

FIDELITY CONFERENCE
OF THE UNITED METHODIST CHURCH

The Overcomer

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

Volume II

May Series

1928

NOTE.

This Bound Volume of *The Overcomer* includes the *Covers* placed upon the quarterly issues, as they contain a record of Conferences and other gatherings, with many other bits of information concerning the work of God in connection with the ministry of *The Overcomer*, which it is thought our readers will desire to preserve.

EDITOR.

25a CHAPEL STREET,
LONDON, N.W.1.

Volume
ix.

NEW SERIES.

January
A.D. 1928

FIDEI COTICULA CRUX

(The Cross is the Touchstone of Faith.)

The Overcomer

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

*"Nevertheless the
Lord Jesus stood by me"*
(2 Tim. iv., 17).

"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).

LONDON :

THE "OVERCOMER" OFFICE, 25a CHAPEL STREET, EDGWARE ROAD, N.W.1.

(See announcement inside cover.)

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

For terms of issue, see inside cover.

THE OVERCOMER.

ESTABLISHED BY MRS. PENN-LEWIS, 1909.
Issued by the Literary Trustees, 1928.

VOL. IX. (New Series). JANUARY, 1928. Number 1.

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

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

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.

SOUTH AFRICA. The "Overcomer" may be obtained from Mrs. H. L.
Scott, Rosemount, Walmer, near Port Elizabeth. Phone 3060.

AUSTRALIA. From Mr. H. P. Smith, The Keswick Book Room,
315 Collins Street, Melbourne.

Remittances of every kind should be made payable to Manager,
Overcomer Book Room. Bankers: National Provincial Bank of
England.

Money Orders (only) payable at Post Office, 233 Edgware
Road, London, N.B.—Letters should not be addressed here.

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

The Conference for Christian Workers on the first Thursday
in every month, October to July (inclusive) will be continued,
fulfilling the programme already arranged by Mrs. Penn-Lewis
for 1927-8. Meetings 11.30, 3 p.m. and 7 p.m.

A "Prayer Day" is also held on the Friday following the Monthly
Conference, conducted by Mrs. H. Tydeman Chilvers. This is
held in the Upper Hall, from 11.30 to 3 o'clock, with light lunch
served in the Canteen at 1 p.m.

WINTER DATES.

- | | |
|---------------|---|
| Jan. 3, 4, 5. | New Year Conference. (See Notice). |
| Jan. 6. | Prayer Day. |
| Jan. 18. | Mid-Monthly Prayer Day. |
| Feb. 2. | Monthly Conference. (Capt. A. Cooper and Rev. G. Watt). |
| " 3. | Prayer Day. (Capt. Cooper and Mrs. Chilvers). |
| " 15. | Mid-Monthly Prayer Day. |
| March 1. | Monthly Conference. (Rev. E. L. Langston and Rev. G. Watt). |
| " 2. | Prayer Day. |
| " 14. | Mid-Monthly Prayer Day. |

Important Announcement. On and after February 1st, 1928 THE OVERCOMER BOOK ROOM Together with the Editorial Office of "The Overcomer," will be transferred to: 25a Chapel Street, Edgware Rd., London, N.W. 1.

Please note that all letters in relation to "The Over-
comer," orders for the Book Room, and all matters
relating thereto, should be addressed to:—

The Manager,
Overcomer Book Room,
25a Chapel Street, Edgware Road,
London, N.W. 1.

NOTE.—Letters to the Rev. Gordon Watt (other than personal ones)
should also be addressed as above, with a stamped envelope enclosed if
reply is needed. (Foreign correspondents excepted).

*THE MONTHLY CONFERENCE
will continue to be held in Eccleston Conference
Hall as heretofore. Other meetings as announced
from month to month. Further details will be given
in the April issue.

New Year's Meetings for Christian Workers

Will (D.V.) be held at

Eccleston Conference Hall, January 3, 4 and 5, 1928. The Cross and the Prayer Warfare

Daily Time Table.

- | | |
|------------|--|
| 11.30 a.m. | Large Hall. Workers' Conference. |
| 2-3 p.m. | Missionary Prayer Meeting in Upper Hall. |
| 3 p.m. | } General Conference in Large Hall. |
| 7 p.m. | |

REV. GORDON WATT

Will be the Speaker at each meeting.

Light Lunch at 1 p.m. in the Canteen, and Tea at 4.30, followed by
After Tea Prayer or Question Hour.

All enquiries to Secretary, 4 Eccleston Place, London, S.W.1.

As this Conference will mark the commencement of Mr. Watt's
ministry as leader of the *Overcomer Testimony*, it is hoped that all our
friends who are within reach of London will endeavour to be present,
that these days may be a real rallying to the Standard of the Cross.

PRELIMINARY NOTICE.

The Swanwick Overcomer Conference

will (D.V.) take place
May 7 to 12 (inclusive)

The charge will be as before, £2-10-0 for the whole period.

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

Conference Secretary, c/o Overcomer Bookroom; to whom all
remittances should be made payable.

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

Monthly Conferences.

Cardiff: Weekly Prayer Meeting. Thursdays at 3 p.m., Friends
Meeting House, Charles Street, in charge of Mrs. Cullen (Trenwydd,
Llandaff).

Conference Second Thursday in month at Friends Meeting House,
Charles Street, January 12, Rev. R. B. Jones, 11 a.m. (Prayer), 3 and
7 p.m.

Enquiries: Mr. A. L. Morgan, Brooklands, Maesycwmmer, via Cardiff.

Bristol: Emmanuel Parish Hall, Union Road, Midland Road, Old
Market Street, Prayer Meeting, Second Friday in the month. 3 p.m.
Enquiries to Rev. Henry Hill, Emmanuel Vicarage, 19 Knowle Road,
Bristol.

South Woodford, Essex: Fourth Thursday, 3-4 p.m., at 8 Holly
Villas, Clarendon Road. Enquiries to Miss S. Wagstaff.

Harrow: Jan. 31, at Primitive Methodist Church, Weldon Crescent,
3.30 and 7.30. Speaker: Capt. A. Cooper. Enquiries to Miss Forsaith,
43 Greenhill Road, Harrow.

Liverpool: Enquiries concerning Conferences to: Rev. C. Ernest
Procter, Halewood Rectory, near Liverpool.

SPECIAL NOTE.

Ephesians vi. 18-19.

In view of the following calls to service, Mr. Gordon Watt will be
grateful for prayer:—

- | | |
|-------------|---|
| Jan. 3-5. | —Eccleston Hall, <i>New Year Conference</i> . |
| Jan. 13th. | —Christian Workers' Association, Manchester. |
| Jan. 14th. | —Keswick Meeting, Manchester. |
| Jan. 15-18. | —Bolton Convention. |
| Feb. 2nd. | —Eccleston Hall, <i>Monthly Conference</i> . |
| Feb. 5-9. | —Leeds Convention. |
| Feb. 12-24. | —Falkirk Institute (Scotland). |
| Mar. 1st. | —Eccleston Hall, <i>Monthly Conference</i> . |
| Mar. 6-30. | —Keswick Convention in Northern Ireland. |

THE OVERCOMER. ^{II Tim 4:17} ^{Faithfulness}

"Nevertheless the Lord Jesus stood by me."—II. Tim. iv. 17.

THE New Year motto, which Mrs. Penn-Lewis was led to choose, while undoubtedly stating her own experience in relation to the circumstances of the past, with equal force strikes the note of unbounded trust in her Lord with which she faced the future.

Now, bereft of all the value of her personality and spiritual knowledge, this motto has surely been Divinely given to the Overcomer Testimony; especially making its appeal to those who have been called to follow in her steps.

In taking up a great task, it brings a message of hope and encouragement, giving us confidence that, what the past has proved of the power of an Omnipotent Lord, the future will also reveal.

To the "apostle of Jesus Christ," in his hour of need, the presence of the Lord brought a reality of spiritual victory, the record of which has strengthened His followers in every age. And to us, who are willing to stand complete in all His will, shall be known the presence of the same Lord, who neither forsakes nor forgets His disciple. Every circumstance, conceivable and possible, has been noted by Him, and His plans to meet it are ready to be revealed to us as we follow after.

Standing in His will must mean to "share in His death." Are we prepared to face whatever may be the Holy Spirit's interpretation of that? To go deeper and yet deeper into union with Him, that is to make sure of finding Him by our side. "If we share in His death." In that fellowship lies the perpetual condition of perpetual power, and of a rich, full harvest in service. Does our faith respond to such a challenge as we enter another year?

"If we share in His death." Like the great Apostle, are we able in union with the Holy Spirit to be delivered unto death for Jesus' sake, in order that through us there may be life for others and be manifested the sweetness, the tenderness, and yet the strength of the indwelling Christ?

There is nothing more urgent than the maintaining, by faith, and surrender to the Holy Spirit, this attitude of death to self with all its demands and allurements; and as truly as we share in His death, WE SHALL ALSO SHARE IN HIS RESURRECTION LIFE AND HIS ASCENSION POWER.

Let the might of the Cross, as a severing, separating force, be wrought out in us, and we shall rejoice in a constant experience of His life flowing into us, and His presence made real all along our earthly journey. Because we stand in His will, perfect and complete, the Lord Jesus Christ will stand with us even as He stood with His servant Paul.

May our Amen to the finished work of the Cross and the ceaseless power from the Throne be voiced in our unshaken trust in the Lord!

The call of the hour is to a distinct and fearless advance, in alliance with the Holy Spirit, against the forces of evil that captive lives may be delivered, sinners saved, and sorely pressed workers sustained, and the day of His glorious appearing hastened. To bring this wondrous purpose to ultimate success God requires our co-operation. No doubt can be entertained as to the issue of the conflict into which He calls His Church.

To God, not to Satan, does the world belong. A place of authority in it has the prince of evil usurped, filling it

with blood and tears, but earth, with its countless beauties, its treasures of wealth and life, is the Lord's. Satan never created the dew-drop, he never tarried in his steps to woo the daisy into loveliness, or the violet into fragrance; the Western sky has never won its glory from his hand. He stole its headship and has blighted its manifold life: but the world, which God spake into being, and enriched with the harmony of His own nature, has been purchased by the Blood of His own Beloved Son. And the Gospel, which He has commissioned His Church to proclaim, embraces not only the good news of forgiveness of sin, and victory for the believer over self, but the indisputable fact that Satan's challenge to God has been met, and his defeat accomplished.

That message the world needs to hear. The call to the believer is to publish that. To tell souls in darkness, lives held captive through ignorance and sin, the heathen in their bondage, the nations in despair, that Satan has been vanquished and his power broken by the victorious finished work of the Lord Jesus Christ, is to carry forth the Evangel of peace and hope.

In the proclamation of such a message we may expect the presence of our Lord made real to us, as it was to His Apostle, in an hour of crisis. The fact of it will mean everything: comfort in loneliness; the re-invigoration of every faculty; a renewed equipment for fresh calls to service; deliverance from the powers that would seek to bind or thwart; the impetus of hopefulness for the future; and confidence of His protection unto the end.

"The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

With this vision before us of Himself in His faithfulness and tireless love and patience, this year must be marked by a continuous song of victory out of glad thankful hearts. Unto Him shall be the glory for ever and ever. Amen.—G.W.

"I say unto you Watch."

Watch! for the morning is breaking,
A moment, and He will be here!
The mists and the shadows are fleeing,
The darkness will soon disappear;
And He, for Whom ages have waited,
The Lord, Who has tarried so long,
Will come in an outburst of glory,
A moment, and we shall be gone!

Watch! for the morning is breaking,
A moment, and heaven will be won!
A moment, and we shall be with Him,
A moment, the journey is done!
Each moment, Lord keep us unsleeping,
And count us all worthy to be
In that noble band of Thy watchers
Whose life is a vigil with Thee.

M.E.B. (China).

I Cor. xv. 52. Is. 27. 3.

A Word to our Readers.

1927-1928.

December, 1927.

MY DEAR FELLOW-LABOURERS IN THE GOSPEL.

Called to the leadership of the Overcomer Testimony, I send you a word of greeting in the Name of the Lord, and claim your partnership in prayer and work.

Mrs. Penn-Lewis has no successor. She needs none. In her personality, her ministry, and her message, she was unique. In every land the testimony she gave to her Lord will remain as a constant memorial of her love for Christ, and her faithfulness to the Word of Truth. Her memory will be a sweet portion to the children of God in days to come, an inspiration to undeviating loyalty to Him Whom her soul loved, an incentive to renewed, whole-hearted service in the interests of His Church.

Her last words to me at Keswick were, "I want to live for the sake of those who have always depended on me for teaching." It has not been so permitted, but "she being dead yet speaketh." What we can say with gladness of heart, as we think of her, is that she fought a great and a good fight. Through the loving hand of her Father upon her, she has finished her course. With unabated courage she kept the faith. Mourning, as we do, her loss to each of us personally, and to the Church universally, we yet rejoice that she passed in triumph into the light of God, to the last a brave witness to her Lord.

When the invitation to take up the torch, which has fallen from her hands, was presented to me, I confess that it came to me as a complete surprise. Nothing was further from the thoughts of my wife and myself than the possibility that we might be summoned to follow her in this special endeavour; and the disinclination to respond to it was very strong. Only the assurance, which gradually took possession of our spirits, that this was a Divine call, enabled us to accept it. The many letters, full of kind promises and appreciative words, that have reached us, fill our hearts with encouragement. In humble reliance on the guidance of the Holy Spirit, and in the expectation that you will not fail in your co-operation with us, we go forward.

For well nigh thirty years we have enjoyed the friendship of Mrs. Penn-Lewis. To the deeper message of Calvary, as revealed to, and emphasised by her, I owe more than ever can be told. In my ministry in the Church of Scotland it has been as the very Word of God to my spirit and life. Amid circumstances of great testing in my Parish, I learned the truth of personal identification with the crucified and risen Saviour, and discovered the way of Victory.

To the full-orbed message of the Cross we shall remain unalterably true. *On that foundation alone* can there be built up a Christian character strong, sane, and saintly. Union with the Lord Jesus Christ in His death and resurrection, is the Divine basis for a believing and fruitful life. From that truth flow all other truths. In that fact lie embedded all other facts, through which is carried out in hearts the redemptive purpose of God. Standing there, in fellowship with Him, we recognise the power we possess to overcome Satan and all his allies, and realise experimentally that in our Lord's work there are endless resources for conflict as for conduct.

The Overcomer Testimony will continue to witness to that. *It is not a sect.* It has no place for Church rites, sacred and necessary for Christian life as they are. It leaves as it ever has done, each one to perfect liberty of action in respect of these. *It is not an organization,* and I have no desire to see the spirit of an organization at any time

entering into it. It has a definite purpose in view. It is simply what its name signifies, *a herald of the full meaning of Calvary.* And in its witness it will seek to act in fullest sympathy with the great work that is being accomplished throughout the country and world by the Keswick movement, for the deepening of the Spiritual Life of the whole Church of God.

In our endeavour to be true to this purpose, we must, with humble carefulness, relate its distinctive message in a right manner to the HOLY SPIRIT, for as Mrs. Penn-Lewis wrote, "He has to make the Cross *real in us.*" The effectiveness of His work by means of the death of the Lord Jesus Christ determines our experience of life in and through Him. In proper measure the truth of the Cross must stand to the SECOND ADVENT of the Lord. Not Calvary, but the Throne is the ultimate in the Divine outlook, when the crucified and glorified Redeemer will bring the universe of His Father under His own dominion. The object of proclaiming the message of Victory over sin, self, and Satan, is to hasten the dawning of that great day. In relation also to the imperative necessity of SOUL WINNING we must needs keep this message in its right attitude. We dare not believe and rejoice in the meaning of the sacrifice of Christ unless we are prepared to lead sacrificial lives, and from our fellowship with each other around the Lord, go out and win someone for Him. The Cross is a challenge to make proof of our kinship with Him who came "to seek and to save" the lost. There should be no soul winners so earnest in that work as the members of the Overcomer Testimony; and every minister, in his proclamation of the Evangel to those who are out of the way, should know that behind him are their prayers and influence.

With the cause of FOREIGN MISSIONS the Overcomer Testimony must align itself in steady intercession and effort. The one argument for such endeavour is Calvary. To send light into the darkness, to make it possible for God's called-ones to go to other lands with the full message of Divine Grace must ever be our aim.

Let us seek that which Mrs. Penn-Lewis possessed in so large a measure, a statesman-like vision of the need of the world and the power of the Cross through the Holy Spirit to meet it. Let her passing hence be a call to enter into deeper fellowship with our Lord in the meaning of His sufferings, as into a more real experience of the power of His Resurrection, and of all that is summed up in the word Pentecost.

The Cross is God's centre. As we keep our lives fixed there in personal faith and surrender, we shall be fitted for service, and kept from the selfish life which is taken up with its own needs and remedies; safe from the experience of a *false spirituality*, which in its over-emphasis of one aspect of truth, opens the way to the clever deceptions of Satan, to extravagances in speech and action, causing ridicule and creating division.

"Take heed and hold fast, that which thou hast, that no man take thy crown. The devil has many ways of using others to rob God's children of their prize. You are never safe from being drawn aside from the steady fight against the encroaching world spirit, and the Satanic powers behind it, the whole way along, for the nearer you get to the closing hour, the more the raging dragon will seek to devour you, or beguile you." (J.P.-L.)

In the fellowship of love and grace,
4 ECCLESTON PLACE, GORDON WATT.
LONDON, S.W.1.

The Southern Conference, 1927.

A Service of Thanksgiving for Mrs. Penn-Lewis.

THE sixth Southern Conference of the Overcomer Testimony (Oct. 4, 5 and 6), was the first Conference to be held in Eccleston Hall since the Home Call of the Convener, and "by the good hand of our God upon us" was a time of rich blessing to many, in the practical application of the Message of the Cross to personal life and warfare. These three days which, from the human standpoint, might so easily have been a difficult and painful experience for those who have gathered at Eccleston Hall month by month for so many years to hear what He would say to them through His servant, proved by His Grace to be but a new experience of that indefinable "joy in the Holy Ghost" which no sorrow can dim when the people of God meet in the *felt Presence of their Lord*. They were days of happy "family" re-union after the scattering of the Summer months, and even the inevitable shadow of the loss from our midst of the one who was truly the "spiritual mother" of most of those present, served to draw her "children" together with a deepened sense of the warmth and comfort of the bond between them.

As Mrs. Penn-Lewis wrote in her Editor's Letter in the July number, she proposed to make one afternoon gathering of this Conference "a Thanksgiving Meeting in celebration of the Twenty-first year of Conferences for Christian Workers," conducted by her at Eccleston Hall (with the exception of the "War" years, when they were transferred temporarily to Sion College). Lord Radstock kindly promised to preside at this meeting, and to tell something of the story of the building of the place by his Father more than 45 years ago, as a spiritual "home" for all God's children, without any denominational barriers.

It was singularly appropriate, therefore, that this afternoon should now be devoted to a service of thanksgiving for the life of devoted service to God and His Church, which was laid down on August 15th last, when He called His servant Mrs. Penn-Lewis into His immediate Presence. Our space will not allow of a full report of the Conference, but we feel that our readers will be glad to have some account of this Thanksgiving Service.

The attendance was very large, numbers having come from other parts of the country, and from South Wales, and Ireland, to show their love and appreciation of Mrs. Penn-Lewis and their sympathy and fellowship with those who are left to carry on this ministry as God shall lead. We were privileged also to have with us Mr. J. C. Williams, who only arrived in this country from the United States the day before. A large number of the members of the Ministers Prayer Bond were also present.

The Rev. C. Ernest Procter, Rector of Halewood, one of the Trustees of the Overcomer Testimony, opened the meeting with prayer, and the Rev. George Harper read from the Book of the Revelation ch. xxi., verse 9 to the end, following that exquisite description of the City of God, its Temple, and its everlasting Light, with two verses from the third chapter of the same book (Rev. iii. 12-13), the blessed promise to "him that overcometh" that he shall be a "pillar" in that Temple, and shall "go out no more."

Rev. J. R. Morgan.

The Chairman, Lord Radstock, then introduced the Rev. J. R. Morgan (of Treharris, S. Wales), in whose Church Mrs. Penn-Lewis delivered her last message, and

the crowded audience listened with hearts stirred to the depths while he told, in a voice which at times refused to be steadied, the story of that last bit of sacrificial service.

I never anticipated, he said, having to stand here to-day, but I see the fitness of it as being the Pastor of the Church where our beloved sister spoke her last message. I have had the privilege of knowing Mrs. Penn-Lewis from the early days of the Welsh Revival. I have listened to scores of her addresses, and had personal and intimate conversation with her, and have been greatly helped and strengthened in my spiritual life and ministry through her words and teaching. I have been trying to sum up the secret that was so manifestly hers, and I think there is a word of Scripture that really explains the power of her life: "In my body I bear about continually the dying of Jesus, that in my body the life also of Jesus might be shown forth. For I, in the midst of life, am daily given over to death for the sake of Jesus, that in my dying flesh the life whereby Jesus conquered death might show forth its power" (2 Cor. iv. 10-11. *Conybeare*). She seemed to live in the experience of these words, bearing about in her body the dying of Jesus, and *manifesting His life to others*.

Her visit to our little Church was, as it were, the last manifestation, and a very real picture of the truth of those words. It is some 14 years since I gave her the invitation to come, when she was at Cardiff taking meetings. We used to go down there from the valleys of South Wales to sit at her feet and hear her message. Many of us had a great desire in our hearts that she should come to our separate centres, and I longed that she should come and speak to my people. But Mrs. Penn-Lewis explained to me then that although she would love to come, her hands were so full, and our place was so inaccessible to the many others who wanted to meet her in S. Wales, that she had to hold her meetings at the larger centres. However, she said, "I will come when the Lord opens the way!" From that time we often prayed that the way would open, but it never did until this year, when she promised to come on to us from the Llandrindod Convention, at which she was one of the Speakers.

When Mrs. Penn-Lewis arrived at Llandrindod, we saw how weak and frail she was. Many of you who had the privilege of knowing her, will remember what it was to take her little delicate hand into yours, and feel your heart go out in deep sympathy and real fear that one so frail should undertake any duty at all. However, her ministry at Llandrindod was really marvellous. I can see her now as she came in to the first meeting, unable to walk from her hotel, but driving in my friend's car, and getting down from it so slowly and walking into the Tent. She appeared quite unable for anything, but when she was on the platform, and facing the congregation, she seemed strengthened, and later when she spoke in that meeting, we were amazed to hear how her voice filled the Tent so that some twelve hundred people heard her distinctly.

Her message that afternoon was a most striking one. She spoke on *schism in the Body of Christ*, and her words were one great intense appeal for sympathy between the members of the Body of Christ one for another. She said that the word "schism" came from the same root as the word "sympathy," and emphasized that the cause of all schism was *lack of sympathy and love*. She appealed to

all to bear one another upon their hearts in loving sympathy, and especially in view of the days of testing and trial that are coming upon the earth. It seemed to us as we listened to her that she was uttering prophetic words, as she spoke of days of persecution which the Church will face in the near future, and it humbled us before the Lord.

How she was strengthened by God! In spite of her weakness she was mighty during that whole week. She spoke altogether in some nine or ten meetings, and she came into very close touch with a company of young people from the South Wales Bible School, staying together in an Hotel. On four mornings at 9.30 she came and spoke to about a hundred of us there. Her teaching, her wonderful illumination upon the Scriptures, was in God's hands a marvellous ministry to those young students, and to-day there are many of them who praise and bless God for the privilege of having heard her, many for the first time.

The Convention came to a close, and Mrs. Penn-Lewis went to the home of her friends at Maesycwmmwr for the week-end, and came to speak at our little Church on the Sunday. I stood at the door when I heard the car coming, and as it pulled up I was distressed to see her sitting in it looking more like an invalid than one come to undertake a service, and after the car stopped at the curb, it was fully two minutes before she attempted to get out, because, she said, she wanted to get her breath! Then we helped her to the Church door, and I can see her now walking down the aisle, weaker than I had ever seen her before, and she took her place in a corner pew, and seemed to sink into quite a heap, drawing her fur cloak around her. I wanted her to go through to the vestry, for I felt she could never take part in the service, but she sat there during the introductory part, and when I had led the congregation in a chorus, "There is power in the Blood of the Lamb" I saw her stirring! She pulled herself together, and in her characteristic way threw off her cloak and walked up to the platform. As soon as the chorus ended, she said, "I have a word for you. When you were singing that chorus I got my message." That just illustrates her wonderful dependence upon the leading of the Spirit of God. She went on to say that she felt many of God's children had in their minds a misunderstanding of what the Blood of Christ really meant. "Many think of the Precious Blood as some 'power' coming down upon them, and as you were singing 'There is power in the Blood,' I felt that you did not fully understand the true spiritual meaning of it." And from that she went on to open out the significance of the Blood of our Lord Jesus Christ, and spoke with wonderful power, holding the whole congregation in intense interest. The Blood of Christ, she said, in the New Testament, has always a God-ward aspect. We are "made nigh by the Blood," we have access to God by the Blood, we are redeemed by that precious Blood, we enter into the Holiest by the Blood, and so on. Even where the Blood of Christ is spoken of as cleansing, the ultimate purpose of that cleansing is with a God-ward view. The operation of the Blood of Christ is never earth-ward, man-ward, but heaven-ward and God-ward. The Blood cleanses from sin, the Cross delivers from the power of sin, as it is allowed to operate in the life of the believer. The Cross of Christ is the instrument God uses to deal with the "flesh," the old nature, the Adam life. *God does not cleanse the flesh, He condemns it to death.*

During her address her eyes rested on a group of ten or twelve young girls in the front seats, and she broke off to

tell them something of her past history, and of the wonderful working of God among the girls of the Richmond Y.W.C.A. in the early days. . . . The way she met the need of that company was marvellous. She pleaded earnestly that those present would take the message God had given her for them, as it might be the last time they would ever hear her voice. She spoke for over an hour, but for the last quarter of an hour her voice was growing weaker and weaker, until it became almost inaudible to the people at the back, and only those in the front could understand what she was saying. I was very distressed. She closed her address, and then dismissed the congregation with prayer, but as she prayed her spirit seemed to rise, and she appeared as strong as ever. She prayed that our church might become a centre of light and blessing, in all the district, and that there might be much fruit from the message of the Cross, and from that time we have had a new note, a new power, a new blessing, in all the services, and I am full of expectation that God will manifestly show His presence and power in our midst yet more.

When she came off the platform to go into the vestry, she settled down on the little stairway, and seemed almost to collapse; but after a moment's rest, she passed into the vestry, where we had refreshment for her and she was strengthened by it, and just to illustrate the spirit that characterized her, when my wife was sympathising with her weakness, she said with such strong purpose, "But dear, I must go to London to-morrow!" However, it was Tuesday before she was able to travel. When she was asked why she spoke so long when so weak, she replied "I had to get through with my message." It was so characteristic of her! We shall never forget that visit. To me it has been a new beginning, and I believe that God will manifestly answer her prayer for that Church. "So then *death worketh in us*, but *LIFE IN YOU*" (2 Cor. iv. 12). As one friend said to me afterwards: "So you at Treharris received the last drops of the sacrifice!"

As Mr. Morgan sat down a deep silence fell upon the gathering, a silence throbbing with loving memories as those who knew her well recognised in this moving story but the climax of a life continually poured out in selfless service for God, regardless of personal weakness and suffering, for many years. A silence broken at last by Lord Radstock, who offered to God our thanksgiving and praise for this life of fruitful service, and prayed that we all might, by the grace of God, follow her example and carry on the work of the Lord, that His Name might be magnified in us as it was in her.

Lord Radstock.

Lord Radstock then addressed the meeting, saying that he felt it a very great privilege to be present on this occasion, which by the grace of God, would not only be memorable, but in days to come would be an inspiration to us all to be faithful unto death to the Truth of God. We may be perfectly sure, he continued, that when our blessed Lord saw that the fulness of time had come for His servant to be taken to higher service, it was not in order that the work should be lessened, but rather that it should grow. So this afternoon we are gathered to magnify the grace of God manifested in our beloved sister in such an extraordinary way, and to give glory to His Name, the One she loved so much.

After reading 2 Kings ii. 9-14, the Speaker said he felt this passage was peculiarly applicable to the present occasion. A great man of God, a valiant soldier of the Lord, after a noble life of fearless testimony, is taken

suddenly away to be with Himself and his disciple Elisha is left alone. How natural that Elisha's heart was wrung with sorrow! Sometimes we make the mistake of thinking that the Lord does not want us to be human, but our Lord was most human of all, His heart was touched more than any human heart could be, and it is not wrong that we who knew and loved this dear child of God should mourn our loss. Elisha mourned his leader, but he saw a life of greater service opening up before him. As he saw his beloved leader go up, his heart was wrung with sadness and doubt and fear, and he rent his garments. God knew how he had loved that faithful prophet, but He yet had a wonderful purpose for Elisha himself, and if he was brought to the point of rending *his own garments*, it was but in order that he should take up the mantle of Elijah, and by the Spirit and the grace of God, do greater works.

Our beloved sister has been called to lay aside this mantle, and if she could speak to us, what would she say? Would it not be that everyone of us, by God's grace, should claim the *clothing of the Holy Spirit*, which was the secret of her wondrous power? This seed of corn that has gone into the ground should have the effect, of laying upon each of us not only a sense of responsibility and privilege, but of wondrous possibilities because the same power that made her what she was is for all who will obey the conditions of His abiding.

So Elisha realised that it was for him to put on the mantle of the Spirit and go forward, and as he did so, and smote the waters, they divided—not because he smote them, but because of the endowment of the Spirit's power. So we should look upon this real loss to the Church of God as a trumpet call from Him not to allow His work to suffer, but to go forward in His Name, asking for a double portion of His Spirit. This work is of God, and whatever is of God cannot fail, it has the seed within it of eternity.

Dear Mrs. Penn-Lewis asked me to be present at this twenty-first anniversary of her London Conference in Eccleston Hall, because my Father built this place about forty-five years ago, right in the heart of Belgravia, in the days when Dr. Pentecost gave us such a wonderful vision. It was built for work exactly of this kind. Year after year, my Father sought to carry on here the testimony for which he built it for God. Then the Lord called him to Himself, and the Great War came to pass, and this place was given up to a work of great usefulness, as a place of rest and refreshment for our men as they passed through Victoria Station on their way to and from the Continent. My sister Mrs. Fraser, whom many of you knew, and her husband, gave themselves to this work, seeking to hold up the Blood-stained banner of the Cross among our soldiers. Three hundred consecutive nights my dear sister and her husband rose between 3 and 4 a.m. to minister to the physical and spiritual needs of our troops. Like Mrs. Penn-Lewis, my sister never thought of herself, but was spent out in the service of her Lord. My Father, Mrs. Penn-Lewis, my dear sister, and her husband Mr. Alister Fraser, who passed away just twenty-four hours before Mrs. Penn-Lewis, these four so intimately connected with this Hall, are now all in the glory. May we deeply realise that this is a call to each one of us to go forward, and to see that as far as lies in our power we will carry on, so that there shall be a greater harvest even than before. In the early days of Mrs. Penn-Lewis' Monthly Conferences in this Hall, my dear Father delighted to be with her on this platform, and it would have rejoiced his heart, as it did the heart of my sister, to know that Mrs. Penn-Lewis had

taken the responsibility of this place. He built it for God, and was determined that it should be used for nothing else but the service of God. So these Conferences are the wonderful fruition of the seed sown by my beloved Father in those early days. I cannot help thinking somehow, that those four have met in the glory. How they would rejoice to know that instead of the work suffering by their absence, it has been a call to service to which multitudes have responded.

After the singing of a hymn, Mr. J. C. Williams rose to speak, in past years one of the most familiar, and ever welcome, figures on the platform of the "Overcomer" Conferences, and also an old and valued personal friend of both Mrs. Penn-Lewis and her late husband.

Mr. J. C. Williams.

We meet together to-day, said Mr. Williams, with the note of sadness, but if your heart is attuned to the heart of God you will find that in the minor key there is a note of joyous music, so triumphant in its strain that only those who are in touch with God can hear it. But the angels rejoice when they hear its music, and so to-day, this is not a company of disappointed, despairing soldiers, but a company of brave warriors who have laid aside their leader because their greater Leader has called her hence, and she, being dead, yet speaketh. Such a life as has been lived by her never dies. That which is born of the Spirit has in it the elements of eternity, it has neither sense of time nor space, and there is no power in hell, or on earth, that can separate us from the Spirit that dominated the life which we are here to praise God for this afternoon.

I have a peculiar and personal relationship with Mrs. Penn-Lewis. She was indeed to me a Mother in Israel. I well remember the day I first saw her. In those days I did not move in the realm, nor in the circles where I was likely to meet such a burning soul as possessed that frail body. I moved rather upon the outskirts of the Christian faith. A preacher I was, but a preacher whose messages were the outcome of his mentality, and who had never yet been "born of the Spirit," and therefore had no spiritual message to give.

But it was after the Welsh Revival, in January 1906, that I first met Mrs. Penn-Lewis, at a place where many have met before, at the foot of the Cross. I remember so well standing, the day after I had entered the Kingdom of Light, in a Schoolroom in South Wales, and I saw a lady and a clergyman coming down the aisle. The clergyman was F. S. Webster, who is with the Lord, and the lady I did not know. But she came straight up to me, with a penetrating gaze that seemed to have the power of dismembering that which was flesh from that which was spirit, like a piercing sword that could penetrate beneath the surface of the character and nature. She placed her hand upon my arm, but I would have passed her like a man purblind—everything to me in those early days of spiritual emancipation appeared to be out of focus. I would have passed her, but she would not pass me. She looked into my face and said, "I see you have had your vision of the Cross." How did she know? Who conveyed to her that this was my "birthday"? But she knew! Christianity is an exact science, we do not live in the realm of supposition! I said never a word, for speech was taken from me in those early hours. I had had no food for over 30 hours when I met this saint of God. She said no more, but passed me by, and a man who knew me said, "Do you know who that was?" I said "No." Then he told me it was

Mrs. Penn-Lewis, but he might as well have said it was the Queen of Sheba, I knew so little of her.

Days went by, and weeks went by. One day there came a tap at my door. A clergyman stood there. I was not in the habit of receiving visits from clergymen, but this dear man of God asked to see me, and he said, "Mr. Williams, I have had a letter from a lady in Leicester who met you during the Revival. She is anxious about you, and has asked me, as I was in your neighbourhood, to come and see you and have a little fellowship with you. And I want just to ask you, How is the Lord dealing with you in these days?" What a mother-heart! So this man came into my life, and he is a member of my council to-day, and has been my friend from that day to this.

After a time another came along, also a stranger, and he said "I hope you will not think I am intruding, but I have had a letter from Mrs. Penn-Lewis, asking me if I were in this neighbourhood, to just call and see you"! Mind you, over a year had passed, and I had never seen her face again, but she had not forgotten! This shepherd, this mother, had so much of the life of her Lord that not even an unknown soul could meet her, even as a ship that passes in the night, without her following that soul with her prayers and her *practical sympathy*.

Some 18 months after that first meeting I had an intimation sent me that Mrs. Penn-Lewis was speaking at a Convention in Nottingham, and I thought, this must be the lady who sent Mr.——, I will go and hear her. I went to hear her, and as soon as she had finished speaking, she made for me! Eighteen months had passed, she had every reason to have forgotten me, but somehow, when you pray for a person you do not forget him, so she came up to me and said "I am so glad to see you." And that was the beginning of many years of personal friendship which was of very great value to me.

Mrs. Penn-Lewis had a wonderful way of harking back to God. I never came across a soul—and I have met some of the ripest of God's people—but I never met one like her for this. She was like the needle of a compass, magnetic storms might arise, but the centre never moved, and whatever you spoke about, the line of thought sooner or later would lead you to the Throne. Nothing daunted her. She stood for *one thing*, and whether she gave offence or pleasure, for that thing she stood, and for that thing she died. So friends, we have much to thank God for. You who have met here month after month to listen to the teaching she has given you, and heard from her lips those words of exhortation which strengthened the spirit and renewed the soul, you will agree with me that we have much to thank God for.

You cannot divorce the messenger from the message, and so what was that message? What was it, in its simplicity, that was demonstrated in the spirit of this frail preacher upon whom God had bestowed the riches of the prophetic spirit that saw into the depths of the things of God! She saw the *Triumph of the Cross*, not only in the forgiveness of sins, but that there is a realm beyond that, where that triumph exists in a power far greater than the mind of man ever conceived. And I suggest to you that you cannot exalt the Conqueror without exposing the strength of the foe. *The greater the foe the greater the conquest*, and therefore it is not surprising that in the process of time this child of God should come to see, as various aspects of the Cross were unveiled in all their fullness, that the foe was greater and more subtle than the Church had ever dreamed of, and in order to *uplift the Conqueror*, she found

it behoved her to expose the tactics and the strength of the hidden forces of the enemy, which had been penetrated and shaken to their foundation when captivity was taken captive at Calvary. By that exposure she exalted, as few have ever done, the wonderful power of the Cross, and the Life that was demonstrated by Him Who "gave Himself for us."

We need to remember that. I was talking to a man only a day or two ago on the liner, a canny Scots Minister who told me he received "The Overcomer." "But," he said, "I do not care for so much about the devil!" How often we have heard it! But if you are describing a war, you must describe *both parties*—and how many descriptions have been given of the Captain of our Salvation! . . .

It needs a life-long obedience to understand the whisperings of the Spirit of God, it is not learned in a day, and so God—His eyes travelling to and fro seeking for a man (or a woman, God is no respecter of persons), who would listen and understand—came into the frail body of this child of His and possessed it, for His glory. It manifested oftentimes the weakness of its fleshly tabernacle, but that was but the background, and glorified the light that shone from that life which was ever loyal to her Lord, and beloved, if we could have her spirit, if we could possess her *courage*, if we had that *intimate knowledge of her Lord* that was characteristic of her, what could not God do through us! I have heard her, when only she and I were together in her drawing-room at Leicester, pouring out her heart before God. Believe me, I have opened my eyes and looked at her in amazement, for her prayer brought God so near, it seemed as if that modern drawing-room had been transformed into the Holy of holies, a Sanctuary of the Most High God. Often she spoke to the Lord as a subject to a King, but more often she spoke as a child to her Father. She had the Abrahamic spirit that could argue with God, and go into the details of things and thresh them out before Him. And I have known her to take a prayer back half-uttered, and say, "No Lord, I didn't mean that!" And how the Lord answered her! And He always answers—is He not our Father? Are we not born of Him?

Spring will come, and this day of mourning will pass, and take its place in the history of the Church of God. God is not unmindful of human feelings and human sorrow, for is there not a Man upon the Throne? How she loved Him, the Man Christ Jesus! Shall we love Him less because her voice is silent? Because her form is no longer with us to inspire, and to lift us by her burning words, shall we love Him less, or shall we, just because of these things, take heart of grace, and looking into the future that no man can foretell, remember that GOD IS IN IT, and though soldiers fall upon the battle field, the Captain of our Salvation still is at the head of the Church which is His Body? Though every leader be taken away, the Church of God will never be a mob, but a disciplined army under control of the Holy Spirit. Remember that though her body is not with us to-day, leading in the van of the battle, yet her spirit goes marching on, and will, until we meet in that place she so often spoke of, where we with her shall give the word of our testimony, and live for evermore in the Presence of the Lamb who was slain, the Lamb Who is in the midst of the Throne.

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Before the close of the meeting, the Rev. C. Ernest Procter announced that the Trustees, in conjunction with Mrs. Penn-Lewis' Executors, had, after much prayer for

guidance, invited the Rev. Gordon Watt to take the Leadership of the *Overcomer Testimony*, and that he had consented to do so.

There was a very hearty response to Mr. Procter's suggestion that a telegram of welcome be sent to our new leader, under God, from the Conference, and this done, the Chairman rose and closed the meeting with the Benediction. M.N.G.

The Overcomer Testimony. A Memorial Fund.

JUST twenty-one years ago, a Monthly Conference for Christian workers was commenced by Mrs. Penn-Lewis, and, with a short interval due to the War (when they were held at Sion College) these gatherings have been carried on continuously in Eccleston Hall. Around them has grown up a literature work of world-wide dimensions. Shortly before her Home-call, the Trustees of the property were anxious that Mrs. Penn-Lewis should take a long lease of the premises, but this arrangement was felt to be impracticable. An Agency with an equally world-wide sphere of operations has acceded to the wishes of the Radstock Trustees, with the result that the *Overcomer Testimony* must acquire new offices. We shall, however, continue to hold our Monthly Conferences in Eccleston Hall.

Suitable premises have now been obtained,* with full accommodation for the Literature and secretarial work, while the Prayer Gatherings will also find there a convenient rallying centre. The great advantage of the new offices lies in their central position in London, being only a few minutes walk from the Marble Arch. They are part of premises in which the Rev. W. A. Clyde is carrying on a splendid soul-winning work, and thus the *Overcomer Testimony* will be located in a spiritual atmosphere.

It was said at the October Conference, both from the platform and in conversation, that the most blessed memorial that could be raised to the one from whom we had learned so much of the deep things of God, would be to carry forward the testimony she had laid down after so many years of faithful, costly witness to the truth of Jesus Christ and Him Crucified. Some of our readers know that Mrs. Penn-Lewis poured into the work of the *Overcomer Testimony* not only all her strength, but also all her resources in this world's goods, denying herself in many ways to do so, for the sake of those who looked to her for spiritual help and teaching, over whom her heart yearned as a mother, that Christ might be "formed in them."

But probably few have any idea of the amount of actual "labour" she put into the work herself, sitting many hours, day after day, at her desk, dealing with a correspondence which was world-wide, and also with the numerous business matters arising out of the publication of her books and "*The Overcomer*," as well as convening Conferences, with all their necessary arrangements, the smallest details of which were never forgotten by her. Madame Guyon says of the soul in union with God, that all distinction in service is taken away. "The meanest service and the so-called highest, are alike beautiful to it, if but in the Divine will," and this was the vision of service that Mrs. Penn-Lewis had in all that she did. "Spiritual" work, or purely business—all appeared to her equally blessed service, as she was led along by the Spirit of God.

The Trustees desire to suggest that no better Memorial to this servant of God could be raised than the securing of

these offices as the New Home of the work. A large sum is involved, and the Trustees therefore invite the friends of Mrs. Penn-Lewis in all parts of the world to share in this tribute to one whose witness to the Truth has been so steadfast and fruitful. It is felt that such a memorial would be a worthy thankoffering on the part of many for blessing received during the years of her faithful ministry. In this way will her work be perpetuated and consolidated, and the hands of those who follow her in service strengthened.

Gifts for this purpose may be sent in to "*The Overcomer Literature Trust Ltd.*," marked "MEMORIAL FUND," the object of this newly formed "Trust" being to administer all funds connected with the work, and to assist those who carry on the Testimony in every way possible.

A fresh call comes through this crisis to pray that the new Centre may be a channel for a tide of Life to sweep through the neighbourhood in which it is situated, and that it may continue to send out to the ends of the earth messages of encouragement to those who are fighting the battles of the Lord. The time is short. Like St. Paul, let us count not even life itself dear unto us; that we may fulfil all the good pleasure of His Will.

G.W.

J. Penn-Lewis, M.B.

A Tribute.

WITH the Home-going of Mrs. Penn-Lewis there has passed from the earthly fellowship of the Kingdom of God one of the most remarkable women of our day. Those who knew her intimately, in the life of the home and in the close contacts of friendship as well as in the public ministry she for so long maintained, could not but recognize her as one who lived under an unusual anointing of the Holy Spirit. For into every relationship of life she brought the same intensity and singularity of purpose by which she was at all times characterized in the Assembly. The will of God—to know it and to fulfil it—was with her a passion. More than any other I have ever known she lived to do "*this one thing*"; and though it might not always be possible to endorse her interpretations it was never possible to question her sincerities. She was singularly and happily free from anything like extravagant protestations of love to Christ, but she lived the love-constrained life without deflection or variation. For years her friends saw that the sword was wearing the scabbard thin, and that her zeal was literally a consuming flame. Yet none could check her, nor induce her to "take things easily." Like the Lord Himself it seemed as though she had a baptism to be baptised with, and was straitened until it was accomplished. I am sure she never had an idle day, indeed it is unthinkable that she ever spent an idle hour. Life was, to her, a measured opportunity for the carrying out of a commission, of the uniqueness and importance of which she never had a doubt. How she did this is recorded in the spiritual experiences of men and women the world over.

