFIED 'FLESH'! For without the experimental knowledge of the crucifying power of the Cross, and an active, moment-by-moment faith that it is now crucified and out of action, the 'flesh' is not dealt with but remains actively existent and open to the workings of the spirits of evil, even whilst the believer is claiming 'the shelter of the Blood.'

It cannot be said too strongly that the precious Blood of Christ was NOT MEANT TO 'SHELTER' THE UNCRUCIFIED FLESH any more than it was intended as a cloak to sin. God does no promise to shield or defend by the Blood of His Son, what He has condemned to death in the death of His Son . . . ("The Cross and the Blood").

Know your relationship. The believer is "made nigh by the Blood." We must be in that position before we can claim shelter under the Blood. In a meeting, the "Blood" will not shelter the uncrucified "flesh" of these present who are not in Christ, though we may lay hold of the victory of Christ and ask that "all flesh" shall be silenced before Him.

The Discipline of the "Dark Room."

By Rev. B. G. Lovelace.*

WE have come to a day when the challenge of the appalling spiritual need of our times can be faced only with a growing concern. World conditions are chaotic, and the spirit of the age is using artificial lights to paint life in false colours, and is becoming more openly hostile to that which is true, and clean, and spiritual. These signs of internal decay in our national life, with the pressure of problems from without, are filling the minds of responsible people with alarm.

Statesmen have been compelled to realise that the problem of the age is deeper than economic, it is moral and spiritual. Yet this obtruding vision is held more as a secret conviction than as a living principle of action, and they are still vainly endeavouring to find an adequate solution to things as they are, without publicly relating them to the Throne and Sovereignty of God. This action—as if the Throne in the heavens were vacant—has brought evil consequences. Nations and institutions are being shaken, and perplexity has deepened into fear in the face of continued disappointment.

Organized religion has not been exempt from these inward convulsions. It has been rent, on the one hand, by a dead ceremonialism which is utterly out of touch with life and reality, and on the other by a destructive criticism which aims at the heart of certitude. The note of authority and power has been lost—they are not sure.

We of the Overcomer Testimony have been subjected to this shaking. We must acknowledge that not always has our witness been accompanied by a corresponding experience, and we have not altogether escaped the failure of the disciples, when faced with a challenging situation: "They could not . . ." (Mark ix. 17-18).

But if the messengers have sometimes been "found wanting," the Message has not! We feel no necessity to change our ground in our witness to the Message of the Cross, in its deepest implications, but would assert our unshaken conviction of its vital need for the present hour . . . We do not wish to magnify a movement, but we earnestly seek the power faithfully to interpret a Message.

May I indicate two perils which seem, to me, to face us in the presentation of our message.

(1) The possibility of possessing the phraseology of a message, and missing its application to life. Our Lord Himself used a simple illustration of the truth of our identification with Himself in death and resurrection: "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The little seed, planted in the cold, uninviting earth, finds its outward life broken up by the disintegrating forces of

the soil, but out of death springs new life and a hundred-fold fruitage.

Is it not often true, in the spiritual counterpart, that when these disintegrating forces begin to operate positively upon the old self-life through the application of the Cross, we sometimes fail to recognise their design and purpose, and even take up an antagonistic attitude to the very things we have professed and preached?

Our primary concern is not with the technique of our message, but its confirmation in experience. The Ex-Crown Prince of Germany, in his memoirs, relates: "One of my first visitors in exile was an old school friend, who came to me as a messenger of the German Republic and asked me to renounce my claims to the throne. After consideration I yielded to his demand. The claims of a prince are rooted, not merely in the hereditary title, but in the hearts of his people. If their hearts turn away from him, there is no object in clinging to technical rights."

Here was sound wisdom. Of what value is a barren title if its holder is not welcomed in the hearts of the people? Of what avail is it also, to possess the technical language of a message if the truth is not enthroned and operative in living power in personal experience?

(2) The danger of over-emphasis of any separate part of our message. The need of a Spirit-given sense of proportion is a very definite one in the proclamation of the message of the Cross in its many implications. A correct poise and balance is of essential value in maintaining a right perspective.

We are acutely aware of the conflict with the powers of darkness which inevitably accompanies our witness. We dare not ignore "our adversary the devil," nor be "ignorant of his devices." To declare the pathway of victory over "principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places" is of pressing importance.