It was my privilege to have her friendship and confidence, and that of her husband—a fellow-worker of mine in many a good cause—for thirty years. I have shared with her the problems and perplexities inseparable from such a ministry of speech and pen as she carried out. And never have I found her other than personally disinterested, free from anything approaching cupidity, and utterly untainted by selfish desire. She was, indeed, of that rare order who seek not great things for themselves, but for their Lord; and seeking thus, find. Even when suffering acutely . . . under such an inerrant test of character she authenticated the power of the Cross she had so constantly proclaimed by the Christ-like purity of her own spirit. She finished her course in the glow of that victory which is greater than the conquest of a city.

Of the abiding value of her contribution to the literature of Christian experience this is not the occasion to write. Time alone assigns to the work of any of us its place in the scale of true worth. This, however, can be said without any qualification; that through the vision given to her, and faithfully recorded by her in exegesis, exposition, and exhortation, a great company of Christian people have learned the open secret of life full and fruitful. These are her joy and crown of rejoicing in the presence of our Lord Jesus Christ at His coming. J. STUART HOLDEN.

"Your Intelligent Service."

"I beseech you . . . brethren, by the compassion of God, to present your bodies a living sacrifice . . . which is your intelligent service. And be not conformed to this world, but be transformed by the renewing of your MIND . . ."—Romans xii., 1, 2. (J. N. Darby).

NOTE.—The following is a report (not revised by the Speaker) of the last address given by Mrs. Penn-Lewis at Eccleston Hall, on July 7th, 1927. It is given here in response to many earnest requests for its publication by those who were present and received very practical help from the message.

PRESENT your bodies"—the "body" includes the mind, and therefore, having presented your body to God, if you are to be "transformed" it must be by the renewing of the mind, for the mind is the organ which rules the actions of the whole man in his conscious life. In Ephesians i. 17-18 we read, "That the God of our Lord Jesus Christ . . . may give you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know . . ." and Darby has a note that some manuscripts read, "the eyes of your mind," i.e., the illumination, the revelation, the light from God, comes to the mind renewed by God. Where do you expect to be illuminated? In your body? The counterfeiting "angel of light" can light up faces! But God illuminates the mind. The Apostle says, "I beseech you . . . present your bodies . . . which is your intelligent service." It is an intelligent action to present your body to God as a living sacrifice, and when it is "presented" you are transformed by the renewing of your mind, there is illumination of the understanding.

The word used for "mind" in the Greek is a very simple one, "*nous*." The Lexicon says—and it is the key to a thousand troubles, and peculiarly fits the present time—"this word *nous* is only used in the New Testament, with three exceptions, in Paul's Epistles." "*It is used of the reflective consciousness, as distinct from the impulse of the spirit apart from such consciousness.*" "Its chief material organ is the brain, but all the senses serve it actively or passively. *Nous* is the human side of God's Spirit in man; as to its source, it is Spirit; as to its action in man for intellectual purposes, it is mind, i.e., the product of the Spirit." [Lexicon.] I want you to let that soak in, and you will see that it will do much for you in your personal experience. The mind, the *nous*, is the human side of God's Spirit in man. That is to say, it is in the mind renewed; enlightened and illuminated, that God the Holy Spirit is manifested. This is the bridge between the spirit and the mind. When the Holy Spirit dwells in your spirit, your renewed mind is the organ through which He works. Many have been led into error because they have the idea that the Holy Spirit works *without* the mind. They say you must get a wonderful baptism of the Spirit, and to get it you must let your mind "go blank," but that is contrary to Scripture. You may say "I do not do that." Yes, every time you act by feelings in your spirit you practically do that. Never act on feelings in your spirit until you have got them through into your intelligence, and have seen with your renewed mind that it is the right thing to do (Rom. xiv. 5), God's Spirit in your spirit does not work out through your fingers, or your feet, making you a machine, but through your intelligence. The action of the regenerated mind is quite distinct from the impulse of the spirit.

This will end your problems of guidance. How can you know God's will? You say "I had it in my spirit, but I was

afraid to act!" When God the Holy Spirit is in your spirit and wants to reveal a thing to you, He brings it out through your mind, and makes you see it intelligently, and intelligently do it. There are those who think spiritual guidance will move them to speak or act independently of their co-operation, and if they do not get that, they do nothing. This is why numbers are dumb, and numbers do not pray in a prayer meeting. They are waiting for something to *move them*, apart from their own volition. It would mean a great emancipation if all the Lord's children intelligently understood this. It is the key to all the counterfeits in the spiritual life. The enemy wants to put aside your mind, and get hold of your spirit. To become a Spiritist Medium you must not have any action of the mind. For automatic writing you must let your mind become absolutely blank. But the Holy Spirit renews the mind, and gives it clear light upon God's Word, showing what God's will is for you. The highest work of the Holy Spirit gives vigorous activity, clearness and power in the mind.

You have in Ephes. iv. 17 a picture of the "*nous*" of the natural man. "The vanity of their mind" describes the condition of the mind of the unregenerate, however educated or cultured, or however ignorant. He is "puffed up in his fleshly mind" (Col. ii. 18). "The god of this age hath blinded the minds of them that believe not" (2 Cor. iv. 4) says Paul of the Corinthians. So we see the necessity of the renewal of the mind. "Be renewed in the spirit of your mind" (Ephes. iv. 23). The mind of the natural man cannot understand the things of God (1 Cor. ii. 14) . . .

In 1 Cor. ii. 16 you have this simple statement, "we have the mind of Christ." In a footnote to 1 Cor. ii. 5, Darby says, "Whatever expresses the mind is *logos*. *Nous* is the intelligent faculty, whatever expresses the thought formed in it is *logos*. . . . But we are said, having the Holy Ghost, to have also the *nous* of Christ, the intelligent faculty with its thoughts"; that is, the spirit of the man is the recipient of the Holy Spirit, in which He dwells and through which He works, but the *nous* is the human side of His manifestation. Thus "we have the *nous* (the intelligent faculty) of Christ." (J.N.D.) So Christ was God's *Logos*, the expression of the Mind of God . . .

The flesh is opposed to the *nous* of the "inward man." "I delight in the law of God after my inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members" (Rom. vii. 22-23). And that law of sin will always exist in the members until we get our redeemed bodies. The law of sin is working in your members, even when the Holy Ghost fills the spirit and the mind is renewed, therefore you will find that the *flesh* is always in direct opposition to the renewed mind, the inward man. "They that are after the flesh do mind the things of the flesh . . . the mind of the flesh is death, but the mind of the Spirit is life and peace." (Rom. viii. 5-7, Gk.). The fleshly mind is enmity against God, it is not subject to the law of God. We are not "in the flesh" if the Spirit of God is dwelling in us, but it is still possible for us to "walk after the flesh." Now you see plainly the battle between the flesh and the renewed *nous*, the mind indwelt by the Holy Spirit. "We have the

mind of Christ," the "*mind of the Spirit is life and peace.*" The Holy Spirit, dwelling in your spirit, renews the *nous* and gives you "the mind of Christ" toward everything in the world and around you. "They who live after the flesh mind fleshly things; but they who live after the Spirit mind spiritual things" (Conybeare). If you walk after the flesh, Paul says, you will die; but if through the Spirit you "make to die the doings of the body," you shall live.

The *nous* is the VEHICLE OF THE SPIRIT in practice. "Let every man be fully persuaded in his own *nous*" (Rom. xiv. 5). Paul said this in connection with one man esteeming one day more than another, and other men thinking all days alike. It has to do with external distinctions. "Let every man be fully persuaded in his own mind"—not "let every man be fully persuaded according to what he feels in his spirit." The Holy Spirit in your spirit has illuminated your mind, and will let you know the mind of God for yourself, and you are never to come to any action until what is in your spirit has reached your mind, and you are *fully persuaded* as to what is God's will about it. Never do a thing under the accusation of the devil driving you. There are times when you cry to God for light, and you cannot see one inch of the path. Thank God for this,—you have not got to act on anything until it has reached your mind. This is illumination from God's Word upon the most practical things, things that are causing bondage and misery and doubt among the Lord's children; they would not be so dependent upon what *others say* is the will of God for them, if they understood this. No one has the right to say "This is God's will for you." They have not even the right to apply the Scriptures to you, in the sense that it may be written there, but it may not be written for you, *at that moment*. It needs the Holy Spirit to take it from the Book and put it into your intelligent understanding. The Holy Spirit is in charge of the Book. While you are worrying over some doubtful thing in your path you are not free for God to use you to other souls, or to take up the burdens of life, and the devil's trick is to stop God's people being God's channels, by keeping them in doubt over their own path. "Ought I to do so-and-so?" WAIT until you are fully persuaded in your own mind.

What is it to have the "mind of Christ"? It is the Holy Spirit producing in you the intelligent spiritual faculty of Christ, a faculty uninjured by sin, the faculty of His mind. "Let *this mind* be in you which was also in Christ Jesus" (Phil. ii. 5). That mind is not transferred to us in a mechanical way, but is given to us by the renewing of the Holy Ghost, which means renewing your mind and putting into it the same intelligent *understanding of God's will* that the Lord Jesus had! The work of the Holy Spirit is to form Christ in us (Gal. iv. 19). How is He "formed" in us? By the Holy Spirit renewing every part of us, and particularly the mind, so that it is brought into intelligent use as a vehicle for the Spirit of God.

"Now we beseech you brethren, by the Coming of our Lord Jesus Christ . . . that ye be not soon SHAKEN IN MIND . . ." (2 Thess. ii. 2), or as Darby translates it, "from a steady and soberly-judging mind." This is written in connection with the Lord's Return, and it might have been written specially for us to-day. Do not be shaken from a soberly judging mind, keep the mind steady. Nearly all the onslaughts of the powers of darkness upon believers to-day are upon their minds. Do you know what it is to have some thought, a sudden blow or surprise, which seems to shake your mind until you are quite incapable of steady judgment? There never was a time when believers so

deeply needed to know the *keeping power of God* for the mind. "The peace of God shall guard your thoughts . . ."—the product of your mind. (Cf. 2 Cor. iii. 14; iv. 4; xi. 3).

"BE OF THE SAME MIND" (1 Cor. i. 10). The *nous* is the centre of unity. There is a fashion just now of saying "We are united in spirit," but we are allowed to have plenty of differences in mind. The natural man is taking hold of spiritual things, and talking in the language of the Spirit without the experience. *We cannot make* the "unity of the Spirit"—it is already made. We have only to "*keep*" it, as far as lies in our power. The point here is, that we be "like-minded" (Rom. xv. 5). The Lexicon defines it thus: "Not merely not to differ in counsel, but to *seek the same object.*" How the Church of God needs this unity of mind, seeking the same object—the glory of God.

¶ If the Holy Spirit dwells in your spirit, and the human side of God's Spirit in manifestation is in the *nous*, He must have the full use of your mind. Never act purely upon the impulse of your spirit. When you get the impulse in your spirit, go to your knees and ask God to bring it into your mind, *your intelligence*, so that you can be fully persuaded in your own mind about it. The spirit "*feels*," the mind "*sees*." Beware of trying to follow "*spirit*." "*Spirit*" is intangible. How can you *follow spirit*? This is why those who say they "*follow their spirits*" are so unpractical. I remember trying to grasp what it meant myself—feeling after an intangible something—but when I understood that the work of the Holy Spirit was to reveal a *personal Christ*, then it became tangible—God manifest in the flesh. That is why God had to become manifest in the flesh. The Holy Spirit is the Spirit of the Father, and of the Son, eternally proceeding from the Father and the Son, and energising your spirit, as the channel is open for His manifestation. If the Holy Spirit dwells in your spirit, has He the right of way through your mind, to be perpetually moving through it? He cannot manifest Himself through a mind clogged with novel-reading or filled with things contrary to His Word.

Truly to live "after the Spirit" means that the Holy Spirit in your spirit, reaching the mind, makes you intelligently to *know* the will of God. Then you do not require to be told what is the path of duty, you are given an intelligent illumination of your mind so that you see what to do. The renewed mind is "the human side of God's Spirit in man," and He is manifested in your mind, not in your feelings. This is vital. This will make your prayer life intelligent. As the mind is enlightened and illuminated, the Holy Spirit will teach you how to pray, and what to pray for.

The last word is "Calvary." If you desire to have a renewed mind, have you been to Calvary, and there faced out the fact that "our old man was crucified with Him"—our old man, including the mind of the old fallen Adam? "Crucified *with*"—something common to both, implying fellowship, union—"our old man" with his "fleshly mind," nailed to the Cross in the Person of Christ, that it might be put out of action, "rendered inoperative," it is literally. Then you shall have "the mind of Christ," and we read in Phil. ii. what the "mind of Christ" really means—conformity to His death in this world, but afterwards a crown of Glory. "Wherefore God also exalted Him above measure, and gave Him the Name which is above every name, that in the Name of Jesus every knee should bow, of all who dwell in heaven, in earth, or under the earth, and every tongue should confess that Jesus Christ is Lord. . . ." (Phil. ii. 5-8. Conybeare). J.P.-L.

"Believe not every Spirit."

Notes on the Spiritual Warfare.

"Your adversary . . . whom resist, steadfast in the faith."

1 Peter, v. 9.

THE command thus given clearly implies that the believer is to resist, not ask God to resist for him, or instead of him. It also implies that Satan is truly a "person"—"whom"—and that the believer must recognize him as a person, and personally resist him. Christians have so dwelt upon God as doing everything for them, that they have lost sight of the command to personal action, and have thereby remained in a state of babyhood, with their spiritual forces undeveloped.

But it must be emphasized that the exhortation to "resist" the devil is given only to those who are truly children of God, and that in two special instances it is prefaced by the command to OBEY God. James gives it to those who are first "subject to God" (James iv. 7), and Peter to those who "humble" themselves under "the mighty hand of God" (1 Peter v. 6-8). In both cases, also, the word "resist" is preceded by the words, that God "giveth grace to the humble."

Only those who are truly "humble" can resist the one who is the very essence of pride.

The safeguard against deception.

For effective, God-strengthened resistance to Satan, the believer must know the impregnable rock-position of Romans vi.—i.e., the death position of the Christian, with Christ, as well as Christ's death for him—as a continual attitude to sin.

To look at Rom. vi. as a past experience is a fatal mistake, and is no safeguard against deception. Many who have done this—looking upon identification with Christ in His death as a stage through which they have passed, to a life on the resurrection side of the Cross—have found themselves caught in the most subtle snares of the angel of light, for they have been lulled into a false security, thinking that they were "dead," and therefore could not be deceived by the Deceiver; until by and bye, he went too far, and their eyes were opened to see that the position of death is but the basis for a progressive conformity to Christ's death, which must be brought about experimentally in every believer. A moment-by-moment faith—a steadfast standing on the fact in the present tense, "Now," i.e., the believer reckoning himself to be dead to sin in the present moment, on the basis of identification with Christ in His death—is the only position for victory over sin and Satan.

Standing on the bed-rock of Romans vi. the believer wields the weapon of Rev. xii. 10-11, which describes the aggressive and defensive conflict. "The accuser . . . is cast down . . . and they overcame him" because of (1) the Blood of the Lamb, (2) because of the word of their testimony; and (3) they loved not their lives even unto death; i.e., the ground of the Blood—Calvary—testified to, and lived in lives yielded to death "for Jesus' sake . . ."

The definition of Guidance.

Many define guidance, or "leading" as purely and only supernatural, such as by a voice saying "Do this" or "do that," or by a compulsory movement or impulse, apart from the action or volition of the believer himself, thinking of the expression used of the Lord, "the Spirit driveth Him into the wilderness." But this was abnormal in the life of Christ, and implies intense spirit conflict wherein the Holy Spirit overmastered the ordinary and normal actions of His being. We have a glimpse into a similar

Testings

intense movement of His spirit in John xi. 38, when "groaning with indignation in His spirit," He moved to the grave of Lazarus. In both instances He was moving forward to direct conflict with Satan—in the case of Lazarus, with Satan as the Prince of Death. The Gethsemane agony was of the same nature.

But normally Christ was guided, or led, in simple fellowship with the Father; deciding, acting, reasoning, thinking, as one who knew the will of God, and intelligently (speaking reverently) carried it out. The "voice" from heaven was rare, and as the Lord Himself said, was for the sake of others, not Himself. He knew the Father's will, and with every faculty of His being as Man, did it.

As Christ was a pattern or example for His followers, this shows guidance, or "leading" in its perfect and true form, and believers can only expect the co-working of the Holy Spirit when they walk after the pattern of their Example. Out of line with the Pattern, they cease to have the working of the Holy Spirit, and become open to the deceptive counterfeit workings of the powers of darkness.

If the believer ceases to use mind, reason, will, and all his other faculties as a "person," and depends upon voices or impulses for guidance in every detail of life, he will be "led" or guided by evil spirits feigning to be God.

The danger of the human spirit.

The danger of the human spirit acting out of co-operation with the Holy Spirit, and becoming driven, or influenced by deceiving spirits, is a very serious one, and can be increasingly detected by those who walk softly and humbly with God, e.g., a man is liable to think his own masterful spirit to be an evidence of the power of God, because in other directions he may see the Holy Spirit using him in the winning of souls; another may have a flood of "indignation" come into his spirit, which he pours out, thinking it is all of God, whilst others shrink from it and are conscious of a harsh note which is clearly not of God.

This influence of evil spirits upon the human spirit, counterfeiting the Divine workings, or even the working of the man himself, because he is out of co-operation with the Spirit of God, needs to be understood and detected by the believer who seeks to walk with God. He needs to know that because he is spiritual, his "spirit" is open to two forces of the spirit realm, and if he mistakenly believes that only the Holy Spirit can influence him, he is sure to be mis-led. If that were so, he would be infallible, but he needs to watch and pray, and seek to have the eyes of his understanding enlightened to discern the workings of God.

"Testing" and "Tested."

1. The "testing" of ourselves by ourselves.
"Examine yourselves, whether you are truly in the faith; put yourselves to the proof . . ." (2 Cor. 13 : 5).
2. We are to "test" and know the will of God. (Rom. 12 : 2).
"That by an unerring test you may discern the will of God."
3. We are to "test" the false from the true. (1 Thess. 5 : 22).
"Try all, reject the false, but keep the good."
4. We must "test" to discern good from evil. (Rom. 2 : 18).
"Givest judgment upon good or evil. . . ." Note: the verb means to test (as a metal by fire). See also Phil. 1 : 10.
5. We ourselves must stand being tested. (2 Tim. 2 : 15).
Note: The meaning is, tested and proved worthy by trial.
6. One secret of standing tests. (Rom. 14 : 18).
Note: Literally, is capable of standing any test to which he may be put.
7. We may fail when tested. (Titus 1 : 16).
"Being . . . worthless for any good work." Note: Literally, unable to stand the test; i.e., when tested by the call of duty.
J.P.-L.

Quotations and Notes from Conybeare's "Epistles of St. Paul."

On to Victory!

"Awake, Deborah, utter a song! Arise, Barak, bind fast thy captives."

Judges v., 12. (Rotherham).

THE words are both startling and impressive. This clarion call of Jehovah, coming, as it did, to a lonely woman struggling to maintain the courage and faith of her nation and already distracted by the long-drawn-out siege of a persistent enemy. Why this rousing summons? Did it signify that even Deborah herself, this mother in Israel, had begun to quail, and her spirit to sink under the terrible conditions all around her?

But God's call to Deborah signified that the worst was over and the battle already won, even before the call to arms throughout the tribes of Israel had gone forth. "The battle" we are told, was "*fought from Heaven*," (Judges v. 20). The unseen forces of Jehovah had already dealt with the powers of darkness behind the Canaanites, and the time had come for a Song, and the binding of the captives. Now too, the moment had arrived when the armies of Israel must move forward and take the aggressive against the foe. But it was to *Deborah*, apparently the one individual in Israel who was in direct communication with Jehovah, that He unveiled His plan of campaign. We see Barak actually afraid to take the initiative, and depending for his guidance upon this woman who was in touch with the Throne. It was she who passed on the signal for advance to the waiting army of Israel. "Up! for this is the day in which the Lord hath delivered Sisera into thine hand. *Is not the Lord gone out before thee?*" But surely Deborah understood that she too had done her part, in dealing with the unseen forces of evil in the Heavens, without which the earthly battle would have spelt defeat. (Note the battle with Amalek, Ex. xvii. 10, 11; Eph. vi. 12).

"The Lord made me have dominion over the mighty," sang Deborah and Barak (Judges v. 13); and one is reminded of David's experience in Ps. xviii. 32-40. This lesson is repeated over and over again in Scripture. We see God communicating His plan of deliverance to one or more individuals in close touch with Himself, having but one objective in life—the interests of God's Kingdom—and ready to act at a moment's notice when God showed that His time had come. In the long drawn out siege of Jericho, God's imperative order to Joshua was, "Ye shall not shout or make any sound with your voice, until the day I bid you shout," (Josh. vi. 10). There must be no discussion of the situation, no human suggestions as to how to proceed, no premature shout of victory, but silence and obedience. So it was with David in the valley of Rephaim. God's orders were that he must not rush forward, but, wait until he heard "the sound of marching in the tops of the mulberry trees." Then God said to him, "Act with decision, for then shall the Lord go out before thee," (2 Sam. v. 23, 24, Rotherham).

Those of us who are awake to the significance of the present hour cannot but see how Satan, as the god of this world (*kosmos*), is making his last bid for power, and the rulership of the world kingdoms. By every conceivable device he is seeking to deceive the saints of God, especially is he striving to arrest the progress of those in the advance guard of the Church, and those who are most loyal to the cause of Christ. Because the path of spiritual progress is so beset with dangers, many are retreating into the rear, and taking up a position of criticism and suspicion toward all advancing souls, with the result they are unconsciously

dropping into passivity, and their spiritual senses are becoming benumbed. Voices are calling to us from many directions, each one declaring they have the correct interpretation of Truth, but one and all diverging from each other in details and particulars. Some in their anxiety to catch God's Vision are running from one place to another, and so finding themselves in hopeless confusion. But they would be wiser if they followed Moses' example, when, driven to his wit's end, he makes his heart's appeal to God, "Show me now Thy Way that I may know Thee," (Ex. xxxiii. 13). In these last perilous days it is only those "who know their God" who will "be strong and do exploits," (Dan. xi. 32). We cannot be blind to the significance of the times we are living in. Everywhere we are faced with the closing up of this present Dispensation and the near Return of the Lord to reign. Go forward we must, at any cost, otherwise we shall sink into darkness and despair.

But in going forward we shall need to watch and pray continually. To watch lest by word or thought or deed we give any advantage to the enemy, for if we give license in any degree to the flesh we shall certainly fall, sooner or later. How deceptive is this old life of the flesh? It may be over-confidence in ourselves, harsh judgment or criticism of others, partiality, party-spirit, or suspicion. All these things, if allowed any hold in us, will be so much ground for the enemy, and he will appropriate every ounce of uncrucified flesh in us, and use it, not only to our own undoing but to cause a setback to the whole Church of God, (James iii. 5, 14-18).

Then what about prayer? We read in James' Epistle, "The inwrought energized prayer of a righteous man is mighty in its operation." That is the literal meaning of James v. 15. But prayer that operates, that deals blow after blow on the enemy's forces, that actually takes the prey out of the hand of the mighty, pulls down his strongholds (2 Cor. x. 4), and effectually paralyzes and binds the foe, such prayer as this will cost us dear. It can only be effectual as we "take up with us to the battle the whole Armour of God," and are indwelt and energized by the Holy Spirit. Indeed we must be so grafted into Christ, reckoning moment by moment on *our death-union with Him to the old life* of the flesh, that as He flashes to us His commands we may instantly carry them into execution, even though it may mean a death-knell to our own dearest hopes and most cherished plans. "Can two walk together except they be agreed?" (Amos. iii. 3). "They two went on," (2 Kings ii. 6). "They that are with Him are called and chosen and faithful," (Rev. xvii. 14). In this last hour of the Great Battle may we not be found wanting.

E. M. Leathes.

Awake! Awake beloved!
Utter a song! Yea see,
Christ bore the curse on Calvary
That all might go out free.
Awake! O sing with gladness,
The foe is put to flight;
Awake! The dawn is breaking,
In spite of sin's dark night.

M.M.

From "Songs of the Heavenly Life."

Spear-thrust Power!

By Mrs. Penn-Lewis.

"STUNG to the heart by these words, they said to Peter and the rest of the apostles, Brethren, what are we to do?" Weymouth's note says that literally the word "stung" means "pierced" or "stabbed deep," as with the thrust of a spear, and that the verb used in John xix. 34 of the soldier's spear "thrust" into the body of the Victim on the Cross is a less emphatic word than this one used in Acts ii. 37. No words having a merely human source could thus pierce and stab deep to the heart of men, producing suddenly an entire change of attitude, which turned opposers into inquirers and suppliants. This is the essence of the power of the Holy Ghost which came to the believers at Pentecost, and short of this power, in which spoken words pierce to "the joints and marrow," and lay bare the thoughts and intents of the heart, the true apostolic power of Pentecost is not fully known. The whole house filled with the Divine Spirit as breath; the tongues of "what looked like fire" on the head of each person; the speaking in foreign languages, "according as the Spirit gave them words to utter" (Weymouth), would only have excited attention, and no more, had not the Holy Spirit given Peter words to speak which not only carried conviction to the understanding of the gathered crowd, but *reached their inmost beings*, "as with the thrust of a spear" and without this deep sword-thrust work the hearers would not so suddenly have been fitted to "be baptised into the Name of Jesus Christ" and "receive the gift of the Holy Spirit" and manifest so quickly the fruit of the Spirit in love and joy and peace in the Holy Ghost.

"Stung to the heart" by "words" through the lips of a messenger, these souls were won for Christ. They "joyfully" welcomed his message—three thousand persons at least, the writer of the Acts records. And again and again, as the story is given, we see the same effect from the same cause. The miracles wrought in physical healing and in other ways only served to make way for "words" through the lips of the messengers, which pierced to the hearts of the hearers, and either made them yield to the Lord or reject the message of life.

On the Day of Pentecost the heart-pierced hearers joyfully welcomed the message, but when Peter and the other apostles spoke the message of God to the High Priest and Sanhedrin, they, too, were pierced—"sawn asunder" (Weymouth's note on Acts v. 33) by the knife-power of the Holy Spirit in the words, but instead of yielding, they consulted together to kill the messengers! The same expression is used of the effect of the knife-power of the Spirit of God in the words of Stephen to the assembled Sanhedrin—they were "sawn asunder" as they listened to his words, and "gnashed their teeth at him."

But what were the words which were thus as piercing as a spear-thrust to the hearers? All through the book we find, in Weymouth's rendering, the beautiful expression "God's message." "Now, Lord, listen to their threats, and enable Thy servants to proclaim Thy message with fearless courage," prayed the gathered disciples after the interview of two of the messengers with the Sanhedrin on one occasion (Acts iv. 29); and although the place was shaken in response to this prayer, the emphasis of the story lies, *not on this abnormal token*, but on the fact that the messengers "proceeded to tell God's message with boldness," and "the Apostles with great force of conviction delivered their

testimony as to the resurrection of the Lord Jesus." "Go on proclaiming to the people all this message of life" (Acts v. 21) was the command of the angel of the Lord sent to open the prison doors to the imprisoned messengers; thus "God's message continued to spread" among the people. The "delivery of the message" (Acts vi. 4) was consequently the burden upon the hearts of the messengers, which made them careful to avoid being drawn into what we would call "executive work" to the neglecting of the delivery of the "message."

Again and again as we read on, we see how the chief emphasis in the record of the days of the early Church is upon the "Message." We read of them "spreading the good news of God's message," (Acts viii. 4); the Samaritans "accepted God's message" (Acts viii. 14); the Apostles delivered "the Lord's message" (Acts viii. 25); the "Holy Spirit fell on all who were listening to the message" (Acts x. 44); the Gentiles "received God's message" (Acts xi. 1); the whole population "came together to hear the Lord's message" (Acts xiii. 44); "so the Lord's message spread through the whole district" (Acts xiii. 49); and so on right up to the end. The Apostles and believers at Pentecost therefore were but messengers delivering a message—the "message of grace" and God bore witness to the message as the message of life to all who joyfully welcomed it.

Let us revert again to the second of Acts, and see what were the words which pierced so deeply the hearts of the hearers, and at what point in the delivery of the "Message" did the spear-thrust go into their very hearts. Not at the point where the prophecy of Joel was quoted to explain the utterance of the Spirit which had awakened their wonderment, or jeers, but *at the charging home to them of the crucifixion*, coupled with the witness to the One who had been crucified, as the CONQUEROR and VICTOR on God's right hand, waiting for His foes to be made the footstool of His feet!

The hearers listened whilst the Apostle spoke of the life of the God-Man on earth before He reached the tragedy of the Cross. He was a "Man accredited to you from God," he said, "yet you nailed Him to a Cross." Nevertheless, "God has raised Him to life, having terminated the throes of death," for David "with prophetic foresight," spoke of "the resurrection of the Christ," and "this Jesus, God has raised to life—a fact to which we all testify." Then the messenger reached the climax of the message as he spoke of the *reigning position* at God's right hand of the One who had been crucified, and the divine assurance given to Him that His foes should be made a footstool under His feet. Did the Holy Spirit, giving the message through the messenger, draw the veil, and show by one quick flash the glory of the Ascended Lord enthroned at the right hand of the Majesty on High? At any rate, it is probable that with trumpet tones—the Scripture says that Peter spoke with a "loud voice" (v. 14)—the words rang out with triumphant assurance as a proclamation from the King of kings and Lord of lords to a dying world:—

*"Let the whole house of Israel
Know beyond all doubt that
God hath made Him both
LORD AND CHRIST—
this Jesus Whom you crucified . . ."*

This Man they had crucified and hung on a tree as a

guilty felon—HE on the Throne with the Divine assurance of eventual triumph over His foes! What had they done? What are they to do? What will be His dealing with them, as among the "foes" who had nailed Him to a Cross? "Repent" said Peter, and they joyfully welcomed his message, and were added in living union to the waiting Lord—the first ripe harvest of souls to be reaped through the proclamation of the message of His Cross and victory.

Why did not the same message have the same results when spoken to the Sanhedrin? It did, in that the knife-power cut them! But they did not welcome the message, and were the rather "infuriated," so that in their resentment they would have killed the Apostles if they could. Acts v. 17 probably explains why there was this different result, in this instance, to the testimony of the messengers, and the convicting spear-thrust power of the Divine Spirit. The writer of the Acts mentions that the High Priest and all his party—the sect of the Sadducees—were "filled with angry jealousy" (*Weymouth*) and Solomon says "jealousy is cruel as the grave." The Sadducees did not believe in "resurrection" or "spirits," and so had no spiritual vision to see any supernatural power in all that was happening. All that they could see was the inhabitants of the neighbouring towns coming in crowds to these men, and they were "highly incensed at their teaching the people and proclaiming, in the case of Jesus, the Resurrection from among the dead" (Acts iv. 2). Worse than this, 3000 and again, in a short time, 5000 of the people who had listened to their preaching *believed*, and they could see that ere long Jerusalem would be "filled with their teaching." So "angry jealousy" took possession of them, and made them incapable of seeing clearly or weighing the facts of the message put before them. The Sanhedrin of the Jews was supposed to contain the wisest men of the nation, but *when jealousy comes in wisdom goes out*. The witness of the Apostles to a Man said to have been raised from the dead, and Who, sitting at God's right hand, was now working these mighty works in Jerusalem, ran counter to all that the Sadducees believed and taught. But this was not the chief hindrance to the convicting message of God through Peter and the Apostles doing its saving work in them. It was their moral condition rather than their mental—it was the "angry jealousy" which filled their hearts, and blinded their eyes, and dulled their capacity of clear judgment, and the weighing calmly and judicially the facts facing them. The Apostle James shows this in his Epistle, as he writes that "bitter jealousy and faction" in the heart shows the absence of the wisdom from above, and reveals a wisdom which is earthly, "soulish," and even of "evil spirits," for "where jealousy and faction are, there is confusion and every vile deed" (James iii. 15, 16). But in the case of the Sanhedrin, Gamaliel redeems the picture from entire darkness, as he rises to his feet, and taking an impartial, judicial standpoint, he suggests that at least these men might be left alone to the test of time, for what is really of God men are powerless to alter . . .

But alas, alas! this is the furthest point that we find the Sanhedrin was able to go to. "The God of our forefathers has raised Jesus to life, whom you crucified and put to death. God has exalted Him . . . we are witnesses . . . and so is also the Holy Spirit . . ." said the messengers. God spoke, but blinded by jealousy they could not heed.

The message was given once again. Stephen was brought before the same Sanhedrin, and they "saw his face looking just like the face of an angel . . ." (Acts vi. 15, *Weymouth*).

False witnesses were brought, twisting the very message given him of God. They called the risen Lord "Jesus the Nazarene," and the glorious message of life was said to cover some earth-born scheme far remote from the truth. "Are these statements true?" said the High Priest? And then came the words of life from the lips of Stephen, listened to in silence until the spear-thrust once more came from the Holy Spirit in the words, the "Righteous One of whom ye have now become betrayers and murderers. . . ." This time the result of the sword-thrust was the murder of the messenger. Jealousy had now reached its climax and become "cruel as the grave." The glory of heaven was already resting upon the first martyr! "With a loud outcry," these elders of the people "stopped their ears, rushed upon Stephen in a body, dragged him out of the city, and stoned him . . ." (Acts vii. 57, 58).

Weymouth's note says that it is impossible to convey concisely in English the full force of the tense employed as indicating the protracted horrors of the cruel act. The contrast between the infuriated Sanhedrin, driven almost into frenzy which produced inhuman cruelty, and the Spirit filled servant of God, is vividly portrayed in a few brief words: "They stoned Stephen while he prayed. . . . Then rising on his knees he cried aloud, Lord, do not reckon this sin against them! and with these words he died. . . ."

This is one aspect of the fruit of Pentecost. This is one evidence of the mightiest working of the Holy Ghost, through His messengers. The giving of the message of the death, resurrection, and exaltation of the Lord Jesus, in such spear-thrust power in words that have effect, either in souls joyfully accepting the message, or in such resistance to message and messengers that it is clear the sword-thrust has gone home. The "axe" must be laid to the root of the tree, and they who seek the equipment of the Spirit of God for this "Pentecostal" service, must be ready for the consequences—as one has said, "Three thousand souls for Peter, and three thousand stones for Stephen. . . ."

Let Stephen's story remind us that it is the purpose of the Lord Jesus that His children drink in the *spirit of His death*. Stephen's life work was short, and he seems to have ripened quickly. How came it that in such a short time as elapsed between the Day of Pentecost and his martyrdom he so rapidly drank of the spirit of the Lamb of Calvary?

Calvary may be summed up in essence as the innocent suffering as guilty! The very opposite path to the ideal of human justice and power, yet it is the way of the Lord for all who would truly follow Him. "Wolves" we are by nature. How are we to be transformed into "lambs"? Only by receiving the *Spirit of the Lamb*, and then that Spirit brought to the development manifested in the Christ of Calvary, by going the way of Calvary even unto death, like Stephen. Do we know aught of the power of Pentecost for service, and that same power enabling us, in the midst of the sharp-edged "stones" of twentieth century words of resistance to the "message," to calmly "die" in a spiritual sense, praying—"Lord do not reckon this sin against them"?

THE message of the Cross arouses the resistance of the "flesh," because the Cross deals with the flesh (Gal. v. 24). But the message about victory over Satan arouses the antagonism of the devil. The "Cross" touches the man himself; victory over Satan touches the devil himself. It then seems true, that the enemy seems to spring into life before you, as you press on. But in the teeth of an opened hell it can be victory every step of the way, as the believer, in the power of the Holy Ghost, trusts in the Risen Lord and the power of His Blood, and gives the "word of his testimony."

Souls of Men. (II.)

Matt 10:16
18:18
Rev. 22:2*"Behold I send you forth as sheep in the midst of wolves" (Matt. x. 16).**"Verily I say unto you, whatsoever you shall bind on earth shall be bound in heaven" (Matt. xviii. 18).**"And he laid hold of the dragon, that old serpent which is the devil and Satan, and bound him a thousand years" (Rev. xx. 2).*

NOTE.—This is a second paper of the same title received from Madame Brunel, the translator into French of "War on the Saints," "The Cross of Calvary," and other *Overcomer* literature. The first paper appeared in our pages in January, 1925, as "A word of comfort to those who are in the Furnace."

OUR first reference is to the words of warning given by the Lord Jesus to the disciples He is sending forth, such words as may well strike terror to the heart. For the disciple of the twentieth century, familiar with them from childhood, they have lost their keen edge, and he is rather inclined to see in them a mere figure of speech. Unconsciously it has become a habit to weaken the declarations of the Word of God. It is not without risk, indeed, that we dwell in the realm of the Prince of this world, and breathe its charged atmosphere. To-day in our Western civilization, Christians are wont to think that the race of "Nero" being extinct, the wolves have disappeared. Satan has no intention that they should and God has not decreed their disappearance.

What is there so defenceless as a *sheep*? And what more cruel than a *wolf*? Does the Lord, in these words, predict the destruction of all those who serve Him? Let us look around us at the prevailing conditions among the people of God. First of all, the majority of believers are dazed, or even soundly asleep. They do not disturb the Adversary, and he does not turn aside to attack them. Then there are those who follow the Lord, one here, one there. They have taken the narrow way, following the Lamb. These are they whom Satan does attack, his special targets, and he hits them in many ways, either directly or indirectly. His purpose is to destroy their testimony for Christ, and to do away with them, even by death. The means and instruments he employs to that end are numerous. The era of testing and suffering has not ended for the child of God. What will become of him in the midst of the storm, while the rage of hell is let loose against him? In this century the war is very particularly against the soul, in the psychical realm, bringing to bear upon the physical most excruciating pains.

If the disciple does not look steadily upward, if he does not keep his eyes rivetted on God Who does know, Who does see, Who does reign; if he looks down to the yelling wolves, he is unable, humanly speaking, to hold his ground. It is in the very nature of things that the sheep should be devoured by the wolves.

Why does the Lord allow this unequal conflict? He allows it to prove our obedience, our faith, our faithfulness, our love. How could all these spiritual possessions be tried otherwise than through suffering? Jesus, even the Son, "learned obedience by the things which He suffered" (Heb. v. 8). Strange, mysterious words, whose depth we cannot fathom, but which declare most assuredly that there has been an instruction through suffering for the Holy One and the Just. How much more must it be imperative that it should be so for man, born in corruption, inclined to evil.

Now God has placed in our hearts aspirations for joy and happiness. We naturally shrink from suffering. Left to choose, we certainly would rather have heaven at once, and would rather enjoy already here below the de-

lights of the blessings promised to those who conquer. Because He loves us, God does not allow us to choose. He does not allow the narrow life without growth, without increase. Trial is the very thing that can give us through experience a fair knowledge of ourselves, of the cruel enemy, and also of our beloved Lord and Saviour Jesus Christ. Trial, testing, are intended to develop our faith, our prayer life, our love, and besides they tighten the bonds which unite us to Christ.

The Lord Jesus invites the disciple to follow Him, and in the Epistle to the Hebrews we are exhorted to "consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your mind," *lest ye lose courage*. Again we read of Jesus: "Who for the joy that was set before Him (the joy to love, to redeem, to save) endured the Cross." He suffered for us because He loved us. And we? Do we love Jesus enough to be willing to suffer along the lonely path where we follow in His footsteps? Upon this narrow way we are not altogether defenceless, but our weapons are not of the flesh. We are warned to put on the whole armour of God, in order to stand and withstand in the evil day. That is to say, truth, righteousness, the preparation of the Gospel of Peace, and above all, the shield of faith, the helmet of salvation, the sword of the Spirit, and prayer (Ephes. vi. 10-18). This full armour of God is such that with it we have an assured victory, and can stand our ground unshaken.

To-day it is very particularly in the soul-realm that the wrestling is going on. In our lands of freedom, Satan can no longer make use of the scaffold, the prison, or the galley, but he attacks the soul directly. "Fear not them which kill the body, but are not able to kill the soul . . . Fear him rather which is able to destroy both body and soul in hell." (Read Matt. x. 28, and Ezek. xiii. 18-23, xxii. 26-27.)

It is here that the attitude of faith is of the greatest importance. We must ever think and say, "God knows, God sees, God can bring this trial to an end instantly if He wills it. I shall not cease to hope in Him." Together with this weapon of faith, we have another particularly effective weapon, which the Lord Himself has placed at our disposal, namely, the authority He has conferred upon us by these words: "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Mighty words, bearing an immeasurable range of power, of which we have almost lost sight by reason of a partial or weakened interpretation. But in the throes of conflict the Lord brings to mind the treasure of His words as weapons by which we may overcome, and then it is victory.

It is "victory" from the moment that we have *resolved to hold on*, whatever the cost may be to us, waiting simply on God, trusting that He will give all needed strength to hold on to the end, and unto death, if it should be His will that we should go to Him that way. It is "victory" when, marching in the path that Jesus opens before us, with His words, we bind the hellish forces that attack the soul, thus, in effect, "binding" the instruments who make use of the evil power. Finally, in this battle the disciple is led

to bind Satan himself, Satan who has blinded the minds of men, and does seduce, deceive, enslave, possess them. And when the disciple has followed the Lord thus far, "binding" in obedience to Him Whose Name is above all names, and Whose power is above all powers, then light from above is shed in his heart, and he understands the full meaning of Revelation xx. 2: An angel "laid hold of the Dragon, that old serpent that is the Devil and Satan, and bound him . . ." "Whatsoever ye shall bind on earth shall be bound in heaven," saith the Lord. We speak here below, and it is done in heaven. The action of the believer on earth determines the angelic action.

Beside all other fruits of trial and testing, the disciple discovers that the Lord has made use of these things to bring him to take his stand in the great fight of the Ages, in one of the last stages of the struggle, when Satan is to be dethroned and cast out of heaven, and out of the earth, and bound during a thousand years. He is "bound" by the Word and the faith of the redeemed ones, the members of the Body of Christ, who act because of the words of their Head. Because of their faith and their words of binding, Satan is bound in heaven by the angels, the two actions, here below and in heaven, being under the leading of the

Lord Jesus Christ, Who said in leaving this world, "All power is given unto Me in heaven and on earth." Oh, to look to Jesus for life!

And there is more yet. In this war, which they who buy and sell the souls of men wage against us, we enter into another experience, a very precious one, of knowing, of proving, of tasting the power of the resurrection of Christ (Phil. iii. 8-11). Even though we may often be tempted to think that we are forgotten of God, because of the fierceness of the fight, still He is there and communicates His life to us so that we do not sink under the blows of the Adversary. If because of love to Him we have accepted the lions' den or the fiery furnace, we may have to seal our testimony at the cost of our lives, as so many heroes of the faith who have gone before (Heb. xi. 37), still we may prove that His almighty power has shut the lion's mouth, or has surrounded us so that the fire could not touch us.

Satan rages against the members of the Body of Christ. Let all individually, wherever they are, unite in fervent prayer for one another, and then shall the song be sung in heaven—

"They overcame him by the Blood of the Lamb, and by the word of their testimony."—*L. Brunel, France.*

Holy Spirit, Anointing

Some Light upon the Anointing of the Spirit.