Yet we need to give careful recognition to the fact that such victory over the powers of darkness is not God's ultimate objective of the Christian life, but the clearing of the way to that objective. It is not the end, but the means to the end. We would declare the victory of Calvary over all the power of the adversary as preparing the way to the realization of the glorious end, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son."

We must needs record the antagonisms of the Adversary, but we do well to avoid "advertising" that adversary. We would that the last impression of our message should be that of "the glory of God" as seen "in the face of Jesus Christ," rather than the countenance of the Enemy in the shadows. Thus, if emphasis there be, it shall be upon the end in view—Christ-likeness in nature, disposition, character—and glory. . . .

One has often asked, and been asked, the question, "Is the application of the death principle of the Cross in the Christian life the work of a moment or a lifetime?" I apprehend the answer to be—both.

*Extracts from letters to his ministerial brethren, given here by his kind permission, as the message will meet the need of a wider circle. These are days when men and women are looking, above all else, for "reality," and the spread of the Gospel is greatly hindered when the "phraseology" of the Word is used without a clear and definite experience of what that Word teaches being manifest in the outward lives of God's children who testify to it.—Ed.

The art of photography holds a simple illustration of this. We speak of the "instantaneous exposure" where the object to be portrayed is at once indelibly impressed upon the sensitive plate within the camera. The instant of exposure to the light, with the camera in correct focus, is all that is necessary to capture this permanent impression.

But the work is not yet complete, although many amateurs prefer to leave it at this point. The act of exposure must be followed by the process of development, where the captured but unseen impression is "brought out" and then finally printed upon specially prepared paper to form the appealing picture which may be clearly seen by all who desire to do so.

It is this troublesome and delicate process of development which amateurs so often dislike and avoid, for it must necessarily be undertaken within the restricted limits of the dark room. By their unwillingness to face the exercise of the darkened place they miss the most acute part of the work which they delight to see in its final form.

Passing to the parallel in the Christian life; there is undoubtedly a supreme moment of revelation of the Cross, of deepest significance, which the Spirit gives to the surrendered soul. The life is there exposed to the light of the revealing Cross, and in that vital act of surrender the objective of a Christ-controlled and Christ-revealed life is potentially impressed upon the sensitive spirit of the Christian thus brought into line with the deepest purpose of God.

But the acute work is yet to begin. The act of surrender, or exposure, is to be followed by the process of development, and the *attitude* which has been taken must ripen into an *attention*, that the process may yield the desired end in view. Here a critical test must be faced by the Christian who has been privileged to travel thus far. Will he refuse to face the exercise of the darkened place, and leave the work uncompleted at this point? I fear there are many that do so, and although they continue to use the phraseology of the message of the Cross, they have deceived themselves and ultimately find that, in avoiding the travail and pain of the crucible, they have missed the essential work of the Spirit where the apprehended truth has been made permanent in life, and the captured vision confirmed in experience.

Oh the pathos of this failure. It is unrecognised, maybe, by themselves, but is painfully evident to a concerned and sympathetic onlooker. God give us reality here, for the world in the shadows watches and waits for the message which the *exercised Christian* alone can give.

The Apostle Paul, in speaking of the revelation of the Cross in its deepest significance, given to him by the Spirit, uses such definite words as:—

"We have been planted together in the likeness of his death." "Our old man is crucified with Him."

"I have been crucified with Christ."

Passing to the discipline of the development period he says, "I die daily." He lets us into the secret of one of the most acute experiences of this shut-in place.

"We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we

despaired even of life." He records two invaluable issues to this crucible of suffering.

(1) A message to himself.

"We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." He feared the sentence of death in the physical realm of his being, for "he despaired even of life," but he was in a greater school than was at first apparent, and by God's skilful ordering of the "all things" which "work together for good to them that love God, to them who are the called according to His purpose," the experience was directed to work out the sentence of death in the realm of the self-life, in the form of self-trust. He was brought to an end of trust in himself, and his own resources, and into a trust in the living God for the most impossible situations. If men, even dear friends, now fail him, he can be independent of the arm of flesh, because of the dependence upon the unfailing Lord which has been born in the crucible.

(2) A ministry to others.

"That we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." There are many who can rightly claim "I know how to preach to others" who would fear to express the Apostle's confidence "I know how to comfort others." To gain a saving contact with a soul in trouble and to minister the authoritative word which conveys divine comfort, and fits into need like a key into a lock, requires more than mere words. It implies a capacity to understand the troubles of the human heart, and to answer them in God's way. That expert "I know how" is a diploma which no earthly seminary can bestow, nor can it be won in the study. It is the product of the application of the Cross during the development process in the divine dark room.

In the biography of Mrs. Penn-Lewis, there is described a visit to Niagara Falls. On the first occasion this imposing sight was viewed from a distance as a "sightseer," and the "surroundings were so beautiful that every point seemed more lovely than the last." Afterward the servant of God gained a close-up view of the Canadian Fall, where she was "led inside the mass of falling water—the spray pouring over us like a shower bath." Here, undoubtedly, an awesome sense of the grim power of the overhanging waters would be the prevailing impression.

There are many who stand and admire the grace and glory of the life in which the Cross has done its glorious work—at a distance. There are others who press into the inner experience of the same. In the darkened and restricted place of divine appointment, right in the shadow of mighty forces which threaten at any moment to overwhelm them in irreparable disaster, they find that unseen direction is given and only the spray falls around. Apparent judgment is revealed as a redemptive discipline, and the exercised souls bless God for the crucible where they experienced the deepest purpose of the Cross—from the inside. They now pass out into the light and mingle with chastened joy with the most ardent sightseer in admiration of the grace and glory which has been bestowed in never-to-be-forgotten days of God's right hand.

Helps for Teachers.

By Mrs. Penn-Lewis.

"Rightly dividing the Word of Truth"
2 Tim. ii. 15.

THE PROVINGS OF GOD.

"Fear not, for God is come to prove you." Ex. xx. 20.
Prove: To test or try by an experiment in order to ascertain the quality: to make trial of; to bring to the test.

I. God chooses the right moment for His proving.

"After these things . . . God did prove Abraham."

Gen. xxii. 1.

Proof supposes something provable, and God does not put His children to any test beyond their measure—nor does He put them to the proof before He sees something in them worth proving.

II. The object of the proving.

"That He might prove thee to do thee good." Deut. viii. 16.

"To prove thee, to know what was in thine heart." ver 2.

The devil tempts us to bring us into sin, but the Lord proves us always to do us good.

III. What He puts to the proof in us.

1. "Our love to Him:

"Proveth you, to know whether ye love the Lord . . . with all your heart." Deut. xiii. 3.

2. "Our obedience to His every word:

"Prove . . . whether they will walk in My law or no."

Ex. xvi. 4.

"Prove . . . whether thou wouldst keep His commandments . . ." Deut. viii. 2.

3. "Our loyalty to Him:

"The proof of your faith . . . proved by fire" 1 Pet. i. 7.

IV. How He proves us:

1. He proves us by permitting temptation.

"If there arise . . . a prophet, or a dreamer . . . saying let us go after other gods . . . thou shalt not hearken . . . the Lord your God proveth you, to know whether ye love the Lord . . . with all your heart." Deut. xiii. 1, 2, 3.

The context of this passage seems to be specially applicable to the present day, when "prophets" and "dreamers" are arising with "doctrines of demons" (1 Tim. iv. 1) and giving signs and wonders to emphasise their claims.

The professing Christians are being tested to-day as Israel was tested. God says that these claimants were allowed by Him so as to prove His people, and to test whether they genuinely loved Him or not. The true sheep "know not [respond not to] the voice of strangers" (Jno. x. 5). The love of God, shed abroad in our hearts by the Holy Ghost, will be our safeguard. The spirit of antichrist has no charm for those who know the Christ Himself.

2. He proves us by testing our obedience.

"I will rain bread from heaven for you . . . Go out and gather a day's portion every day, that I may prove them, whether they will walk in My law or no." Ex. xvi. 4.

He proves the extent of our desire to walk in His path by our obedience to His command to gather the bread for our souls day by day, and thus be filled with the knowledge of His will. If we are keenly desirous of living only to the will of God, we shall diligently observe to do according to all that is written.

3. He proves us through others.

"The nations . . . by them I may prove Israel, whether they will keep the way of the Lord . . . or not."