Brief Notes by Mrs. Penn-Lewis.*

THE reception of the Spirit and the Fulness of the Spirit seem to be distinct stages in the spiritual life; the first describing the recognition by faith of the Holy Spirit as a Person dwelling within the believer to lead him on into all the Fulness of God; the Fulness of the Spirit being known as the soul learns its crucifixion with Christ, and is experimentally baptized into His death, united to Him in His risen life, joined to Him in His ascension, and in Him then sharing in the Anointing Spirit which He had been given "above His fellows" (see Heb. i. 9). It is written in the Old Testament types that the holy oil—typifying the Anointing Spirit—"upon man's flesh" should not be poured. The law of the Holy Spirit's working therefore in a soul, is first to take possession of the believer, and then to reveal the Cross of Calvary, and the believer's union with Christ in death, from this point working on to adjusting the "new man" into his place in the mystical Body of Christ.

As the believer is thus brought into oneness with the Risen Head and His members, he is brought under the anointing oil which was poured upon the Ascended Lord and flowed down on the Day of Pentecost to the very skirts of His garments—even upon those who, baptized into His death, had "put on the Lord Jesus Christ," and were clothed by the Spirit which clothed Him.

Experimentally therefore, when a soul seeks the "anointing" the indwelling Holy Spirit proceeds with the necessary work according to the stage of the seeker. Then the witness of the Spirit comes, at the moment, sooner or later, that the Spirit of God has brought the soul into its place in the Body of Christ.

Therefore it is not possible to lay down any definite steps for the obtaining of the anointing, as each seeker needs personal dealing according to his spiritual age and past experience.

* A fragment written by Mrs. Penn-Lewis many years ago, and found among her papers.

It is only safe to say that, if the soul is conscious of its need, at any stage of growth it may deal with God for the "anointing" and from this point commit itself to the Holy Spirit for Him to lead it on into the right condition, when the witness of having received the anointing can be given. The Holy Spirit responds to the faith of the soul in any blessing it may be seeking, apart from its intelligent apprehension of its need, or of the particular aspect of the supply in Christ to meet that need.

Therefore in answer to the cry of a soul, the Holy Spirit may reverse the usual order of meeting the need of a soul, although generally He works according to laws in the spiritual world, as defined and clear as the laws of God in the natural world.—*J.P.L.*

Poured

Finney's Enduement of Power.

"I was powerfully converted on the morning of the 10th October, 1821. In the evening of the same day I received overwhelming baptisms of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer . . . Sometimes I would find myself, in a great measure, empty of this power. I would go and visit and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would enquire anxiously after the reason of this apparent emptiness. After humbling myself and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life . . . This power is a great marvel. I have many times seen people unable to endure the Word. The most simple and ordinary statements would cut men off their seats like a sword . . . When Christians humble themselves and consecrate their all afresh to Christ, and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power the work of conversion will go on, till whole communities and regions are converted to Christ. The same is true of the Ministry." Of whom Mr. Finney said: "All Ministers might have this power if they were willing to pay the price."

Notes from the Bookroom.

"The Overcomer."

Letters have poured in from all quarters, since the October number was issued, expressing deep gratitude to God that the work is to be continued and the Magazine still to be published. Especially is this so in letters from Missionaries in many different parts of the world, which are only just beginning to reach us. A well-known Missionary in Zululand writes: "My heart is full of gratitude to all who will share in the carrying on of this great and wonderful 'Overcomer' work. God be praised for raising up His faithful ones to carry on. Of our beloved founder, leader and Editor, one can only praise Him for her wonderful life of faithful testimony to the Cross of Christ, her stand for the Bible, and the deep truths which Mrs. Penn-Lewis preached and taught. When I read of her Home-call in *The Christian*, I just broke down . . . and now comes our old friend *The Overcomer* . . . how thankful we are to have it, its coming this mail has comforted me greatly. The precious paper means much to my husband and myself in this far-off heathen land, and our other Missionaries love to have it also. Words fail me to say how I value the fact that *The Overcomer* will still come. It is an old friend and part of our spiritual life, we have fellowship, and are strengthened and encouraged through its pages."

A Christian worker in South America writes, on hearing of the Home-call of Mrs. Penn-Lewis: "Now she is with Christ, which is very far better . . . She fought the good fight, she kept the faith. We thank God for such a life and testimony. We have been led to pray, since we heard the news, that God would raise up many more valiant ones who would, in the Victor's Name, take up the spiritual weapons of our warfare and press the battle right into the enemy's camp. Shall those principalities and powers, rulers of the darkness of this age, the hosts that carry on the spiritual wickedness in the heavenlies, feel any relaxation of the resistance against them because the Lord has called our sister from the scene of the conflict? Is it not rather a challenge to us all, to press the battle to the utmost, knowing we are assured of ultimate triumph through the great Victor of Calvary? . . . We know the foe is already beaten . . ."

This friend expresses the earnest hope that *The Overcomer* will continue to be issued, as also do countless other correspondents. Another worker writes: "I rejoice to know the work of Mrs. Penn-Lewis is to be carried on in these crucial days. Her life and testimony have meant much to me the last thirty years, as leader of a Young Women's Bible Class. We thank God for His gift of her to His Church, and pray that while the Lord carries many more may step forward to follow the Lamb." A Chinese brother writes: "Thank the Lord very much for He has constantly used *The Overcomer* for my blessing. I can't tell how much I receive from it. May God reward you all . . ."

We therefore thank very heartily all those who so faithfully continue to send in their gifts toward the issue of the Magazine and the general expenses of the work. That there has been no cessation of these gifts during the past three months is surely a very clear indication that the Captain of our Salvation has still a purpose to fulfil through the pages of *The Overcomer*.

Other Literature.

The pamphlet containing the addresses on Romans 5, 6, 7 and 8, given by the Rev. R. B. Jones at the Swanwick Conference last May, was issued in October, and is already having a wide circulation. It is entitled "*The Gospel for the Believer*," price 6d., post free 6½. (U.S.A. 12 cents).

"Where also their Lord was Crucified." This article, which appeared in the October issue, has been greatly valued and is now available in booklet form, as No. 6 of the "Warfare Series." Though containing four pages more matter than any of the other booklets of this size, the price is the same, 1½d. per copy.

The Bound Volume of *The Overcomer* for 1927, and the Motto Card for 1928 are also now ready. (See Booklist.)

"*The Significance of Modernism*," the pamphlet by Major L. Merson Davies, R.A., F.G.S., from which an extract was given in our October number, is still available, price 1/-, post free 1/1.

Booklets by Rev. Gordon Watt.

We would also call attention to a set of eight little booklets on the Message of the Cross, by Rev. Gordon Watt, 1/- per set, post free 1/1.

Special Notice.

"Songs of the Heavenly Life." One who has only lately seen these "Songs," writes: "They are indeed a real help and uplift . . . It seems a pity they are not more widely known, as they strike just that note of 'triumphant gladness' that lifts one up above the din of battle, above the power of sin, which strangely enough in years gone by one felt belonged (only) to Easter! But, thank God, we have learned it is the portion, for time and eternity, of every redeemed child of God . . ."

A new edition of this little hymnbook, as used at all "Overcomer" Conferences, has just been issued in a cornflower blue cover, containing 48 Hymns. Price 3d. each, post free 3½d.

The "New Life" Series. These leaflets, issued some years ago, are now all out of print, with the exception of two, i.e., "*The Things of Others*," and "*Fads and Freedom*," of which a small supply still remains. Price 6d. per dozen, post free 6½d.

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We are frequently asked to print the price of books in United States currency, but in the present state of the exchange this is not possible. 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 note is sent, books can be forwarded to the full value of exchange prevailing.

Cheques on American Banks are not negotiable in England. All should be made payable to The Manager, "Overcomer" Bookroom. Money Orders (only) payable at Post Office, 233 Edgware Road, London.

The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 1908, and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

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.

We are making free grants of the Booklet as far as funds permit. All applications to be addressed to Secretary, Bible Booklet Dept., 4 Eccleston Place, London, S.W. 1.

The "Word of the Cross" Booklet may be issued in the language of any country by accredited missions or workers. Application for permission to print in foreign languages to be made to the Secretary, as above.

Books and Booklets on the Victorious Message of Calvary.

By Mrs. PENN-LEWIS.

- The Story of Job. A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/6.
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THE "OVERCOMER" BOOK ROOM, 4 ECCLESTON PLACE, LONDON, S.W.1

Address all orders to the Manager.

See announcement inside front cover.

The Message of the Cross in Other Lands.

The Overcomer Literature Extension Work.

INDIA.

Just as we go to press, a letter comes from Mr. Watkin Roberts, in which he says : "With regard to *The Cross of Calvary*" in the Dullian language, this is not yet in print, but the MSS. is ready. We are still a little behind with regard to finance, but I am hopeful that we shall be able to put it in hand shortly . . . We are just waiting until the Lord will make it possible for us to send a new Press to our Printing Dept. in Cachar, as the cost would be considerably less if printed by us than if we had it done in Calcutta . . . We have some other MSS. available, and as the Lord will provide, we hope we shall be able to issue these . . ."

Mr. Watkin Roberts goes on to say what a great joy it is to him to know that *The Overcomer* will continue its testimony to the Message of the Cross, and that he is with us in constant prayer that we may be directed of God in every detail of the future arrangements. Let us also bear him up before the Throne in his keen desire to give the Message for which we stand to the native Christians in N.E. India.

MEXICO.

Mr. de Roos, of the Latin American Prayer Fellowship for Central America, writes that a Spanish Edition of the booklet *"A Revival of Prayer Needed"* is now ready for printing, and asks for prayer that the funds may be forthcoming to place this message in the hands of the Spanish speaking believers of South and Central America. Mr. de Roos feels that the message of the *Overcomer* literature is greatly needed in that dark Continent. He says "Some 18 years ago, when in great trouble, there came into my possession a copy of *The Overcomer*. It was a revelation. It showed me where I had been living, on the plane of self and the flesh. From that day on, my life was changed, and I entered into the Calvary Victory. Since then those of you who have followed the work have seen His manifest power in the great revival movements through Central America and Mexico. Daily I find that the writings of Mrs. Penn-Lewis are the great need of those who work in the Field. May the Father raise up others to fill the great vacancy she has left . . ."

GERMANY.

We have received a new issue of *Der Uberwinder* (the German "Overcomer") dated Nov.-Dec., 1927. Copies of this may be obtained from the Editor : *Gräfin Kanitz, Rotenberg a. Fulda, Germany.*

Many letters are reaching the Editor telling of the seal of God upon these translations from the English "*Overcomer*," and other writings of Mrs. Penn-Lewis. A leader of two big Christian centres writes that she has been much blessed through the "*Uberwinder*," much fresh light has come to her, problems have been solved, and one victory won after another. From S.E. Germany, Hungary and Czecho Slavakia, souls write of hunger and thirst for more light, and of much blessing received through the paper. One preacher says he cannot express in words what the message means to him. "But," adds our correspondent, "all are without means and driven to God for supplies. All the booklets by Mrs. Penn-Lewis and Mr. Gordon Watt are in great demand, but we have to give them all as gifts." A Pastor and his wife are "overflowing with thanks" for the literature, and especially "*War on the Saints*." He writes that "Mrs. Penn-Lewis is his spiritual mother . . ." A lady in Norway writes of much blessing through the Message of the Cross, and has started a little meeting twice a week, where a few meet together to have fellowship over the deep things of God, and to pray.

The Editor of "*Der Uberwinder*" and her fellow-worker earnestly plead for prayer for this strategic work for the Lord.

POLAND.

The literature in German is also carrying the Message of the Cross into Poland, and a Polish worker writes of blessing received through a booklet of Mr. Watt's which has been "pivotal" in his Christian life. He asks for prayer that he may be used of God to the uttermost in the spread of the "Glad Tidings" in his own country.

SWEDEN.

The Editor of "*Korsets Budskap*" writes that the paper is finding quite an opening into Denmark, and is greatly appreciated by those who are coming to know of it. He asks for prayer that he may be endued with wisdom and grace to continue this work—all of which he does in his "spare time."

Copies of this little paper, containing translations from *The Overcomer* in Swedish, may be obtained from the Editor : *Mr. Gustaf Fredberg Veterinargatan 102 B., Skara, Sweden.*

Donations for this Literature Extension work may be sent to the offices of "*The Overcomer*," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to Manager, "*Overcomer*" Book Room (Money Orders ONLY at Post Office, 233 Edgware Rd., London, N.W.1.) 4 Eccleston PLACE, S.W.1.

(See Announcement inside front cover.)

Volume
ix.

NEW SERIES.

April
A.D. 1928

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

The Overcomer

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

*"The Power of
His Resurrection"*

—Page 19.

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

BOLDLY DISPLAYED THEM
AS HIS CONQUESTS

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

LONDON:
THE "OVERCOMER" OFFICE, 25a CHAPEL STREET, EDGWARE ROAD, N.W.1.

(See announcement inside cover.)

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

THE OVERCOMER.

ESTABLISHED BY MRS. PENN-LEWIS, 1909.
Issued by the Literary Trustees, 1928.

VOL. IX. (New Series). APRIL, A.D. 1928. Number 2.

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

The 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.

SOUTH AFRICA. The "Overcomer" may be obtained from Mrs. H. L.
Scott, Rosemount, Walmer, near Port Elizabeth. 'Phone 3060.

AUSTRALIA. From Mr. H. P. Smith, The Keswick Book Room,
315 Collins Street, Melbourne.

PLEASE NOTE.

All orders for Books, and matters relating to the issue of
the "Overcomer," should be addressed to
The Manager, Overcomer Book Room,
25a Chapel Street, Edgware Road, London, N.W.1.

Remittances of every kind should be made payable to Manager,
Overcomer Book Room. Bankers: National Provincial Bank of
England.

Money Orders (only) payable at Post Office, 233 Edgware
Road, London. N.B.—Letters should not be addressed here.

Will our correspondents also kindly note that the Book Room is closed
on Bank Holidays, and that the London 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 on the first Thursday
in every month, October to July (inclusive) will be continued,
fulfilling the programme already arranged by Mrs. Penn-Lewis
for 1927-8. Meetings 11.30, 3 p.m. and 7 p.m.

A "Prayer Day" is also held on the Friday following the Monthly
Conference, conducted by Mrs. Gordon Watt (and others). This
is held at 25a Chapel Street, Edgware Road, from 11-30 to 3
o'clock, with tea and biscuits served in the Library at 1 p.m.

DATES OF MEETINGS.

- | | |
|----------|--------------------------------------|
| April 5. | Monthly Conference. (Capt. Cooper.) |
| " 6. | Prayer Day. (Capt. Cooper.) |
| " 18. | Mid-Monthly Prayer Day. (Wednesday.) |
| May 3. | Monthly Conference. |
| " 4. | Prayer Day. |
| " 23. | Mid-Monthly Prayer Day. (Wednesday.) |
| June 7. | Monthly Conference. |
| " 8. | Prayer Day. |
| " 20. | Mid-Monthly Prayer Day. (Wednesday.) |

Important Notice of Removal.

THE "OVERCOMER" BOOK ROOM,

Together with the Editorial Office of "The Overcomer,"
has been transferred to

25a CHAPEL STREET, EDGWARE ROAD, LONDON, N.W.1.

Please note that 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,
25a Chapel Street, Edgware Road,
London, N.W.1.

THE MONTHLY CONFERENCE

will continue to be held in Eccleston Conference
Hall as heretofore.

N.B.—Overseas and provincial readers are invited to make
the Book Room a centre for correspondence and appointments
when in London at any time.

THE NINTH 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 7th to SATURDAY, MAY 12th, 1928.

Theme: "The Cross in Life and Practice."

Dear Fellow-Labourers in the Gospel,

It is my duty and privilege to call you to this Conference. The days demand
serious thought, persistent prayer, and sanest living. Never was the message of
Calvary more needed for proclamation than in this present hour. Never had
the Church a greater opportunity than now to make known to a world in distress
and growing despair the mighty provision for its sin and sorrow, in the triumphant
death and glorious resurrection of our Lord Jesus Christ.

We meet to face the needs of our churches and land as in His presence, and to
receive through His Holy Spirit, clearer light on the problems that are before
us. May we gather in such a spirit of yielding-ness and holy longing that it will
be possible for Him to reveal to us what He seeks that we should know, in a
deepening personal experience, for His work at home and on the foreign field.

I appeal to you for earnest and continuous prayer that the Conference may
fulfil all its Divine purpose.

Yours in the fellowship of His grace,

Gordon Watt, Convener.

INFORMATION.

The cost for the whole period will be as before, viz.: £2.10.0 (not
inclusive of Railway Fare). Circulars giving full particulars may be had
(stamped envelope) from the Conference Secretary, to whom all applica-
tions for accommodation and all payments should be made, before
April 23.

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

GUEST FUND.

As the Conference is of vital importance to Ministers of the Gospel,
Missionaries and Evangelists who may not be able to afford the cost of
coming, it is hoped that some who cannot be present will send a
"substitute," or will contribute to the Guest Fund for enabling those
servants of the Lord to attend. Gifts should be sent to Rev. Gordon
Watt, or to 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, 221 Devonshire Road, London, S.E.23.

It is proposed to use *Hymns of Consecration and Faith* at this
Conference, together with "Songs of the Heavenly Life." Will guests
kindly bring their own "C. & F." book if they have one.

Monthly Conferences.

Cardiff: Weekly Prayer Meeting. Thursdays at 3 p.m., Friends
Meeting House, Charles Street, in charge of Mrs. Cullen (Trenewydd,
Llandaff).

Conference April 12, "Tabernacle," The Hayes. May 10 and June 14
at Friends Meeting House, Charles Street, 11 a.m. and 3 p.m.

Enquiries: Mr. A. L. Morgan, Brooklands, Maesycwmmwr, via Cardiff.

Bristol: Emmanuel Parish Hall, Union Road, Midland Road, Prayer
Meeting, Second Friday in the month. 3 p.m. Enquiries to Rev. Henry
Hill, Emmanuel Vicarage, 19 Knowle Road, Bristol.

South Woodford, Essex: Fourth Thursday, 3-4 p.m., at 8 Holly
Villas, Clarendon Road. Enquiries to Miss S. Wagstaff.

Harrow: Enquiries to Miss Forsaith 43 Greenhill Road, Harrow.

Liverpool: Rev. Gordon Watt will be the speaker (D.V.) at the 7th
Easter Convention, Stanley Road Baptist Church, Bootle, April 5 to 8.
Particulars from: Rev. A. J. Kellam, 8 St. Albans Road, Bootle (Tel. 172).

SPECIAL NOTE. Ephesians vi. 18-19.

In view of the following calls to service, Mr. Gordon Watt will be
grateful for prayer:—

April 5. — Eccleston Hall, *Monthly Conference*.

April 5-9.—Bootle Baptist Church Convention.

April 10-16.—C.I.M. Conference at Swanwick.

April 23-28.—Newcastle-on-Tyne Convention.

May 3.—Eccleston Hall, *Monthly Conference*.

May 7-12.—Overcomer Testimony at Swanwick.

May 21-26.—Greystones Convention, Irish Free State.

June 2-3.—Wattville Road Church, Birmingham.

June 4-9.—Birmingham Convention.

June 7.—Eccleston Hall, *Monthly Conference*.

June 12-14.—Lowfield Heath, Convention.

June 20.—Tadworth Hall (Surrey).

June 23-30.—Portstewart Convention.

THE OVERCOMER.

Josh. 5:12
Revival

"They did eat of the Fruit of the Land of Canaan that year."—Joshua v., 12.

THE experience of the Israelites is not uncommon among the children of God. Falling from the heights of a miraculous supply of daily need to the ordinary commonplace operations of the law of nature, it looks a backward step. In reality it was a step forward and upward, where they were brought into closest co-operation with the God who had led them. For the manna, with all its story of Divine interposition, was only a temporary expedient, leading to a supply that would give greater satisfaction and fit into the growing and deeper necessities of each day.

God does not mean us to live as His children from hand to mouth in spiritual concerns, or to have only partial experiences of His provision. He commands us to receive the continual fruit of the land through our co-operation with His power. Frequently does He call us away from the seemingly miraculous and wonderful to that which, though it appears less striking, is yet really more useful. And, after all, there is *as much Divine power* in the production of corn as in the descent of manna, in the meeting of spiritual need with quietness as in the communication of some rapturous vision.

For the development of His plan He recalls us from the thoughts of the past to the facts of the present, from spiritual conditions of an ecstatic and abnormal nature, with their exuberant manifestation, to a life of simple relationship with Himself, resulting in the reinforcement of our whole being through greater knowledge of Divine replenishment. The manna came down from heaven, for a little while. The fruit of the land came up from the ground, and was abiding in its power of nourishment.

Without laying too great emphasis upon the symbol, the manna is quite clearly typical of the heaven-touched life of our Lord on earth which helped and satisfied those around Him, and which has been the admiration of every age. "This is that bread which came down from heaven" (John vi. 58). But, the fruit of the land is the figure of the life laid down in death, springing up from the grave in resurrection power, of which Christ said, "He that eateth My flesh and drinketh My Blood, dwelleth in Me, and I in him" (John vi. 56).

Christian faith and experience are nourished not by the example of Christ, but by the appropriation of Himself in His sacrifice on the Cross and the application of it, through the Holy Spirit, to daily life. Not Bethlehem, but the Crucified, Risen, enthroned Lord is the source for all service; and life more abundant is the inflow of power from the Throne of the Lamb, as He, who is the First-fruits of the grave, finds entrance into us. This is the vital need of the Church in order that to a dying world may break forth Divine revival. To eat of the fruit of God, springing up from the tomb in the joy and glory of resurrection power through the Holy Ghost, is our privilege as well as our most solemn obligation. Let us this year use to the utmost the permission of God to make ours all that His Son has procured for us through His death and resurrection, and for the sake of a world in distress gladly respond to each call that reaches us. Surely it is the Divine longing to send the river of God, that is full of water, in its flood-tide

power through the channel of Christian life and witness, breaking down the barriers of human rebellion and Satanic opposition. Is the hindrance in us? Are we looking for some miraculous effort of God to change the current of national and religious life, while refusing to bear the responsibility of such co-operation with Him as would make practical the meaning of the Cross, the Tomb, and the Throne? "If ye be willing and obedient, ye shall eat of the good of the land."

If it is true that revival is the spirit of Calvary and comes as a fruit of Calvary, *there must be the drawing nigh to God in confession of sin*, the sin of neglecting to anoint our eyes with eye-salve that we may see, and to buy gold tried in the fire; and the Holy Spirit, Who only can reveal what is wrong, will turn our eyes to the one and only Saviour, and bring healing and abundant life. "Humble yourselves in the sight of the Lord, and He shall lift you up." Let us humble ourselves before the Lord in confession of our own sin, even though that may mean humbling ourselves before others, and there will be the lifting up to a new level where God will bless and use us.

A revival of the severing power of the Cross is a necessity in Christian life. The passage of the Jordan brought the Israelites to Gilgal, for the renewal of the covenant of circumcision was imperative before Jericho could be taken. The Cross can never be outside the vision of the believer. It is God's "sharp knife" to set His witness free from every evil thralldom. Can there be revival if we shirk the Cross? Are we allowing the Holy Spirit to concentrate light upon things in life or business, in home or Church where sin lurks? The challenge of the world is to let the Cross triumph in us, so that the Holy Spirit may manifest that Christ does save. Are we answering that challenge?

A revival of the preaching of the Cross is greatly and instantly required. The pulpits are getting fewer and fewer from which the Gospel of the death of Christ is being proclaimed, whether the shirking of the Cross be through fear of people or desire for promotion, or some other form of self-love. How it behoves us who know the power of the Cross to bring it constantly before the vision of the world, for without the shedding of blood there is no remission of sin!

A revival of personal testimony to the power of the Cross is urgent and will be fruitful. In preaching, as in other forms of service, we need to know the fellowship of the Cross to witness in a crucified spirit. To tell others of Christ's saving power in us makes that power so clear to them, that as a result there will be the conviction of personal need. By our testimony let us seek to create in the hearts of men and women a hunger for what they have not, and revival will not be far off.

A revival of living contact with the Christ of the Cross is imperative for the work of God. The Holy Spirit is the Spirit of the Cross, and as he brought Joshua to kneel in homage before the Man with the drawn sword, so His deliberate and constant endeavour is to bring us into and keep us in the attitude of unreserved surrender to the Captain of our salvation.

G.W.

A Word to Our Readers.

March, 1928.

MY DEAR FELLOW-LABOURERS IN THE GOSPEL.

The New Year Conference has left behind it a grateful memory of the faithfulness of God. From the first session to the last the attendance was most encouraging, the numbers growing steadily each day. In an atmosphere of restfulness, subjects of deep interest to Christian workers were discussed: and the distinguishing mark of each gathering was the presence of the Lord Himself. Dr. Meyer, a friend of Mrs. Penn-Lewis for more than forty years, spoke inspiring and helpful words on the prayer life. The Rev. W. H. Aldis, one of the Secretaries of the China Inland Mission, expressed his pleasure in co-operating with us in the Conference, in the deep conviction that the message, emphasised by the *Overcomer Testimony*, was vital at the present time to the Church of God. Mr. J. C. Gibson, Chairman of the South African General Mission, a valued friend of the work and the Rev. and Hon. Talbot Rice were also our helpers in the most kindly way: while the presence of so many Ministers and Missionaries gave added support to myself and value to the services.

Let me send my grateful thanks to correspondents from all parts of the world, who have written expressing their great joy that the *Overcomer Testimony* is being continued. I quote the following from one in the far West, as an example of the kindly spirit shown toward the work here, and an evidence of the value of the message of the Cross. "It rejoices my heart to know of your appointment . . . I am writing to let you know that you are being remembered in prayer in connection with your new work. It is indeed lonely here . . . but I find a great deal of encouragement in the far-reaches of the prayer life: and then I do not feel lonely, for the folks in England and Belgium, Algiers and other places, for whom I pray, seem very real to me. If there is anything that I can do to advance the influence of the *Overcomer Testimony*, it will be my pleasure to do it, if given the opportunity."

Such a letter magnifies the grace of the Lord in the spirit of brotherliness and partnership. Of such valuable co-operation I am assured from all the readers of this Magazine.

I would venture to press upon them the need of a constant recollection that they must not judge the present or the future by the standards of the past. To follow another is to come into a peculiar position, where comparisons, naturally inevitable, must result in disappointment and discouragement. It is always difficult to get properly adjusted to new relationships, and much prayer is required to resist every attempt to hinder that adjustment. If the special work of the *Overcomer* is to go on, it can only do so if we allow the Lord to manifest in it His supremacy. A time comes in all such work when the human is clearly quite insufficient and undesirable, and even dangerous. All of us therefore need to seek help from the Holy Spirit to get to the place where the Lord Himself is all in all. May there be yieldedness on the part of each one of us to wait on Him in order to understand and follow His leading. Some may have been tempted to think that because of the absence of the unique personality of Mrs. Penn-Lewis, the work might cease. The same was said of the China Inland Mission, when Mr. Hudson Taylor passed into the presence of His Lord: but that great Missionary Agency continues, and has reached a point of usefulness probably far beyond the expectations of its Founder.

The *Overcomer Testimony* will go on, if we make it possible for the Lord to be in the midst. It will continue as it began. It has no room or desire for eccentricities or

extravagances. In quietness and loyalty to the Lord Jesus Christ, and in unshaken faith in His Eternal Word is our strength. Based on Calvary, it cannot fail. And as our union with the Lord Jesus in death and resurrection, through the Holy Spirit, grows deeper and closer the witness it will give to the world will increase in strength, and humility, in fruitfulness, in the hiding of self, and in the exaltation of our gracious Redeemer.

Subscriptions to the MEMORIAL FUND are constantly reaching the office. Friends will bear in mind that a large sum is required to make this memorial worthy of a life that gave its all for the Lord. The GENERAL EXPENSES for the maintenance of the home work, as for the EXTENSION OF LITERATURE in other lands, are similar to what they have been, and I am sure the readers of this Magazine, as being in partnership with the Lord, will see to it that every need is met. I do ask that there shall be a constant remembrance at the Throne of Grace of those who bear the burden of all this work at the base. Never is it light, or free from difficulties.

Readers are earnestly asked to make a careful note of the CHANGE OF ADDRESS. The new offices will prove most suitable for the work, and the Secretary will give a hearty welcome at any time to visitors. Especially does this refer to our over-sea friends. The travelling facilities of this great City are so perfect that the offices can be reached from any part of London in a short time. While an arrangement has been made whereby the Monthly Conferences will still continue to be held in Eccleston Hall, the "Prayer Days" will be held at 25A Chapel Street, Edgware Road.

Mr. Johnson having resigned the Editorship of "*Le Vainqueur*," the Council have asked MADAME BRUNEL to undertake this important work. Her answer is, "I consider it a privilege to edit '*Le Vainqueur*.' I will continue the work in close fellowship with you, for the Lord's sake, also for dear Mrs. Penn-Lewis' and for our French-speaking countries, France, Switzerland, Belgium, North Africa, and French Colonies. They need the *Overcomer Testimony*." Let us uphold Madame Brunel and her husband by prayer in their partnership with us in this great witness. Their address is: 8 Rue de la Haye, Metz, Moselle, France. Miss Cope kindly continues to receive subscriptions for this work (see Book Notes, p. 32).

The CONFERENCE AT SWANWICK has been arranged for May 7-12, and as in the past, so now we may expect the Lord to meet us there and reveal Himself to us. Shall we all seek to get into the spiritual attitude where it will be possible for Him to do this in His own way, and according to His knowledge of our need? I hope we shall see many Missionaries present. Will all, who are desirous of being with us, lose no time in sending in their names that the rooms at our disposal may be rightly allocated? The GUEST FUND is always open for gifts. In the past it has brought much help to Ministers and through them to Churches and the Mission Field. The Conference must be saturated, energized, and carried through in prayer if it is to reveal afresh His will. The need of the hour is not new revelation, but a new inflow of His power to enable us to carry out in daily life the truth He has already made known to us. No grace is greater than that of working out, amid the experiences of each day, that aspect of truth, by which the Holy Spirit has laid hold of our mind. And all the knowledge that is ours in the Word of God, concerning the purpose of the triumph of the Lord Jesus Christ, has to be Divinely illumined and made real to us that we may show forth the excellencies of Him who hath called us out of darkness into His marvellous light.

This ninth Conference, God willing, should fan in every heart the flame of revival, sending each one out in the grip of a new passion to be a messenger of the Cross and a herald of the Coming Lord. Let us pray that this may be so, whatever it cost us.

"Here, then is a principle," wrote the late Dr. Jowett, "the Gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken, we lose our fellowship with the King. As soon as we cease to bleed, we cease to bless. When our sympathy loses its pang, we can no longer be the servants of the passion. We no longer 'fill up the sufferings of Christ,' and not to 'fill up' is to paralyse, and to 'make the Cross of Christ of none effect' . . . tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. Put on, therefore, as God's elect, a heart of compassion."

Yours, in the fellowship of His grace and love,

GORDON WATT.

25A CHAPEL STREET,
EDGWARE ROAD, N.W.1.

The Power of His Resurrection.

By Mrs. Penn-Lewis.

"That I may know Him and the power of His resurrection."—Phil. iii, 10.

IS this the cry of our hearts: "That I may know Him!" not know about Him, but know Him, and the power of His resurrection? The exceeding greatness of the power which the Father wrought in Christ, when "He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Eph. i. 20); that power which "hath raised us up together, and made us sit together" with Him (Eph. ii. 6); that power that will lift us "far above all," and make us more than conquerors in Him. Is the cry in our hearts deep enough to make us

"Count All Things Loss"

for this? Let us see first what Paul had in his life to count loss; how much that looked lawful and good, yet which in "the light above the brightness of the sun" became to him as "refuse" (verse 8, R.V., margin).

It was not sin, as we count sin, that Paul had to surrender, but all that ministered to his *own righteousness*. In verses 4-6 he sums it up. His resting in religious ordinances, his position and high birth, his denomination and his religious prejudices, his zeal for God, and his blameless life—all these were gain to *him*, and secretly there may have been a "God, I thank Thee I am not as other men are." We may have parted with our own righteousness as far as salvation, and even sanctification, is concerned; but there is a danger of *appropriating to ourselves* the work of God in us that produces a consecrated self, and a subtle resting in our attainments. "My righteousness I hold fast, and will not let it go," cried Job, until the revelation of God brought self-abhorrence. It is all this that we too must surrender, if we are to know the fullest power of His resurrection. All past experiences, all our holiness reputation, all that is "gain to *me*," counted loss for Christ (verse 7). Moreover, Paul *did* suffer the loss of all (verse 8). *Calvary means Calvary!*

Much of our "surrender," if tested, would often prove to be no surrender at all. Paul found himself the "off-scouring of all things" (1 Cor. iv. 13). His strong religious views and denominational prejudices were swept away. "Neither circumcision, availeth anything, nor uncircumcision" (Gal. vi. 15). Instead of priding himself on his blameless life, he now felt he was the chief of sinners (1 Tim. i. 15). His fleshly energy and zeal gave place to God, who worked in him mightily. "Not meet to be called an apostle" was ever afterwards his self-estimation.

What passion had taken possession of him? What caused this revolution in his inner life? That

Revelation of Christ

on the road to Damascus. The sight of that *Divine face* had made his soul a "furnace of intense desire" to win that Christ in His deepest fullness. He could say, "Christ Jesus, *my Lord*" (verse 8), for he possessed Christ, and Christ possessed him; but his cry now was that he might be wholly effaced, hidden, lost sight of in the glorious Son of God.

"That I may gain Christ, and be *found in Him*, not having a righteousness of mine own" (verse 9, R.V.); "That I may know Him, and the power of His resurrection," now summed up Paul's supreme desire. All earthly wisdom gained at the feet of Gamaliel seemed but as "foolishness." Paul had caught sight of a Divine science, the science of the knowledge of the infinite God, that eclipsed all other sciences. "All loss . . . for the excellency of the knowledge

of Christ," he said (verse 8). But knowledge without life is fruitless. Our practical need is not only to know, but to experience the power of His resurrection. The energising power of the risen life of Christ can only be realised as we share in His death. "I have been crucified" precedes "Christ liveth in me" (Gal. ii. 20, R.V.). Death-union with Christ was an accomplished fact in Paul's experience when he cried, "That I may know Him, and the power of His resurrection," "Know ye not that so many of us were baptized into Jesus Christ were baptized into His death?" (Rom. vi. 3) was his question to the Romans; "The world hath been crucified unto me, and I unto the world" (Gal. vi. 14, R.V.), his statement to the Galatians; Not "living in the world" (Col. ii. 20), his unvarying attitude towards it. With no uncertain sound did Paul affirm his death with Christ. The ever-increasing knowledge of the "power of His resurrection" was the *sequel of this established fact*. The working of the Risen Life within us will develop into greater fullness day by day, and all that the resurrection means will take eternity to unfold.

It is just here that so many make a mistake. We dwell so much on *death*, forgetting that death is but the negative side, while so few of us pass on to the resurrection side of the Cross, and live in the power of His endless life. If we are willing to count all things loss, and to recognise the sentence of death upon all that we are and have (2 Cor. i. 9), then He simply bids us take the place that Paul did, and maintain the unswerving attitude, "I *have* died," looking to the Risen Lord to manifest the "power of His resurrection" in us day by day.

Our perplexity comes from the old elementary difficulty of "feelings." We measure God's fact by our experience of it, rather than resting upon God's fact in His written Word, and expecting Him to prove it in His own time and way. We also have a wrong conception of the death that God works in us, for it is not a death that means turning us into stone—a *callousness* of feeling. It is known rather by a deep *calmness* in God, and an utter absence of all self-seeking, self-sensitiveness, and resentment under injury, though we weep as Christ wept (not for ourselves as injured, but for those who injure us), and pray as He prayed, "Father, forgive them, for they know not what they do." Following the "power of His resurrection," we see the way the knowledge of Christ is practically gained. That is, by His life within us, taking us into "fellowship" with "His sufferings."

His Risen Life gives power to suffer and endure as He endured. His life on earth was the life of a "Lamb" led to the slaughter. Ere we become "united with Him in His death," it seems that most of the suffering is directed towards deliverance from bondage to the self-life—the suffering that is involved in "counting loss" that which may be as precious as our right hand. The

Power of the Resurrection

precedes real fellowship with the sufferings of Christ, for the flesh is incapable of it. The flesh suffers for itself; the new life suffers for *others*, without one thought of itself. We can only grow in the knowledge of Christ as He thus leads us on in the pathway of the Lamb. The knowledge of Him is furthermore manifested in an ever-deepening "con-

formity" to His "death" (Phil. iii. 10). To be conformed to the image of His Son (Rom. viii. 29), does not mean moulding the old life to the likeness of Christ; but having yielded the old to the Cross, having *died* with Christ, the power of His resurrection-life is now free to work in us—free to lead us on into fellowship with His sufferings, and work into the very fibres of our being, the life and disposition of the Lamb Christ Jesus, conforming us to His death. As we thus rest upon the foundation fact of our death with Christ, and on the resurrection side of the Cross, we yield continually in implicit obedience and simple faith to the effectual working of His Risen Life within us; we find that as we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection.

Whatever Paul may have had in his mind in verse 11, at least we see "*by any means*" was his determination; and then comes what may be described as the *only* safe attitude in the spiritual life, briefly expressed in "I have *not* gained all there is to gain!" Let us gather up his expressions: "I follow after" (verse 12); "This one thing I do" (verse 13); "Forgetting . . . things behind" (verse 13); "Stretching forward" (verse 13, R.V.); "I press toward" (verse 14)—as if he would say, "I cannot take a glance behind. I stretch forward eagerly to lay hold of *all* for which Christ has laid hold of me" (*Conybeare*).

It is never safe to slacken this

Eager Stretching Forth,

never safe to rest on past blessings, never safe to sit down and count up our spiritual riches. With all the "revelations of the Lord" (2 Cor. xii. 1), Paul says, "I count not myself to have apprehended." That vision of Christ on the way to Damascus, that death with Christ which ended Saul the Pharisee, that day when he was filled with the Holy Ghost, was only the beginning of the real life in God. On the resurrection side of the Cross, Paul saw an ever-widening vista, and cried, "That I may know Him, and the power of His resurrection."

"Let us therefore . . . be thus minded" (verse 15). Whatever point we may be at in the spiritual life, "let us mind this same thing;" let us press on to deeper and deeper depths of the knowledge of Him and the "power of His resurrection."

"Alive from the Dead."

Rom. vi. 13.

- I. Christ the Pattern:
"The death that He died . . ." (ver. 10, R.V.).
- II. The Believer identified:
"Even so . . . ye . . ." (ver. 11).
- III. The place of reckoning:
"IN Christ Jesus . . ." (Gk. *en*, "into." See vv. 3 and 5.)
- IV. The action of the will:
"Let not sin . . ." (ver. 12). *The attitude of the will at the centre to sin's approach through the external man. The will "refuses" as sin is detected in detail. A "continent of sin" has to be dealt with.*
- V. The positive result:
"Present yourselves" (ver. 13). *The whole man in active service for God.*
- VI. The new freedom:
"Sin shall not have the mastery over you" (ver. 14, C. & H.).
- VII. The new character:
"Moulded anew . . ." (ver 17, C. & H.).
- VIII. The new slavery:
"Slaves of righteousness . . ." (ver. 19-22, C.H.)
- IX. The Resurrection union:
"Joined to another, even HIM . . ." (Rom. vii. 4).
"He who joins himself (*continuous tense*) to the Lord, becomes one spirit with Him" (1 Cor. vi. 17, C. & H.).

J.P.-L.

Power, Two-fold

"The Two-fold Power."

WE need two powers: a power to remove the hindrances, and a power to produce the fruit; a power to separate us from the evil, and a power to transform us into the good.

This two-fold power is found in Christ. There is the power of His Death, and the power of His Life. We do not bid good-bye to the first because we have been brought to live in the second. Nay, the condition of knowing the power of His Resurrection lies in "being made conformable unto His Death" (Phil. iii. 10).

The true life, that which triumphs over sin and "does not cease from yielding fruit," is a life that *springs up out of death*.

There is a deep spiritual meaning in those words of the apostle, which we fail to grasp at first sight. "Always bearing about in the body of the dying"—or the putting to death—"of the Lord Jesus, that the Life also of Jesus might be made manifest in our body" (2 Cor. iv. 10).

Death is here put before us as the condition of life. The continual manifestation of life depends upon the constant conformity to the Death.

Death means separation, and life means union. By being brought more and more into sympathy with Christ's death unto sin, we become more and more thoroughly separated from its service and defilement. It is not merely separation from sinning, it is separation from the old self-life. The great hindrance to the manifestation of the Christ-life is the presence and activity of the self-life. This needs to be terminated and set aside. Nothing but "the putting to death of the Lord Jesus Christ" can accomplish this. Conformity to His Death means a separation in heart and mind from *the old source of activity* and the motives and aims of the old life.

This "conformity" is the condition of the manifestation of the Divine Life. As we have already observed, "the Life of Jesus" does not need our energy or our efforts to make it more living. All that God requires is that we should fall in with those conditions which are essential for the *removal of the hindrances*. Let those conditions be complied with, and at once the life springs forth spontaneously and without strain or effort. Though we can neither originate nor strengthen it by direct efforts of our own, we may indirectly increase its manifestation by complying with the Divinely appointed conditions.—*Rev Evan H. Hopkins.*

Why a Cross was the Instrument of Christ's Death.

IF anyone from amongst us, not being contentious, but anxious to learn, should enquire why Christ suffered death on the Cross, and not in any other way, let him hear that in no other way than this was it expedient for us; but the Lord nobly suffered this death for our sakes.

"For if He came Himself to bear the curse which was upon us, how could he 'become a curse' (Gal. iii. 13), in any other way than by enduring the death appointed for the curse? And this is the Cross. For so it is written: 'Cursed is he that hangeth on a tree' (Deut. xxi. 23)."

If the devil, the enemy of our race, having fallen from heaven, wanders through the air below, and there, having authority over the demons with him who are like him in disobedience, on the one hand through them works illusions in them that are being deceived, and on the other endeavours to hinder those who are struggling upwards (and concerning this the Apostle says: 'According to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience'); while the Lord came to cast down the devil, and to purify the air, and to make 'a way' for us into heaven, as said the Apostles: 'Through the veil, that is to say, His flesh' (Heb. x. 20); and this must be *through death*. By what other kind of death could this be done except by a death in the air, I mean, on the Cross? For He alone dies in the air who finishes his life on a cross. Wherefore again, it was reasonable for the Lord to endure this."

"For being thus 'lifted up' He purified the air from all devilish and demoniacal designs, saying: 'I beheld Satan as lightning falling' (Luke x. 18), and re-opened the way which He made up into heaven, saying again: 'Lift up your gates, O ye princes; and be ye lift up, ye eternal doors' (Psalm xxiv. 7). For it was not the Word Himself Who needed an opening of the gates, being Lord of all; nor was anyone of the things made, closed to the Maker; but we were those who needed it, whom He Himself upbore through His own body. For as He offered it to death on behalf of all, so He again made through it a way up into heaven."

A Quotation from the Writings of Athanasius. (On the Incarnation of the Word of God, Cap. xxv.)

Christian Sobriety.*

THE Lord Jesus Christ frequently reminded His disciples that, as His witnesses, there would be peculiar dangers in their path, possibly leading them to act without wisdom. He bade them take heed, and not allow themselves to become careless. These warnings the Apostles repeated, and laid emphasis on the necessity of Christians living soberly and sanely. Sobriety, as a Christian virtue, is classed along with faith, love, and holiness (1 Tim. ii. 15), and is one of "the fruits of the Spirit" (Gal. v. 22).

Let us note the meaning of the word.

(1) It refers to the *mind* (Rom. xii. 3). St. Paul beseeches his readers "to *think* soberly." The Greek word (*sophron*) is used of a safe and controlled mind, and is derived from another word (*sozo*), which has the idea of protection. No one with an intelligent conception of life, and the forces that touch it, can have any doubt as to the need of constant protection for thoughts and their expression.