Judges ii. 21, 22.

The Lord places His children in the midst of those who know Him not, that He may prove if they will be true to His way wherever they may be. In the midst of heathen customs and lower standards of morality, will the child of God become lax also? In other lands, away from outward restraints of home, will they keep the "way of the Lord," and be loyal to Him with no other eye upon them but His?

4. He proves us by testing our faith.

"The proof of your faith . . . proved by fire." 1 Pet. i. 7.

Our faith is more precious to God than gold, and He tests it like gold, by placing it in the fire. The greater the furnace the purer and brighter it comes forth unto His glory.

"The proof of your faith worketh patience." (Jas. i. 3, R.V.)

5. He proves us in a path of humiliation.

"Thou, O God, hast proved us: Thou hast tried us, as silver is tried. Thou broughtest us into the net; Thou laydest a sore burden . . . Thou hast caused men to ride over our heads; we went through fire and through water; but Thou broughtest us out into abundance."

Ps. lxvi. 10-12 m.

V. Some of the ways in which He proved Israel:

1. At Marah. "There He proved them." Ex. xv. 25.

Proved them by testing them physically. They were thirsty and they found naught but bitter waters to drink—then they murmured.

He brings us to bitter waters, that He may prove if we will prove Him, and the power of the Tree to make bitter things sweet.

2. In the wilderness. "That I may prove them." Ex. xvi. 4.

Again the physical proving. They were hungry and they wanted bread. They murmured instead of casting themselves upon God, and proving that He would not fail to supply all their need.

3. At Rephidim. "I proved thee at the waters of Meribah."

Ps. xvii. 7, m.

"He called the name of the place Massah (m. proving)."

Ex. xvii. 7, m.

Here there was no water. After the proving of God at Marah, and in the wilderness of Sin, surely they could stand His testing now? Nay—their cry was, "Is the Lord among us or not?" and they sorely tempted Him to leave them.

4. There were some who stood the proof.

"Of Levi He said, Thy Thummim and Thy Urim are with Thy godly one whom Thou didst prove at Massah."

Deut. xxxiii. 8.

VI. God alone proves His own children.

"The Lord trieth the righteous."

Ps. xi. 5.

"I will bring the third part through the fire . . . and will try them as gold is tried."

Zech. xiii. 9.

"Think it not strange concerning the fiery trial . . . which cometh . . . to prove you."

1 Pet. iv. 12.

VII. God's children may also, in a sense, prove themselves.

"Try your own selves, whether ye be in the faith; prove your own selves."

2 Cor. xiii. 5.

"Let each man prove his own work."

Gal. vi. 4.

"Let a man prove himself . . . if we discriminate ourselves, we should not be judged."

1 Cor. xi. 28, 31, m.

If we are without God's testings, we may question whether He sees any faith to test. When we are willing to know the truth about ourselves we shall be given such a power of discrimination as will enable us often to see the meaning of God's dealings, and prove ourselves by the measure of His Word.

Moreover, if we will prove our work now, we shall be saved the sorrow of the proving at the judgment seat of Christ. "Happy is he that judgeth not himself in that which he putteth to the test" (Rom. xiv. 22, m.).

Happy the soul able to say, as David did:—

"Thou hast proved mine heart . . . Thou hast tried me, and findest no evil purpose in me." (Ps. xvii. 3, m.)

VIII. God will prove our work at the judgment seat:

"The fire itself shall prove each man's work, of what sort it is." 1 Cor. iii. 13.

IX. The proving is coming for all the world:

"I will keep thee from the hour of trial, that hour which is to come upon the whole inhabited earth, to try them that dwell upon the earth." Rev. iii. 10, m.

"What is man . . . that Thou shouldest set Thine heart upon him . . . and try him every moment?" Job vii. 17-18.

"Blessed is the man that endureth . . . for when he is approved he shall receive the crown of life." Jas. i. 12.

"HE IS OUR PEACE, WHO MADE BOTH ONE . . . THAT HE MIGHT CREATE IN HIMSELF ONE NEW MAN . . . AND MIGHT RECONCILE THEM BOTH . . . THROUGH THE CROSS . . ." Eph. ii. 14-16.

Changed!

"CHANGING" is for sinners only. "Changing," therefore, is for all, "For all have sinned, and come short of the glory of God" (Rom. iii. 23). It was to change "sinners" that God sent His Only Begotten Son into the world, "The Father sent the Son to be the Saviour of the world" (1 John iv. 14). It was to change "sinners" that Jesus came: "I came not to call the righteous, but sinners to repentance" (Mark ii. 17). "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners" (1 Tim. i. 15). The changing of sinners, therefore, can be effected, not by any means of man's devising or imagining, but only in God's way. God's way is through the "shedding of blood": "Without shedding of blood is no remission" (Heb. ix. 22), "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7).

The above is the opening paragraph of a small booklet, by Mr. B. McCall Barbour, recently issued. In these days of serious problems, both governmental and moral, many recipes are being proclaimed as the one great remedy for all our troubles, but few of them are composed of ingredients unassailable in quality and origin! In the booklet entitled "*Changed*," Mr. McCall Barbour goes to the very root of the moral problems of to-day, and his "remedy" is a *positive* one—at every point derived from the Word of the Living God. We believe that this booklet will meet a real need among Christian Workers, and answer many of the questions which are constantly coming to us in our correspondence. The following extracts are given with the hope that those who can make good use of such a booklet will send to the address given below for a supply, and that all our readers will pray for God's blessing upon the circulation of the message.*

* * *

"When I see the blood, I will pass over you" (Exod. xii. 13). Only through the sacrifice of Jesus Christ, as Substitute and Saviour, can sinners be "changed." Not educational brilliance, not abnormal talent, not exalted position, not fabulous wealth, not generous philanthropy, not popular approval, not moral excellence, not religious fervour, not amiable disposition, not untiring activity, not our "own righteousness."—No, none of these things can transform a "sinner" into a "saint." Nothing can—but the blood of Jesus Christ God's Son, and the acceptance of Him as Saviour and Lord and Master of the life. Let it be emphasised—there is no efficient "changing" which does not *start at the Cross* of Jesus Christ, and with the cleansing of His precious blood. All other "changing" is superficial, inadequate and futile. Be not deceived! . . .

This is the divine and the only genuine course for all "changing" of the life of sinners, satisfactory to God and efficient for men . . . Such was the Gospel that "changed" Paul, the chief of sinners (1 Tim. i. 15), "who was before a blasphemer, and a persecutor, and injurious" (1 Tim. i. 13), to be a glad and willing bond-slave of Jesus Christ (Rom. i. 1) . . .

So is it ever wrought in all sinners who are "changed" to saints. The Cross on Calvary—the blood of Christ shed there for sins—is ever the

starting-point of the transformed life. There our sins are for ever "blotted out" (Isa. xlv. 22); they are buried in "the depths of the sea" (Micah vii. 19); they are banished "as far as the east is from the west" (Psalm ciii. 12); they are "cast behind His back" (Isa. xxxviii. 17). There we are "Born again" (John iii. 3-5). There we are made "new creatures in Christ Jesus" (11 Cor. v. 17) . . .

Such is the start of the "changed" life. It is the only start there is. But, it is *only* the start. There is now the following on to know the Lord. For:—

"Not alone the gift of life,
But His own self He gave me."

Listen, then, again to "thus saith the Lord"—"But we all, with open face beholding as in a glass the glory of the Lord, *are changed* into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

"Changed into the same image!" Progressive transformation! For this great change it is not enough that our sins be "blotted out." SELF must also be obliterated. Deliverance from the SELF-LIFE, from "I," can only come through death—"dying with Jesus." "Except a corn of wheat fall into the ground and DIE, it abideth alone: but if it DIE, it bringeth forth much fruit" (John xii. 24). As we identify ourselves with Him upon the Cross, as we reckon SELF as crucified with Him, buried with Him and risen with Him in resurrection power (Rom. vi.), we are experimentally changed. Like Paul, we can say, "I have been crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20). Henceforth, as being dead indeed unto sin but alive unto God, the life of Jesus being manifested in our mortal bodies (2 Cor. iv. 10-11), we "walk even as He walked" (1 John ii. 6), in newness of life.

Oh, what a change! . . .

This change of life will be seen in "the common round and trivial task"; in the little things of the daily routine, as well as in the large. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31) . . .