(2) The word refers also to the act of watchfulness (1 Pet. i. 13 ; v. 8). Sobriety (*nepho*), according to St. Peter, means, literally, to abstain from wine, the inference clearly emphasising the need of clarity of mind to resist slumberous influences and to act with discretion. Does not God require this of each one? And does not the solemn obligation rest upon us to seek such a spirit? The work of God has suffered much from a lack of clearness and vision, and from a lop-sided view and experience of truth. No one can calculate the harm resulting, in the creation of prejudice and needless antagonism.

The spiritual atmosphere of the present hour is in a state of high tension. It is not difficult to become either the leader or the victim of a religious craze. Minds are easily infatuated by someone who makes large pretensions, and uses grandiose phraseology. Many are swept off their feet, who would have escaped disaster and sorrow, if they had taken time to think calmly and sensibly. A sober mind is necessary if we are to arrive at right conclusions.

WE REQUIRE SOBRIETY OF THOUGHT AS WE CONSIDER THE TRUTH OF THE SECOND ADVENT OF OUR LORD.

The need is to guard against imaginative interpretations of dispensational truth, which unfortunately are responsible for making people unresponsive to the message of the Blessed Hope. Let us hold fast to the Word of God. There are broad lines on which we can follow with safety and profit. In details we are liable to err. "The Lord knoweth them that are His." The hope of His appearing is a call to watchful living, earnest service, and continual joyous expectation.

WE REQUIRE SOBRIETY OF THOUGHT AND ACT IN RELATION TO THE ADVERSARY.

Two great mistakes can easily be made, the one by being too much occupied with evil forces, the other by ignoring their existence and working. These are instances of the way Satan pushes children of God to extremes. A constant emphasis on the powers of darkness is the cause of much misunderstanding as to the true message of the Cross, and is the source, also, of prejudices that are never easily uprooted. We err greatly if we blame the Devil for every adverse circumstance in life. Let us sometimes have the courage to blame ourselves, for our unwatchfulness, our lack of commonsense, our ignorance. Not infrequently the cause of our troubles lies in our own hearts. May we learn

*Brief notes of an address by Rev. Gordon Watt at the January Conference

to keep near the Cross, in a pure fellowship with the risen Lord. Ours it is to see that nothing breaks that bond: His, to exercise authority over our enemies, giving us strength to resist and stand with Him in victory.

WE REQUIRE GREAT SOBRIETY OF THOUGHT IN REFERENCE TO WHAT IS CALLED PRAYER WARFARE.

Should there not be more of a positive, than a negative attitude in our prayers? What is prayer warfare? To my mind it is the believer, through the operation of the principle of Rom. vi. 11, and Gal. ii. 20, quietly, deliberately, and persistently holding *the fact* of the victory of Calvary over the adversary, wherever and in whatever form he is working; and claiming in the Name of the Lord that he shall be compelled to yield to Him as Victor; retreating step by step from the position he has occupied, and relaxing his grip on the life he has touched. *We must remember that it is not our opposition to the adversary that counts, but the finished work of the Lord Jesus upon the Cross.* Prayer warfare means putting that fact by faith, in all its Divine fullness of meaning, between us and the powers of darkness, and asking the Holy Spirit to make it effective. This kind of prayer is simply allowing ourselves to become channels through which flow the power of the Victorious Christ on to the spiritual situation. Where the river of life goes, death will be conquered, darkness vanish, fetters will be broken, light find an entrance, and *life will triumph*, for everything must give way before the might of the risen Lord. We need to lift prayer on its aggressive side out of a realm, where it may readily become unreal and inoperative, into the clear atmosphere where sanity of thought and purity of vision reign, and where it rests upon the Word of the Living God.

THERE SHOULD BE SOBRIETY IN REGARD TO DRESS AND ALL PERSONAL HABITS (Tit. iii. 8).

The standard for life is always the glory of God.

AND SOBRIETY IN ORDINARY CONCERNS FOR ALL PERIODS OF LIFE IS VERY NECESSARY (1 Tim. vi. 16 ; 2 Tim. i. 7).

To keep a good balance in thought and decision, and to be sound or wholesome in speech makes for strength and righteousness. How is this sobriety to be attained and manifested? By entering definitely into partnership with the Holy Ghost, and maintaining that union. What will He teach us?

(1) To take our position as believers and to stay in it (Eph. ii. 6).

(2) To maintain the attitude of death to the old nature and of life unto God (Rom. vi. 11 ; viii. 13-14).

(3) To keep in close contact with the risen Christ. (Col. iii. 1-2).

(4) To make the victory of Calvary practical in our resistance to evil (Jas. iv. 7).

(5) To pray in fellowship with the Holy Spirit who alone can, through prayer, control powers, forces, and situations (1 Pet. iv. 7).

(6) To walk intelligently and naturally, without pretence or presumption (Gal. v. 16, 18, 25).

Be sober. Be vigilant. He giveth more grace.

The Spiritual Man.

(a) WHO IS HE? A man in whom not only his own spirit takes the lead in self-government and discipline, but in whom the Spirit of God is dwelling in Person and Power. (b) WHAT HE DOES. This above all: he has been and is "receiving" the Spirit of God (1 Cor. viii. 12), as in control and mastership, redressing the balance of powers within, and THROUGH THE MAN'S OWN SPIRIT SUBORDINATING ALL THE CARNAL AND WORLDLY, bringing him into conformity with Christ.

Dr. Elder Cumming in "After the Spirit," p. 92.

"The Way of Deliverance."

The Message of Romans vi. for Young Believers.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (Rom. vi. 3. A.V.)

HOW to get free from the bondage of sin and self, is the great question in many hearts. Such a freedom looks impossible, but "the things that are impossible with man are possible with God."

The Word of God says: "One died for all, *therefore all died*; and He died for all, that they which live should no longer live unto themselves, but unto Him." (2 Cor. v. 14, 15.)

When we first came to Christ with the guilt and burden of our sins, deliverance looked just as impossible, but as we took God at His word, the Holy Spirit bore witness, and proved to us that He could do what seemed the "impossible" thing. Let us go back to that first stage of deliverance and see how it was done:

1. We were convicted of sin.
2. We struggled to get peace, and looked inward for relief, but all in vain.
3. At the point of despair we were shown that deliverance had to come from some power outside of ourselves.
4. At last we looked away to Christ, and saw Him on Calvary's Cross bearing our sins in His own body on the tree.
5. We ceased from struggling, and resting on His finished work of atonement, found peace through the Blood of His Cross. The Holy Spirit applied the power of the Blood and we had "no more conscience of sins." (Heb. x. 2.) The "impossible" thing was done. Justified by faith we knew we were at peace with God. (Rom. v. 1.)
6. New life from God was imparted to us by the Holy Ghost, and He bore witness with our spirit that we were children of God. (Rom. viii. 16.)

How clearly these steps are repeated in another stage, as God leads us on to know deliverance from the bondage of self and sin.

1. The Spirit of God first convicts us of the bondage of sin and the loathsomeness of the self-hood. (See 1 Cor. iii. 1-3.)
2. We struggle to conquer our sins and deliver ourselves; we cry to God, and yet victory appears more and more hopeless. The enemy taunts us "It is not for you," or "There is no such thing as deliverance." We seek to surrender more fully to God, but fall again and again; we long to do God's will, but the more we try the more we seem to do the things contrary to our desires. The loathsomeness of sin increases, and its power seems greater, and we are put into circumstances that bring out the very worst part of us, until at last we loathe ourselves, and cry "Oh wretched man . . . who shall deliver me?" (Rom. vii. 24.)
3. At this point of bitter despair and darkness the Spirit of God shows us that deliverance must come from another source, and that *self* cannot conquer self or sin.
4. The Spirit of God then leads us again to Calvary, and throws light upon the meaning of the death of the Lord for the deliverance of all who trust in Him. He leads to the written Word, "One died for

all, *therefore all died*" (2 Cor. v. 14), and we see that the Saviour carried the *sinner* to the Cross, as well as his sins, and that we have *died* in Him to sin and to the old life of self. We then consent to account ourselves crucified with Christ, and agree to live the crucified life, "always delivered unto death for Jesus' sake that the life also of Jesus may be manifested." (2 Cor. iv. 11.)

5. "Planted together in the likeness of His death" (Rom. vi. 5), as having died with Him, we cease from our own works (efforts) and enter into rest (Heb. i. 10), saying in dependence upon the Holy Ghost "I have been crucified with Christ." (Gal. ii. 20)
6. The life of God is now imparted in fuller measure and the Holy Spirit reveals the living Christ in dwelling the soul, henceforth enabling the believer moment by moment, to live unto Him.

Ah, but I do not yet *feel* all this, someone says! Nevertheless this is the message of Calvary and the Resurrection of the Christ, and we must come to the right *position* in the sight of God, by faith in His word ere we can prove it in experience.

Have we been brought by the Holy Spirit to utter despair of ourselves, and are now ready to own that in us dwelleth no good thing? Then let us now in simple trust—

1. Look to Calvary once again, and see that the Saviour did carry us in Himself to His Cross—as well as our sins. (Rom. vi. 3. Gal. ii. 20.)
2. Take our place in Him on the Cross, and say that by the choice of our will we have died with Him (Col. iii. 3. Col. ii. 20.)
3. Then day by day, as any trace of the old "natural" life is revealed, yield it to the Cross, and reckon it crucified with Him. (Rom. viii. 13.)
4. Count upon the Living Christ in us to manifest His life continually.

If we quietly thus rest upon the word of God "Ye *died*" (Col. iii. 3), and claim the severing power of the death of Christ over every unveiling of the "old Adam" life or old bondage of sin, the Holy Spirit will at once "make to die" the "doings" of the body, and we shall walk in the liberty wherewith Christ hath made us free.

Moreover, in the hour of temptation when Satan tries to throw back upon us old sins, or workings of the old life in any form, we must, by the "word of our testimony" that we are crucified with Christ, claim the victory Christ won over Satan on the Cross, and refuse to yield to his power.

But can our death with Christ be made real to us in one moment?

We can take our place as crucified with Christ in one moment of time, but the Spirit of God must deal with the old life day by day, and we then surrender it to the Cross as it is revealed.

Can "self" rise again?

1. After we have seen our death with Christ, there probably will arise fresh manifestations of "self" to be dealt with, for as the work of God deepens in us, the Holy Spirit will reveal depths we had no conception of, if we cry "let Him not spare!"
2. Sometimes the adversary may imitate "self" to make us lose our faith that we are crucified with Christ

What are we to do when this happens?

1. Stand upon the word of the Living God, and say "It is written." "I have been crucified with Christ"—His death is mine.
2. Hand over every trace of self—real or apparent—to the Holy Ghost for Him to deal with, and refuse to have anything to do with it.
3. Believe that God does deliver *now*, in the face of all appearances to the contrary, and hide in Christ on the Cross from the enemy, counting upon the shelter of the Blood of Calvary.

Does fellowship with the death of Christ mean no "feeling"?

The Lord has not promised to turn us into stones. In union with Christ in His death we are delivered from selfishness; from self-sensitiveness (i.e., being wounded for self), but not from sensitiveness for others. Now there will be tears for others, but none because *we* are hurt! However much we suffer we do not resent it and retort as we used to, but we *do feel* the pain and see the Hand of God in all that comes to us, for our good. (*Romans viii.*, 28.)

If we have "died," how can we be tempted?

If Christ suffered being tempted, and was tempted in all points like as we are, we shall not cease to be tempted. Gal. ii. 20 gives the secret. "I" crucified, "Christ lives in me." "I"—the selfish "I"—nailed to His cross; "me"—the personal "me" remains—to be tempted and tried.

What about "dying daily"?

If we look at the context of the passage where this sentence occurs, we shall see that it relates to Paul's exposure of his physical life to hazard continually. It does not seem to refer to "spiritual" death at all. In 2 Cor. iv. 10, we read of "always bearing about in the body the dying of Jesus," and this describes the crucified life, when the Spirit of God brings us daily into deeper conformity to the death of the Lord, and which follows our apprehension of our death with Christ according to the Word of God.

If I fall into sin, after taking the place of death, what then?

This is the most critical point of all. Above all things we must be honest with God, and call sin, *sin*, never attempting to cover it over, or to reconcile our failure with our past "experience." 1 John i. 9, is always needed, and as we confess any sin we must simply re-take our place, "crucified with Christ," and ask to be drawn into closer fellowship with Him and kept by the power of His life in us continually.

What about growth?

It is only as we apprehend our union with Christ in His death, according to Rom. vi. 3-6, that there can be real "growth in grace" for it is the *divine* life which is to grow as the earth life is continually reckoned crucified.

Some Notes of Warning.

1. Let us beware of testifying, "*I* am dead," for it is drawing attention to ourselves, and is "*I*" in a subtle form! We may speak of the Lord and all that *He* is, but it is for Him to bear witness to what He has done for us. Let us welcome also every criticism—kind or unkind—so that we may learn to know ourselves, and seek deeper deliverance. By this means the outward life will soon be brought into conformity to the inner life, and discrepancy between lip and life be avoided. Beware of *dogmatizing* over spiritual truths. Let God bear witness, and then we need never

assert anything about ourselves. 1 Cor. viii. 2, is always true!

2. Let us never seek "experiences," but leave ourselves in the hand of God for Him to do as it pleaseth Him, leading us in any path that He may choose.

3. Let us take care lest we get out of soul-rest in seeking further blessing. God cannot work whilst we are anxious, even about our spiritual experience. Let us take Him at His Word, and leave the *fulfilment* of it to Him.

4. Let us never judge God's Word by our experience, for the Word of God is true whatever our experience may be.

5. We should not seek "consciousness" of death with Christ. "The words are a contradiction in terms. If we had literally passed out of this world into the next we should not *feel* dead. We should only be conscious of a new wonderful life. Our consciousness of death would be negative, the old bonds would be unable to fetter us."

6. We must beware of having faith in our "reckoning," rather than in the God Who *undertakes to make the reckoning true!*

7. Let us beware also of "trying to grasp" the truth of God, for this is usually mental effort; and hinders the Holy Spirit from doing His work. Yield to the Holy Ghost, and He will make the truth *grasp* us.

8. The Lord has never promised that we shall be able to look within, and say to our own satisfaction that "*self*" is gone. Whilst we really believe God's Word that we have died with Christ, and count upon Christ as the Living One to manifest His life through us, *others* will see that it is true, whilst we are occupied with Christ.

9. When the Holy Spirit has applied the death of Christ experimentally, and brought the soul into real emancipation, it remains to be a *momentary attitude* maintained by abiding in Him. There need be no effort to "abide" if we count upon the Holy Ghost to keep us abiding unconsciously.

10. When we step out upon God's Word, we must take heed that we do not look within to see if the work is done, and *watch* the "operation of God." (Col. ii. 12.) As we rest on His Word, the work is being wrought in the depths of our being by the mighty inward Operator. If we begin to question, "have I died with Christ, or have I not?" He has to wait until He can get us to look away from ourselves, and rest upon the Word again.

11. Let us be prepared that the adversary will dispute every inch of ground. The devil is NOT dead, for when we hide in Christ upon the Cross, he seems more alive than ever, but let the Living Christ Who dwells within guard us from all his subtleties, then it will be victory all the way, for he is a defeated foe.

12. Remember it is vain to ask God to set us free from ourselves if we *retain one single thing that ministers to the self-life*. An honest desire to let Christ entirely possess us, and a practical committing to the Cross of all that is revealed, will bring full deliverance. Let us remember too, that in God's dealing with us, He will allow a "trial" to remain until we cease to writhe under it. We may as well say "Yes, Lord," at the first!

13. Finally the "end of the Lord" is LIFE—life *out of death*. "If we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection."—Rom. vi. 5 (R.V.).

Let us trust Him to do His work whilst we yield to His dealings. Trust Him implicitly, and obey promptly.

—J. P-L

The Peril of the Spiritual Church.

The Army of Teaching Spirits.*

"Now the Spirit expressly declares that, in the later times some shall fall away from the faith, giving heed to deceiving spirits and the teachings of demons . . ."—1 Tim. iv. 1 (Weymouth).

THE two letters of Paul to Timothy are the last epistles that he wrote ere his departure to be with Christ. Both were written in prison, and Paul's prison was to him what Patmos was to John, when he was shown things to come. As the Christian statesman that he was, Paul was giving his last directions to Timothy for the ordering of the church of God, right on to the end of her time on earth; giving "rules to guide" not only Timothy, but all God's servants, in dealing with "God's household." In the midst of all these detailed instructions, his keen seer's vision looks on to the "later times," and by express command of the Spirit of God, he depicts, in a few brief sentences, the PERIL of the church in those times, in the same way that God gave the prophets of the Old Testament some pregnant prophecy, only to be fully understood after the events had come to pass.

Paul's prophetic statement recorded in 1 Tim. iv. 1, appears to be all that is declared in plain language about the church, and its condition at the close of the dispensation. Christ spoke in general terms about the time of the end (Matt. xxiv. 3 to end), and Paul wrote to the Thessalonians more fully about the apostasy and the wicked deceptions of the Lawless One in the latter days, but as to the spiritual church itself, the true household of God, only this word in 1 Tim. iv. 1 plainly foretells the special cause of the peril of her closing days on earth, and how the wicked spirits of Satan would break in upon her members, and by deceptions beguile some from their purity of faith toward Christ.

We have said that the prophecies of the Old Testament prophets could only be fully understood *after* the events had taken place, but doubtless there were many attempts to interpret, and many misinterpretations of those prophecies, by the servants of God in their day. In like manner this passage in Paul's letter to Timothy has been misapplied again and again in the years which have intervened between the time it was written and now; for no man could understand the actual meaning of the peril of the church as it was known in the mind of the Spirit, until it became actually unfolded, and unmistakeably recognizable before the eyes of all. The true meaning of that "peril" is unfolding now so rapidly that ere long those who are "spiritual" cannot fail to see the truth, if they are not among those who are beguiled by the enemy's deceptions.

The peril, briefly, is from an ARMY OF TEACHING SPIRITS, poured forth by Satan upon all who would be open to "teachings" from the spiritual world, and through ignorance of such a danger, be unable to detect the wiles of the enemy.

THE PERIL ASSAILS THE CHURCH FROM THE SUPERNATURAL WORLD, and comes from supernatural beings; "spirits" who are persons (note "*him*" in Mark i. 25) with intelligent power of planning (Matt. xii. 44, 45), with strategy (Ephes. vi. 12) the deception of those who "give heed" to them.

The peril is SUPERNATURAL. And those who are in peril are the *spiritual* children of God; i.e., "in the faith," who are not to be beguiled by the world or the flesh, but who

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are open to all they can learn of "spiritual" things, with sincere longing to be more "spiritual" and more advanced in the service of God.

The peril is from SUPERNATURAL BEINGS who are "hypocrites,"† who pretend to be what they are not, who give "teachings" which appear to make for greater holiness and whilst the deceived believer thinks he is more "holy" and more "sanctified," and more delivered from the "desires of the flesh," these hypocritical spirits under cover of sanctity hold their ground, and hide their workings.

The peril concerns *every child of God*; and no true spiritual believer dare say he is exempt from peril. If he does, let him consider his position, and see whether his faith of exemption is either (1) because he is not a true member of the household of God, or (2) he is already deceived, and his faith is vain, or (3) he is so filled with all light and all knowledge that he can be sure he will pass through the peril untouched.

The supreme peril is *ignorance of danger*! If Christian leaders took heed to the Holy Spirit's warning, and *knew their own peril, they would not be beguiled*. "If you warn the brethren of these dangers, you will be a good and faithful servant of Jesus Christ," wrote the aged Apostle to Timothy. But how can the servants of God to-day "warn the brethren," if they themselves are ignorant of peril, and are themselves becoming deceived by the teaching spirits?

One phase of the work of deceiving spirits for drawing away believers from purity of faith in Christ, is the teaching of "spirit ministry," and "spirit return," accompanied by the personation of the dead to those who are truly Christian believers, and not knowingly spiritists. But it is written—

Thus saith the Lord: "Thou shalt not learn to do after the abominations of those nations . . ."

"There shall not be found with thee anyone that useth divination; . . . or a consulter with a familiar spirit . . ." (Deut. xviii. 9-14).

Communication with the so-called "dead" is "spiritism," but "spiritism" is subtly penetrating the church without the church's knowledge. "Seances" are now not needed to invite the spirits to manifest themselves, as many well-proven cases during the last few years clearly show. Automatic writing of messages from the spirit world is accomplished by Christian people, without any seeking of the power, or even knowledge of it. A correspondent in another land writes in respect of such a case, that the one "to whom the messages were communicated is an old and much respected Lay Preacher, and doubtless the messages were adjusted so as to ensnare him . . ."—the messages in this instance were of a spiritual character, even acknowledging the Deity of Christ, and calling Him "Lord." In other cases bereaved and sorrowing hearts are "comforted" by a wonderful sense of the "presence," and even the voice or form, of the departed friend, in a way quite unsought and unlooked for. But the "comfort" given to the victim at the beginning so as to obtain the trust, and the response of the will and affections, is only a means to an end. When

† Pember says that 1 Tim. iv. 2 refers to the character of the deceiving spirits, and should be read thus: "direct teaching of unclean spirits who—though bearing a brand on their own conscience as a criminal is disguised—would pretend to sanctity (i.e., holiness) to gain credence for their lies . . ."

‡ That the power of "divination" came from evil spirits is clearly shown in Acts xvi. 16-18. See also Lev. xix. 31.

the deceiving spirits are yielded to, deeper and deeper they enter, until the will, affections, sympathies, feelings, desires, are more and more laid hold of, drained of vital force, and become passively incapable of action. The victim, sooner or later, finds utter darkness enveloping the inner being, "feelings" have gone, "affections" are dead, sympathies are dried up. Prayer ceases to be a living fellowship with a loving Saviour, the Word of God is a sealed book.

Then swoops down upon the victim with malignant fury, the "Accuser," with a flood tide of accusations which the poor confused victim is unable to resist, or to detect as wholly from the enemy. Now is "the hour and the power of darkness . . ." "Sins" wholly repugnant to the true character, and will, and choice of the poor bewildered child of God, may be suggested, or forced in upon the mind and body, and charged to the victim, with words about the "unpardonable sin . . ." etc., with all the sad issues too painfully known in an increasing number of Christian families.

But this is not the only way the "teaching spirits" work. "Spirit ministry" and "spirit return" is generally a snare only to those who have suffered bereavement. The "teaching spirits" have other ways of deceiving spiritual believers! They know how to counterfeit every truth of the Gospel so that their counterfeits can scarcely be distinguished from the true. They can produce *spiritual experiences* where false "light" covers over the real darkness, and the soul is kept in a condition of elation and ecstasy which can only be described as inflated emptiness. There is an unreality about the "joy" and a "far away" or vacant look in the eyes, which shows the MIND held in a strained condition. The believer seems so "spiritual," so other-worldly, but there is a terrible lack of power to grasp and deal with the facts of life; a *strange absence of any chord of sympathy to be touched by another's need*; of *mental response to reason*. A peculiar shutting up into separation of spirit from others, and an infallible certainty of rightness of action in many details of life which are obviously contrary to the Scriptures to those who know the Word of God.

The deceived believer increasingly becomes locked up, so to speak, in an unreal world of his own, which he believes is an advanced condition of spirituality. He walks more and more by "revelation," and less and less uses mind and conscience, for "*supernatural revelations*" in guidance *do away with the need of reason or judgment*; and supernatural revelations giving directions for the actions of life supercede eventually the voice of conscience, with its insistent standard of right and wrong.

In time the conscience becomes "seared" by non-use, and these "highly spiritual" souls are then found to have lost keen perception of the PRINCIPLES OF RIGHTEOUSNESS and often to have become, under "supernatural guidance," entangled in courses of action which are contrary to the code of right and wrong understood even by men of the world.

"By their fruits ye shall know them . . ." Those who are thus ensnared have little *real* "fruit" in life or service. Their spiritual experience centres and ends in themselves or perhaps a little "like-minded" circle around them. There is no *reproductive power* in their spiritual life. They have "burdens of prayer" with no tangible results, "preaching power" which moves the people for the moment, but passes away as a cloud; great visions and plans and hopes, which later on prove to have been nothing but mirages, or pictures given by the Angel of Light to lead the soul on

into paths which culminate in endless trouble and sorrow, which they are liable to put down to "conflict" or "Satanic opposition" to themselves or the plans they believe they have been given by God.

But the deceptions of the Deceiver are sooner or later realized to be what they are. *Darkness* is the ultimate result of the works of the Prince of Darkness, even when he first arrays himself as an angel of light, and under the garb of light—and all the fruits of light—obtains influence over the children of God.

"He that followeth Me shall not walk in darkness, but shall have the light of life . . ." (John viii. 12) said the One Who is the Light of the world, yet thousands of the children of God are going into darkness without knowing the cause.

Teaching Spirits

1 Thess. 5

"Believe not every Spirit."

Spirits

Notes on the Spiritual Warfare.

"Prove all things . . ." 1 Thess. v. 21.

NOTHING is more necessary in the present day than to "prove all things," along the line of spiritual experiences. It is essential to note:

(1) THE POSSIBILITY OF A CHRISTIAN BEING DECEIVED, for the following reasons:—

(a) When a man becomes a child of God, by the regenerating power of the Spirit giving him new life, as he trusts in the atoning work of Christ, he does not at the same time receive fulness of knowledge, either of God, himself, or the devil, nor does God miraculously *give* him knowledge beyond his stage of babyhood in the spiritual life.

(b) The mind, which by nature is darkened (Eph. iv. 18), and under a veil created by Satan (2 Cor. iv. 4), is only renewed, and the veil destroyed, up to the extent that the light of *truth* penetrates the mind, and which the man is able to apprehend. This leaves existent the veil of Satan—in varied degrees—upon the mind of every believer, without exception.

(c) "Deception" has to do with the *mind*, and means a wrong thought admitted to the mind under the belief that it is truth. Since "deception" is based on ignorance, and not on the moral character, a Christian who is "true" and "faithful" up to the knowledge he has, must be open to deception in the sphere where he is ignorant of the "devices" of the devil (2 Cor. ii. 11), and what he is able to do, and tries to do. A true and faithful Christian is therefore liable to be deceived by the devil in any sphere where he is ignorant. *Assumed* knowledge is as dangerous as ignorance, since it closes the mind to truth.

(d) The thought that God will protect a believer from being deceived by Satan if he is true and faithful, is in itself a "deception," because it throws a man off guard, and ignores the fact that there are *conditions* on the part of the believer which have to be fulfilled for God's working. God does not do anything *instead* of a man, but by the man's co-operation with Him. Neither does He undertake to make up for a man's ignorance, when He has provided knowledge for him which will keep him from being deceived.

(e) Christ would not have warned His disciples, "Take heed . . . be not *deceived*," if there was no danger of their being deceived, or if God would keep them from deception apart from their "taking heed," and having knowledge of such danger.

The knowledge that it is *possible* to be deceived keeps the mind open to truth, and light from God, and is one of the

primary conditions for the keeping power of God, whereas a mind closed to light and truth, is a certain guarantee of deception by Satan at his earliest opportunity:

(2) THE IMPORTANCE OF KEEPING THE BALANCE IN TRUTH.

Truth has always two sides. We live with the risen Christ in a new realm where Satan has no place, because Christ is all in all, as far as our spiritual position goes. Paul shews this in *Ephes ii. 6*, but in the same epistle he makes the statement of *Ephes. vi. 12*, "We wrestle against, etc. . . ." showing that whilst our standing and position is "*living with the Risen Christ*," in actual fact the forces of darkness will contest our abiding in that position, and will attack by every conceivable means the *outer man*, hence the need of the armour of *truth, uprightness*, etc., whilst the full force of the will is indicated in the word "Take," "TAKE up the battle," etc. Christ is our life (*Col. iii. 4*), our inspiring force, but "we live," too, as persons responsible to act and draw upon His life. See *Gal. ii. 20* : *Phil. i. 19*. The two different sides of the truth are sometimes seen one side more acutely than the other, by different believers, and then they are apt to oppose the side they do not see, as "not Scriptural." The "activities of nature" hinder the Holy Spirit, but the suppression of "nature" gives place to evil spirits! May God give us spiritual minds to apprehend and keep the balance in truth.

(3) THE NECESSITY OF SEEKING POWER TO DISCERN TRUTH.

The powers of darkness are to-day taking advantage of *misconception* of truth. God's truth stands unshaken but man's *conception* of that truth may cause him to err. Any materializing of spiritual things opens the door to error. See the materializing of John vi. in the Romish church. The truth of the "Real Presence" is spiritual, not in material bread. So with the Baptism of the Spirit, the quickening of the mortal body by the life of the Indwelling Christ, and even the truth of the Indwelling Christ. The materializing of these spiritual facts opens the door to the watchful "teaching spirits" of Satan, now swarming among God's people. The endowment of power for service is real, and the Church of Christ to-day reaps the fruit from those who have known this endowment, but the "fruit that remains" has come from those who retained the use of their faculties—as Finney and others did—and control of their bodies in such an endowment, and not so much from believers with abnormal visions, etc., which, in numbers of cases, in a few brief months have resulted in the breakdown of the recipient.

So with the quickening life of the Risen Lord, according to *Rom. viii. 11*. There are many who have "out of weakness," been "made strong" through this truth, but it was not from *conscious* sensations in the body, which in time really weaken the very bodies the "thrills" are supposed to strengthen.

And again, in regard to Christ indwelling the believer. The spiritual fact of "Greater is He that is in you than he that is in the world," and "Christ liveth in me" as a "Living bright reality," is blessedly true, but no sober Spirit-taught child of God with "spiritual understanding" and knowledge of the Scriptures, will say that this is so literally a fact as to eliminate the "self" to such an extent as to make the believer infallible in judgment, action, etc. The *evil* self-life must go to the Cross, according to *Rom. vi. 6*, but "self" as denoting a *human personality*, remains to be kept in conformity to the death-life of Jesus. There is no exodus of the self-life in the death of Jesus so absolute as to eliminate the personal responsibility of the believer.

The lack of understanding the fundamental principles connected with *standing* and *experience*, or objective and subjective truth, meets us on every side. Sometimes a teacher emphasises the "standing," or completed work of Christ; a listener sees the truth, lays hold of it, and thenceforward, asserts all as true in himself, oblivious of the great discrepancy between his faith and his practice. Another sees this, and emphasises the subjective or experience aspect, and since it will take the whole lifetime to have the complete work of Christ on the Cross wrought into *experience*—it only ends with the transformation of the body (*Phil. iii. 21*)—these believers become submerged in the experimental side of truth without a glimpse of the objective with its glorious note of victory.

The balance of truth between the Divine and the human side, is so delicate, that there seems not one human being on earth who holds it *perfectly* in every aspect of truth. Turn where we will, we see even the most sober believers over-balancing on some point or other. Some into extreme cautiousness, which blinds them to aspects of truth needed to fill out into ripeness of maturity what they already know. Others with reckless abandonment falling headlong into pitfalls they do not see. The one need everywhere is recognition of the fact that no one believer, whoever he be, is the *sole emporium of all truth*, and no one believer is an infallible guide into all truth. How patient, then, we need to be with others (*2 Tim. ii. 24*), and watchful over ourselves, according to *Rom. xii. 3*, and *Gal. vi. 1*.

Through it all the blessed Spirit of God patiently works on. If He could but find all the members of the Body of Christ determined to *unite* on all truth that they are agreed upon, *i.e.*, primarily the Atoning Cross, He could the more readily "temper together" the Body as a whole, and thus more quickly give light upon "superstructure truth" needful for its advance in the things of God.

"Be Sober: be Vigilant."

"Let us not sleep . . . let us watch, and be sober."—*1 Thess. 5, 6*.

In the Greek the word sober has two aspects, one in regard to vigilant watchfulness, and the other in respect to the mind, and its attitude toward various things.

I.—*Sober*, as meaning vigilant watchfulness.

(1) In respect to the Lord's coming :

"Lest that day overtake you . . . let us watch and be sober" (vigilant). *1 Thess. v. 4-8*.

Note the soldier attitude, *v. 8*.

(2) In respect to the Adversary :

"Be sober, be watchful (A.V. *vigilant*) your Adversary . . . withstand" (*resist*, A.V.). *1 Pet. v. 8-11*.

Watchful : { 1. The Lord's coming } sober to recognize both. { 2. Satan's coming }

II.—*Sober*, as meaning an attitude of mind.

(1) Sober-minded in respect to self-estimation :

"Not to think more highly . . . think soberly." *Rom. xii. 3*.

(2) Sober in words :

"Words of truth and soberness." *Acts xxvi. 25*.

(3) Sober in dress : "adorn . . . sobriety." *1 Tim. ii. 9*.

(4) Sober in life and character—all classes :

"Aged men . . . grave, sober-minded," "young women," "young men." *Titus ii. 2, 4, 6*.

(5) Sober in service to God :

"Bishops . . . sober-minded, orderly." *1 Tim. iii. 2*. "Bishops' wives . . . also." *1 Tim. iii. 11*. All in view of the Adversary. See *vv. 6, 7*, and passage *vv. 2-11*.

(6) "Sober-minded" necessary for unceasing prayer :

"Be sober unto prayer." *1 Peter iv. 7*.

III.—How to be sober.

"Gird up the loins of your mind, be sober and hope . . ." *1 Peter i. 13*.

"Live soberly, righteously . . . looking for . . ." *Titus ii. 12*.

The exhortation to "gird up" the "mind" shows the *mind* under the control of *volition*. It speaks of *action* not "passivity of mind" or non-use. It means "sober" thinking. J.P.L.

A Test for Spirits.

—1 John iv, 1-3.

By D. M. Panton.

NOTE.—Some years ago Mr. Panton wrote the following paper, which contains a message of warning and direction that is peculiarly applicable to present-day conditions. We reprint it in the belief that it will bring help to our readers.

THE Church to-day is confronted with an inrush of the supernatural. Tremendous spiritual movements are rising in every part of the world : at any moment the individual disciple may be confronted by the miraculous. Consequently it is impossible to avoid a grave dilemma. If we assume that all that is superhuman is Divine, or at least good, we risk falling into the embrace of Antichrist (2 Thess. ii. 9) : if, on the other hand, we dismiss the supernatural as necessarily evil, we risk condemning as Satanic true miracles of God, if such should occur. Involved as we are, whether we will or no, in the last conflicts between Heaven and Hell, the discovery of a criterion that will discriminate Divine from Satanic miracle becomes obviously of supreme importance.

Moreover history has demonstrated the peril. Probably no child of God has ever harboured a seducing spirit without having first submitted it to some test : yet the way-side of history is strewn with the wreckage of supernatural seduction. Spirit after spirit has slipped past the imagined tests put by those whom they have subdued with the most monstrous claims. "I am neither an angel nor an ambassador," said the spirit which deceived Montanus, the founder of Montanism, "but I the Lord God, the Father, am present." "I am Jesus Christ," said the spirit who wrote the Book of Mormon, "even the Father and the Son." "In me," said Prince, of the Agapemone, under the guidance of a spirit who declared itself the Holy Spirit, "you see Christ in the flesh." No slavery more awful can be imagined than the acceptance of an evil spirit as God : no peril, perhaps, is more to be dreaded (Matt. xxiv. 24) in the last days.

Nor do we find ourselves possessed of any infallible discriminating power within us. One fact alone is sufficient to disprove decisively any *inherent* power of discernment in a disciple. Among the nine miraculous gifts of the Holy Ghost appears the gift of 'discernings of spirits' (1 Cor. xii. 10) : that is to say, even the miraculously gifted of the apostolic church could not infallibly discriminate one spirit from another *unless possessed of this special gift*. Much less can we, devoid, as we are, of miracle and inspiration. In direct, inspired safeguards of Scripture (if such there be) can be our only possible safety ; and to doubt, or disregard, or deny such Divine safeguards, once discovered, while resting on our own powers to unmask man's most subtle foe, is to fling away the sword and fight with the scabbard.

Now it is true that there are two general tests, both doctrinal (Gal. i. 8 ; 2 John 7), and a third that involves both creed and life (Matt. vii. 15-20) : these tests, applied at leisure, are often sufficient to unmask a demon. But a sudden encounter with a spirit requires a more immediate and decisive test, and this is supremely supplied in 1 John iv. 1-3. Here is our final safeguard. (I append some obvious inferences in brackets.)

Beloved [who alone are qualified to put the test (Luke x. 19)], believe not every spirit [for faith in a spirit can be deadly], but prove the spirits [for a spirit either from Heaven or Hell may manifest himself at any moment], whether they are of God : because many false prophets [men really inspired, but by demons, i.e., mediums] are gone out into the world. Hereby [as a God-given criterion] know ye the Spirit of

God [therefore the other 'spirits' named are also personal beings] : every spirit [who is to be directly addressed, to the ignoring of the prophet (Acts xvi. 18)] which confesseth [in response to the challenge] that Jesus Christ is come in the flesh [a test never before given, and therefore not operative earlier] is of God : and every spirit which confesseth not Jesus [silence or shuffling is as fatal as denial] is not of God.

The importance of this inspired test it is impossible to exaggerate. The Word of God here makes itself responsible for the result : if evasion or deception by demons be possible, not only will a spirit's answer prove to be no criterion, but the whole passage is rendered misleading and untrue. It is an infallible criterion. But several conditions, implied in the context, need to be most carefully observed. (1) Scripture affords no ground, so far as I am aware, for supposing the test to be efficacious in unconverted hands. The test, like the invocation of our Lord's name (Mark ix. 39), is not a magical spell which anyone may use (Acts xix. 13-16), but a solemn charge entrusted to the people of God to safeguard the flock of God. (2) It is a test for the *spirit*, not the *prophet* : therefore it is never to be applied unless the miraculous is obviously present : and the *spirit* must be compelled to answer—not the *prophet*. We are dealing with a subtle and unscrupulous foe. (3) The spontaneous doctrinal system of a spirit (as in Acts xvi. 17) is no criterion : a seducing spirit can be as orthodox in general profession as a human hypocrite : only a confession in response to this direct challenge can elicit his real origin.

Moreover the test is found to work. Supernatural tongues broke out, eighty years ago, in a clergyman's family in Gloucestershire ; a superhuman utterance, through a child of seven, ruled the house as with the voice of God. Suspicion at last arose in the clergyman's mind, and the curate suggested to the rector the application of the test. "Try not the spirits !" the boy immediately cried, "try not the spirits !" Solemnly the spirit, whose protest was wisely disregarded, was asked if Jesus Christ had come in the flesh, and as promptly denied it ; and on the clergyman silencing it, the spirit departed, and never returned. Another concrete case may be given. Some years ago, in Norwich, a young man informally a godly man known to me that, in a Spiritualistic *seance*, he had got into communication with his grandmother. "Your grandmother, whom I knew well, was a lovely character and a holy woman," the old man answered ; "my counsel is that you go back and ask her, Did Jesus Christ come in the flesh ?" A few days after the young man, unutterably horrified, returned, saying—"The spirit's immediate answer was 'No,' followed by a torrent of blasphemy ; it is a spirit from hell !" I may add my own experience. Some twenty years ago, in conjunction with one, now an Anglican Canon, and another a China Inland Missionary, several undergraduates applied the test in my own rooms at Cambridge. "Are you willing," the spirit was asked, when it had become certain that a spirit was present, "to communicate with us on the incarnation of Jesus Christ ?" An emphatic "Yes" was the reply. "Did Jesus Christ come in the flesh ?" The response was a still more emphatic "No !" The thrill of that awful discovery will never leave my memory.

As the glorious Advent draws on, with the certain return, sooner or later, of an open supernatural struggle (Rev. xi. 5), we grasp, with glad faith, this challenging sword of God, "the WORD made FLESH."

"Precious Blood, by this we conquer
In the fiercest fight ;
Sin and Satan overcoming
By its might."

Is Evolution Science ?*

Is it built on demonstrative knowledge or "attractive and probable theory"?

"If any human being desire . . . to attain . . . to clear and demonstrative knowledge instead of attractive and probable theory, we invite him as a true son of science to join our ranks." (BACON, *Novum Organum*.)

I HAVE often been asked why, even supposing that evolution cannot be proved, I oppose it so persistently, when so many professed Christians in all denominations now accept it. There are several answers to that question. In the first place, I never found the evolutionist yet, so-called "Christian" or no, who could take the Bible to be the very Word of God as I take it; and I know that from the moment I accepted belief in evolution (understanding evolution as I do) I would automatically have to cease taking the Bible in that way myself. And I do not, please God, intend lightly to give up my heritage of belief.

Again—and although this reason is of far less importance to me it is still important enough—I object to the way in which evolution is treated as SCIENCE when it is nothing of the sort. "Science," as I understand the term, is *knowledge*; and so long as evolution is not absolutely proved to be true, it is not *knowledge*. I have therefore quoted above an extract from Bacon's "Novum Organum"; words which have been adopted as its motto by the Geological Society of London, the oldest and most famous Society of its kind in the world. As the reader will see, these words draw a definite distinction between "clear and demonstrative knowledge" on the one hand, and "attractive and probable theory" on the other, in order to welcome him as "a true son of science" who rejects the enticements of the latter in order to aim *at the first alone*.

Adhering to this motto, then, I refuse to call evolution "science" when I know so well that it cannot possibly rank as "clear and demonstrative knowledge." Indeed the very best that can be said for evolution by an honest man, even when he believes in it, is that it is an "attractive and probable theory"; but that is exactly what Bacon refused to recognize as SCIENCE.

Why Evolution is popular.

Now the reason, I believe, why evolution is so popular to-day is not that it can be proved to be true (for it cannot); but that it is so comprehensive and easily understood that all can grasp it as an explanation of things around us. Thus Mr. Darwin repeatedly appealed to the superiority (real or supposed) of his "views" to those of his opponents, and his followers have done the same ever since. We are told that the "modern mind" rejects the idea of Divine Interventions; that creation is not "acceptable" to it; that "miracles" must be "ruled out"; that evolution affords an "unified concept" of nature; and so forth. But such appeals are not scientific ones at all; they are essentially philosophic, even when scientific men indulge in them, and are quite distinct from the things which build up "clear and demonstrative knowledge." Indeed it is noticeable that, from the moment an evolutionist can really PROVE anything, he drops all this sort of talk at once in favour of something very different. Thus if you ask him whether a certain rock has a particular composition, he will get down to things at once without any reference at all to the "modern mind" or "unified concepts." Such references are only brought in when he can no longer prove his way, having left the solid ground of science and embarked upon the waters of philosophy. Their appearance is, so to speak, the sure sign that he is afloat.

* By courtesy of "The Indian Christian".

Evolutionists themselves—I refer to those of more intellectual type—have realized and admitted this. Both Mivart and Dennert have clearly shown that evolution is really a philosophy, and should be recognized as such by its adherents. Fleischmann refuses to admit evolution as science simply because it is nothing but philosophy. Fleischmann's case is interesting. He is known to scientists all over the world as a "reputable zoologist" and a "biologist of recognized position" (see Kellogg's admission, *Darwinism To-day*, p. 8) and long believed in Evolution. Although still a professed Agnostic, however, and so in no way concerned to support belief in Scripture, he finally became so convinced that *nothing in science could actually prove evolution*, that he finally attacked the whole supposed case for it, ridiculing the idea that evolution could be said to be scientifically established. Evolutionists were powerless to answer him. Nor did he stop at merely attacking the existing case. "I go further," said he, "and affirm that the discussion of the question does not pertain to the domain of strict Zoology or Botany" (*Die Descendenztheorie*, p. 17, by Fleischmann, Professor of Zoology and Comparative Anatomy at Erlangen University). In other words, we can never even hope to prove evolution by the sort of data available to science.

Dépéret, in discussing the views of the older palaeontologists, cannot reject them as scientifically untenable, so questions their *philosophic* merits. Messrs. Thomson and Geddes trace the roots of evolution back, not to scientific facts but to social theory, pointing out how the ideas of Lamarck and Darwin originated in the popular movements of their day, which were *read into* the facts of nature; so that the biological teaching of each of these two men is to be taken as "the philosophic epic of a great nation at its epoch" (*Evolution*, p. xii.; cf. p. 218).

Now that is all very fine, but we do not believe that the world is round because it is a philosophic epic to think so, but because we can prove it. So we see the difference between dealing with the "attractive theory" of Darwin and the "demonstrative knowledge" of Galileo.

Evolution is justly described as a philosophy, but it is not justly described as science. If it is *called* science, then it is "science falsely so called." Now this, to me, seems significant, especially when I know that evolution is opposed to belief in God's Word; for that Word directly warns us against "*philosophy and science falsely so called*" (1 Tim. vi. 20)—not against "philosophy falsely so called" and "science," be it noted, but the other way about—the philosophy is accepted as legitimately so described, while the talk of science is flatly denied.

Evolution and the early Church.

Now the significance of this will perhaps be missed by some, who will think that the doctrines which the early Christians opposed must have been very different from those with which we are dealing here. As a matter of fact they were not. Space forbids my going into the details of this very interesting subject, but it has been pointed out by evolutionists themselves, and is well worth noting by Bible lovers, that the Gentile world of our Lord's day was essentially a world which BELIEVED IN EVOLUTION. It is a proved fact that the early Church would have nothing whatever to do with evolutionary doctrines which, in revived form, are sweeping the Churches to-day. On the contrary, it was the rise of the Gentile Christian Church

which expelled the long-standing Gentile belief in evolution, driving it into the limbo of forgotten things for nearly 2,000 years. It is clear that, from the very beginning, evolution and Christianity have refused to mix.

Why was this? When Greek philosophy had prepared men, all over the Gentile civilized world, to regard evolution as the most plausible explanation of nature, how was it (if evolution be true) that the early Church, filled with the Spirit, was not led to accommodate Christian beliefs to this doctrine but to oppose it? Why was the early Church led to insist upon the LITERAL CREATION?

As a matter of fact, we cannot even say that Genesis itself may have been given as an "easier" account for "primitive" people to understand than evolution, for facts show that not only do the youngest children grasp the idea of evolution quite as easily as that of creation, but the very lowest tribes have *spontaneously believed in evolution*. Thus the Iroquois have claimed their descent from the Turtle, the Choctaws from the Crawfish, the Ootawak from the Carp, and some Ojibways from the Crane; certain Peruvians, East Africans, Malagasy and Tshi-speaking tribes, have all been equally convinced of their descent from lower animals, while the Aborigines of Western Australia, and the Dieri and Arunta tribes of the interior, trace *their* lineage back to "lizards, rats, parrakeets, ants, emus, trees."* Surely Darwin himself had no greater faith in evolution than these people have exhibited, so it seems clear that a large intellectual equipment is by no means necessary in order to be an evolutionist. Wherever we look, from the top of the human scale to the bottom, we find opinions divided as to whether man came into existence by creation or by evolution.

St. Paul and Evolution.

Why, then, have the writers of Scripture so consistently taken the one side against the other? The fact that they did so is unmistakable. Let us remember that when St. Paul opposed contemporary "philosophy" and "science falsely so called," he opposed ideas which were in many cases essentially kin to those of modern evolutionists; and his opposition actually led to the stamping out of evolutionary belief for nearly 2,000 years.

Let us remember also the *urgency* with which he and the other Apostles warned the early Christians against the beliefs of the Pagans round them, to which they were on no account to yield; and their anticipation of the time to come, at the end of the age, when terrible and overwhelming apostasy *would* overtake the Church, and the spirit of Antichrist, already at work, should finally come into its own. It seems significant that our present time of undoubted apostasy from the traditional Faith of the Church is found to follow the acceptance, by such multitudes within the modern Church, of ideas essentially kin to those which the early Church resisted with so much determination.

Nobody can accept evolution in however "Christianized" a form, without beginning to doubt and reject some part of God's Word, and legitimizing attacks upon it. Thus he automatically, at the very start, legitimizes Haeckel's insulting talk of "*dysteleology*," and also makes suffering and death integral to God's Plan of Creation. This in turn legitimizes attacks upon the Physical Resurrection of our Lord, which loses its whole meaning apart from the doctrine of man's original sinless and deathless state, Fall, and redemption from that Fall. So one surrender paves the

*Cf. article by J. G. Fraser in "Darwin and Modern Science." Also writings of Baldwin, Spencer and F. J. Gillen.

way for another to the thorough-going materialist, who is *always* able to show that a yet more advance position is more logical than the one where the increasingly despairing "Christian" evolutionist struggles to cry a halt. I have searched the whole road, from the evolution of Christians like Drummond and Capron to that of sheer materialists like Darwin and Haeckel, and I know that there is no logical halting place in between. The materialist has the perpetual advantage, until we accept some un-Christian idealism like that of Bergson, or anti-Christian idealism like that of "Spiritualism" or "Christian Science."

It is significant that the things which are logically doomed, as soon as a man accepts evolution, are the essential Christian facts of SALVATION through the BLOOD of the INCARNATE SON OF GOD. The only things which can be fought for by the evolutionist are those which are common to all man-made creeds. So, among evolutionists, the Gospel of Christ invariably gives place to a "Social Gospel," based on ideas of the *innate perfectibility* of man as man.

If anyone would like to see the logical consequences of evolution, *if once accepted as science*, worked out, I advise him to read F. W. H. Myers' "Science and a Future Life" (especially the essays on "Charles Darwin and Agnosticism," and "The Disenchantment of France"). One might make a precis of those chapters by saying that Mr. Myers shows the direct connection between the acceptance of modern evolutionary doctrine and:

1. Loss of belief in Divine Providence; loss of sense of sin and forgiveness; loss of hope and reasonable optimism; loss of belief in one's fellow man; and the degradation of family relationships.

2. The rebirth of the old Pagan doctrines of Transmigration, and of eastern fatalism.

Remember that this writer was an enthusiastic admirer of Darwin, regarding that famous speculator as the very best man that ever did or could exist: "Fate wrought him without a flaw" (p. 74). These are but the logical consequences of the doctrine of evolution, which Mr. Darwin persuaded Myers and others to accept as "science."

Mr. Myers bewails these consequences, and recommends a resort to Spiritualism as the Hope of the Future. (Cf. 1 Tim. iv. : 1.)

Can anyone wonder that I insist upon the basal fact that evolution is unproved and unprovable?

Major L. Merson Davies, R.A., F.G.S.

NOTE: A few years ago I went to hear a series of lectures, in India, on what was called "The New Knowledge" The subject was evolution. The lecturer was, as usual, childish ignorant of the actual facts of palaeontology and biology, and I challenged him to public debate on the subject. He declined the challenge. I then gave a public lecture on the other side, at which he was present, and at which he had not a remark to make when I opened the lecture to discussion at its close. In talking to me after, he admitted that his beliefs were entirely theoretic; yet this had not prevented him giving out his speculations as "New Knowledge" Although a professing Christian . . . he poured ceaseless scorn on the Bible throughout his lectures, wrecking the faith of defenceless youngsters who took his ridiculous statements for actual science; and it was clear that he himself had lost all belief in the Gospel of Salvation.—L.M.D.

"By faith we understand that the universe is framed by the word of God, so that the world which we behold springs not from things that can be seen" (Heb. xi. 3, C.H.).

Conybeare's Note: "The doctrine negatived is that which teaches that each successive condition of the universe is generated from a preceding condition (as a plant from the seed) by a mere material development which had no beginning in a Creator's will."

Ministering "Grace" or "Poison"—Which?

"Death and Life are in the power of the tongue."—Prov. xviii, 21.

The Apostle Paul describes the tongue as transmitting deadly poison to set on fire the natural man (James iii. 6); and the Apostle Paul shows how the tongue can be used in "ministering grace" to the hearers (Ephes. iv. 29).

I.—The tongue ministering grace—i.e., giving forth blessing.

1.—*Precious words.*

"The tongue of the righteous is as choice silver."
i.e., every word is valued and treasured by the hearer.
Prov. ix. 20.

2.—*Wise words.*

"The mouth of the righteous buddeth with wisdom."
Prov. x. 31, R.V. m.

3.—*Tactful words.*

"The lips of the righteous know what is acceptable."
Prov. x. 32.

4.—*Healthy words.*

"The tongue of the wise is health." Prov. xii. 18.

5.—*Useful words.*

"The lips of the wise disperse knowledge."
Prov. xv. 7.

6.—*Pleasant words.*

"The pure speak pleasant words." Prov. xv. 26, R.V. m.
"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Prov. xvi. 24.

7.—*Life-giving words.*

"The mouth of the righteous is a fountain of life."
Prov. x. 11.
"A wholesome tongue is a tree of life." Prov. xv. 4.

8.—*Cheering words.*

"A good word maketh . . . glad." Prov. xii. 25.

9.—*Strengthening words.*

"The lips of the righteous feed many." Prov. x. 21.

10.—*Delivering words.*

"A true witness delivereth souls." Prov. xiv. 25.

11.—*Gentle words.*

"A soft answer turneth away wrath." Prov. xv. 1.
"A soft tongue breaketh the bones." Prov. xxv. 15.

12.—*Careful words.*

"The heart of the righteous studieth to answer."
Prov. xv. 28.

13.—*Sparing words.*

"He that spareth his words hath knowledge."
Prov. xvii. 27.
"He that refraineth his lips doeth wisely." Prov. x. 19.

14.—*Seasonable words.*

"A word in due season how good is it." Prov. xv. 23.

II.—The tongue ministering "poison"—i.e., giving forth sin.

1.—*Rash words.*

"There is that speaketh rashly like the piercing of a sword."
Prov. xii. 18.

2.—*Impoverishing words.*

"The talk of the lips tendeth only to penury."
i.e., empty talk—nothing coming from the heart.
Prov. xiv. 23.

3.—*Harping words.*

"He that harpeth on a matter separateth chief friends."
Prov. xvii. 9.

4.—*Tale-bearing words.*

"He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that openeth wide his lips."
Prov. xx. 14.

5.—*Backbiting words.*

"A whisperer alienateth his friend."
Prov. xvi. 28, R.V. m.

i.e., a "whisperer" is one who does not speak openly, and desires his words "not repeated."

6.—*Foolish words.*

"The mouth of fools poureth out folly." Prov. xv. 2.

7.—*Grievous words.*

"A grievous word stirreth up anger." Prov. xv. 1.

8.—*Flattering words.*

"A man that flattereth his neighbour spreadeth a net for his steps."
Prov. xxix. 5.

9.—*Mischievous words.*

"A mischievous tongue."
Prov. xvii. 4.

10.—*Arrogant words.*

"Arrogant speech." Prov. xvii. 7, R.V. m.

11.—*Lying words.*

"A lying tongue hateth those whom it hath crushed."
Prov. xxvi. 28, R.V. m.

A humiliating statement, comparing the "nature" of beasts and men, is made by the Apostle James. He says:—

"Every nature of beasts and birds . . . hath been tamed by the human nature, but the tongue can no man tame . . . it is full of deadly poison." James iii. 7, 8, R.V. m.

i.e., the nature of beasts is tamable, but human nature (revealed by the tongue) is so full of deadly poison (of sin) that it is untamable. A new creation, with a new tongue, is the only remedy.

III.—The tongue, and the personal life.

"He that guardeth his mouth keepeth his life."

Prov. xiii. 3.

Unnecessary words diffuse strength which should be kept for other demands. If the inner life is to be kept strong, much talking is best left alone.

"Whoso keepeth his mouth and his tongue keepeth his soul from trouble." Prov. xxi. 23.

"If any stumble not in word, the same is a perfect (i.e. full-grown) man, able to bridle the whole body also." James iii. 2, R.V.

Let all the children of God who long to be approved of God to be entrusted with the Gospel (1 Thess. ii. 4) see to their words, and be careful also to make no hasty promises—even to pray for some need—which they may not be able to fulfil. Let them seek to be reliable in every word, so that the simplest "yes" or "no" may be depended upon by others, needing no additional emphasis to obtain credence. Let us learn the power of the Cross to sever from the old life, and the power of the Holy Spirit to impart the new, in this as in all other departments of our daily life, and then the Spirit of God will take our lips, and use them to minister grace to the hearers, and pour rivers of life through us as true messengers of God.

—J.P.L.

A Contrast.

"He that speaketh from himself seeketh his own glory."

(John viii., 17, R.V.)

"He that is of the earth is earthly, and speaketh of the earth . . ."

(John iii., 31.)

"He Whom God hath sent speaketh the words of God." (John iii. 34.)

A Message to Prayer-Warriors.

In *The Overcomer* for January, 1926, Mrs. Penn-Lewis wrote as follows :

Another vital point for prayer at this time is that all the plans and purposes of the powers of darkness to cause disunion between the living members of the Body of Christ, may be frustrated, such prayer being accompanied by keen determination on the part of those who thus pray to do all in their power personally to maintain the unity of the Spirit. It is probably known now that there is a "Temple of Satan" in London, where a cross is deliberately placed on the step at the entrance, for all to walk over. First hand information has come to us that (1) the main objective of the place is to hinder the Lord's Return, and (2) it is said that spirits of evil are definitely told off to attack members of the Body of Christ, and to separate them from others wherever possible. Let us defeat this scheme by prayer.

Many of us, in the year 1928, can verify the truth of this information as to Satan's objective at the present juncture. Never have we known such onslaughts of the invisible forces of evil as at the present time, penetrating to the most spiritual sections of the Church of Christ. Members of Christ's Body are being torn asunder and plunged into the most acute suffering by false accusations and misunderstandings. In some instances these Satanic attacks are being carried out in such subtle and delicate ways as to defy detection, even amongst the most spiritual of the saints. Those who have acted together in strong co-operation and done devastating work against the enemy's strongholds by united prayer, are now being separated, with the result that many are being weakened and are dropping their aggressive attitude. Others, through want of co-operation in prayer, are "going under" physically, and becoming a prey to nervous disorders, disease and death.

A Missionary in India writes : "I have had a nervous breakdown, brought about through over-work which has caused brain-fag. Aggressive prayer against the powers of darkness I cannot face, my brain cannot stand it, and yet the powers of darkness are rampant in the land." This is merely one case out of many, of isolated Missionaries and workers who are collapsing through want of co-operation in prayer. The same cry comes from Central Europe. One and another who have had real insight into the workings of the powers of darkness are torn asunder by lying spirits, or in some cases, bound by evil psychic domination, deceiving spirits working through the personality of one soul upon another, often quite un-detected by both. By this means alone Satan is doing deadly work among the children of God.

* * *

How shall we combat such a condition of things? Let us recognise that the battle against the forces of darkness can only be fought from our heavenly position in Christ (Ephes. vi. 10). Reckoning every moment on our death with Christ to sin and the old evil nature, and giving over to death continually all our earthward inclinations (Col. iii. 5, *Weymouth*), we "take up" with us "to the battle the whole armour of God" (Ephes. vi. 13; *C.H.*). Only thus, in living union with our Risen Lord, shall we be able to exert that energy of the Holy Spirit working in us mightily, which the powers of evil will be utterly unable to resist. What is needed to-day is a mighty "push" of the united forces of God in Christ, driving back the invisible hosts of evil, "the rulers of the darkness of this world" (Ephes. vi. 12), "and having overthrown them all, to stand unshaken" (ver. 13, *Conybeare*).

This does not preclude our prayers of intercession. These must always be first and foremost, in our fellowship with the Lord. But there comes a moment when the Spirit of God energizes us for the "battle," when a holy indignation rises within us, and then we "go over the top" unflinchingly, in the mighty power of the victory won for us at Calvary, when "by the Cross HE triumphed over them" (Col. ii. 15, *Weymouth*). At such a time God often links two or more prayer-warriors together, that by their combined prayer-force, as it were, of inwrought Divine energy, in co-operation with the "Captain of the Lord's Host" the battle may be effectually carried through to victory. May God teach us how to pray effectually in these days, believing that "the inwrought (*Gk. energeo*) prayer of a righteous man is mighty in its operation" (James v. 16, *Rotherham*). E.M.L.

"Whosoever shall say . . ."

"I will make thee" (*thou praying one*), "a new, sharp threshing instrument having teeth (*mouths, Heb.*) : thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away and the whirlwind shall scatter them : and thou shalt rejoice in the Lord and shalt glory in the Holy One of Israel" (*Isaiah xli. 15-16*).

"And Jesus saith unto them, Have faith in God, for verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them" (*Mark xi. 22-24*).

Who can thresh the mountains? Only those who have been taken hold of by the Lord, such as know His voice and are utterly at His disposal. *His servants* (v. 9) not such as make Him their servant!

Those who thresh mountains are men and women, who, when the mountain has disappeared and the hills have become chaff, will not glory in even such wonders, but will "glory in the Lord" alone (v. 16), and rejoice in Him.

"Thou" shalt thresh mountains! God will only move mountains through men and women whom He can use. He is looking for such.

Those who will listen to Him, saying, "Thou shalt thresh," and who answer, "Yes, Lord, I will thresh even mountains for Thee!" God wants instruments, who will let Him work the impossible through them, and who will give Him the glory. Who is willing to be but an instrument in the mighty Hand of God?

Notice the figure God uses, "Threshing." This is how God looks at the mountains of difficulty in our way to-day. He sees them as grain to be separated from the husk by the operation of threshing. Food for the thresher; the strength of the mountain passing into the thresher of it! Therefore every mountain in our path to be threshed by us in faith and prayer will be a strength to us, and be a means of getting glory for God.

"Thou shalt fan them!" How? With the breath of believing prayer (*Mk. xi. 22-24*). "Teeth" in the Hebrew is "mouths," according to the *Variorum Bible*. God makes us able to speak the word of power and say, "Go!" "Be thou removed!" and we have exactly as much as our mouth has dared to utter. To believe in the heart is not enough, when it is a question of mountains being cast into the sea and the hills becoming chaff, there must be the expression with the mouth, and so God says, "I will make thee a new, sharp threshing instrument having mouths." We must say unto this mountain, "Be thou removed" ere it will disappear.

"THE BREATH OF PRAYER."

Fan them with the breath of prayer

'Tis God's word to thee;

Thresher of the mountains, thou,

Take the victory.

Fan them with the breath of prayer,

Mountains though they be;

And God's wind the heights shall tear,

Scattering them for thee.

Fan them with the breath of prayer;

E'en the hills shall be

But as chaff, as thou dost dare,

Order them to flee.

Fan them with the breath of prayer

Born at Calvary;

Thresh the mountains in His Name,

Claim His Victory.

M.E.B. (China).

* * *

Special Points for Prayer.

1. The translation, now in hand, of "War on the Saints" into Greek, for protection for the translator, and that the truth shall lose nothing in process of translation. Also for a little paper being issued in Greek, giving translations from "The Overcomer."

2. For Madame Brunel, translating the "Overcomer" message into French; Graf von Kanitz, into German; Mr. Gustaf Fredberg, into Swedish; and others of God's servants translating the message into Danish, Spanish, Chinese, and other languages. That the Spirit of God may give right words for the expression of the inner spiritual meaning of the messages translated, and for their protection from the power of the enemy to hinder their work.

NOTE.—The subject of translation is of utmost importance, as something more than the literal translation is needed to give life to the truths circulated.

Notes from the Bookroom.

"The Overcomer."

We are intensely thankful to God for many tokens that He is continuing to use the "Overcomer" for the strengthening of His children to "stand" in these increasingly difficult days, and would like to say a very warm "Thank you" to all who have written to the Book Room expressing their deep gratitude to God for the way in which HE is enabling the magazine to be continued. Among the very many kind words received, one which touches us very keenly, re-iterated as it is in various forms, is this, "It looks just the same . . . we are so glad!" "My heart is rejoiced to see so little change in the appearance of the paper . . . I am sure all is as she (Mrs. Penn-Lewis) would have it . . ." So we "thank God and take courage," and hand it over afresh to Him Who alone is able to bring each issue through to completion. Will all those, also, who write that they continue to uphold us in prayer accept this word of gratitude, for the "fight" is no less keen than before, and the need of effectual fervent prayer is surely even greater, since the Lord has taken to Himself the one whom He so marvellously equipped and commissioned through a long life of close and intimate fellowship with Himself.

The leader of a mission work in Ireland writes: "The message of this place is based on Romans 6. The full-orbed Gospel is preached every day, and we have learned through much suffering what the offence of the Cross means . . . At the moment, none of us in this work are able to help in the expense of publishing "The Overcomer," but we would gladly do so . . . I cannot give expression to our feelings of gratitude. We can only thank our heavenly Father in the Precious Name for it." Through the generous gifts of others who can give, we are able to send a parcel of the magazine each quarter to this Mission, and also to many other servants of God both at home and in the Mission Field abroad, who would be unable to purchase such a number were a specified price put upon the paper. So once again, in the Master's Name, we thank all those who from quarter to quarter enable us by their gifts to send out "The Overcomer" freely to all who ask for it.

Other Literature.

The steady demand for the literature continues, and some of our editions are getting low, but we hope (God willing) to be able to re-issue them from time to time. "The Magna Charta of Woman, According to the Scriptures" is now entirely out of print, and also the little booklet "Power for Service and Warfare," which contains a brief testimony concerning Mrs. Penn-Lewis' personal experience of the "endowment of power from on high." The latter we hope to re-print in the pages of "The Overcomer" later on.

Two new leaflets have been issued since January, viz.: "Via Crucis" Series No. 7, and "Overcomer Reprints" No. 6 (see Booklist). These we found among Mrs. Penn-Lewis' papers, prepared for the printer, with instructions to print written on them, and therefore we felt they must be issued without delay. Both these leaflets, and the series to which they belong, are specially suitable for wide distribution, or for enclosure in letters.

The Motto Card.

A reader in California writes to ask if we are likely to issue a Motto Card for next year, saying that she has used a quantity for a great many years. So this seems the time to say that we have already arranged for the printing of a Motto Card for 1929, the words and arrangement of which were chosen by Mrs. Penn-Lewis! Moreover, we have a precious little bundle of "suggested" motto cards, sketched out by her at different times as messages given her from the Lord, but which have not been used.

We are thankful, therefore, that the Motto Cards can still go forth, should the Lord tarry, for that they have been a real ministry to many has been manifest from the testimonies received in the past. The late Dr. Griffith Thomas, writing to Mrs. Penn-Lewis shortly before he was called Home, remarked that her cards had been such a real help to him at times of crisis in his life, that he had the whole series, for many years back, framed together in his study. In turning over lately her complete set of specimens, pinned to the 1912 card was found a cutting from "Toilers of the Deep," quoting a letter from "a Skipper," who wrote of the great help that message on "ASK" had been to him, when, in the midst of a serious storm he looked up at it hanging over his berth. He

wrote, "I went down on my knees and asked . . . and no sooner had I got on the bridge again but . . . the wind and the sea went down . . . As a rule, after such a gale, there is a heavy swell, but there was not, it was quite smooth, and we had fine weather all the rest of the voyage . . . It was one of His great miracles." Praise God for His faithfulness to those who "ask" in simple faith, nothing doubting. We pass on this message from the past!

M.N.G.

ASK { In My Name. (Jno. xiv. 13).
Whatsoever ye will. (Jno. xv. 7).
Of the Father. (Jno. xv. 16).
Anything. (Jno. xvi. 23).
And ye shall receive. (Jno. xvi. 24).

"Ye have not because ye ask not."

By Rev. Gordon Watt, M.A.

"Effectual Fervent Prayer" (Messrs. Morgan & Scott, Ltd.)

Reviewing this book, *The Christian* says: "To him . . . prayer is the important, indispensable thing that the Scriptures declare it to be . . . He takes prayer to the Cross, and there it stands enhaloed as the instrument by which God may carry to finality His purposes in Christ . . ." And a note in *The Friends' Witness*: "The call is to 'stand in the gap' for God against the powers of darkness. The desperate need of this world to-day calls for prayer. We commend this book to those who would learn to pray." From the Overcomer Book Room, Price 2/6, post free 2/9.

Also a set of eight little booklets on the Message of the Cross, 1/- per set, post free 1/1.

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

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

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

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

We are frequently asked to print the price of books in United States currency, but in the present state of the exchange this is not possible. If the account is sent in British money the Postmaster at any American or Canadian P.O. will state the amount to forward, or if a dollar note is sent, books can be forwarded to the full value of exchange prevailing.

Cheques on American Banks are not negotiable in England. All should be made payable to The Manager, "Overcomer" Bookroom. Money Orders (only) payable at Post Office, 233 Edgware Road, London.

N.B. It will GREATLY HELP the Book Room if friends abroad will carefully note the Post Office at which Money Orders should be made payable.

The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 1908, and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

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.

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

A 16 page paper issued occasionally, as funds permit, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued free by Madame Brunel, 8 Rue de la Haye, Metz, France.

Miss Cope, "Rosedene," Birchwood Drive, Leigh-on-Sea, acts as Treasurer for Mme. Brunel. She will gladly send a copy of "Le Vainqueur" upon application.

"Der Uberwinder."

The German "Overcomer," also issued as funds permit. Gifts towards its cost may be sent to the Overcomer Book Room, or direct to Miss Von Bising, Rotenburg, a Fulda, Germany, from whom copies may be obtained.

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The Overcomer Literature Extension Work.

FRANCE.

Madame Brunel, who for many years has been translating the message of "*The Overcomer*" into French, has now become Editor of "*Le Vainqueur*" (the French "*Overcomer*"), and we would tend our very warm thanks to the late Editor, Mr. H. Johnson, for his years of faithful and fruitful fellowship in this ministry, and follow him with our prayers in his present labours.

The current number of "*Le Vainqueur*" contains a translation of the report of the Memorial Service held last January in thanksgiving for Mrs. Penn-Lewis, and a reproduction of the photograph which we gave in our October number, as well as other matter from the English "*Overcomer*." Madame Brunel has also issued in booklet form a translation of "*The Leading of the Lord*" (A Spiritual Autobiography, by Mrs. Penn-Lewis), and we have had the joy of sending her from our readers, 1098 francs toward the cost of these, the balance being subscribed by readers of the French paper. Madame writes that she is receiving letters of deep appreciation from many lands where French is spoken, and thankofferings toward the work—but not sufficient for another issue of the paper as yet.

Other "*Overcomer*" literature already published in French includes, "*War on the Saints*," "*The Cross of Calvary*," "*Soul and Spirit*" (by Mrs. Penn-Lewis), and "*God's Plan of Redemption*" (Mrs. McDonough). All these may be obtained from : Madame Brunel, 8 Rue de la Haye, Metz, Moselle, France.

GERMANY.

Literature now available in German includes "*War on the Saints*," "*The Centrality of the Cross*" (Conference addresses by Mrs. Penn-Lewis), "*God's Plan of Redemption*" (Mrs. McDonough), a number of smaller booklets, "*The Glorious Secret*," etc., and several booklets by Rev. Gordon Watt. The circulation of "*Der Überwinder*" is rapidly increasing, and letters of grateful thanks, and gifts towards the cost of it are being received from readers in Germany.

DENMARK.

Since our last issue we have received a letter from a lady in Denmark, asking permission for the translating of articles from "*The Overcomer*" into Danish, for publication in a little paper in connection with the "K.M.A." (Women Missionary Workers), which has been gladly conceded. This lady writes : "Mrs. Penn-Lewis was a good friend of ours . . . in 1925 she stayed in my home on her way to Sweden. We shall never forget her, she made a deep impression on many souls, and the blessing we received we want to share with others. May we ask your prayers and help in starting this Quarterly Magazine? Our earnest desire is that God should use it to spread the message of the Cross in our country, and bring spiritual blessing to hungering souls. We do not expect that the sale of this paper will cover printing expenses to begin with, so we wonder if it might be possible to obtain some help from your 'Literature Extension Fund.'" We gladly lay this matter before our readers.

So, in country after country, the distinctive message committed to us for proclamation, is spreading, and wherever the river flows there is "life," "*life more abundant*," for the Word of the Cross is the power of God unto salvation. We know not how short may be the time at our disposal for this proclamation of the redeeming love and power of Calvary. Let us buy up the opportunities, that when the Bridegroom comes we may be "found so doing."

Donations for this Literature Extension work may be sent to the offices of "*The Overcomer*," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to Manager, "*Overcomer*" Book Room, 25a Chapel Street, Edgware Road, London, N.W. 1., (Money Orders ONLY payable at Post Office, 233 Edgware Rd., London, W.)

Special Conference Number.
Volume
ix.
July
A.D. 1928

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

The Overcomer

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

*"Power for
Service"*

—Page 28.

"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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THE "OVERCOMER" BOOK ROOM, 25a CHAPEL STREET, EDGWARE ROAD, N.W.1.

(See announcement inside cover.)

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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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.

AUSTRALIA. The "Overcomer" may be obtained from Mr. H. P. Smith,
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the holiday season make delay at such times unavoidable.

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The Conference for Christian Workers is held on the first
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A "Prayer Day" is also held on the Friday following the Monthly
Conference, conducted by Miss Leathes (and others). This
is held at 25a Chapel Street, Edgware Road, from 11-30 to 3
o'clock, with tea and biscuits served in the Library at 1 p.m.

DATES OF MEETINGS.

- | | | |
|------|-----|-------------------------|
| July | 5. | Monthly Conference. |
| " | 6. | Prayer Day. |
| " | 18. | Mid-Monthly Prayer Day. |
| Oct. | 4. | Monthly Conference. |
| " | 5. | Prayer Day. |

Important Notice of Removal.

THE "OVERCOMER" BOOK ROOM,

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THE MONTHLY CONFERENCE

will continue to be held in Eccleston Conference
Hall as heretofore.

N.B.—Overseas and provincial readers are invited to make
the Book Room a centre for correspondence and appointments
when in London at any time.

PRELIMINARY ANNOUNCEMENT.

The SEVENTH SOUTHERN CONFERENCE

will (D.V.) be held in the

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Eccleston Street, S.W.

on WEDNESDAY & THURSDAY,
OCTOBER 31 & NOVEMBER 1, 1928.

Meetings : 11 a.m., 3 p.m. and 7 p.m.

Tea at 4-30, followed by Question Hour.

ALL ENQUIRIES TO : Conference Secretary, 25a Chapel Street
Edgware Road, London, N.W.1.

FURTHER PARTICULARS IN OCTOBER NUMBER.

Monthly Conferences.

NOTE.—We are glad to call attention to the following Conferences and
Prayer Meetings arranged by some of our readers who are asked to meet
the need in their own districts.

Cardiff : Weekly Prayer Meeting. Thursdays at 3 p.m., Friends
Meeting House, Charles Street, in charge of Mrs. Cullen (Trenwydd,
Llandaff).

No Conference during Summer months.

Enquiries : Mr A. L. Morgan, Brooklands, Maesycwmmwr, via Cardiff.

Bristol : Emmanuel Parish Hall, Union Road, Midland Road, Prayer
Meeting. Second Friday in the month. 3 p.m. Enquiries to Rev. Henry
Hill, Emmanuel Vicarage, 19 Knowle Road, Bristol.

Harrow : Enquiries to Miss Forsaith 43 Greenhill Road, Harrow.

Isleworth : Informal Conference, 2nd and 4th Monday at 8 p.m.
(5th Mon. Missionary Prayer Meeting) in Ante-room of Friends Meeting
House, Busch Corner. Spcaker, July 9, Miss Hargrove (Ceylon). July
30, Miss R. Carter (N.W. India).

Isle of Wight : Prayer Meeting every Saturday, 7 p.m., at Soldiers'
Home, Newport.

Leicester : Monthly Prayer Meeting, 1st Wednesday, at 56 Halstead
Street, 3 to 7 p.m.

Liverpool : Enquiries to Rev. C. E. Procter, Halewood Rectory
Nr. Liverpool.

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

South Woodford, Essex : Fourth Thursday, 3-4 p.m., Informal Con-
ference, at 8 Holly Villas, Clarendon Road. Enquiries to Miss S. Wagstaff.

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Rottenburg, a Fulda, Germany, from whom copies may be obtained.

Church
World

THE OVERCOMER.

Matt. 5:13
1 Pet. 4:17

The World and the Church.

"Ye (*His disciples*)—v. 1) are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is . . . good for nothing but to be . . . trodden under foot" (Matt. v. 13). "For the time is come that judgment must begin at the house of God" (1 Pet. iv. 17).

FEW seem to realise the peril that threatens and is infecting the Christian Church at this time, from the corruption of worldliness. The heaven is doing its deadly work only too terribly. And in Matthew v. 13, we have A BRIEF CHURCH HISTORY.

I. The Church In the World : "Ye are the salt of the earth." Its Divine Head has placed it in a fallen world—in the midst of a crooked and perverse generation (Phil. ii. 15). He said : "I pray not that Thou shouldest take them out of the world, but keep them from the evil" (John xvii. 15). But He was careful to add in the next sentence that, though in it, His people are not of it : "They are not of the world, even as I am not of the world." This salt—so long as it retained its saltiness—would preserve the dead mass from utter corruption. O what "bite" it had at first ! "These that turned the world upside down" (Acts. xvii. 6). "This sect . . . everywhere spoken against" (Acts xxviii. 22). "But of the rest durst no man join himself to them : howbeit the people magnified them : and believers were the more added to the Lord, multitudes both of men and women" (Acts v. 13). Of this stage it could be truly said : "I looked for the Church, and I found it in the world." But a change for the worse soon set in, "the mystery of lawlessness" was "already working" (2 Thess. ii. 7).

*"Nay, walk with me but a little space,
Said the World with a kindly air ;
"The road I walk is a pleasant road, |
And the sun shines always there.
My path you see is a broad, fair path,
And my gate is high and wide—
There is room enough for you and me
To travel side by side."*

II. The World In The Church : "But if the salt have lost its savour, wherewith shall it be salted?" If you compromise with the world, the world will corrupt you. O savourless salt ! "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God" (Jas. iv. 4). "Whosoever therefore would be a friend of the world maketh himself an enemy of God." The world cannot hate you (John vii. 7). Why? Because "they are of the world, therefore speak they as of the world, and the world heareth them" (1 John iv. 5). But, O fellow-believer, what portion hath a believer with an unbeliever? (2 Cor. vi. 15). "What hast thou to do in the way of Egypt?" "Shouldest thou help the ungodly, and love them that hate the Lord" (2 Chr. xix. 2). What double need of sobriety in these perilous times, when people seem mad upon worldly amusement—the dance and the card table, the picture palace and the theatre, the concert and the carnival, the fancy dress ball, and what not? How solemnly sobriety is urged in Titus ii., in immediate view of the Lord's return : "Exhort aged men to be . . . sober-minded . . . the young women to be . . . sober-minded, chaste . . . the younger men likewise exhort to be sober-minded . . . For the grace of God that bringeth salvation hath appeared to all men, teaching us to renounce ungodliness and all the pleasures of this world, and to live sober,

upright and pious lives in this present world, looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ" (Titus ii. 1-12, R.V. and Weymouth). Alas, that to-day it may be said only too truly : "I looked for the World, and I found it in the Church !"

*"The sly World gallantly said to her,
Your children mean no harm—
Merely indulging in innocent sports,
So she leaned on his proffered arm.
The sons of the World and the sons of the Church
Walk closely, hand and heart,
And only the Master Who knoweth all
Could tell the two apart."*

III. The Church Trodden Down By the World : "Good for nothing but to be . . . trodden under foot." This world of ours is approaching its death agonies. The question for us to consider is this—are we going under with the old world, or are we going to overcome the world by faith? It all depends upon our attitude towards the Coming King. A beautiful golden eagle once swooped on the carcass of a sheep above the Niagara Falls—it gorged on the flesh for some time, and then, as it neared the Falls, spread its wings for flight. It was too late ! Its talons had become entangled in the fleece. Uttering its piercing cry, it went over the Falls with the carcass. "Arise . . . lest thou be consumed in the iniquity of the city" (Gen. xix. 15).

"Remember Lot's wife" (Luke xvii. 32).

Prophylax.

"That no man take thy Crown."

*Be content to be despised
Be content to bear the shame.
Seek no earthly sordid prize
Ye who bear His Holy Name !
Wait in faith that glorious day
When before the Father's Throne
Jesus will your name confess
All your tears and labours own.
Be content whate'er your lot
With no settled dwelling here ;
Be a pilgrim with the Lord,
Let Him dry the secret tear,
Let Him be your heart's delight,
His approval your reward ;
Till in Heaven's unsullied light
You shall stand with Christ your Lord.
Be content to win your prize
At the cost of tears and blood ;
Earthly loss or gain despise,
Tread the path that Jesus trod.
Never take a look behind,
Keep the promised crown in view ;
Thus, unmindful of the cost,
Thus, come gloriously through.*

M.E.B. (China).

A Word to Our Readers.

June, 1928.

MY DEAR FELLOW-LABOURERS IN THE GOSPEL,

When a leader passes away, the question of the future presents a measure of anxiety to those who follow. It was with some concern that I went forward in the arrangements for and the guidance of the Conference at Swanwick, but how abundantly has prayer been answered! We thank God for it with grateful hearts. The attendance was equal to that of former years, the feature of the gathering being the presence of a large number of Ministers and Missionaries, while more young people were seen than at any previous Conference. Throughout the week there was manifest, a deep, quiet spirit with over-flowing happiness. The addresses were marked by simplicity and Divine power, the testimony of one minister was, "I went to the Conference burdened, oppressed, utterly spent and broken in spirit, I returned home quickened and refreshed, with new power and a fresh anointing"; and of another, "I shall go in the strength of this Conference for long days to come"; and of another, "It was the best Conference I have been privileged to attend"; and yet, of another, a Missionary, "The wonderful spirit of fellowship in our Lord was very striking." The message of Calvary in its eternal fullness was emphasised by each speaker.

A most interesting occasion was the Missionary gathering on the Thursday afternoon when workers from India, Ceylon, Brazil, South Africa, Kenya, China, and the Mildmay Mission to the Jews, kept the large audience entranced with their stories of God's faithfulness, and spoke of the future with radiant hopefulness. From each one came a testimony of what the message of *The Overcomer* had meant in a difficult situation.

A young peoples' meeting was held on three afternoons, while the occasions when the Ministers met in conference, were recognised as being full of enlightenment and encouragement. The burden of the addresses was shared by the Rev. Arthur Harries and the Rev. Joseph Ellison, and one can only thank God for their deep spirituality, their clear and incisive teaching. One wished that from every Convention platform throughout the country such strong messages might be heard. Prayer before and during the days of Conference played a part that cannot at present be fully measured.

It was a joy to preside over this Ninth Conference, and to all who helped me I send the assurance of my deep gratitude. But the increasing calls within this country, and also from without, to take my share in Conventions and Missions, have made it clear that I cannot attempt to carry longer the burden of responsibility which must devolve on the one who has to concern himself with the interests of the *Overcomer* Testimony. I dare not limit my efforts along the line of proclaiming the message God has entrusted to me. I cannot, on the other hand, do justice to the work for which the Testimony stands, especially on its administrative side. I am therefore compelled to relinquish the task of guiding it. By Divine Grace I believe I have been enabled to accomplish what I was called to do, for the Testimony, at a critical moment of its history. But, I must now resign my charge into the hands of others. I shall ever think with gratitude of the co-operation of many loyal helpers, and the love shown to my wife and myself.

The *Overcomer* Testimony has had a fruitful past. As long as it continues on the main line of truth, eschewing with wise determination every temptation to focus on mere aspects of truth, and expressing its message in terms of

sanity and soberness, it will have a place of usefulness in the future. To stand true to the Word of the Cross in all the fulness of its meaning and power, is one of the great necessities of spiritual witness for which the present calls, and the message which the *Overcomer* Testimony has emphasised is of undoubted importance to the whole Church of God.

Yours in the fellowship of His grace,

GORDON WATT.

DEAR FRIENDS IN GOD,

Those of us entrusted with the responsibility of maintaining the testimony of *The Overcomer* have received with profound regret Mr. Watt's decision to resign the leadership of our work. But in concurring with his decision we feel that his reasons are conclusive. Mr. Watt, in coming to us, stipulated very clearly that he should be free to answer the many calls coming to him from widely separated quarters for his help as Conference speaker. These calls increasingly demanding his time and attention make it impracticable for him to devote himself to the administrative claims of the *Overcomer* Testimony.

In surrendering him to the work to which we believe God has called him, we thankfully acknowledge the service he and Mrs. Watt have rendered us in the Lord, by coming to our help when we were in great distress and perplexity at the loss of our beloved founder, Mrs. Penn-Lewis. We gratefully recognise that our friends came to us at great personal sacrifice in giving up their Scottish home and, in returning to their old centre, they carry with them our heartfelt prayers for God's rich blessing upon them and their labours. We are well assured that wherever our brother goes, the message that we stand for will ring out with convincing clarity and power.

And now a word as to the future. First we would ask you to join with us in waiting upon the Lord for the fulfilment of His mind and will in all that concerns the future of the Testimony. Especially do we look to Him for His own plan in regard to future leadership. Meantime, after prayerful consideration, the Trustees of the "Overcomer Literature Trust" have been led to vest the responsibility for the continuance of the work in an Executive Council, consisting of the Trustees themselves, and certain of their trusted friends and helpers who have had the burden of the "Overcomer" message laid upon their hearts and have faithfully stood by the work for years past. This Council will undertake the arrangements for future Conferences and the care of office organization, the publication of "*The Overcomer*" and the publication and sale of books and booklets by Mrs. Penn-Lewis and other "Overcomer Literature." We do this in humble and entire reliance upon the Captain of the Lord's host, that He will make His will known to us step by step.

Brethren, pray for us, that setting aside all else, we may know and preach nothing but the Cross of Christ, by which we are crucified to the world and the world to us, by which we may claim in daily experience the Victory over the world, the flesh and the devil, occupying till He come. In these latter days of fierce onslaught, may God give us grace to stand unitedly on the ground He has given us, proclaiming "Calvary is Victory."

Yours in this glorious service,

On behalf of the Executive Council.

BERNARD W. MATTHEWS,
(Chairman, *pro tem*).

By our Special Commissioner.

FROM wide areas of Great Britain, and from other lands, the pilgrims to the Ninth Conference in connection with the "Overcomer Testimony" journeyed to The Hayes, Swanwick, among the lovely Derbyshire Hills, just in time to settle down to their new quarters before the dinner bell called them to their first united meal at 7 p.m. There were some sixty persons in attendance for the first time in an "Overcomer" Conference. None however need remain as a stranger for long, after the Rev. J. W. Brown had given his first set of "intimations" at the dinner table, for he did it in such a genial and winsome way that it became easy for all to know one another quickly.

The Opening Meeting.

Immediately after supper came the call for the preliminary gathering at 8 o'clock in the Conference Hall. As usual, it took the form of a "Welcome Meeting." The Rev. Gordon Watt, the Convener, presided, and gave the first word of welcome, with special reference to those who were present for the first time, and to those from other lands. These included Missionaries from India, Kenya, S. Africa, Ceylon, the Congo, three representatives from China, three from South America, while Miss Von Bissing was there as representing "Der Überwinder" (the German "Overcomer"). In closing, Mr. Watt said that the power of the "Overcomer Testimony" was felt all through the world, from East to West, from North to South, which was a wonderful testimony to the deep, God-given influence of our beloved friend now in the Glory, Mrs. Penn-Lewis.

The Rev. C. Ernest Procter, Rector of Halewood, Hon. Sec. of the Ministers' Prayer Bond, next gave a warm welcome to all the Ministers present (of whom there were some fifty). The Overcomer Conference, he said, is noted for the large number of Ministers and Clergy who attend year by year; on one occasion there being as many as seventy present; and also for the blessed spirit of unity that has always been found among them. "We do not come together as members of different denominations in the Church of Christ, but as fellow-workers together for Him in His Church."