We are exhorted by Jesus Himself to "Let your light so shine before men, that they may see your good works (God working), and glorify your Father Who is in heaven" (Matt. v. 16).

God means that "men" should "see" this change in us—"men," just ordinary, unregenerate, natural men, who do not know God, and who are indifferent to His claims. They may not understand what we mean when we "talk" about a "changed life." Our "talk" may be to them as "fancies," "fables," "follies," or "fairy tales." They cannot fail, however, to see a "change" when it is truly there in reality. Facts in evidence have a convincing, convicting and converting power . . .

Let it be clearly understood that this changing of life is not an *imitation* of Christ, but an appropriation of Him—a reckoning on Him, a yielding to Him and a letting of Him live. Imitation "fruit" is like the toys tied to the branches of a Christmas tree. Such may serve for decoration, and may delight the hearts of children with their immature discernment and desires, but they possess nothing whatsoever as either refresh-

*Please Note, this booklet is NOT obtainable from the Overcomer Book Room, but from the writer: Mr. B. McCall Barbour, 28 George IV. Bridge, Edinburgh. Price 3d. each, by post 4d. Reduction for quantities.

ment or food. So it is with the activities of "the flesh." However beautiful they may appear, they are not "fruit."

Describing the reality of this newness of life, Dr. C. I. Scofield says:—"We are not set to produce in our lives an *imitation* of Christ . . . Our blessed Lord is not an external Christ merely, whom I am imitating, but the very Christ Who lived that blessed life, in Judea of Galilee 1900 years ago, lives in me, and only seeks to get SELF out of the way, keeping it in the place of death by the power of the Spirit, and by the reckoning of my faith that I am dead with Him, so that He may live out His life through me . . ."

When Christ is the life, will circumstances change for the better? Will people who trouble and torment us become less troublesome? Will the conflict with evil be less constant? Will our surroundings get more congenial? Will sufferings cease? Perhaps a change for the better may be experienced. Perhaps a change for the worse. However, whatever happens, the blessed fact remains, *we* are changed. Christ is with us, and in us, to cope with all the circumstances of our lives, and to overcome. We shall not any longer be victims to our circumstances, but victors over them through Christ . . .

Therefore "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but 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" (1 Pet. iv. 12-13). "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x. 13). "To bear it"—*not to run from it.*

The "thorns" of life may not be removed, but grace sufficient will be given, that even while they prick us sorely we may glory in them (2 Cor. xii. 7-10). So it is that we are "perfected by suffering" . . . It is by such a "process of perfecting" that we are "changed from glory to glory," and brought increasingly to find in Christ our life, and our abiding rest in Him . . . Increasingly our Lord, Himself becomes to us "the altogether lovely One . . ."

When we have reached this stage of realising Christ "pre-eminent" in all things (Col. i. 18), truly we shall be satisfied. For us circumstances, people, places, things, all, all are changed . . .

Let us recognise the important fact that the Life-Changer is none other than the Holy Spirit. Changed "from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). It is the work of the Holy Spirit to perform the changing of our lives, as we enthroned Jesus Christ as Lord in our hearts. The Holy Spirit is God, of whom it was said: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment" (John xvi. 8). He has come. He came at Pentecost. He is here now, performing His gracious work—changing the lives of men . . . The Comforter—the Holy Spirit, is with us. As we acknowledge Him, appropriate Him, obey Him, He will, by His almighty, wonder-working power, change us "from glory to glory."

Further, as we look into "the glass" (mirror) of

God's Word, and therein see "the glory of the Lord," the Holy Spirit will guide us into all truth. "He shall glorify Me: for He shall receive of mine, and shall show it unto you" (John xvi. 13-14). As with "open face" we behold the image of Jesus—the Living Word—in the pages of the Written Word, and appropriate Him as our life, we shall be "*transformed by beholding.*" "They looked unto Him, and were lightened: and their faces were not ashamed" (Psalm xxxiv. 5).

Thus, following on to know the Lord, we shall be *changed into His image*, till that blissful moment of the last great change, when, "caught up . . . to meet the Lord in the air" (1 Thess. iv. 17), "*we shall all be changed*, in a moment, in the twinkling of an eye" (1 Cor. xv. 51, 52). Then, "we shall be like Him; for we shall see Him as He is" (1 John iii. 2).