"I cannot hide from myself," Mr. Procter added, "that this is a very important and critical Conference. We have lost our beloved Founder, and there is a sense in which she can never be replaced; nor do I think that we should wish to have her replaced. God makes no two workers alike. Mrs. Penn-Lewis had her commission from God, and she fulfilled it, and we must not look for another like her. But we do feel that the need of the testimony of "The Overcomer" being continued is very great, and cannot we trust the Lord to give us a fresh vision of what He would have us do? Although this Conference is a critical one, I believe that if we look to the Lord, He will carry us through in triumph, and we shall say that it has been good for us to be here. Let us give our loyal and hearty support to Mr. Gordon Watt, who has convened the Conference this year. It is a great pleasure to us all to see so many new faces here, and especially among our Ministerial friends. Pray that they, with us, may receive very great blessing. I do very heartily welcome, in the name of the Conference, the Ministers who have come to-day, and especially those who are with us for the first time."

Mr. Gordon Watt then spoke of some who were kept

away from the Conference through various circumstances, and read a letter of greeting and prayerful wishes from our good friend, Mr. Bernard Matthews, written from Kotagiri, India. Mr. Matthews, as one of Mrs. Penn-Lewis' Executors, has been of incalculable help in all the necessary arrangements for the carrying on of the work of "The Overcomer," and its removal to the new Headquarters, and we were glad to have his message from India, as he was unable to return in time to be present with us. Mr. J. Gordon Logan, his co-executor, who had hoped to be with us, was also unable to come.

Mr. Watt said it was inevitable that our thoughts should dwell upon past Conferences, and yet he thought it would not be wise to dwell too much on the past. "It is a closed book, with a magnificent record" he said, "of sacrifice and service. We are beginning a new book, and it is ours to do our best as that book begins; therefore I would ask you to resist every temptation to make comparison between the present and the past. Of course this Conference will be different from those that have gone before, but it need not be less effective. It will not be made or marred by one person, but by us all, according to the spirit we permit to move and guide us." The Convener closed by appealing to all present to give themselves to much quiet waiting upon God during the Conference days, assuring them that "He shall not fail" in either His purpose or His blessing.

The Rev. James Tolland (Belfast) followed with a short message from Gal. ii. 20: "I live by the faith of the Son of God. . . ." This life, he said, is Divine life. (2) This life is a crucified life. It does not say "what can I get?" but "what can I give?" because it is the life of Him who "gave Himself for us." (3) It is atoning life. Men tell us in these days that there is no need of Atonement, but God has seen the need and provided for it. (4) In its out-working it is a life of victory—victory over sin, over the world, over the flesh, over the devil, day by day. The Cross of Christ is the conquering power, and from it we receive power to go forth conquering and to conquer. We are "more than conquerors through Him that loved us."

"The working power of this message," Mr. Tolland added, "I have proved during the four years since my first visit to Swanwick, in the most difficult circumstances. For all that I was privileged to learn at the feet of our late beloved leader, Mrs. Penn-Lewis, I thank God with all my heart. We miss her from this platform, but her God is our God, and He who taught and led her will teach and lead us, if we are willing to pay the same price."

The Rev. George Harper, Chairman of the Ministers' Prayer Bond, gave the closing message. He had in his hand some rough notes of words spoken by Mrs. Penn-Lewis at the opening meeting of this Conference three years ago, which he thought so valuable, and so applicable to the present moment that he asked leave to quote them, as follows:

The purpose and basis of the Conference.

(1) The Conference is a "mutual" one, not a "platform and audience; each to contribute their quota of truth or light, on the pattern of the Body of Christ in 1 Cor. xii.

(2) The Purpose of the Conference: Not to declare a "teaching"—not an "Overcomer message" or specialized standard. Purely to confer upon "the whole counsel of God," as revealed in the Word of God.

(3) *The Basis of the Conference*: The Cross as the foundation, pivotal and central, illustrated by a tree and its branches, i.e., divergent in *branch life*, but united at the *Root*. We meet in the "root," so to speak. Briefly:—

The Cross as Substitution. *Romans v.*

The Cross as Identification. *Romans vi.*

The result—unity and victory. *Ephesians ii.*

(4) *The Conference Attitude*: We agree to keep together in *purpose*, as to (1) Divergent views on Prophecy, Sanctification, Healing, etc. *These should be put aside.*

(2) Divergent work: i.e., it is not honourable to come to a Conference confined to a small space, to make use of it for sectional purposes. *These should be put aside.* There should be LOYAL CO-OPERATION, no side-issues, no side-purposes, no "criticism," no "gossip," no "MY."

(5) *Conference Comfort*: All external distinctions put aside, "By love serve one another." Watch to help others, to speak to strangers. Be courteous, be punctual!

I have just referred to these notes, continued the speaker, in order to say that we could do no better at the beginning of our Conference than to lay these things to heart. By doing so we shall go on to realise in a very marked manner the power and presence of the Lord in our "Swanwick 1928." The world is in deep need of the Message of the Cross, and we are here as an intensive gathering of God's people, more fully to understand it. May the Holy Spirit bring that message home to us all, that this year's Conference may result very definitely to the praise and honour of His Name, in the richest blessing descending upon us, and through us to others throughout the world.

The Lord gave me the same verse for this meeting as He gave to our brother Mr. Tolland! Out of the mouth of two witnesses every word shall be established! Shall we turn again to Gal. ii. 20 (I read from Weymouth's translation of it): "I have been crucified with Christ, and it is no longer I that live, but Christ that lives in me; and the life which I now live in the body I live through faith in the Son of God, who loved me, and gave Himself up to death on my behalf."

This is one of the great Scriptures of the New Testament. There is something very refreshing and definite about this personal testimony of the Apostle Paul, "I have been crucified with Christ." There were those in his day who opposed the Apostle's teaching, and said the Cross was not enough, something more must be added to it! So he gives here his own testimony, declaring his experience after this fashion, "I have been crucified with Christ . . . I am dead, and yet I live, yet it is not I that live, it is Christ Who lives in me." There are two aspects here of the Message of the Cross: (1) The *Fundamental* aspect, i.e., our position in Christ, and (2) the *Experimental* aspect, i.e., our privilege in Christ.

(1) Our POSITION: "*crucified with Christ.*" In these days fundamental truths are not always acceptable, but we never required this fundamental message more than we do to-day. There are two things unfolded. The Calvary Message of our Lord represents a great spiritual commonwealth in death. It was a death "*with us.*" I know there is the other side, that we are "*with Him*"; but from God's viewpoint our Lord's death was not an isolated death. He was not there, so to speak, as for Himself. If He had been there alone there would have been no cry "My God, My God, why hast Thou forsaken Me"; but He was there representing us before God. Calvary was not *His* place. It was *our* place. There He took our place and died in our stead. In the eternal decree of God, His condemning

word was, "The soul that sinneth, it shall die," but there was no sin upon Him, and yet He died. Why? He accepted our isolation; as our representative Head He was there upon the Cross for us. It is essential at this, our first meeting, that we should have that foundation stone laid—His communion in death with us, His taking us into that death, followed by our communion in death with Him, as the Holy Spirit leads us to know our union with Him in this death fellowship. He was crucified *for us*, that we might be crucified *with Him*. The Lamb "slain before the foundation of the world," and we "chosen in Him from before the foundation of the world."

Then the Resurrection of the Lord represented the supreme commonwealth in life—"Nevertheless I live." When our Lord arose from the dead it was not merely for Himself, but He incorporated us into that resurrection. The whole of the spiritual Body of Christ was there in that rising from the tomb. The Head cannot operate, does not operate apart from the body, nor the body apart from the Head. This is one of the unsearchable riches of Christ to us. Positionally we are not on the Cross now, but we are on the Glory side of the Cross. The Holy Spirit shows us our place with Christ in His death, only that He may bring us up into the reigning life in Christ. He took our place, that we might reckon our place with Him in His death, and then come forth with Him from the tomb—that we might share in the risen power and reigning authority of our Blessed Lord.

(2) The EXPERIMENTAL aspect, *our privilege in Christ.* "The life which I now live in the flesh, I live by the faith of the Son of God . . ." (Gal. ii. 20). Position and condition do not always seem to agree in human life. Is this commonwealth in crucifixion and resurrection with Christ an act, once for all, or a continuous attitude? I never like to turn away from our A.V. Bible, and there we read "*I am crucified with Christ.*" Then I turn to the R.V. and read "*I have been crucified with Christ.*" Strictly speaking, it is *an act that involves an attitude.* It is not sufficient that we should say that we took this step some years ago. The "act" may be yours to-night, but it must be continued as a maintained attitude in your fellowship with your Lord. We enter this commonwealth of blessing with our Lord by an act of faith, just as we did the moment we believed on the Name of the Son of God for salvation, and then we continue in it by a maintained attitude, as we continue to this day to hold the faith that we have passed from death unto life.

Do not, however, try to crucify yourself! A great many of God's people have made a mistake there. "They that are of Christ Jesus have crucified the flesh" (Gal. v. 24, R.V.). "*Have been to Calvary,*" Mrs. Penn-Lewis used to say, and yielded the flesh to the Cross to be kept crucified, by the power of the Holy Spirit, day by day. Again, do not try to resurrect yourself! You might as well try to breathe! The resurrection is brought about by a communication of life from God. "Lazarus is dead," but he came forth to life because of a Divine communication of life given to him by Christ. So also is it with us.

Now a question. What do we die to and rise to in this commonwealth of crucifixion and resurrection with Christ and in Christ? To the old "flesh" life we die, to the old world-life, the old life controlled by Satan, we die. The life that we rise to is a life lived *by the faith of the Son of God.* Living by that faith links us on to the faithfulness of the Son of God: He "loved me, and gave Himself for me," and His faithfulness is around me, so that I shall rise to triumph

in Him and through Him. But let us keep to the order of God, for we cannot get to the place of the throne-life fellowship, unless we go by the way of the Cross fellowship with our Lord in His death (Phil. iii. 10).

There was a solemn hush of spirit abroad in the audience when the speaker sat down, and the Convener rose to close the meeting with prayer that God would teach every heart the full meaning of all the truth that had been spoken. Fellowship with Christ in His death and resurrection must become a personal matter, and he prayed that each hearer might be willing to make it so. After the benediction, there were many who quietly left the Conference Hall for their rooms, feeling sure that the Lord had again visited His people, first by bringing them together, and then by the way in which He had ruled in the midst of them, as they met for the first meeting of the series. The alignment of truth had been kept with that of past years, and the Spirit of Truth had been honoured in all that had been said through Him. As compared with those past years, there had been a "difference of administration, but the same Lord . . . diversity of gifts, but the same Spirit."

The Morning Session.

The weather of Tuesday morning, and the remembrance of the previous evening, encouraged all to meet with cheerful hearts. Each day began with "Family Prayers" at 8 a.m. in the Conference Hall, to which the greater part of the Conference attenders gathered, when times of real refreshing from the presence of the Lord were experienced.

All the 10 o'clock Bible Readings, from Tuesday to Friday, had been assigned to the *Rev. Arthur Harries* (of S. Wales), and on Tuesday he gave the first of a series on Abraham and his Seed, reading as a preliminary Scripture, Gal. iii. 26-29: "For ye are all the children of God by faith in Christ Jesus . . . there is neither Jew nor Greek . . . for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to promise." On the ground of such a statement, Mr. Harries said that his own attitude of faith was an absolute refusal to be separated from any other child of God. We are sharers of one life. We have been made to drink of one Spirit. One of the cleverest movements of the power of darkness to-day is to divide the children of God. We need to off-set these movements by planting ourselves deeply in our faith-position in Christ, all the time looking to Him to make that position into a blessed experience, manifested in character, conduct and relationship.

The Promise of the Seed.

In relation to the seed of Abraham, two things call for emphasis, (1) the seed itself, and (2) the fact that we are heirs according to promise. The one speaks of relationship, the other of riches. As to the first, the promise of the seed is given in Gen. iii. 15, in the words "I will put enmity between thee and the woman, and between thy seed and her Seed. It shall bruise thy head, and thou shalt bruise His heel." This word "bruise" is translated "*break*" in Job ix. 17. We need to enter into full relation with the Seed, by whom there shall come the breaking of the hosts of hell. Calvary is victory. The way of the Cross is the only way of conquest. If we are to triumph we must enter into fellowship with Christ. In His death the powers of hell bruised His heel, but He broke their power for ever, and rose from the dead in triumph over them.

For the realisation of His purpose for the "Seed" God then directs our attention to one family, *Shem*; to one man,

Abraham, through whom He will fulfil His promise that the Seed of the woman shall bruise the head of the Serpent. There you have a foregleam of the glory of the Cross—of conquest for us through our fellowship with Christ, leading us to this great issue—"The God of Peace shall bruise Satan under your feet."

As to the promise of the Seed, *it is the Divine purpose to redeem the race* and nothing can foil it. The Seed must be absolutely triumphant. God's call for such an end involves separation, a transition out of one position into another. Abraham's call was out of his own country and his father's house, into a land that God would give him. Even so, if you want to know the life "after the Spirit," you must leave the "flesh-life," and for that you must recognise what God has done with it. The flesh cannot be cleansed or improved—God has condemned it to death. By the Cross of Christ it has been slain, and to that Cross we are called, for it is the place of separation, and that is the great condition of blessing.

"Unto thy seed will I give this land"! Childless Abraham did not complain. He knew that *God had said it*, and therefore he "staggered not." The discipline of faith is found in a close walk with God. Tests and discipline are our education, as we have learned in our Overcomer Testimony, and in our co-operation with the one whose memory is ever fragrant in our hearts, as we praise God for all we owe to her by His grace. By such education we are led to our appointed place in the "Seed," where the Divine purpose may be perfected through us.

Note the *quantity* of the Seed—"as the dust of the earth . . . as the stars of heaven." Turning from himself, his sterility and weakness, Abraham "believed in the Lord." God is more concerned about our faith in Him than about our service for him.

Circumcision is instituted as the *seal* of the promised Seed. Only the Holy Spirit knows how to use the "knife of the Cross," the "circumcision not made with hands," but the deeper that work in us, the more fruitful the life of service. How deep shall God work in you? As you enter into this fellowship of the death of Christ there will come an ever deepening sense of His abiding presence and of His joyous victory.

The Begetting of the Seed.

In the 10 a.m. meeting on *Wednesday*, Mr. Harries read Gen. xv. 1-15, responsively with the audience, and continued his subject. From Gen. xii. to xxv. there are nine manifestations of the Lord to Abraham, all of which brought him a new revelation of *himself*. When God unveils Himself, it is always accompanied by a deeper consciousness of our own natural depravity. There is no need to rely on theology for the Fall of Man. When God becomes real, the fall is real. In the passage just read, God draws near to His servant to say "*Fear not, I am thy . . . great reward.*" But Abraham answered, "What wilt Thou give me, seeing I am childless? I want a son, an heir, a seed! And God told him he should have his desire—not through one that was "born in his house," but through one born out of himself. God corrected Abraham's faith, lifted it to supernatural levels, changed his mental attitude from natural impossibilities to God-promised certainties. To encourage his faith God bade him look at the stars, and said "So shall thy seed be."

At this point the speaker referred his hearers to a chart which he had prepared, that they might have a birds-eye view of the "sand seed" running through the patriarchs, and in an unbroken line to the Lord Jesus Christ.

He referred to the many efforts of the seed of the Serpent to destroy the chosen line of descent, instancing the efforts of one wicked queen to destroy the seed-royal, in the case of Joash, but she failed, for around that one boy hung the purposes of God for the redemption of the race. The enmity between the Seed of the woman and the seed of the serpent is a very real thing, and as long as one member of the Body of Christ is out of the glory, there will be enmity against that one. A continuous line on the chart ran through the Old Testament, until star-seed and sand-seed met in Jesus Christ, in Whom all the families of the earth are to be blessed.

The purpose of the begetting of the Seed is found in the promise that the "Seed of the Woman" shall "bruise the Serpent's head." The promise is renewed all through the Old Testament, and finally (in Matt. i. 20) you have God's method of bringing forth the Seed completed.

To return to Isaac—the basis of blessing is son-ship. The two things are inseparable. The inheritance depends upon relationship. To Abraham it is "Thou shalt have a son," to us it is "To them gave He power to become the sons of God." The relationship is Divine in origin and operation: "Of His own will begat He us." Son-ship with God is made possible on the ground of resurrection. Although Isaac was supernaturally born, he had to pass through death and resurrection in type, on Mount Moriah (Heb. xi. 19). Conquer death, and everything is conquered! If God can conquer death, then He is limitless in power throughout the universe. So sonship is the basis of our resurrection-position here and now, for we are first *children* of God, and then *heirs* of God and *joint-heirs* with Christ. And the degree in which we live this resurrection-life is the degree to which we "make to die" the doings of the "old creation" life by the death of Christ (Rom. viii. 13).

For Abraham the way did not get easier, yet he was led into the sublimest experience thereby. "I want you to take Isaac, your only son, to Moriah, and there offer him up to Me!" In this thrust at Abraham's father-heart there is a foreshadowing of Calvary, for "God was in Christ, reconciling the world unto Himself." God trusted Abraham with this great test—can He trust us? The world needs the Message of the Cross—it is a tremendous thing that is entrusted to us! It is the vital need, both at home and abroad. This world needs men and women who will spell out the Calvary message with their lives as well as with their lips, and God is calling us in these days to the path of sacrifice, as He did Abraham, for the sake of others. May He give us not only the Message of the Cross, but the *Spirit of the Cross*, that we may proclaim it by our lives.

When Abraham built his altar he gave expression to his utter consecration to the purpose of God. Universal benediction follows the experience of Moriah (Gen. xxii. 16-18), "Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice." If there is failure in life and service, depend upon it you are missing your "Moriah" somewhere! The pathway of the Cross is the only one that leads to victory—there can be no failure after Calvary, no victory without it. Let the Cross have its way in your life, and victory is certain.

All the promises of God for the "sand-seed" are linked up with the earth; it is the land, the material blessings of prosperity. In respect to the "star-seed" (the new man in Christ, joint-heir with Christ), God passes over it in the O.T. Nothing is said about it until you reach Galatians

iii. 26-29: "Ye are all the children of God by faith in Jesus Christ . . . then are ye Abraham's seed, and heirs according to promise." There you have again the principle of relationship and heirship. God is preparing His own people, the heavenly seed, that they, like Judah, shall possess their possessions, and be victors over the world, the flesh and powers of hell. The glory given to Christ we are to share, the glory of His Victory and the glory of His redemption.

"The Star-Seed."

On Thursday morning, after prayer and the singing of the hymn "Linked on to Christ the Conqueror" Mr. Harries gave the third of his Bible Readings on the "Seed." In reviewing the ground covered, he said we had looked at the principle by which the Seed was brought forth—the miracle of it, both in the *birth* of Isaac and in his *resurrection* from a typical death. To-day we shall consider the position of the Seed as represented by the "stars of heaven." There is a continuous unfolding of the "sand-seed" in the O.T. until the birth of the Lord Jesus. He is the sand-seed of Abraham as pertaining to the flesh, and the beginning of the "Star-seed" as federal Head of the new race. The two are united in Him, and in Him all the purposes of God are realised. In the Epistle to the Ephesians we see God's purpose in Christ for the Star-seed—the Church which is His Body—as seated with Him "in the heavenlies." In the heavenlies you learn to rule, not by diplomacy, but by prayer, because of your place in Christ "*far above all*." In *Romans* we have the foundation truths, such as the whole world guilty before God, the fact that Christ died for our sins and was raised for our justification. Sin has reigned unto death, and now through One Man grace reigns unto eternal life through Jesus Christ. Then Paul raises the question: "Shall we abide in sin? God forbid! Know ye not that as many of you as were baptised into Christ, were baptised *into His death*?" Yes, and also "raised" to walk in "newness of life." When He died, we died with Him, "crucified" with Him, that "the body of sin might be destroyed," or as it literally is "be put out of action," "*unemployed*." God declares it, and in spite of my experience, my depravity by nature, my weakness and deadness—like Abraham, I "believe God," and trust the Holy Spirit to make it true in me. Then comes the application: "Present yourselves," your bodies, your earthly members, all that you are—reckoning daily that you are "in Him," Who alone can live this new life. And the result is "fruit unto holiness."

From *Romans* you go on into *Ephesians*. We have "all spiritual blessings" in Christ, and the Church is holy and without blame. Holiness has its roots in separation. As Abraham was a separated man, so must we be separated from the world and from the flesh. The key-note of our Conference is the out-working of this truth in our lives. The "flesh" always fumes, hurries, worries, is excitable—but we are to know the place of "sitting," where there is rest, joy, peace, and assurance. Thus are we to "walk worthy of our vocation wherewith we are called." There is a grace, a charm, a moral and spiritual splendour to be exemplified in our walk and character, which is to be our normal Christian life. Everything outside of "the heavenlies" should be abnormal to us as to our *inward* life, but as to the marks of that life *outwardly*, it is to be "in all lowliness, meekness, and long-suffering" (Ephes. iv. 1-2). "Forebearing one another," "endeavouring to keep the unity of the Spirit," and "bearing about in the body the marks of the Lord Jesus." If I sense things aright, there is

a deep, mighty movement of the Spirit of God, preparing the Body of Christ for translation, but the greatest difficulty in the Christian life to-day is not so much "sin," or the "world," but *"the flesh."* The Blood of Christ cleanses from sin, but *it does not cleanse the "flesh."* The Cross deals with the flesh, it must be kept "crucified," and it is the work of the Holy Spirit to make the realities of the Cross our own in experience. "They that are Christ's have crucified the flesh." Stand with God there, that it may be wrought in you. See to it that the flesh does not intrude into your service for God. It is for you to "put on the new man," and the work of the Holy Spirit to build it up.

The Victory of the Seed.

This Session on Friday morning commenced with the reading of Romans vi., and then Mr. Harries asked his hearers to return to Gen. xxii. 16-18, where the "oath" of Jehovah is recorded in connection with the promise, "Thy seed shall possess the gates of his enemies." Side by side with this, he quoted the words "Thanks be unto God Who always causeth us to triumph in Christ" (2 Cor. ii. 14). The objective of the "Seed" is the "crushing" of the Serpent's head. The powers of darkness are underneath the feet of our Risen Lord, and that is also our position as we are in Him, "far above all" (Ephes. i. 21). There is a further message in the Cross of Christ, beyond its part in the life and work of the believer, and that is its mighty victory over the powers of darkness. The truth of this is given in Ephes. vi., where is unfolded the *principle* that lies behind the promise "Thy seed shall possess the gate of his enemies." Since we are called of God into a warfare, we must be "strong in the Lord, and in the conquering power of His might." Neither education nor experience is sufficient, only the Divine dynamic liberated in the death of Christ can deal with the guilt of sin, and with the world, and with the flesh, and by the same power He deals with Satan and his hosts. In Christ there is victory for every child of God over *"all the power of the enemy"* (Luke x. 19). And not the enemy only, but over the "wiles," the methods, of the devil. Therefore stand against the methods of the enemy wherever you meet them, do it in a specific way, day by day. Let there be no compromise in proclaiming the whole glorious message, that when Christ died on the Cross He disarmed principalities and powers. He did it for the "Seed," for the members of His Body—a glorious, magnificent victory. Hallelujah! There is power, there is triumph, there is victory, through the Cross of our Lord Jesus Christ. Face the issue, and the difficulties, face them in the light of the Cross, face the devil squarely knowing that *the Lord has conquered him*, so that you need not fear his roar, when you sit with the Lord in the heavenlies. (Ephes. ii. 6).

The Noon Meeting.

Another helpful series of meetings was held each morning at 11.45, after a break of half-an-hour spent in the sunny gardens of The Hayes; when addresses on the Prayer Life were given by different speakers.

Prayer in the "Holiest."

On Tuesday morning the speaker was the Rev. George Harper, who read Hebrews x. 19-22, with special emphasis upon the words *"Boldness to enter into the Holiest by the Blood of Jesus."* He reminded his hearers that the words were strategic in Christian life and experience, and took us back to the way in which the High Priest of the Old Testament entered into the Holiest of the Tabernacle with sacrificial blood. The prayer life may be compared to the

three divisions of the Tabernacle. There is the outer court, comparable to supplication for our own needs; the Holy Place, with the idea of intercession for others, and the innermost place, the Holiest, with the deeper aspect of prayer—representation before God for the people. Not all praying souls know what the latter means. The Holiest was, and is, a *place of representation*, where one appears in the presence of God with the burden of others. Into this place of ministry and fellowship we are called, that we may share the world burden with and before Him.

The Holiest was also a *place of holy expectation*. There He hears the Mediator, and through Him there is boldness to enter, to intercede, to obtain. That is to say there is freedom of speech, for that is what the word "boldness" implies. It does not mean many-wordedness or platitudes, but a releasement of spirit in prayer, where God enables the petitioner to express himself, to claim a hearing, and to receive a blessing. The same Greek word is translated "confidence" in 1 John ii. 28, "That when He shall appear we may have confidence."

Further, the Holiest was a *place of communication* between God and the people. Christ as Mediator is our means of communication. He communicates to those in the innermost for those in the outermost. As long ago as 1906, Mrs. Penn-Lewis wrote on this point the following suggestive words: "Every believer who is brought into experimental deliverance through the Cross, and made to sit, in Christ, far above the hosts of darkness, helps to draw the whole Body of Christ heavenward."

The Holiest is also a *place of revelation*. There were no windows in the Holy-of-holies, yet it was a place of light, which the High Priest alone witnessed. Had he entered by any other way than the appointed one (with sacrificial blood) the light of God's presence would have consumed him. For us there is the light of the glory of God in the face of Jesus Christ. His Blood makes possible for us the "new and living way," or as it may be put, "the newly-made and life-imparting way" into the Holiest. "I will commune with thee from above the Mercy Seat." It is a place of communion, of holy converse with God. The word "commune" implies more than one person—it is there we meet with God.

Finally, the Holiest was a *place of realization*. There is no disappointment in a life of prayer. It is far from easy. It is not a public ministry, but a hidden and sacrificial one. It is not usually understood, not always appreciated even in the Churches; but the Lord would have us there alone with Himself, alone for ourselves, alone for others, alone with a sense of need, alone with the Blood of the Cross, that we may prevail thereby.

Prayer in relation to the Word of God.

On Wednesday, the second message on the Prayer Life was given by the Rev. J. Ellison, from the words: "This is the confidence that we have in Him, that if we ask anything according to His will He heareth us; and if we know that He hear us . . . we know that we have the petitions that we desired of Him" (1 John v. 14-15).

We can be certain of the will of God, he said, in proportion as we are certain of the Word of God, for the former is interpreted in the latter. God's mind, purpose and covenant are finally and sufficiently written in His Word for us. If therefore we ask Him for anything that is in His written Word, our confidence in His faithfulness and honour are such that we know that we have the petition we desire of Him. There is the prayer of need, "Ask, and ye shall receive." There is also a making enquiry of God, as

the High Priest of old, to ascertain His will upon points not written in His Word. There were many things he needed to know for the adjudication of the affairs of Israel, that could not be known in any other way than by personal enquiry before the Veil, with the "Urim and Thummim." There are many things we need direction in that are not written in God's Word, but whether the counterpart of the Urim and Thummim be the interaction of prayer and faith on the one hand, or of the Spirit of Truth and the Word of Truth on the other, we are certain that there is perfect light and direction for us in the certitudes of God's will.

Prayer may also be fellowship with God, like that of our Lord in John xvii., where there are only eight petitions in 26 verses. But its strongest work is that of a claim based upon a sacred promise, a claim made upon a covenant Trustee to administer the clauses of the trust according to what is written. How then can we make good our claim?

There are two ways of doing so according to the will of God. First, we must make known our need, and bring it into line with His will. Second, we must pray until we are able to trust Him with the full responsibility of the need we are committing to Him. It may cost us a hundred prayers before we reach this act of commitment, but our praying is not complete until the Trustee has taken full charge of the responsibility. Prayer is the law of communication between God and man. Faith is the law of relationship between us and God. Prayer and Faith are the twin laws of grace and blessing. By them the potential becomes the actual, and both are equally emphasized in the teachings of our Lord. By prayer we exercise our right of communicating with God, by faith we exercise our right to possess. By the former we move the compassions of God, by the latter we grasp His omnipotence.

Three times in the Gospels, our Lord repeats the same truth, to emphasize both prayer and faith. The first was in the case of the demon-possessed boy (Matt. xvii. 20-21); the second the blighting of the fig tree (Matt. xxi. 21-22); the third was occasioned by the appeal of the disciples that He would increase their faith (Luke xvii. 5-6). In the first and second utterance, our Lord said that if they had faith as a grain of mustard-seed, and would not doubt, they should "say to this mountain BE thou removed, and be thou cast into the sea" and it should be done. In the third, He said "ye might say to this sycamine tree, BE thou plucked up by the root . . . and it should obey you." Does faith in God indeed have such a power of displacement as this? The mountain in the case may be anything that hinders the fulfilment of God's will—a person, a circumstance, a limitation; but whatever it is, God will remove it, if we "SAY" "Be thou removed" with "the faith of God."

The Certainties of the Prayer Life.

Briefly reviewing the ground already covered, on *Thursday* Mr. Ellison referred again to the two-fold certainty in dealing with God in prayer. First, the *covenant* certainty of hearing and answering on God's part, since He had obligated Himself to do so in the words "Whatsoever ye shall ask in My Name, that will I do. . . If ye should ask anything in My Name, I will do it" (John xiv. 13-14). With such a guarantee, "we *know* that, if we ask anything according to His will, He heareth us . . . and we know that *we have* the petitions that we desired of Him" (1 John v. 14). *Second*, there is the *provided* certainty which is made available to us, although neither written nor affirmed, as typified by the Urim and Thummim of the Old Covenant, whereby the High Priest was able to ascertain the will of

God in all matters not written in the Law. The anti-type of this is equally certain for us. Whatever the exact counterpart of the Urim and Thummim may be, we are certain that it is possible to come to the knowledge of God's will for us in those unwritten matters which are personal and yet necessary to us. We are dealing with a Living Person, Who has invited us to "come boldly to the throne of grace, that we may . . . find grace to help in time of need." The Word of God and the Spirit of God are both necessary to the prayer life of the believer, but on the human side, the twin laws of prayer and faith are equally necessary.

Reference has already been made to the leverage of faith, as given in the words, "Ye shall *say* to this mountain, be thou removed . . . and it shall be done." On two occasions our Lord said that the mountain should be removed, and on one occasion He said that "ye might say to this sycamine tree, Be thou plucked up by the root . . . and it should obey you." To these illustrations He added another: "Ye shall . . . *do this which is done* to the fig tree"—i.e., blight it with death (Matt. xxi. 21). Take a closer look at the conditional and final truths implied in these three things. In the mountain moving, you have faith as the appointed power of displacement of ponderous, mighty things, that need to be cleared out of the path of those who are walking in the will of God. Call that the leverage of faith. The real *lever* in the case is the *omnipotence of God*—but the leverage of the lever has its centre of gravity on the fulcrum upon which it rests, and that is your faith. If the "fulcrum" in you is weak, it will break under the pressure of omnipotence, when God's power of displacement is put into operation for you. At that point God will not be "pleased" (Heb. xi. 6). *Isaiah xli. 15-16* puts a similar truth in another way.

No less potent is the up-rooting power of faith, in relation to the sycamine tree. That which the wind cannot do, that which argument cannot do, that which mind, reason, and every sort of self-energy cannot do, can be up-rooted by "the faith of God." So also with the fig tree. It is thriving and luxurious, but it is barren. There is no real fruit on it, either for ourselves or for the Lord. Can it be withered up? Try it! Never mind the limbs of it, go for the root, and wither it in the Name of the Lord Jesus. There is no need to use words of your own, since the Saviour has put the very words in your mouth—"Ye shall say . . . BE THOU REMOVED . . . be thou plucked up"! Do not say it hurriedly. Pray upwards before you speak outwards. Pray until the faith of God becomes your language, and then you can safely affirm that which the Lord affirms. The word of prayer is completed in the act of faith.

The Sacrifice of Praise.

The final message in the "Prayer" series was given by the *Rev. R. J. Benson* (Bristol) on *Friday* morning, on Praise in relation to Prayer. Mr. Benson read Heb. xiii. 15: "By Him therefore let us offer the sacrifice of praise to God continually." These words, he said, are a reference to the altar of incense in the Tabernacle (Ex. xxx. 1) which typified the prayers and praises of Christ our Intercessor, and of His people, the believer-priests. In order to minister there, the priest had first to visit the altar of sacrifice, and the incense was ignited and kept burning by holy fire taken from that altar of atonement (Lev. xvi. 12). The writer to the Hebrews uses that figure when he says that we are priesthood to "offer the sacrifice of praise to God continually." Every believer by his new birth, becomes a "priest unto God" (1 Peter ii. 9). The High Priest of old went into the Holiest only once a year, the other priests

could not enter there at all. But Christ has broken down that which came between, that we may go right in, and there find continual access to God. It is an access only for those who are cleansed in the Blood of the Lamb, the only cleansing that will admit us to the presence of God in the Holiest-of-All. The praise that ascends from the golden altar can never rise but by the fire from the altar—the Cross of Christ. Praise leads us into the secret of God's presence. Praise stimulates intercession within us, which leads again to praise. We have heard that "prayer must be married to faith." Surely praise becomes the child of that union, and the family is complete—prayer, faith, praise! Praise has a very real effect upon ourselves, and it certainly affects the powers of darkness. "At the sound of triumph Satan's host doth flee; On then Christian soldiers, on to victory!"

Finally, praise is *fruit* unto God, "the fruit of our lips, giving thanks to His Name." But fruit can only be borne by those who know what it is to "fall into the ground and die." *"If it die, it bringeth forth much fruit."* Fruit is borne through identification with Christ (the first "grain of wheat") in His death and resurrection. No mere emotion or expression of our natural joy, is this true praise, but the manifestation of the life of God within us, saying "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God . . . unto Him be glory and dominion for ever and ever. Amen."

The Evening Session.

The Convener occupied the Chair at all the evening gatherings, and the addresses, of which we give only a brief outline, were chiefly upon the practical out-working of the message of the Cross in daily life. On Tuesday evening, the *Rev. J. W. Brown* (Willesden) was the first speaker, and prefaced his message with a very blessed personal testimony to the triumphs wrought by the Lord in matters for which much prayer was made at last year's Conference.

Newness of Life.

Mr. Brown's message was from Rom. vi. 4-5: "Buried with Him . . . that like as Christ was raised up from the dead . . . even so we also should walk in newness of life." Walking in "newness of life," he said, was characteristic of his own relation to the "Overcomer" Conferences. When he first came to Swanwick he assumed it to be a sort of spiritual hospital, undertaking to mend a broken part here, and put a patch on there, so that the patient might return to his duties better fitted for the undertakings of life. He discovered, however, that it was not so much a hospital that was needed, as a cemetery! Such was his revelation of *himself*. It was a startling challenge to find that God could do nothing whatever with the old life—the natural man. That He had already condemned it to death, and the sooner it was out of His way the better. One was faced by the need of "death" for the flesh-life, and that death as "crucified with Christ." How then, were we to become sharers of Christ's death, and get rid thereby of that which hindered and spoiled our Christian testimony? We discovered that it was no slight thing to "die," that what Paul calls the "old man," had a great deal of life in him, and it was not easy to keep him in the place of death. Even after we thought we had come to some knowledge of the Cross, and imagined that "our old man" was dealt with, we found that it had a way of coming down from the Cross and troubling us again. So the question came, as to how one was to know the victory of Christ, and the triumph of the new life. The

phraseology was attractive. It was a new thing to hear people talk about *victory*! But try to use the language without the experience, and you will find it to be a miserable failure.

Then we came to the place where in faith we stood with Christ for all that He could do with us and for us. Oh! the cost of it in its out-working! And what a poor conception we had of it when it came to the test! I confess to entertaining the thought that the life of victory meant an escape from the trials and testings common to life, and that I should be carried to a sort of mountain-top, shouting Victory! and looking down upon these things below. Years of testing have proved something altogether different. Victory is not getting rid of earthly conditions, but *getting victory in the midst of them*—while you are passing through them! The idea that "I" was to get the victory was also supplanted by the fact that Christ *had* the victory, and since He had triumphed, I triumphed as I was "in Him." Marvellous out-workings in practical life have come from that position, when it was fully and effectually taken. But are you willing to pay the price? Do you really want this "newness of life"? You can only have it by being "planted into the likeness of His death." Then what a wonderful life follows! It is called "newness of life." It is not a rising up into life, but into *newness* of life—something infinitely beyond anything you have known before. "If any man be in Christ, he is a new creation; old things are passed away . . . all things are become new" (2 Cor. v. 17, m.). A new life includes a new nature, new affections, new joys, new occupations; and all are fully available for us in Christ.

Another evening message was given by Mr. Ellison on the basis of the new life as found in the statement in 2 Peter i. 4: "Partakers of the Divine nature, having escaped the corruption that is in the world through lust." As certainly as we were made partakers of human nature by a law of relation to man, so surely were we made partakers of Divine nature through our personal oneness with Christ. If any man or woman is truly in union with Christ, "he is a new creation." By a new creative act of God, personally wrought in him as a new birth, he has a new life, controlled by a new ethic, a new affection, a new volition, a new experience, and a new destiny. Old things, old standards of thought, old impulses, habits, tastes and relationships, necessarily pass away, and all things become new. If therefore we are made partakers of Divine nature, our ethical relationship with the First Adam must be annulled, "crucified with Christ," that we may be "married to another, even to Him Who is raised from the dead" (Rom. vii. 4).

The two leading features of the new life are given in Ephes. iv. 24: "Put on the new man, which *after God* is created in righteousness and true holiness." The word "new" there, in the Greek, means new in the sense of novel, or unique. There is no duplicate of this new life in nature, and it is therefore qualified by a well-selected word in this verse, "*created*." Just as the first man was created "after God," after God's perfect pattern, so the new man is created after God. A new racial order is brought into being, a new species, conformed to the image of Christ, that is to be the final, predominating race of the ages to come, and its two basic features are righteousness and holiness, the opposite of the racial features of our common humanity. That is only another way of saying "if any man be in Christ, he is a new creation." God has "predestinated

us to be *conformed* to the image of His Son, that He might be the firstborn of many brethren" (Rom. viii. 29).^{*} Failure entered into the first creation, of angels, for some of them "kept not their first estate (Jude 6). Failure entered into the next creation, of man, "for *all have sinned*, and come short of the glory of God" (Rom. iii. 23). No failure will enter into the final creation, for the new racial order will be perfected by a changeless one-ness with Christ. "I in them, and Thou in Me, that they may be made perfect in one" (John xvii. 23) is one of the purposes of redemption.

Col. iii. 10 adds a further qualification to the new man: "Put on the new man, which is renewed in knowledge *after the image of Him that created him*." Again we are reminded that the new man is "created," not after the image of Adam, but "after the image" of the Creator. That is the new race, of which Christ is the Firstborn. There is, however, this marked difference between these two verses, namely, that while the word "new" in Ephesians is new in the sense of strange, unknown, novel, the word "new" in Col. iii. 10 is "*neos*"—new in the sense of never growing old, always youthful, vigorous, virile. Hence this word is qualified by a well-selected word, "*renewed*," kept perpetually young, fresh and capable. The Divine life in us never grows old, weary or incompetent. It is the "self-life" that wears out, the flesh-life that becomes weary, but the new creation is governed by a new law of replenishment, for it is "in Christ." The old life is one of defeat, the new life is one of victory, able to say, "in all these things we are *more than conquerors*, through Him that loved us."

The Precious Blood.

On another occasion Mr. Ellison took his hearers to 1 John v. 6. "This is He that came by water and blood; not by water only, but by water and blood." It was by water that our Lord passed out of His private life into His public ministry; there He was declared to be the Son of God with power. While yet standing in the waters of Jordan and praying, the Spirit of Jehovah rested upon Him, a Voice from heaven acknowledged Him as "My beloved Son, in Whom I am well pleased." He was "My Servant whom I uphold, Mine Elect, in Whom My soul delighteth." As such He must humble Himself to do as He is told, must speak the words given to Him, carry the burdens imposed upon Him. When Jehovah lays upon Him "the iniquity of us all" He must bear it without a murmur, and carry it as the appointed Sin-bearer to the appointed place of execution, and there put it, with Himself, under the death-stroke of God. It was His endowment with power from on High as our Representative.

"Not by water only," is emphatically declared, "but by water and blood." The emphasis is unmistakable—He cannot enter into God's presence with human merit and for human interests merely by water. Sonship, righteousness, and authority are already His, but these of themselves cannot save the sinner. Even "*this Man*" must of necessity have "*somewhat to offer*" (Heb. viii. 3), and what is that? The atoning Blood! He came by Blood, that is Calvary. It was by blood that the Son of God became the Lamb of God. It was by Blood that His personal sufferings became vicarious sufferings. All that a final and all-sufficient act of Atonement can mean, we mean when we say He came "by blood": atonement, propitiation, reconciliation. When Jesus Christ came by birth, He became our next-of-kin in the flesh, but when He came by Blood he became our next-

^{*} See also Phil. iii. 10. *for the way in which this conformity is brought about: "Being made conformable unto His Death."*

of-kin in law, our "*goel*," our Redeemer, restoring all that we had lost by the Fall. It was by Blood that the Prophet became the High Priest, the Mediator between God and man. His right to save was established once for all by Blood, for "when He had by Himself purged our sins, He sat down on the right hand of the Majesty on High." "Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for us" (Heb. vii. 25).

At another evening Session, Rev. A. J. Kellam (Bootle), gave us a word upon the right of our Lord to have the entire government of our lives, from Isaiah ix. 6-7. He urged upon his hearers that the day will come when all the world—nay, the universe—shall recognize Him as King of kings, and that of the "increase of His government" there shall be no boundary. Whence does that "increase" come? It can only come by the way of the Cross: "I, if I be lifted up, will draw all men unto Myself." The corn of wheat must fall into the ground to die if it is to bring forth much fruit." And if the Lord is to have "fruit" from our lives, it can only come in the same way, as "life out of death." Mr. Kellam asked that all would put the government of their lives upon His shoulders and say without any reserves, "*None of self and ALL of Thee.*"

The Final Gathering.

The Conference Hall was crowded on Friday evening for the last meeting of the Conference, which was presided over by the Convener. Hymns of praise were sung, and after prayer by the Rev. J. R. Morgan, Mr. Ellison spoke on the subject of the "War on the Lamb" named in Rev. xvii. 14: "These shall make war on the Lamb, and the Lamb shall overcome them." He made a distinction between war on the Lamb and the war with the saints, spoken of in Rev. xiii. 7. The war on the Lamb is a direct campaign against the Person of the Lord Jesus, and an effort to drive Him entirely out of our human affairs, to silence Him, to destroy His influence, to eradicate His Name, to dethrone His sovereignty. It began at Calvary, with the official crime of the Jewish Sanhedrin. They were not concerned with the disciples, who were free to stand with others around the Cross. It was Christ Himself they hated, it was war on the Lamb they waged, and that is the crime that is yet to be inter-nationalised when the world is re-organized under the Anti-Christ. When human learning is at its highest, when political organisation is perfected, the national crime of the Jews, the revolutionary crime of France, the Bolshevik crime of Russia, the crimes of every land, will become fully internationalised, in an effort to drive the Person and the Name and the followers of Christ out of the world. The sovereignties of the earth will clash with the Sovereignty of Heaven on the question as to who is to rule. Man will say, This world is mine, I will rule it in my own way! But Christ will assert Himself by saying that "the Father hath committed all things unto the Son." That is the crisis, and that is the secret cause, and ultimate end, of this war on the Lamb. Mr. Ellison's four points were: (1) The certainty of the *war on the saints*—war, not a battle. It is a campaign, for when you have fought and won a battle, you rise to fight another—the enemy will see to that. (2) The certainty of *war on the Lamb*. This war is carried on in every rebellious heart that fights against the supremacy of Christ; in every doctrinal discussion that seeks to disqualify His atoning Blood. It is going on among the preachers and writers who mis-interpret the Cross; yea, in millions of pagans in so-

called Christian lands who have turned away from Christ, with cruel indifference, to the idolatry of self and self-indulgence. Vast world-movements are converging upon a final battle ground, with a view to materializing and secularizing the whole world. The finest weapons of thought, the strongest poison gasses of science, are being prepared to drive everything that belongs to Christ out of the world. Then (3) the certainty that "the Lamb shall overcome them." Their schemes will miscarry, their arms be broken by His Word, their battle ships will sink like iron coffins in the sea; so confused will they be before the "wrath of the Lamb" that they will call upon the mountains to cover them. And (4) the certainty that the Lamb will not be alone in this triumph—"They that are with Him are the called, the chosen, the faithful." The war will end in certain victory for the Lamb—not for the Lion-lamb only, nor for the King only, but for the diminutive, sacrificial, subjective Lamb, Who to the furthestmost horizons of prophecy calls Himself "JESUS."

The final message was given by the Rev. Arthur Harries, whose messages throughout the week had been given with spiritual power impossible to reproduce in print. His last word was an intense appeal for full consecration to the claims of the Lord. "I beseech you . . . by the mercies of God, that ye present your bodies a living sacrifice . . . that ye may prove what is that good and acceptable and perfect will of God" (Rom. xii. 1-2). He urged that "your bodies" includes all that we are and have, wife, children, possessions, and the offering of them all is but our "reasonable service." If your money is the Lord's, he said, you will see to it that none goes into those channels which are preparing the world for war against the Lamb. In grace God does not ask for a tithe, but for all. We have a sacred stewardship and an account to give of all we have and are. Unitarianism is spreading over the evangelical churches and institutions like a scourge. America makes her boast along this line, while English people are saying there is no line of demarcation between modernism and fundamentalism. The Lord humbles Himself to "beseech," He entreats you to present your bodies and your all to Him, that you may not be conformed to this world, and the spirit of this world, but be "transformed by the renewing of your mind," that ye may prove what is that good, and perfect and acceptable will of God."

It was 10 o'clock when the speaker finished his appeal, but a solemn hush was upon the gathering as he called for a time of silent prayer and definite yielding to God. "Whatsoever He saith unto you, *do it*!"

Those who had looked for some spiritual message from the Convener were at last rewarded by his address at the breakfast table on Saturday morning. Mr. Gordon Watt prefaced his message by intimating that, should the Lord tarry, we should meet again in the Tenth "Overcomer" Conference at Swanwick next year. He desired also to bear testimony to the wonderful spirit of loyalty to him as Convener which had marked the Conference, and to thank

all those who had helped to make it such a happy time. His last word to us was this: "Whatsoever He saith unto you, *DO IT*." The beauty of that word to us is that Christ is no longer the Victim of the Cross, He is the Victor. What God is looking for is just literal obedience to the Word of our crucified and risen Lord. All the richness of life in the days to come, and of our power to carry the message of the Lord through the noisy streets and dusty roads, will depend upon our obedience to the Word of the Lord in these days. Let me give you three words to carry away with you. The first is in Luke xxiv. 49. "Tarry." I do not know of anything more difficult than to tarry. It is so much easier to work. God never hurries. He tarries again and again until He is ready. He tarried for 4,000 years to work out His redemptive plan. Satan is always in a hurry. When we are pushed and hurried, it is time to stand still and say, Is this work God's work? Is this the Holy Spirit causing this restlessness? It is one of the most strategic points in the campaign of the enemy of God, to make us act in a hurry. The flesh does not like to tarry. Impetuosity is always a foe to spirituality. Take time to survey every situation in the presence of God—"tarry until ye be endued," until ye be clothed.

The second word was in Matt. xxviii. 19, the opposite to the word tarry—"Go!" But the going depends upon the tarrying. We are going from Christ and for Christ. "Going" means letting the Cross do its work in us. That is the most difficult thing, but it is the message of this Conference. "Going" means the preaching of the Cross, and the moment we do that we shall find ourselves up against the whole Satanic system. We shall hear the snarl of the lion. He will let us preach anything else we like. You may preach any doctrine apart from that—speak in the most eloquent terms of the life of Jesus, of the Jesus of History, and so on, so long as the Cross is kept out. You may see success in your work, without the message of the Cross, but the moment you put the Cross in its right place, then the snarl of the enemy will be heard. The last command of the Risen Lord is embodied in a promise in Rev. iii. 21: "To him that overcometh will I grant to sit with Me in My throne, even as I overcame, and am set down with My Father in His throne." It is a promise, yet a command. God would have us to be overcomers. We have ventured to call this Conference by a tremendous name—let us seek to bear that name. Our Lord means us to overcome in the face of difficulties. The battle is getting fiercer because the end is near. We need the Spirit of the Overcomer—the spirit of indomitableness and unconquerableness in the face of difficulties, the lion spirit that says "I will not give way." That is the command of our Risen Lord. "Whatsoever He saith unto you, *do it*."

The speaker then bowed to pray, giving thanks to God for the gatherings of the week, and commending all to "The grace of God which is able to keep you from falling, and to present you faultless before the throne with exceeding joy."

Verax.

The Fact in Christ.

OBJECTIVE OR JUDICIAL.

"We who died to sin . . ." Rom. vi. 2, R.V.

"Was crucified with Him" (ver. 6).

"Reckon . . . dead indeed unto sin . . ."

Rom. vi. 11, R.V.

Or: { "Dead indeed unto sin." *Our position.* (Rom. vi. 11.)
"Made conformable unto His death" . . . *Experimental.* Phil. iii. 10.

The Work in the Believer.

SUBJECTIVE OR EXPERIMENTAL.

(1) The negative action: "Make dead your members . . . put away all these . . ." i.e., sins—Gr. decisive action. Col. iii. 5-9, R.V.

(2) The positive result: "The life of Jesus manifested . . ."

Continuous action: "always," 2 Cor. iv. 10-12.

—J.P.L.

Power for Service and Warfare.

By Mrs. Penn-Lewis.*

"Elymas the sorcerer . . . withstood them . . . then . . . Paul, filled with the Holy Ghost . . . said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness . . . THOU SHALT BE † blind . . . and immediately there fell on him a mist and a darkness . . . —Acts xiii. 8-12.

PAUL is here dealing with the powers of darkness, manifesting themselves through one who was definitely by an instrument of Satan, having direct communication with the spirit beings of evil, knowing the various methods of obtaining response from them, for he was a "sorcerer." The attitude of Satan toward the gospel of Christ, and toward men who are faithful witnesses to that gospel, is sharply brought out in this incident of Paul's ministry. The Proconsul in Paphos "sought to hear the Word of God," but Satan's instrument (Acts xiii. 6) knew this "hearing" would be fatal to his power over Sergius Paulus, and "withstood them," seeking to turn him aside from the faith. It was then that Paul found a fresh influx of the Holy Spirit rise within his spirit, and "filled with the Holy Ghost," he fearlessly turns to this sorcerer, and fastening his eyes upon him, he boldly challenges the Satanic prince of darkness, by stripping bare the condition of his instrument, saying, "O full of all guile and all villany, thou son of the devil . . ."

The main point of this passage which impresses itself upon us to-day is the absolute necessity of every child of God knowing what it means to be filled with the Holy Ghost, for the warfare with the powers of darkness. Note again the force of the words: "THEN Paul, FILLED with the Holy Ghost . . . said . . ." It was the influx or renewed infilling of the Spirit of God into the spirit of Paul that brought about the authority, or mastery over the devil and his power in that sorcerer, so that the Apostle could say, ". . . thou shalt be . . ." (v. 11) to Satan's instrument, and God bore witness to his words.

It was Paul, in union with the Ascended Lord (Ephes. ii. 6), *acting from his spirit*, as the Holy Spirit moved in him, and he co-operated with the Spirit of God, in the exercise of the Lord Christ's authority over the powers of darkness. It was nothing inherent in Paul himself, although he was an Apostle. Paul knew this, and could distinguish when he spoke as a man, and when he spoke and acted as specially "filled with the Holy Ghost" as at Paphos. (See Rom. xv. 18; 1 Cor. vii. 10-12.)

There are many degrees of being filled with the Holy Spirit, many aspects of what that filling means, and many degrees of power in service resulting therefrom. The believer needs to be filled with the Holy Ghost, not only for personal sanctification, and for preaching the gospel, but for aggressive warfare against the powers of darkness. There is a degree of "filling" which affects only the personal life, and another which means power for service and warfare. This is often termed the "Baptism with the Holy Ghost," or the enduement for service, which the Christians of the early Church received on the Day of Pentecost.

To understand the relationship of this Fulness of the Spirit to the aggressive warfare against Satan, let us think of the various planes, or degrees in the spiritual life. First, there is service on what may be called "the evangelistic

plane," when men who are truly regenerated by the Holy Spirit, preach the gospel, and win souls by the ordinary methods of evangelistic work.

Then there is another plane, which may be called the plane of "Revival," where the Spirit of God breaks forth in a flood tide of power, and men are touched, saved, sanctified, and filled with the Spirit, through a movement of the Spirit of God.

Now this plane of "Revival" has particularly to do with the Enduement of power for service, and all "Revivals" that have come about through any known instruments, have had their rise through those who bear witness to some definite experience, which they may, or may not, describe as a "Baptism of the Spirit." Finney, for instance, and others who are well known.

Following this plane comes the outworking of the Spirit of God in the believer's life, where he is led into conformity to Christ's death, in the "way of the Cross." Beyond that, again, lies the plane of "spiritual warfare" which is only understood by the *spiritual* man, who has become "spiritual" through the "Fulness of the Spirit," and the experimental knowledge of the Cross, wherein he becomes crucified to the world, and learns to walk after the spirit in the power of the Holy Ghost.

It is very important, therefore, that all who wish to know anything about taking the aggressive against the powers of darkness, should be sure that they know the preliminary stages of the spiritual life. They must know what it means to be regenerated by the Spirit of God, and have eternal life. They should know, indeed one may say, *MUST* know—what it means to be *filled* with the Holy Ghost. They must know the power of the Cross of Christ in the meaning of Romans vi., and how to reckon themselves dead to sin, and to "let not sin reign," so that they wage war against sin. For it is no use waging war against Satan, if you do not wage war against sin. There must be no compromise with, or tolerance of any known sin whatsoever, in the life; for only whilst you are waging an uncompromising war against everything in your personal life that would in any way give ground to the enemy, or weaken your victory over him, will you know power for the spiritual warfare described in Ephes. vi. The question for every child of God in connection with the aggressive warfare against the powers of darkness is: Do you *know* with assurance the Fulness of the Holy Ghost, and are you so walking after the spirit, that at any crucial moment, such as Paul came to at Paphos when the sorcerer withstood his message, the Spirit of God could move through the organ of your spirit, in aggressive mastery over all the power of the enemy withstanding the work of God through you?

I. IS THERE AN EXPERIENCE FOR EVERY BELIEVER TO-DAY OF AN ENDUEMENT OF THE SPIRIT SUCH AS THE DISCIPLES RECEIVED AT PENTECOST?

If that question were put to me, I should reply without any hesitation, "YES." If you have proved it in your own experience, you have no other answer to give. You have passed beyond the region of debate and theory, and you *know*. Some say that the term is not a correct one; but there is *the experience*. In Acts xi. 16 the Apostle Peter used the words "Ye shall be baptized in the Holy Spirit" in connection with the enduement of power, which he and the other men and women received on the Day of Pente-

*From a booklet now out of print. In view of many urgent requests, we hope to re-issue this in booklet form later on.

† See Luke x. 19.

cost ; and I am at a loss to find other words to use for attempting to make clear to you this crucially important subject.

Before I deal with what this enduement is, and the conditions for knowing it, there are a few points exemplified in the Scriptures, which it may be well first to note :—

(a.) It is possible to be baptized into Christ without having received the Baptism of the Holy Spirit. Acts viii. 16, says that the Samaritan converts had been “baptized into the Name of the Lord Jesus,” but that the Holy Ghost had “fallen upon none of them.”

(b.) It is possible to have knowledge of the Risen Lord, without being filled with the Spirit, in the way of enduement for service. This is clear from Paul’s experience recorded in Acts ix. 5-17.

(c.) It is possible to be baptized with the Spirit apart from all *exterior* conditions whatsoever, as exemplified by the men in Cornelius’ household. See Acts x. 44-48.

The Acts of the Apostles, giving the record of how the Holy Spirit came to the infant Church, has a large number of examples of His varied ways of working in and among men. There is no rigid system laid down by God for His working. The Holy Spirit is a Person, and requires certain conditions of co-operation with Him for His working, and He responds to these wherever they are found.

We live in the dispensation of the Holy Spirit, which began when He came on the Day of Pentecost, and therefore in the same dispensation as the days which followed that wonderful day. Paul in his Epistles unfolds the work of the Holy Spirit in His building of the Body of Christ ; but the Acts of the Apostles shows the varied ways in which the Holy Spirit makes Himself known to men. If the converts in Samaria were “baptized into the Name of the Lord Jesus,” and yet needed to be prayed for “that they might receive the Holy Ghost” there are *multitudes* of converts to-day in that same condition. There are those who truly know the Risen Lord, and are fully consecrated to Him, yet they lack that “filling,” which Paul afterward received, which enabled him so quickly to proclaim Christ with boldness.

There are also large numbers of God’s children to-day, who have definitely received the Holy Spirit as a Person, and who do know Him, but they have no **POWER FOR SERVICE**. They have fulfilled the conditions for His indwelling in an absolute surrender to God to do His will ; in the cleansing of the heart from the love of sin, and in faithful obedience up to light ; with the resulting “fruit of the Spirit . . . love, joy, peace.” But to them it has meant inward victory, and fellowship with God, with very little change in power for aggressive service.

They do not apprehend that “Power” is a Person, and that on the ground of their identification with the Lord at Calvary they may count upon the Holy Spirit as the Spirit of Power as well as sanctification. We receive Him as a Person who is Power, and He becomes increasingly manifest in energising power for service as the believer passes on from plane to plane of appropriation. *Note now :—*

II. PETER’S DESCRIPTION OF PENTECOST, AND WHAT IT MEANT.

“As I began to speak, the Holy [Ghost] FELL on them, even as on us at the beginning.” Acts xi. 15.

“Then remembered I the word of the Lord [i.e.,] ye shall be baptized with [R.V. m. in] Holy Spirit.” Acts xi. 16.

On the Day of Pentecost, (Acts ii. 33), Peter said, “Being by the right hand of God exalted . . . He hath

POURED FORTH this.” Notice the words “poured forth,” a “baptism IN,” a “falling upon.” There are two other verses with the same thought : Acts i. 8, “Ye shall receive power when the Holy Ghost is COME UPON YOU : and ye shall be My witnesses.” These are the Lord’s own words. Then in that passage about Samaria : “For as yet He had FALLEN UPON none of them” ; and Acts x. 45 : “On the Gentiles, also, was POURED OUT the gift of the Holy Ghost.” Putting these sentences together they are a very striking description of what took place at Pentecost. “He hath *poured forth* this.” “As I began to speak, the Holy Ghost FELL.” Then note :—

III. THE MARKED RESULT OF THE PENTECOSTAL ENDUEMENT.

“They were all filled . . . and began to speak . . .” Acts ii. 4.

“When the Holy Ghost is come upon . . . ye shall be my witnesses . . .” Acts i. 8.

There is, then, an “enduement of power,” or a “Baptism of the Spirit,” or a “Fulness of the Spirit,” that means **POWER OF UTTERANCE FOR WITNESS** to a Living and Ascended Christ : an infilling of the Spirit that has to do with service for God rather than with the personal life of fellowship with Him, and victory over sin.*

Now what came about experimentally in these believers, when the Holy Spirit thus “filled” them, or “came upon” them ? The teaching of other parts of Scripture, and the knowledge of experience makes this clear.

Briefly, it may be said, that the “falling upon” of the Holy Spirit, described by Peter as taking place on the Day of Pentecost, meant an influx of the Spirit of God *into the human spirit*, whereby it was released from its imprisonment in the vessel of the soul, and lifted into a position of domination over soul and body. Just here arises the crucial question as to

IV. WHERE THE HOLY SPIRIT RESIDES IN A BELIEVER.†

“His Spirit in the inward man,” i.e., the regenerate human spirit (Moule). Ephes. iii. 16.

So many of God’s children do not know that they have a “spirit.” They live in the “soul,” that is to say, in their feelings, in their sense life, or in their minds ;§ but as to what is “spirit,” they do not know : nor can they know, until by the Holy Spirit coming into their spirit they become conscious of the existence of their own spirit. “Take ye the Holy Spirit,” said the Lord. When you do this He comes into your *spirit*, for He is Spirit, and, as Fausset says, “the spirit is the recipient of the Holy Spirit,” and is “the organ of the Holy Spirit.” The Lord said, “God is Spirit, and they that worship Him must worship”—not in “soul,” but *in spirit* . . . (John iv. 24).

Until a Christian receives the Holy Spirit as a Person, although he may be regenerated and “born of the Spirit,” his Christian life is more mental than spiritual. He may be out and out loyal to Christ, but it is mainly in the realm of the will and of the mind. Then a great change takes place when he is brought to receive the Holy Spirit, and he becomes conscious of a life after the spirit, in more or less degree.

But a still greater change takes place when, by the teaching of the indwelling Spirit, the believer sees that there is yet for him a fulness of the Spirit for **SERVICE**, which will

* “The fulness of the Spirit is, I think, to be distinguished even from the indwelling of the Spirit ; and its leading characteristic [is] the out-going of power . . . for service, coming from the Holy Spirit, and permeating the soul (i.e., the personality). . .”—Dr. Elder Cumming.

† See “The Spirit of Christ” (Note C.) by Dr. Andrew Murray.

§ See “Soul and Spirit” (Book List, inside cover) for fuller light on this.

enable him to be an effective WITNESS to the Risen Lord, and equip him for AGGRESSIVE WARFARE against the powers of darkness.

The distinction between these two aspects of the Fulness of the Spirit, has been clear in my personal experience, and I can now see what this Enduement wrought for my spirit, as well as my mind and body.

I was reading Andrew Murray's "Spirit of Christ," and as I read I saw that I should know the Holy Spirit as a Person. So I took Him as the gift of Christ, as simply as I at first took the Lord Jesus as my Saviour. I well remember the deep peace, the fellowship with God, the communion of the Holy Ghost, and the fruit of the Spirit in love, joy, peace, which followed. But I could not understand why it made so little difference in my service. It did not deliver me from shrinking inability to speak boldly for Christ, nor GIVE ME POWER FOR AGGRESSIVE SERVICE. In these respects I was just the same as before, until, some three years later, I saw that there was a Fulness of the Spirit for SERVICE, which meant deliverance from the fear of man and power of effective utterance in witness for Christ.

When that enduement of power came to me, it was truly an influx of the Holy Spirit, which can be described as a "falling upon," for my spirit was suddenly released from every bond, and seemed to break through into the heavens as from some inward prison, finding its place in the very heart of God. It is difficult to find words to describe spiritual things, but as clearly as I can express it, these words define what happened. Then, manward, through the organ of the freed spirit, poured forth *through my mind*, and lips, with ease and boldness, the message of God from the Scriptures, illuminated with the very light of heaven. The result was deep conviction of sin on the part of the hearers, and wondrous blessing from God.

The enduement of power is, therefore, very clear to me, as a greater influx of the Holy Spirit into a spirit already indwelt by Him. It can be described as a "coming upon" the spirit in such a measure as to clothe it with light, and lift it out of what Tertullian, and other writers have called, the "vessel of the soul," which is as a dark film around the spirit until it is thus set free.

It is not a "coming upon" soul or body, because the Spirit of God is *spirit*, and He fills and clothes the *spirit*, and raises the spirit into freedom. He comes into your life from, and through, the channel of your spirit within you, illuminating the *mind*, and setting free the faculties for the service of God.

V. THE BAPTISM OF THE SPIRIT MAY BE FOLLOWED BY MANY FRESH INFILLINGS OF THE SPIRIT.

It is clear from examples in the Acts of the Apostles, that a special influx of the Spirit of God may, after the first liberation of the spirit, occur again and again as need may arise, if the believer knows how to walk after the spirit, and how to fulfil the laws of the spirit for co-operation with the Spirit of God. It was just such a fresh influx of the Holy Spirit which broke forth through Paul in dealing with Elymas, and which meant victory over the devil in that sorcerer. It was this fresh infilling which arose in the spirit of Peter when it is said of him, "Then Peter, filled with the Holy Spirit, said . . ." (Acts iv. 8); and when Paul, being "troubled," suddenly turned round, and commanded the evil spirit to leave the girl at Philippi (Acts xvi. 18).

For this, the believer must know how to live with a freed spirit. Through ignorance of the laws of the spirit

life, the spirit may be allowed to sink into the vessel of the soul again, as if it were in prison, and thus become out of co-operation with the Holy Spirit in effectual service. If I am walking in the spirit, and meet such a one, my spirit seems to beat against that "soul-wall" as I speak to that person, and I say, "I cannot find touch with your spirit." When the spirit sinks into the vessel of the soul, the believer sees everything from the "natural" standpoint. It is as if a thick film enwrapped the spirit, and things around become subject to the interpretations of the natural or earthly mind, while God's view-point is obscured. If a fresh influx of the Holy Spirit came again into the spirit, and lifted it to its right place of dominance, he would see all things from the spiritual standpoint; for the spirit is again open to the Holy Spirit as his "organ," or channel, and "liberty of the spirit," with power of utterance, is again given for any special service. These are the moments when the face is radiant, and the heart is filled with the love of God (Rom. v. 5).

This liberation of the spirit is what takes place in meetings where the Spirit of God is manifestly present, but believers should know how to "walk after the spirit" every day, and understand the laws of the spirit, so as to keep the spirit always free for co-action with the Spirit of God, and open to His monitions.

It is because of the sinking down of the spirit into the soul-vessel, that believers lose what they call the "experience" of the enduement of power. They need to be taught what causes this sinking down, and why they lose co-action with the Spirit of God, and walk again "as men" (1 Cor. iii. 3, m.), that is, like ordinary men, rather than men ruled and governed by the Spirit of God.

(To be continued.)

Supplementary Notes.

FOR some years I avoided speaking of my own experience of the Baptism of the Holy Spirit, lest others should seek the same experience, and thus open the door to Satanic counterfeits, but it has become clear to me that the personal witness is necessary, safeguarding it with the counsel that none who read it should expect God to lead them in exactly the same way, because He has no rigid system of working with any soul.

There is an order for growth in the natural sphere from babyhood to manhood; and speaking generally, the degrees of advance from childhood to maturity outlined in "Four Planes of the Spiritual Life" (see *Booklist inside cover*) will be found to correctly describe the progress of the believer in the spiritual life.

The Holy Spirit, by His incoming, gives fuller light upon things which may not appear as sin before. Known sin must be put away in order to receive the Holy Spirit, and yet, when the will is honestly surrendered, the Holy Spirit may reveal much deeper depths yet to be dealt with. This advancing light and capacity may eventuate in the enduement for service without any definite asking or seeking for it; sometimes coming about through some special service-need which compels the believer to cast himself on God for power to accomplish it.

Peter's words in Acts ii. 38, spoken to the multitude, show that in a time when the Holy Spirit is working in great power, new converts may be regenerated, and receive the Holy Spirit at one and the same time. Some say that this is true of every Christian. It should be true, if believers were taught as the converts were taught in the early Church; but for Christians to-day to believe it true in experience, when it is not, will render them powerless for practical life and service. Peter said, as part of his proclamation of the Gospel, "and ye shall receive the gift . . ." It seems then, that Peter proclaimed the reception of the Holy Spirit as part of the initial gospel message. It should be so still, and converts would receive the gift of the Holy Ghost at conversion, if all the preachers of the Gospel to-day were men endued with the Spirit of God in the degree that Peter was. Converts, as a rule, are "born" into the same degree of spiritual life as those who are their spiritual progenitors. J.P.-L.

On the Watch Tower for Prayer.

"With all prayer . . . for all saints." Ephes. vi. 18.

IT was a great joy to meet so many of our tested and tried "Prayer Warriors" at the Swanwick Conference this year, and to hear them tell of the victories the Lord had wrought through prayer, bringing to our remembrance Daniel's words: "The people that do know their God shall . . . do exploits" (Dan. xi. 32). It was good to hear the many testimonies to the Lord's faithfulness, and to the fact that in spite of the increasing pressure of the foe, the truth of his defeat at Calvary is equally manifest, and the promise stands, "As thy days, so shall thy strength be."

A sentence in an old issue of "*The Overcomer*" is a word in season to us to-day—"Watch, yes watch all that is taking place, but watch so as to pray!" As in the Great War, when hostilities lessened on the Western Front, it meant that the enemy was concentrating in another direction, preparing some fresh attack to take us unawares; so the enemy of God and man continually changes his tactics, both as regards the Church and the world. In the days that are past we have had many living proofs of the effect of united prayer focussed upon these strategic moves of the enemy. Again and again his pre-arranged plans have been thwarted and brought to nought through the Spirit-prompted and energized prayers of small groups of the Lord's praying ones.

It is a significant fact therefore, that latterly the efforts of the powers of darkness have been directed toward breaking up and separating these praying groups. Some have been laid aside by illness, in other cases there has been an inroad of lying spirits, and spirits of criticism, setting up seemingly impenetrable barriers to co-operation in prayer. For all such let us lay hold of the victory of Calvary, for the "weapons of our warfare" are "mighty through God to the pulling down of strongholds." (2 Cor. x. 4-5.)

Lately we have been confronted with headlines in the secular press as to "Where are the dead?" and this has resulted in the laying bare of unseen depths of the advancing apostasy. Articles and paragraphs on this subject by leading men of the day, are being published, doctors, scientists and religious leaders, who, while they acknowledge their belief in survival after death, completely ignore the Sacrifice of Calvary, our redemption through the Blood of Christ, and the gift of God which is *Eternal Life*. The whole mass of correspondence is a convincing proof of the blindness and insufficiency of human reasoning, and the utter inability of the "natural man" to grasp the things of the Spirit of God. One of the gravest dangers of this peering into the future apart from the statements of the Word of God, possibly, is *Spiritism*, through which the invisible forces of darkness, impersonating the spirits of the dead, are professing to lift the veil, and are revealing a counterfeit heaven. No matter how unsatisfactory has been the life on earth, these evil spirits tell of peace and bliss assured to all alike, but with no mention to God's plan of redemption through the Gift of His Son, of Whom the Holy Spirit declares: "Neither is there salvation in any other; for there is none other name . . . whereby we must be saved" (Acts. iv. 12).

A significant paragraph appeared lately in the "*Sunday School Times*" of America: "It is reported that Spiritists are saying that communications have been received from the other world, to the effect that some great world-shaking event is soon to occur. Also that a large number of people are to be supernaturally removed from this world, so that after they are taken away, the world will have a chance to progress as it cannot do until they are gone." "This," comments the writer, "looks like Satan's attempt to discount in advance the rapture, or catching up of the Church to meet the Lord in the air." (*S.S. Times, Philadelphia, May, 1928.*) That the Holy Spirit is rapidly preparing the Church for translation seems certain, and we who are looking for this wondrous change to take place, should realise that we are in a day of great opportunities, and should be buying up every moment for the utmost that God can use us for in prayer and service.

"Finally, my brethren, be strong in the Lord." Paul reveals the significance of the battle with the invisible rulers of darkness in the heavenlies, in Ephes. vi. 10-18. It is only as we comprehend fully our heavenly position, as seated "in Christ" far above all, that we shall lay

hold of that power which is ours in Christ, and which alone will enable us to overcome them all, and "stand unshaken" (Ver. 13, C. & H.) and, from that invincible position, pray "with all perseverance and supplication for all saints." Pray for their loosing from all the trammels of the world. Earthly customs and traditions must go, old conventionalisms—how we are wrapped up in them! "Loose him, and let him go" was our Lord's command to those beside the grave of Lazarus. Release him from those grave clothes! God's children to-day are crying out for liberty to serve Him. Many are held down by circumstances, or by the domination of others; some are fettered by false religious teaching. Much of our correspondence proves this to be true. Let us pray them free for God in this great day of conflict, "striving" in prayer, as Paul did for the saints at Colosse and Laodicea, putting forth all the strength wrought into him by God, for the deliverance of the members of the Body of Christ (Col. i. 29; ii. 1). It is a "*great conflict*," he says, and the word "striving" which he uses signifies to exert oneself, as a competitor in a contest. So let us "labour, striving according to His working which worketh in [us] mightily."

E. M. Leathes.

Christ, Return

Prayer for the Lord's Return.

What are we to pray? is the question in the minds of many. We need to remember that *effective* prayer is not pouring out anything that comes into the mind, but first a recognizing that we "*know not* what to pray for," and then a definite casting ourselves upon the Holy Spirit as the *Inspirer* of prayer according to the will of God (Rom. viii. 26).

The Holy Spirit also uses the Scriptures as His medium of instruction as to the will of God, and gives many "ensamples" to the elect church, of effective prayer by the Saints of the Old Testament.

For our own case Daniel stands out as a peculiarly fitting example in seeking the face of God:

1. He understood by *books* the signs of his times (Dan. ix. 2).
2. He set himself to pray that God's prophetic promises should be fulfilled, and
3. He identified himself with his nation in confession of their sins (Dan. ix. 4-19).

The result was that God not only gave him light about his nation at that particular time, but right on to the Coming of Messiah the Prince and far on into the Time of the End.

"I am come to give thee skill and understanding" said the Messenger to Daniel, in answer to his prayer (see Dan. ix. 20-23). That "messenger" to us is the Holy Spirit, who will guide us into "all truth" needed for prayer (see John xvi. 13-15), for it is said specifically about this very time in which we live, "*the wise shall understand.*" Surely it means they who are "wise" with the wisdom from above, and not the wisdom of this world which cannot apprehend the things of God.

If the Lord's praying ones will first take up the attitude of Rom. viii. 26, before God, and definitely trust that the Holy Spirit will guide them into prayer according to the will of God, each will be taught of Him as surely as Daniel; and they will find that prayers will be given them to pray which never entered their minds before. These are the "subjects for prayer" which are *sure of answer*, for the Holy Spirit alone can at such a time as this fully direct believers how and what to pray; since no human mind can hold, or apprehend the whole counsel of God in the stupendous work He is now doing among the nations, in bringing to a close the Christian dispensation, and preparing for the time when the Prince of Peace will reign as King over the whole earth.

May the Spirit of God graciously move upon all whom He summons to the Mount of God at this time, and so inspire the prayers of the praying ones, that great movements in the invisible realm may take place, and the counsels of God be hastened to full fruition. Amen.

In the civil wars among saints, Satan is the great kindle-coal. He sets this evil spirit between brethren, because he knows he has no other way to shatter them.—William Gurnall.

Notes from the Book Room.

The April number of *"The Overcomer"* has met with a remarkable response, and we greatly wish we could share some of the letters that have come to the Book Room with those of the Lord's "stewards" who share with us the burden of the passing on of the message which has meant so much to them. A Minister of the Gospel in U.S.A. writes: "The two numbers (January and April) have been of untold value to me, driving me to my knees and to my Bible on a number of occasions." And again, "the April number has arrived . . . It is surely good, and has given me a rich treat of spiritual things." Another reader says: "The April issue is so specially helpful throughout. Many times previously one or more articles have been so, but this time every single one is that." A Missionary writes from India: "I thank you for *The Overcomer*. You folks at home little know what it means to those who are at work in heathen lands, 'where Satan's seat is' . . . May God keep all who are concerned, as 'workers together with Him' true to Himself and His Word *at all costs*, in these awful days when we (especially Missionaries) are so much needing all the *Truth realised experimentally* . . ."

Many have mentioned specially the article entitled "**The Way of Deliverance**," suggesting that it would be excellent for wide-spread use amongst young people, and those who have not yet found the wondrous deliverance that comes from an experimental knowledge of "Romans vi." This article has therefore been re-issued in booklet form, as No. 3 of "The Pathway Series" (see *Booklist opposite*). We thank God, in fellowship with numbers of God's people who write to us from every land, that though He has taken His beloved servant to Himself, we have her God-given messages in the printed page, so that she "yet speaketh," though we hear her dearly loved voice no more.

* * *

Our readers will be glad to know that at last the articles which appeared in *"The Overcomer"* during 1926 and 1927 under the title of "**Throne Life in Union with Christ**" have been issued in book form. Mrs. Penn-Lewis received many earnest requests that this should be done, one reader in America writing to "order," in faith, a large quantity for distribution amongst Ministers and others! It was felt, therefore, that God would have us go forward with this, and it is now available, bound in stiff paper cover, price 1/-

We give in our pages this quarter, an extract from the booklet "**Power for Service and Warfare**," now out of print. It was found at the Swanwick Conference that many were deeply concerned over the wide-spread confusion, division, and suffering caused by so-called "revival" movements, placing undue emphasis upon supernatural signs, thus doing incalculable harm in the Church of God, discouraging many from seeking a true "endowment of power" for aggressive service for God, and opening the door to a flood of counterfeit workings of the enemy. It is therefore vitally necessary at this time that clear teaching should be given from the Word of God as to the true endowment of power for service, which every child of God may receive *for the special bit of service committed to him*, and without which no service can be truly effectual. We therefore thankfully give this message and testimony from the pen of Mrs. Penn-Lewis, with much prayer that God will use it to steady His people in these perilous days, and to teach them how to "discern" between the true and the counterfeit in their seeking for the deepest and the fullest "life in God" which is possible for them to experience. *M.N.G.*

"Know ye not?"

Know ye not . . . baptised into His death? (Rom. vi. 3)
Know ye not . . . that to whom ye yield yourselves . . . his servants ye are . . .? (Rom. vi. 14)
Know ye not . . . ye also have become dead to the law by the body of Christ? (Rom. vii. 1, 4)
Know ye not that ye are the temple of God . . .? (1 Cor. iii. 16)
Know ye not that . . . ye are not your own? (1 Cor. vi. 19, 20)
Know ye not that your bodies are the members of Christ . . .? (1 Cor. vi. 18).

"I beseech you, *present your bodies*" (Rom. xii. 1)

J.P.L.

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

We are frequently asked to print the price of books in United States currency, but in the present state of the exchange this is not possible. If the account is sent in British money the Postmaster at any American or Canadian P.O. will state the amount to forward, or if a dollar note is sent, books can be forwarded to the full value of exchange prevailing.

Cheques on American Banks are not negotiable in England. All should be made payable to The Manager, "Overcomer" Bookroom. Money Orders (only) payable at Post Office, 233 Edgware Road, London.

N.B. It will GREATLY HELP the Book Room if friends abroad will carefully note the Post Office at which Money Orders should be made payable.

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

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

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

"**The Significance of Modernism**" (Marshall Bros., Ltd.). By Major J. 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.

By Rev. Gordon Watt, M.A.

"**Effectual Fervent Prayer**" (Messrs. Morgan & Scott, Ltd.)

Reviewing this book, *The Christian* says: "To him . . . prayer is the important, indispensable thing that the Scriptures declare it to be . . . He takes prayer to the Cross, and there it stands enfolded as the instrument by which God may carry to finality His purposes in Christ . . ." And a note in *The Friends' Witness*: "The call is to 'stand in the gap' for God against the powers of darkness. The desperate need of this world to-day calls for prayer. We commend this book to those who would learn to pray." From the *Overcomer Book Room*, Price 2/6, post free 2/9.

The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 1908, and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

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.

We are making free grants of the Booklet as far as funds permit. All applications to be addressed to Secretary, *Overcomer Book Room*.

The "Word of the Cross" Booklet may be issued in the language of any country by accredited missions or workers. Application for permission to print in foreign languages to be made to the Secretary, as above.

Correspondence.

Editorial and personal correspondence may be addressed to Miss Garrard, *Overcomer Book Room*.

Books and Booklets on the Victorious Message of Calvary.

By Mrs. PENN-LEWIS.

- The Story of Job. A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/6.
- The Cross of Calvary and its Message (Fifth edition, eighteenth thousand), with Preface by the late Dr. Andrew Murray. Art vellum cloth 8/- net, post free 8/3; Stiff paper covers 2/- post free 2/2.
- The Warfare with Satan and the Way of Victory. Art vellum cloth 8/- net, post free 8/3; Stiff paper cover 1/6 post free 1/9.
- Thy Hidden Ones. Union with Christ traced in the Song of Songs (Third Edition). Art vellum cloth 8/- net, post free 8/3; Stiff paper cover 1/6, post free 1/8.
- Soul and Spirit, and "Soul-Force" versus "Spirit-Force." A Glimpse into Bible Psychology (Third Edition, revised and enlarged). Art vellum cloth 2/6, post free 2/8. Stiff paper cover 1/6, post free 1/8.
- "All Things New." The Message of Calvary for the Time of the End. Cloth boards 2/-, post free 2/2; Stiff paper cover 1/-, post free 1/1.
- The Conquest of Canaan. Sidelights on the Spiritual Battlefield. Cloth boards 1/8 net, post free 1/8; Stiff paper cover 1/-, post free 1/1.
- The Climax of the Risen Life. Fellowship with the Sufferings of Christ. Stiff paper cover 1/- net, post free 1/2.
- The Magna Charta of Woman "According to the Scriptures." Stiff paper cover 1/- net, post free 1/1.
- The Awakening in Wales of 1904-5. A Glimpse into the Hidden Springs. Stiff paper cover 1/- net, post free 1/1.
- Face to Face. The Inner Life of Moses the Man of God. Art cloth cover 1/6 net, post free 1/8. *New edition unabridged.*
- Life in the Spirit. A Glimpse into the Heavenly Warfare (Third Edition). Stiff paper cover 1/- net, post free 1/1.
- Power for Service and Warfare. A Message and a Testimony. 6d. each, post free 7d. (*Out of print*).
- Spiritual Perils of To-day as seen in the Pentecostal Movement. 6d. each, post free. (*Second Edition. Reduction for quantities*).
- The Work of Delivering Souls. A Clinical Handbook for Christian Workers. 6d. each, post free 7d. (*out of print*).
- Abandonment to the Spirit; and Ministry to the Lord. } 6d. each;
The Pathway to Life in God. (*Enlarged new issue*). } 7d. post free.
Much Fruit. The story of a grain of wheat.
Life Out of Death; and Characteristics of Divine Union.
The Work of the Holy Spirit. Talks with Young Christians.
- Union with Christ in Death and Resurrection.
- Spiritual Perplexities. "The Guarding of the Mind," etc. 4d. each, post free 5d.
- Bible Readings, for use in Bible Classes, on thin paper for insertion in Bible. 4 kinds; 1d. each.
- The Gate to Life Chart Pamphlet. A ten-page pamphlet consisting of three charts with explanatory matter, showing the relation of the Cross to the Sinner, and to the Christian, and the Resurrection Side of the Cross. 4d. each, post free 4½d.

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

- How to maintain communion with God.
- How to walk after the Spirit.
- How deep shall the Cross go?
- Delivered unto death for Jesus' sake
- The Magnificent Christ.
- Four Planes of the Spiritual Life.
- First Blind the Strong Man.
- More than Conquerors.
- "Human Depravity in Relation to the Body of Christ."
- Co-Praying with the Spirit of God.
- The Un-offended Spirit.
- Change Your Attitude.
- The Silence of Jesus.
- A Revival of Prayer Needed.
- Assurance of Answered Prayer.
- Overcoming the Accuser.
- The Cross and the Blood.
- The Precious Blood of Christ.
- The Cross and Our Weaknesses.
- Life Triumphant over Death.

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

- Like a Lightning Flash.
- Translated Out of the Power of Darkness.
- The Battle for the Mind.
- The Time of the End and "Signs and Wonders."
- Jesus I know and Paul I know, but who are ye?
- Where also their Lord was Crucified.

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

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

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

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

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

- The Standard of the Cross.
- Stand Unshaken. *A Message on Ephes. vi.*
- The Inner Spirit of the Cross.
- "One Died for All." *By the late Rev. Evan H. Hopkins.*
- The Word of their Testimony.
- The Divine View of Calvary. (*New*).

MOTTO CARD FOR 1929.

(Ready in September). 1/- per doz., post free, 1/1.

Fourth Edition.

"War on the Saints."

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

MRS. PENN-LEWIS IN COLLABORATION WITH EVAN ROBERTS

Eight new pages to Appendix containing "Light on Abnormal Experiences"; "How demons attack believers"; and "The Scriptural basis for warfare against the powers of darkness." Topical Index, carefully corrected and verified. Diagrams. 360 pages. Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

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

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

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"God's Plan of Redemption"

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"The Spirit of Christ."

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

Also booklet
The Cross of Christ
8d.; post free 8½d.

Now Ready.

"Throne Life in Union with Christ"

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

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

"The Centrality of the Cross."

A series of addresses on the work of Christ at Calvary. Stiff paper cover, 1/6 net; 1/8 post free.

"Union with Christ in Death and Resurrection."

Three Addresses by Mrs. Penn-Lewis at the Swanwick Conference 1926. Also combining "The Old Life and the New," by the late Rev. Evan H. Hopkins. reprinted from *The Life of Faith*, by permission.

In stiff cover, 6d. net; 7d. post free.

Songs of the Heavenly Life.

Sixth Edition, with 4 additional pages containing 14 new songs (including "I dare not be defeated").

3d. per copy, net. 3/- per 12; 3/2 post free.

BOUND VOLUMES OF "THE OVERCOMER."

(1909, 1910, 1911, 1912, 1914, 1920, 1921, 1922, 1923, 1924, 1925, all out of print). 1913, 2/6, p.f. 3/-; also 1926 & 1927, 2/- each, p.f. 2/2.

THE "OVERCOMER" BOOK ROOM, 25a CHAPEL STREET, EDGWARE ROAD, LONDON, N.W.1.

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The Message of the Cross in Other Lands.

The Overcomer Literature Extension Work.

MEXICO.

We had the joy of sending Mr. de Roos a gift of £8 from our readers, toward the printing of "Overcomer" literature in Spanish, and have had a most interesting letter from him, in which he says : "I am thankful to the Lord for your gift ; it came, as always, 'just in time.'" He goes on to endorse our appeal in the April "Overcomer" for special prayer for those translating the Message of the Cross into other languages. "The spiritual message," he says, "may be lost in the effort to get a correct literal translation . . . this is a rare combination, for some will have that side, and lose sight of the needed spiritual interpretation. This has been our trouble with '*The Cross of Calvary*.' Two or three attempts have been made, but I could not accept the work . . . We are now trying once more . . . Mrs. Penn-Lewis was so clear and direct, and that is just what the Spanish language is not. It is a language very full, and things are said so differently . . . A literal translation is an impossibility to convey the spiritual meaning."

This is "light" for prayer ! Will our readers definitely pray along the line of need indicated, and especially for Mrs. de Roos, as she makes another attempt, with others, to translate "*The Cross of Calvary*"—a book so mightily used of God to thousands of His children. Pray that she may have "words which the Holy Ghost teacheth" in which to clothe the innermost meaning of the message, and pray against all the wiles of the enemy, seeking to hinder this deeply-needed, God-given message from becoming available to Spanish-speaking Christians.

A small edition of "*Much Fruit*" has been issued, "splendidly translated," and through the generosity of a lady in Berkeley (Calif.) and her Prayer Circle, a 10,000 edition of the booklet "*A Revival of Prayer Needed*" has just been printed. Copies of the latter may be had from the "Overcomer Book Room," by any who are in touch with Spanish-speaking Christian workers.

DENMARK.

We have received the first copy of a little four-page paper, "*Korsets Budskab*" (The Message of the Cross), containing, with other articles, a translation of "*It is Finished*" by Mrs. Penn-Lewis. In response to our note in the April "Overcomer" we were able to send a small gift toward the issue of this first number, and the editor writes : "I was quite touched with your note and the gift, as a sign of prayer for our little beginning . . . for the present only a small paper, four times a year."

GERMANY.

Miss von Bissing was with us at the Swanwick Conference, and told of the wonderful way in which God is using the "Overcomer literature" in Germany, in spite of much conflict. A portion of the Swanwick "Thankoffering" was given to her for the publication of the German "Overcomer."