This is surely what GOD means by a changed life. Let us cry to God that the awakening conscience of the young people of to-day may be met by an outpouring of the Holy Spirit which shall lead them into the truth of God, that only when the Self-life is dealt with by the Substitutionary death of our Lord Jesus Christ can there be that deep inward change which is in reality the replacement of the old nature by the imparted life of the Risen Lord.

Mr. McCall Barbour has sent us another new booklet, which teaches this great truth in a clear and simple way, and it may not be out of place to add a few brief extracts from this also. It is entitled:—

*When did you "Die"? * Self*

WITH satanic subtlety we are deceived by SELF. "Even our sacrifices and self-denials may be selfish," says Dr. A. B. Simpson. "Yes, our satisfaction may be selfish. Self can get up and pray, and sit down and say: 'What a lovely prayer!' Self can preach a sermon and save souls and go home, and pat itself on the back and say, or let the devil say it through him: 'You did it splendidly; what a useful man you are!' Self can be burned to death and be proud of its fortitude. Yes, we can have religious selfishness as well as carnal selfishness." . . .

My Saviour, Thou hast offered rest;
Oh! give it then to me;
The rest of ceasing from myself,
To find my all in Thee.

Reader, has this been your prayer? Then, my friend, *you need pray it no longer.* Begin to appropriate, at this moment, what Christ now offers to you. Ask no more, but TAKE what now He proffers—deliverance from "this cruel SELF." Comply with His conditions. Identify yourself with Him upon the Cross, be "crucified with Christ." Find your deliverance from, and over, self, through death. Possess your longed-for and prayed-for rest—the rest of "ceasing from yourself."

We are not called to a process of *self Crucifixion*, but to the acceptance of a crucifixion of *self* already accomplished: Ye "have been crucified." By an instantaneous death we have an instantaneous deliverance, to be worked out in experience. Man's method is a gradual crucifixion of self, and consequently a continual slavery. Too frequently we are deceived into the crucifying of "things," and "habits," and "desires," and "inclinations," and "affections," in a piece-meal fashion. God's method is drastic and decisive. Self has been crucified with Christ in one act. Henceforth "ye are dead." "They that are Christ's have crucified the flesh with the affections and lusts."

* From the same address, price 6d. each.

If we live in the Spirit, let us also walk in the Spirit" (Gal. v. 24, 25).

"Now then, the love of Christ overmasters us, the conclusion at which we have arrived being this—that, —One having died for all, His death was their death and that He died for all, in order that the living may no longer live unto themselves, but to Him Who died for them and rose again." (2 Cor. v. 14, 15). . . .

But, again we warn—be not deceived! This is no doctrine of "sinless perfection," nor is it of "annihilation of the old nature," nor is it "suppression" and ceaseless striving to keep under "the flesh." It simply is APPROPRIATION of the person of Jesus Christ Himself as our very life, and a henceforth reckoning ourselves to be dead indeed unto sin, and a yielding of ourselves unto Him as those who are alive from the dead (Roman vi. 13). Inasmuch as we let Him live, by so much shall the Christian life be truly lived in us, for Christ, not I, is the life.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus our Lord—"

After quoting the whole of Rom. vi. 11-13, the writer adds Rom. xiii. 14 :—

"Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof" (*Dead men need no attention*).

"If it DIE, it bringeth forth much fruit." The life is fruitful, fertile, fragrant, full and free. This is not only "life," but, life more abundant." "Fruit" is what glorifies God. "Fruit" is the sure proof of discipleship. "Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples" (John xv. 8). The only "fruit" that pleases God, and that can glorify Him, is "the fruit of the Spirit." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (self-control): against such there is no Law" (Gal. v. 22, 23). Such "fruit" can come from only one root—no other than the Holy Spirit. The "fruit" that is the outcome of "the flesh," no matter how beautiful it may appear, is ever and only "absolute corruption."

"Absolute honesty," "absolute purity," "absolute love," "absolute selflessness,"—these are found in CHRIST alone. All "holiness" that we can ever have is found in HIM. "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification (i.e., holiness), and redemption: that, according as it is written, 'He that glorieth, let Him glory in the Lord'" (1 Cor. i. 30, 31).

Notes from the Book Room.

ONCE more we have reached the end of a yearly volume of *The Overcomer*, and once again we desire to enter a note of praise and thanksgiving to God for His sustaining grace and His clear and unmistakeable guidance in every quarterly issue. But for His unfailing help, who would be "sufficient for these things"? But again and again He manifests the truth of His word through the Apostle Paul, that He hath "chosen the weak things," and "the things that are not" for the working out of His will.

A member of our Council was spending a couple of days with us at headquarters, during the Spring, and as we opened the usual morning mail, we handed the letters over to him, one by one. There was scarcely one that did not tell of the blessing of God upon book, leaflet, or magazine, or of deliverance from some snare of the adversary through the Message of Calvary. Our friend was amazed at the fulness of blessing,

and expressed a great desire that others might share the joy and praise. We have sought to give our "helpers together: in this ministry by gifts and prayer, an occasional glimpse into what God is doing through the literature, but for the sake of space it is only "occasional," neither do we feel it to be of God to say much about it. Eternity will reveal what the ministry of the "Overcomer Literature" has been as an instrument in the hand of God.

There are probably many who read *The Overcomer*, and lay it aside or give it away, not finding it meet any special need of their spiritual life; but through our correspondence we learn that numbers of Christian Workers meet together: little groups, to prayerfully study the messages, and to see to apply the truth to their own life and ministry. It is good also, to hear of all the Missionaries on a station in China meeting together to read and study the first chapter of "War on the Saints." The one who writes of this says they greatly wish it could be issued in Chinese, for "it is just what our Chinese Christians need, and are going to need more and more in these last days."

The circulation of the literature, and especially of "War on the Saints," during 1933 has been unusually large, even during the Summer months, when we expect a lull in the stream of orders. Surely this is because the conditions it treats of are increasing, as the world system approximates more and more to 1 Timothy iv.

Very many letters of thanks have been received for the article in the April number, "*A Dictatorship of Thought*," and the one which followed it, "*Is the Gospel Popular?*" Permission was asked (and gladly given) for both to be re-printed in a delightful little magazine called "*Living Links*," the official organ of the Merchant Service Officers' Christian Association. We are thankful that their sphere of usefulness has been thus extended, and pray that the faithful witness of this Association and its magazine may be richly blessed among our Merchant Seamen, to whom England owes so much.

The Bound Volume for 1933 is now obtainable, Price 2/- (post free 2/2). A new feature of the 1933 volume is the inclusion of an Alphabetical Index.

Also MOTTO CARD for 1934.

We are glad to be able to continue this series of Motto Cards, sketched out by Mrs. Penn-Lewis. The centre text for 1934 is

"Be thou strong and very courageous."

(Josh. i. 7).

Price 1/- per doz. postage paid 1/2.

The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 1906 and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The English Booklet can now be obtained from The "Overcomer" Bookroom, at a charge of 15/- per 1,000 (printer's cost), 1/6 per 100, with postage extra.

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FRANCE.

Madame Brunel is now issuing "*Le Vainqueur*" quarterly, as she feels it is better to send out the little messenger at regular intervals, even if the extra cost entails reducing the number of pages. God is greatly blessing the work, and many hungry souls are getting into touch with Madame, and writing to tell her how God has used the Message of the Cross to deliver them from the snare of the adversary, to deepen their knowledge of God and His Word, and to make Jesus Christ more precious to them. "The paper seems to be more appreciated than ever before—as darkness becomes thicker and thicker," writes Mme. Brunel.

The October number of "*Le Vainqueur*" will contain a translation of the messages given by the Rev. W. S. Jones at our Swanwick Conference. Pray that they may become real spiritual "food" to those French-speaking Christians, who have so few of the privileges belonging to those in Protestant countries. The "Conference Number" of *The Overcomer* reached Madame Brunel just in time for her to add to her July issue the article, "*Who always causeth us to Triumph in Christ*"—which from our correspondence we understand has been made a great blessing to many of our readers.

Madame has translated two more books by Mrs. Penn-Lewis, i.e., "*Face to Face*" and "*Thy Hidden Ones*," and will send her MSS to the printer as soon as she is financially able to do so. She has recently issued in pamphlet form, Rev. R. B. Jones' message "Two Thrones at War." We are sure that many of our readers do uphold our sister in prayer, in the great ministry committed to her.

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