Donations for this Literature Extension Work may be sent to the offices of "The Overcomer," marked "China," "France," "India," "Germany," "Japan," "Sweden," as the case may be. All remittances should be made payable to Manager, "Overcomer" Book Room, 25a Chapel Street, Edgware Road, London, N.W.1. (Money Orders ONLY payable at Post Office, 233 Edgware Road, London, W.)

Volume
ix.

NEW SERIES.

October
A.D. 1928

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

The Overcomer

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

*"Knowledge
puffeth up"*
—Page 51.

"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).

LONDON:
THE "OVERCOMER" OFFICE, 25a CHAPEL STREET, EDGWARE ROAD, N.W.1.

*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 Literary Trustees, 1928.

VOL. IX. (New Series). OCTOBER, A.D. 1928.

Number 4.

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

The 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.

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

PLEASE NOTE.

All orders for Books, and matters relating to the issue of
the "Overcomer," should be addressed to

The Manager, Overcomer Book Room,
25a Chapel Street, Edgware Road, London, N.W.1.

Remittances of every kind should be made payable to Manager,
Overcomer Book Room.

Money Orders (only) payable at Post Office, 233 Edgware
Road, London. N.B. 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 London 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 Day" is also held on the Friday following the Monthly
Conference, and on a Wednesday in the middle of the month,
conducted by Miss Leathes (and others). These are held at
25a Chapel Street, Edgware Road, from 11-30 to 3 o'clock, with
tea and biscuits served in the Library at 1 p.m.

DATES OF MEETINGS.

- | | |
|---------|--|
| Oct. 4. | Monthly Conference. (Rev. W. A. Doherty—"W.A.D.") |
| " 5. | Prayer Day. |
| " 17. | Mid-Monthly Prayer Day. (Wednesday). |
| Oct. 31 | } Southern Conference (See Notice). |
| and | |
| Nov. 1 | } Southern Conference (See Notice). |
| Nov. 2. | |
| " 14. | Mid-Monthly Prayer Day. |
| Dec. 6. | Monthly Conference. (Rev. R. B. Jones, Dr. F. B. Meyer.) |
| " 7. | Prayer Day. |
| " 19. | Mid-Monthly Prayer Day. |

Correspondence.

Miss Leathes, Hon. Sec. of the Overcomer Prayer Warfare Groups,
will gladly correspond with any needing help in spiritual difficulties.
Her address is: 41 Carlton Mansions, Maida Vale, London, W.9.

Brethren needing help may write to Capt. A. Cooper, Rev. J. W.
Brown or Rev. George Harper (members of the Council), addressing
them c/o The Overcomer Book Room

Editorial and personal correspondence may be addressed to Miss
Garrard, Overcomer Book Room.

Please note that all orders for the Book Room, and matters relating
thereto, should be addressed:

The Manager, "Overcomer" Book Room,
25a Chapel Street, Edgware Road,
London, N.W.1.

N.B.—Overseas and provincial readers are invited to make
the Book Room a centre for correspondence and appointments
when in London at any time.

Forthcoming Conferences.

The Seventh Southern Conference of Christian Workers

will (D.V.) be held at

Eccleston Conference Hall,

ECCLESTON STREET, LONDON.
(off Buckingham Palace Road, S.W.)

Wednesday and Thursday,

October 31st and November 1st, 1928.

Convened by the Council of the Overcomer Literature Trust.

Meetings, 11-30, 3 p.m. and 7 p.m.

Tea at 4.30, followed by an "After Tea" talk dealing with difficulties
in Christian life and service.

Speaker: Captain Allan Cooper, D.S.M., supported by Rev.
J. W. Brown, G. Harper, Mr. J. C. Williams, Miss Leathes and others.

All enquiries to Conference Secretary, 25a Chapel Street, Edgware Road
London, N.W.1. (Stamped envelope.)

Other Conferences.

NOTE.—We are glad to call attention to the following Conferences and
Prayer Meetings arranged by some of our readers who are asked to meet
the need in their own districts.

Cardiff: Weekly Prayer Meeting. Thursdays at 3 p.m., Friar
Meeting House, Charles Street, in charge of Mrs. Cullen (Trennewydd
Llandaff).

Enquiries: Mr A. L. Morgan, Brooklands, Maesycwmmer, via Cardiff

Bristol: Emmanuel Parish Hall, Union Road, Midland Road, Prayer
Meeting, Second Friday in the month. 3 p.m. Enquiries to Rev. Hazz
Hill, Emmanuel Vicarage, 19 Knowle Road, Bristol.

Harrow: Monday, Oct. 1st, Mr. J. C. Williams, 3.30 and 7.30
Oct. 29 and 30, Capt. A. Cooper, D.S.M., 3.30 and 7.30. All meeting
in Prim. Methodist Church, Welldon Crescent (kindly lent).

Isleworth: Informal Conference, 2nd and 4th Monday at 8 p.m.
(5th Mon. Missionary Prayer Meeting) in Ante-room of Friends Meeting
House, Busch Corner. Speakers: Oct. 29, Mr. J. C. Williams; Nov. 24
Miss G. M. Muir (C.I.M.); Dec. 31, Miss Wynne Saunders.

Isle of Wight: Prayer Meeting every Saturday, 7 p.m., at Soldier
Home, Newport.

Leicester: Monthly Prayer Meeting, 1st Wednesday, at 56 Halston
Street, 3 and 7 p.m.

Liverpool: Meeting for Christian Workers on Oct. 2nd at 7.30 p.m.
in Stanley Road Baptist Church, Bootle. Speaker: Rev. George Harp
(London). Chairman: Rev. W. J. Wilkinson. Handbills from M
Crewe, 116 Canning Street. Enquiries to Rev. C. E. Procter, Halewood
Rectory.

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

South Woodford, Essex: Fourth Thursday, 3-4 p.m., Informal Con
ference, at 8 Holly Villas, Clarendon Road. Enquiries to Miss S. Wagstaff

Willesden: Nov. 11, 12, 13. Conference on the Victorious Prayer
Life, at the Evangelical Mission, Church Road. Meetings daily, 3
3.30 and 8 p.m. Speaker: Rev. J. Ellison.

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

A 16 page paper issued occasionally, as funds permit, consisting entirely
of articles from the "Overcomer" translated into French. Edited and issued free
Madame Brunel, Laverne Viane, Pierre-Segade, Tarn, France.

Miss Cope, "Rosedene," Birchwood Drive, Leigh-on-Sea, acts as Treasurer for
Mme. Brunel. She will gladly send a copy of "Le Vainqueur" upon application.

"Der Uberwinder."

The German "Overcomer", also issued as funds permit. Gifts towards its cost
may be sent to the Overcomer Book Room, or direct to Miss Von Bismarck
Rosenburg, a Fulda Germany, from whom copies may be obtained.

THE OVERCOMER.

"Walk, and not Faint."

(Isa. xl. 31).

IT was written for our learning, of pilgrims whose wilderness experiences "happened unto them by way of example" (1 Cor. x. 11) that "the soul of this people was much discouraged because of the way" (Num. xxi. 4), and that within a year of their entry into the Land of Promise, they "lost heart," as we say. And the cause? Well, no doubt, as we must sadly confess, "anxieties about livelihood"—"cares of this life" (Luke xxi. 34, *Rotherham*), daily worries as to "what shall we eat, what shall we drink, and wherewithall shall we be clothed" formed a big part of the cause (Num. xxi. 5). But going down to the root, it seems that to them then, and to us now, and to the Israel of the last days addressed by Isaiah here, the real root of bitterness was the thought: "My way is hid from the Lord" (Isa. xl. 27). Compare Isa. xlix. 14: "Jehovah hath forsaken me, and the Lord hath forgotten me." That is, that God didn't care; that it didn't matter to Him about them and their trials on earth; or that He was weary of them, and had left them to shift for themselves and make their way as best they could. They were not the first, or the last, who have felt, if they have not said, "Carest Thou not?" (Mk. iv. 38). "My way is hid from the Lord." I have escaped His notice. My peculiar circumstances are such as are outside His cognisance and control. I am left alone. Such a thought is a "sorrow's crown of sorrow."

*Thou know'st my way, how lone, how dark, how cheerless,
If Thy dear Face I fail in all to see.
Bright with Thy smile of love, my heart is fearless,
When in my weakness I can lean on Thee.*

But is it true? Nay, He knows what is in the darkness as well as what is in the light. "When my spirit was overwhelmed within me, Thou knewest my path" (Ps. cxlii. 3). Moreover, He has a very tender word to those who have "no light" (Isa. l. 10), and "no might" (Isa. xl. 29). "My way," however obscure, cannot be outside His cognisance, for "There is no searching of His understanding" (Isa. xl. 28); nor, as surely, can it be outside His control, for He is "Creator of the ends of the earth" (ver. 28), its widest bounds, and without Him not a sparrow falls to the ground. He loves His birds,—*"And God feedeth them; of how much more value are ye than the birds . . . If then ye are not able to do even that which is least, why are ye anxious concerning the rest?"* (Luke xxi. 24-25). Dare the sorrowful-est, the sinful-est, most suffering, weakest, loneliest, or poorest of His children look up through their tears and fears, and honestly say, *"My way is hid from the Lord."* He has overlooked, forgotten, or forsaken me? The words choke on the lips.

"If we are faithless, He abideth faithful; for He cannot deny Himself" (2 Tim. ii. 13). Come, there's a tender word for poor Faintheart here! No less than four times (vv. 28-31) does the Divine Speaker utter that word "Faint," and all to encourage Faintheart: "O-thou-of-little-faith" (Matt. xiv. 31: *one word in the Greek*), as it were, speaking to us by name. He means it personally in the passage here, and changes "Have ye not known? Have ye not heard?"

in ver. 21, into "Hast thou not known? Hast thou not heard?" in ver. 28).

"Comfort . . . comfort . . ." begins the chapter, and ends with as real a word of comfort, "Walk and not faint." "Pray and not faint" (Luke xviii. 1). The buoyant spirit of youth will fail us (ver. 30), but if we will become as little children, and let Him carry us, He will (ver. 11, cf. Deut. i. 31): "He shall gather the lambs in His arm, and carry them in His bosom." "It will be hard for you, little one" (said a lady to a little child out with a party of walkers) "when it comes to the steeper part of the way." "Oh no," was the simple reply, "it will be harder for you, but easier for me, because when it gets harder my daddy always carries me in his arms."

*"And when beneath some heavy cross you faint,
And say, 'I cannot bear this load alone,'
You say the truth. Christ made it purposely
So heavy, that you might return to Him."*

*"The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with Him from day to day
Can never have 'A SOLITARY WAY.'"*

(Ps. 107, 4)

Prophylax.

In the Heavenly Realm.

"Blessed be the God and Father of our Lord Jesus Christ, Who has crowned us with every spiritual blessing in the heavenly realms in Christ."—Eph. i. 3. (Weymouth.)

"Hath quickened us together . . . raised us up together, and made us sit together in heavenly places in Christ."—Ephes. ii. 5; 6.

TO live on resurrection ground,
Is blest indeed,
For in the Risen Lord is found,
All that I need.

No more on earth, but in His love
My spirit feasts;
A banquet here I daily prove,
From care released.

Here in the place of victory,
By faith I claim;
The finished work of Calvary,
In Jesus' Name.

And here I see God's wondrous power,
O'er hell displayed;
In answer to unceasing prayer,
Through Christ our Head.

How may I know the victory?
So many cry;
Commit thyself to Calvary,
Consent to die.

"Forget those things which are behind,"
"Seek things above,"
"Sell all thou hast," and thou shalt find
Treasures of love.

God's way of gain is *seeming* loss,
We die to live,
And His life comes, as to the Cross
My life I give.

H.E.J.

A Word to our Readers.

DEAR FRIENDS IN GOD,

It is with a deep sense of thankfulness that we write once more of the Lord's hand upon us in guidance and blessing in seeking to continue, step by step as He shall lead, this ministry of testimony to the "dynamic of the Cross" as the secret of personal victory and power in service.

To many of you, the blessed experience of Calvary as "the power of God" has been a happy fact in your lives for years past; but this fact is still unrealised by many of the Lord's children, perplexed by continual failure and wearied by habitual defeat. Herein lies the clamant need for our Testimony, backed by the witness-bearing lives of those who are standing with us in spiritual fellowship.

Surely God is calling us in these days of declension to stand together as living witnesses, not to any past experience of overcoming grace, but to *present triumph* over adverse circumstances in our own lives, and victory within, palpable to those who know us best and live in closest contact with us.

How many times have we seen the spoken word mightily blest in the ministry of preaching! But while this ministry may be for the few, we may easily forget that the ministry of *living*, daily and hourly offers itself to each one of us, just where we find ourselves in the providence of God. This also, is "mighty through God to the pulling down of strongholds." May the Lord use our lives to "lift up the hands that hang down and to strengthen the feeble knees" of so many of His children whose birthright it is to "overcome" by the blood of the Lamb.

One word as to the name of this little magazine, and its readers! It has come to our knowledge that some, who only know of our testimony by its name, imagine that the readers of "*The Overcomer*" presumptuously claim a monopoly of knowledge, and superiority in practice, of the Biblical injunction to "overcome" (Rev. ii. 7, 11, 17, 26; iii. 5, 12, 21). We need hardly say that all who know us are under no such misapprehension.

In this connection, it may be timely to quote the words of Mrs. Penn-Lewis, in one of her Editorial "Personal Letters":

To escape the danger of being drawn into the "flesh" in "divisions" and "parties" (Gal. v. 21, 24) as the members of the Body press on with God, it is necessary that all who are in sympathy with the testimony of *The Overcomer* should remember that we are united only on the one basic foundation of the Cross, and that in the heavenly sphere of the Spirit, every member of the Body of Christ is free in God to grow up into Christ under His tuition, and to give forth his quota of truth as apprehended by him, without disturbing the basic position of unity on the ground of the Cross. If this is remembered and acted upon as we go forward . . . any danger of the enemy creating "parties" through comparisons of "teachings" between those who are joined together on the simple foundation of witness to Calvary's Victory, will be frustrated. Let us remember too, that the "*Overcomer Testimony*" is nothing more than a spiritual fellowship between those who stand together on the ground of the Cross, with no external "bond" of any kind, in the way of "organization" or "machinery"—there is no visibly constructed "*Society*." The bond which unites us is a heavenly bond in the Spirit, which cannot be broken since it is of God and in God and for God alone.

It may be well perhaps to say here, in reply to some who ask why we do not include the "teaching" of "prophetic" or Dispensational truth in our pages or Conferences, that the ministry of *The Overcomer* has been strictly defined in our commission from the Head of the Church to be only that of a Testimony to the Christ of the Cross and the Cross

of the Christ, in all its aspects, in these Last Days of the Dispensation when the forces of darkness are united to overthrow its message. . . faithful stewards to the trust committed to us . . . let us therefore beloved in God, join up in spirit afresh to proclaim that Cross with uncertain sound, and determine with the Apostle Paul to know nothing among men save "Jesus Christ and Him crucified."

These words make it very clear that our ministry simply the testimony of "*The Overcomer*" to the overcoming power of the Cross of Christ, and we should be glad our readers would take every opportunity of disabusing the minds of any they may meet who have any such fantastic impression as that mentioned above. And—*course*—NEVER call themselves, as though they were a set of that name, "Overcomers"! Only the Lord Himself knows who is truly "overcoming" in the daily tests of life. May He, by His grace and mercy, enable us to have place among the company who overcome "by the Blood of the Lamb, and by the word of their testimony," loving not their own lives "even unto death" (Rev. xii. 11).

May we ask you to note the dates of future Conference at Eccleston Hall as announced in the notice column of this issue.

At our October Conference we look forward to welcoming as our speaker Rev. W. A. Doherty, M.A., Vicar of St. Saviour's Church, Herne Hill, who is known to many of us as the author of several of the hymns in our little book.

Our Southern Conference this year consists of two day meetings on 31st Oct. and 1st Nov. and will be led (D.V.) by Capt. Allen Cooper on both days. We hope that our friend, Mr. J. C. Williams, of the North East India General Mission will find it possible to visit us during the Southern Conference, and tell us something of his work. Mr. Williams is expecting to sail in mid-November for India and asks our prayers for God's rich blessing upon his journey and stay in that land.

In December we trust to have the Rev. R. B. Jones as God's messenger. Many of us remember with gratitude his addresses at Swanwick in 1927 on Romans v. to viii. and will gladly welcome the opportunity of hearing him again. In addition to this, we hope to have amongst us our beloved and honoured friend, Rev. F. B. Meyer, D.D., who has kindly promised to be with us also in the afternoon gathering.

Will our friends remember these conferences before the Lord, and make them as widely known as they can. Will you bring other believers with you, to whom such gatherings, by God's blessing, may mean renewed courage and a new hope for life service.

Brethren pray for us.

Yours in His grace,

B. W. MATTHEWS,

Chairman of the Council (*pro tem*).

"Stand Still."

Exodus xiv. 13. 1 Chron. xx. 17.

"The battle is not yours but God's."—1 Chron. xx. 15.

The battle raged, the cannons roared,

I stood to see the fight—

And lo, behold, I saw the Lord,

Revealed before my sight.

'Twas He who fought and won that day,

'Twas He who gave the word;

"Stand still," my child, "Stand still," I say,

And yet another word I heard,

'Twas only this: "Obey."

—M.W.B.

"Concerning things sacrificed to idols, we know, for we all have knowledge . . . knowledge puffs up, but love edifies. If anyone think he knows anything, he knows nothing yet as he ought to know . . ."

1 Cor. viii. 1-2 (Darby).

THERE is a difference between knowledge in the mind and knowledge in the spirit, and in this passage the distinction can be traced in the Greek, in the words used for "know" and "knowledge." A footnote in J. N. Darby's translation of the N.T. is as follows:

"The words for 'know' are different here, though the distinction is very faint in the Greek. 'We all have knowledge' is of objective knowledge; 'knowledge (gnosis, same word) puffs up'. If any man thinks he knows (has the inward conscious knowledge) he knows (objectively) nothing as he ought to know it (same word) . . ."

The Lexicon says that the word *gnosis*, is used in the Greek for mediate knowledge, knowledge through what a man has heard and acquired, the subject has come within his sphere of vision and perception, *objective* knowledge. It is knowledge *about* a theme, or a subject, or an object. That "knowledge," says Paul, as Christians we all have.

There is much of this kind of knowledge about spiritual things to-day. "Objective" knowledge—putting the mind to think. Knowledge that comes from thoroughly understanding a subject, a knowledge that is something apart from you—something that you "see," perceive, apprehend. That is the word used here, "we all have *knowledge*"—but that knowledge "puffs up," and therefore there are those who have a mass of knowledge, but their lives, their characters, are not affected by it.

"We know that an idol is nothing," says Paul. That is not acquired outward knowledge, it is an inward consciousness that an idol is nothing, when once you know God. In the second verse Paul uses both these words. "If anyone think he knows (inwardly) anything, he knows (objectively) nothing yet as he ought to know it." Again Paul said, "I know nothing against myself," he had an inward conscious knowledge—his conscience told him that there was nothing there against himself, "I am conscious of no fault." Darby remarks that "objective knowledge" can pass into the inward conscious knowledge, but never vice versa. How true! When once you have that deep inward conscious knowledge of God, you are not occupied with the objective proofs, for you KNOW. How wonderful it is to find the inspiration of Scripture in its detailed accuracy to facts, even in the interchanged use of words so nearly alike!

Now let us look at some of the characteristics of objective knowledge, and its results when it has not become inner knowledge; e.g. You may "know" all about the life of victory. But the question is, has this knowledge become inner conscious knowledge? You can give a Bible Reading on Ephesians Six; but has it passed from objective knowledge into the inward conscious knowledge? Many now know all about the victory of Calvary, but it is quite another thing for it to have passed to the core of the being, becoming a central inward knowledge, having power to work out through the actions and words in a changed life.

(1) "Knowledge puffs up."

Paul says that "*gnosis*," or *objective knowledge*, "*puffs up*." How true this is. The more a man knows objectively of spiritual things, the more puffed up he becomes. He wants to be a teacher of everyone, to put them right, and to measure them up by what he knows. That is the whole

*Notes of an address given by Mrs. PENN-LEWIS at Eccleston Hall, 4th February, 1926.

mischievous! What does Paul mean by this puffing up? Paul was a wise master-builder, and earlier in his letter he had written: "Now these things . . . I have transferred, in their application, to myself and Apollos, for your sakes, that ye may learn in us the lesson of *not letting your thoughts go* above what is written, that ye may not be *puffed up*" (1 Cor. iv. 6, Darby). That is a characteristic of purely objective knowledge. The man becomes facile in following up lines of teaching, and there is a danger of letting the thoughts go beyond that which is written. It is a great thing to know the restraint of the Holy Ghost in your thoughts. If the Holy Spirit is indwelling, you will find Him controlling your thoughts. You will get a certain piece of truth, and will be able to go so far with it—then you will find you cannot go farther, there is a block! It is the restraint of the Holy Spirit. These are dangers the spiritual children of God are facing to-day. There is a danger of *soul-inflation*—inflated with ideas that come from knowledge, from something learned and acquired, but not experienced.

(2) "Gnosis" may injure others.

In 1 Cor. viii., on the question of eating food offered to idols, Paul says "We know . . . that there is no other God save one . . . to us there is one God, the Father . . . But *knowledge is not in all*": There are some amongst these Corinthians who have not got so far in knowledge, but "with conscience of the idol" eat the meat as a thing sacrificed to idols, "and their conscience, being weak, is defiled." "But see lest anyway this your right (to eat) itself be a stumbling block to the weak. For if anyone see thee, who hast knowledge (*gnosis*) sitting at table in an idol-house, shall not his conscience, he being weak, be emboldened to eat the things sacrificed to the idol? and the weak one, the brother for whose sake Christ died, will perish through thy knowledge" (1 Cor. viii. 4-11, Darby).

Therefore this knowledge that is purely objective, mentally apprehended and acquired, can cause injury to another. Your knowledge, Paul plainly says, will cause another for whom Christ died to perish. And he perishes, not by your sin, not by your selfishness, not by your condemnation, but because you have "knowledge" which gave you the right to do that thing, and he followed you, and was injured.

If you want to apply that, you will find it on every hand—the mischief of *theoretical knowledge* that makes a man act according to that knowledge without considering that others who are weak may follow and be wrecked. And notice the Calvary appeal! That "brother," not the world, that *brother* for whom Christ died! This believer could eat the meat on the table without any trouble, because he had knowledge that the idol was "nothing"—then comes along a weak believer, who has scarcely yet got away from idolatry, to whom the meat on the table was the idol's meat, and his conscience would not let him take it. But, he said, "my brother who knows so much more than I do has taken it, so therefore I may take it," and in spite of his conscience, he takes it, and so goes beyond his measure, for "to him it is sin." Paul says that this is sinning against the brethren. This is a characteristic of

knowledge that is purely acquired from without. Theoretical knowledge makes people hard and blind. Acquired, objective knowledge of spiritual things "puffs up" to the injury of others. "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (ver. 12). Therefore your knowledge of your liberty can become "sin against Christ," if you act after it, oblivious of the result to your brother. Paul gives an instance: "If meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother" (ver. 13, *Darby*). It affects a thousand things. The way you spend your time. The places you go to. Your conscience is not troubled, but some weak one sees it, and does the same, and is wrecked. You will find it over all the extraneous things that are creeping into Church life to-day. The principle is that you may have the knowledge that *it does not hurt you*, but that knowledge is sin against the brethren and sin against Christ, if you act upon it and stumble another.

But I am concerned about more subtle things than these. There are many things which are injuring the unity of the Church of Christ, and stumbling weak ones, on account of the "knowledge" of those who think they know. That is the danger of "*advanced truth*"—of letting the thoughts go beyond that which is written. You must never let your thoughts go as far as they can go, beyond that which is written. The only safe path is to keep to the simple Word of God, and that is why Paul said to the Corinthians again, "I fear lest your minds should be corrupted from the simplicity that is in Christ Jesus." I have for many years seen that, whilst there are "deep things" which God may give one a glimpse into, you must never follow them. I get glimpses of this and that—and I say "Yes, Lord, that looks wonderful!" Then I drop it, for there is not time to follow it now; I will wait until I get to glory to get full knowledge of that! There is so much to do to save souls now. That has been the path I have taken these 30 years, and that is holding me to-day to stand for the simplicity of the Gospel of Christ. No one can truly know the Holy Ghost without many deep things of God being opened to them, but I have always felt, when God gave me a glimmer into those deep things, that they were between God and me, and I was to keep to the simple proclamation of the Cross. Paul said that he "heard things that were not lawful to utter"—and he never told what he heard in heaven! You may know things from God which you can never utter, and the moment you speak of them or begin to pass them on, they become second-hand and dangerous. Let God teach His children. I would rather go to the multitude with the Message of the Cross than attempt to go into all these things, because the whole danger is the danger of separation, and there is also a grave danger where you begin to say "These truths are only for the few—they are not for the many" . . .

(3) The result to the personal life of such knowledge.

"If I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass or a tinkling cymbal. Though I understand all mysteries and all knowledge (*gnosis*) though I have all faith so that I could remove mountains, and have not love, I am nothing" (1 Cor. xiii. 2). Here is the result to self! Unless we have the true knowledge which is *inward consciousness*, we are nothing!

God loves, but God IS LOVE. It is His nature. And the nature of God in you, as it is imparted to you by the

Holy Spirit, is to be in the nature of "love in action." It is astonishing to see what a vast amount of spiritual knowledge there can be, without a single mark of loving compassion to the sinful. God loves the sinner while He hates the sin. Even if another is wrong, you personally should have no sense of condemnation to that one. Can you love the sinner? Can you love those who are wrong—or whom you think are wrong? "He that is spiritual, let him restore such an one in the spirit of meekness, lest he also be tempted."

Think of the parable of the ten virgins (Matt. xxv.). What was the matter with the foolish virgins? They had objective, hear-say knowledge! They heard the cry, and knew that the bridegroom was on his way, and went out to meet him; but what was the consequence to them? Five had the inward knowledge, five had not! How do we know it? "Lord, Lord, open to us" they cried, but He said "Verily I say unto you, I *know you not*," literally "You stand in no relation to me" (*Lexicon*). They had only knowledge from hearsay, and that is going to be the consequence of all "hear-say" knowledge. You may have all knowledge, and faith that can remove mountains. You may hear the bridegroom's voice and be very busy getting ready to meet him, and yet that knowledge may not be knowledge in your inmost consciousness. It was something you heard at an Advent meeting, something you are going to do, but if there is no *inward relationship* to your Lord, He will say "I do not know you."

"Many shall say to Me in that day, Have we not prophesied through Thy Name, and through Thy Name cast out demons? And through Thy Name done many works of power?" and again the Lord says, "I never knew you" (Matt. vii. 22-23). You are workers of lawlessness! All these things can be done to-day through psychic force. Spiritists are getting so bold that they are even using the Name of Christ, and sheltering under language from The Book. "*In Thy Name* done many works of power"—"*I never knew you*"! The Greek word here "denotes a personal and true relation between the person knowing and the object known" (*Lexicon*). No inward relationship with Christ! Of what consequence is knowledge that will enable a soul to "know all mysteries," knowledge that can even cast out demons—and the Jews could cast out demons, there were exorcists in those days—and do "many works of power," if Christ has to say, "It was not the fruit of an inward relationship to Me"!

The Lord have mercy on us in these solemn days. It is time that all this objective knowledge in the head, knowledge gained at Conferences, that does not touch the life, or only touches it superficially, was driven in, that souls may understand that the only thing that is of any possible value, now or when the Lord comes, is an *inward union with and knowledge of God*. There are many who talk of victory, but it is only "victory" up to a point. Many who talk about position in the heavenlies, where there is scarcely a mark of the heavenly spirit! A thorough shaking and a thorough breaking up is needed in the Church of God, for it will be an appalling thing, when we meet the Lord, for any soul to find that after all the knowledge acquired and possessed, there was no deep inward *union with Christ* at the back of it.

The Gift of Knowledge.

There is a "gift of *gnosis*," one of the gifts of the Spirit. "To one is given the word of knowledge"—that is the true knowledge which comes by the Holy Ghost. There is,

shall we say, an *objective revelation* of Calvary by the Holy Spirit, but it is always accompanied by the inward conscious knowledge. I want to show you the marks of it from the Word.

(1) The true gift of "*gnosis*" is conscious of its own lack of knowledge: "If anyone think he knows (inwardly) anything, he knows (objectively) nothing yet as he ought to know it" (1 Cor. viii. 2, *Darby*).

(2) The true "*gnosis*" realises that love is greater than knowledge: "And to *know* the love of Christ . . ."—that is inward, conscious knowledge—"which surpasses knowledge"—that is the objective—(Ephes. iii. 17-19). You do not "know the love of Christ" in your *head*. It is not sentimental love. It is the love of God shed abroad in your heart by the Holy Ghost, and all knowledge, without that love of God, is injurious to others. But if the love of Christ is in you, you will not require a *law* to tell you not to do or say anything that may stumble another. Augustine said "Love, and do what you like," because "love worketh no ill to his neighbour." Love will make you very careful of the effect upon another of what you do or say. Love would entirely do away with occasions of stumbling. Let us not deceive ourselves by saying "all truth meets with opposition," but be quite sure that we are not simply pleasing ourselves in following up our knowledge, yielding to our own temperament and character! Knowledge—head knowledge—"puffs up," and as surely as anyone becomes "puffed up," he is quite unable to see how it affects others. But love gives you an intuitive understanding of the consequences of what you say or do. Oh that we may "*know* the love of Christ which *surpasses knowledge*"—surpasses objective knowledge.

(3) The gift of "*gnosis*" counts all things loss for the "knowledge of Christ" (Phil. iii. 8)—it is knowledge of a Person, first and foremost—"that I may know Him."

(4) The effect of the gift of "*gnosis*" is radiant love to Christ, the "shining forth of the *knowledge* of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). All that objective knowledge is good, if it becomes inward knowledge. Then it has its roots in love, and its centre in a Person, "HIM"—"that I may know *Him*." Then it does

not crush others, or condemn or depress others. It is radiant with the shining forth of the face of Jesus Christ.

(5) The true gift of "*gnosis*" is fragrant. He "maketh manifest the savour of His knowledge by us . . ." (2 Cor. ii. 14). Of what use is knowledge of spiritual truths if there is no fragrance in the life? Then remember that all natural knowledge will pass away (1 Cor. xiii. 8), but love will remain. "Now abideth faith, hope, love . . . but the greatest of these is love." Love only abides!

Lastly, there is a special promise of something that is greater than knowledge. Paul calls it "full-knowledge," in the Greek, *epignosis*. Something added on to knowledge, and the Lexicon says that this word implies "a more thorough participation of the knower with the object of the knowledge." "I do not cease to pray for you . . . that you may be filled with the full-knowledge (*epi-gnosis*) of His will" (Col. i. 9, 10). Now that is an object for prayer for us, as for Paul; and that full-knowledge means a more thorough participation of the knower with the object of the knowledge! That is, to have the will of God so wrought into us that we are one with it, and with Him; it is "the science of *knowing God*" (Guyon).

"The new man, which is renewed unto full-knowledge according to the image of Him that created him" (Col. iii. 10). The "new man in Christ" has to be renewed unto full-knowledge of his Creator. It is only the New Creation that can enter into that deeper knowledge, that fuller knowledge of God. In Ephesians Paul speaks of "the Spirit of wisdom and revelation in the *full-knowledge of Him* . . ." (Ephes. i. 17); and of the future day when the Body of Christ shall "arrive at the unity of the faith and of the full-knowledge of the Son of God" (Ephes. iv. 11-13, *Darby*). "Full knowledge of *His will*," "full knowledge of the *Son of God*"—this thrice blessed unity depends, not upon your knowledge *about* God, or about His Word, or His future purposes, but upon "a more thorough participation," a deeper inward knowledge of and union with Him. "That I may know *HIM*, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death"—"conformity to His death" as the path by which we may become conformable to His likeness in the Body of His glory.

Imagination

Gleanings from Question Hours.

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

Control of the Imagination.

ONE of Satan's greatest strongholds lies in the *imagination*. Some of you have suffered from your "vivid imagination" from childhood, and it is a marvellous Gospel that brings you light as to how you may be set free from an inflamed imagination. Perhaps you have "day dreams"—your mind carried away against your will. Or mental pictures—awful pictures of things that are going to happen, until you can scarcely endure it. Or you once saw something dreadful happen, and for the rest of your life you are haunted by it. You have asked God to clear it away. You have shut your mind, closed your eyes, refused to look—but with no relief. Then the enemy has told you lies about it—said you were "born with a vivid imagination," or that it is natural. But *it can all be stopped*, and life-long suffering ended, by recognizing that it is an evil spirit holding the imagination and flashing these pictures into it.

Then there are "pictures" of other people. Has it ever occurred to you why you should imagine such and such a person is "jealous" of you? You meet your friend, and you say "she did not look kindly at me, there is something wrong I am sure"—and probably there was not a trace of it in reality! This is the cause of divisions, and endless waste of time among God's children. You see a band of God's people, every heart and will wholly surrendered to Him, but the powers of darkness are simply playing with their imaginations, and setting one against another, until there is nothing but friction. Yet many of them are *afraid of the light that would put a stop to it all!* Surrender to God does not bring absolute liberation of the mind and body at one stroke! Liberation comes up to the point where you have knowledge to reject what is not of God. Recognise, refuse, and then *ignore*, the "pictures" given to your imagination by the enemy. You try to conquer, but *fail*—until at last you discover and *own* that the enemy holds your imagination. Then you say: "Calvary is victory over all the power of the enemy. I claim absolute exemption,

on the ground of the precious Blood of Christ, from all his interference with my mind or imagination." Then carry out your declaration by refusing all ground you have ever given in mind or imagination, refuse the thoughts as they come, and then ignore them. Do not dwell upon them. "Ye shall *know the truth*, and the truth shall make you free." What right has the enemy to interfere with a child of God? None whatever! The moment he is recognised, and refused in the Name of Jesus, he is bound to "flee."

Perhaps you have been thinking it was "yourself" all the time, and the devil has been beating you for what he himself was doing. Are you willing to say, "It was not *me*, it was against my will, *I do not consent* to these imaginations. It was an evil spirit of Satan suggesting things to my mind, and I refuse it all in the Name of the Lord Jesus Christ Who conquered him at Calvary." I agree that this truth is not palatable, but it is folly to remain in bondage because you will not call things by their right names! Claim exemption from the power of the enemy; spirit, soul and body. You have as much right to that, as to victory over sin.

The power of the Holy Spirit in your spirit is the power to drive these things out, but you must needs recognise them, and set your will against them. It is the Lord Who does the work, but *you* have to set the helm right. That is the way they manage a ship! The man at the helm puts the helm right, and the steam-power makes the ship go. Do you believe that you can have your imagination liberated, your memory under control, and all the faculties of the mind free, so that "the eyes of your understanding being filled with light" you may be able to use the weapons of our warfare, to the pulling down of the devil's strongholds, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ"? (2 Cor. x. 4-5). Then you will have no inflamed ideas about others in your mind, and your spirit will be liberated, and your body, instead of being heavy and dominating you, will be brought under complete control and set free to carry out God's will. This is the path of victory, practical and experimental.

Question: Can we set others free?

That is our goal. All light is given to us for others. The ultimate of all this is that we may be more useable by God for souls. Some may say, "I know nothing of such experiences." Well, do not judge what you have not experienced. If God delivers *one soul* by a truth, it is proof that that truth is needed and we ought to examine it. Pour out your heart to God that He will liberate every deceived soul throughout the whole Church of Christ. "And the Lord turned the captivity of Job when he prayed for his friends." May the whole power of the enemy be driven out of the Church of Christ throughout the world. "They came about me like bees, but in the Name of the Lord I will destroy them." Amen.

The "Law of Passivity."

"I also *labour*, according to His *working*, which *worketh in me mightily*" (Col. i. 29). This is only one of the Scriptures which clearly show the necessity for the full active use of the whole outer man in God's service. God works mightily—I work mightily. That is absolutely contrary to the idea many have, that God works through a man as water goes through a pipe—simply passes power through him! As Christians, we perhaps know little of Spiritists, probably have never read their books or come in contact with them; and it is not always recognised that those who practice Spiritism do really have communication with spirits—evil spirits. Although there are failures and deceptions, and quackery in Spiritism, these only serve to cover the real work of Satan. You will find, however, that the one condition and principle which "mediums" have to fulfil in order to obtain spirit communication and working, is this: Every part of the whole being must be perfectly passive and out of action. The brain must be blank, the faculties dormant, the will "let go," and the body passive. This absolute passivity is the fundamental law for the working of evil spirits through human beings. A Minister told me of a girl "medium" whom he visited daily. He asked her how she became one, and she replied that she "sat in a dark room once a day,

and gave herself up to the spirits." They say they are good spirits, but the fact is, there are no good spirits with whom you can obtain any communication.

By dismissing these things as "nothing," we have missed understanding the law by which these evil spirits work. There is not one sentence in Paul's Epistles where he tells you to become "passive." Every time he speaks of the Holy Spirit there is a reference to activity on the part of the believer. "*I labour*, according to His working." God works "according to law," and the law for the working of the Holy Spirit is "active co-operation." The law for the working of evil spirits is passive submission. God desires "fellow workers with Him": evil spirits want to use you as a passive instrument.

Question: What about yielding ourselves to God?

You will not find a single place in the Bible where the command or principle is laid down that your faculties are to be out of use. The Apostle Paul speaks of spiritual understanding: "The eyes of your understanding being enlightened." Nor are you ever told in God's Word that your will is to be passive. You are constantly enjoined to have an active will—"put on"—"put off"—"lay hold"—"fight"! If then, passivity is the law for evil supernatural powers to work, and you as a believer (*knowingly* or *un-knowingly*) fulfil that law in any degree, *they will work*.

Passivity will account for much disappointment in the spiritual life. For instance, you wanted to be guided by God, and you thought He would tell you, supernaturally, what to do, but He did not, and you were disappointed, or thought you had sinned in some way. God has not done many things you asked or expected, because you failed to fulfil the law by which He has chosen to work. He manifests His power by working *through you*, not *instead of you*! Many have supposed that if believers have power from God, He will work without their co-operation, and consequently have dropped into a state of passivity, and that is the explanation of so much deception, on the one hand, and powerlessness, on the other. One section of the Church is deceived with supernatural workings, and the other is powerless and inactive in God's service. God does not break His own law of cause and effect. If you touch a "live wire" you will get an electric shock! As a believer, you must walk according to God's laws, then He will guard you. But there is a "law of passivity" which, if obeyed, enables evil spirits to work, and if children of God will persist in expecting God to move their bodies without their own volition, they fulfil that law, and all their devotion and claiming the protection of the Blood of Christ, will not save them from Spiritist manifestations, as they fulfil the law for producing them.

What is true surrender to God? You surrender *sin*, by dropping it; you surrender *yourself*, by giving up your whole being to be spent out in His service. "Yield yourselves unto God as those that are alive from the dead" (Rom. vi. 13). Not as a machine or an automaton. Actively obey God. You presented your members to sin once; now present them unto God. Stand for Him, actively and fully, with every part of your being. "To whom ye yield yourselves . . . his servants ye are." Servants of God! What is a servant for, but to serve—of what use is a passive servant?

"I plead with you . . . present *all your faculties* to Him as a living and holy sacrifice acceptable to Him" (Rom. xii. 1, *Weymouth*).

SCRIPTURE invariably represents believers as receiving the Holy Spirit direct from heaven. He comes from God to each soul. He is not passed on from the Church. It was so in the afternoon of Pentecost: the promise was to "as many as the Lord our God shall call unto Him" (Acts. ii. 39). It was so at Samaria, as yet He was **FALLEN** upon none of them" (Acts viii. 16); and at Cesarea, "while Peter yet spake these words, the Holy Ghost **FELL** on all them which heard the word" (Acts x. 44). The last case is emphasized by the language employed in the following chapter (xi. 15), "As I began to speak, the Holy Ghost fell on them, even as on us at the beginning." He did not come from man to man; He came from God to each. And this is no matter merely of creed or definition; it is a practical concern of much moment. No mistake could be more painful, or pernicious, than to seek for the gracious filling of the Holy Ghost at the hand of brother, or priest, or church. He is sent only by the Father, through the Son.

In "After the Spirit," by Dr. Elder Cumming.

Power for Service and Warfare. (ii.)*

By Mrs. Penn-Lewis.

VI. THE BAPTISM OF THE SPIRIT AND THE MIND.

It is very important to understand that the influx of the Spirit of God into the believer's spirit invariably illuminates the mind, which is renewed and filled with light—even the light of the Spirit of God. Then the spirit will be free, and the tongue liberated to witness, as the disciples did on the Day of Pentecost. They were "all filled," and as the Spirit of God clothed each spirit, the light flooded their minds, and they began to talk about the wonderful works of God. The illumination of the mind is most marked in Peter. He had been taught by Christ, and then, under the power of the Holy Spirit, when he heard the men outside mocking, he rose and gave a wonderful picture of Christ as revealed in the Old Testament prophecies. Scripture was illuminated. He could put together, on the moment, the promises of the Psalms, and what David foretold about Christ, so that his Jewish hearers could not deny them. He was enabled to use the Scriptures in order to convince his hearers that "Jesus" was the Christ. The Holy Spirit coming into his spirit illuminated his mind, and then gave freedom of utterance to his tongue, with the conviction of the Holy Ghost behind his words. But it was Peter himself who spoke, by the energising power of the Spirit of God.

How different this to the idea that to be "filled with the Holy Ghost" you must not use *your mind*, and that when He fills a believer He uses his tongue like an automaton. It is not so with Peter, for there we find the illumination of the mind, the flood of light upon the Scriptures, and the intelligent utterance of what he had grasped and knew by the light of God. The misconception that the use of the mind is a hindrance to the manifestation of the Spirit, opens the door to Satan's counterfeits of the working of the Holy Ghost. If a believer thinks that when he speaks "as the Spirit gives utterance" he must merely open his mouth, and let some supernatural power use his tongue, whilst his mind is a "blank," he is fulfilling the law for becoming a medium for evil spirits. A man who desires to become a spiritualistic medium, understands that any *action of the mind* breaks the supernatural power he wishes to take possession of him; whereas the full use of the mind is co-existent with the true working of the Holy Spirit.

THE ACTION, OR NON-ACTION OF THE MIND, is a primary distinction between the true working of the Spirit of God, and the counterfeit working of deceiving spirits, and if God's children do not know how to discern the true and the false on this primary ground, they cannot tell the true from the counterfeit in Satan's deceptive workings to-day.

The mind of Peter was in full action on the Day of Pentecost, and it is manifest that he was perfectly intelligent, and conscious of what he said, and did, for he was capable of standing up at once, and seizing the opportunity of speaking to the mockers among the people. This is emphasized because the true Fulness of the Holy Ghost must not be lost for fear of counterfeits. You should seek to understand the laws which govern both, so that you may discern and enter into all that God has for you.

VII. THE BAPTISM OF THE SPIRIT IN ITS RESULTS GOD-WARDS.

It is very striking to find, in going through the chapters

*Some further extracts. We hope to re-issue the complete booklet, which includes Mrs. Penn-Lewis' own experience of the "endowment for service," shortly. (See Booklist.)

in the Acts, that all the early believers talked about *Christ risen and ascended to the throne in heaven*, but very little is said about personal *inward* experience. There is hardly a trace of it. They did not preach what they had obtained inwardly, but proclaimed a glorified Christ on the throne.

This shows that a true baptism of the Holy Spirit does not turn the recipient *inward* to himself, to cultivate some personal experience and have a good time, but turns him God-ward and man-ward. The Christ they talked about was a *Christ in heaven*. Peter said: "He, being by the right hand of God exalted, hath poured forth this . . ." (Acts ii. 33).

This is fully in harmony with the Lord's words on the eve of His Cross when He said, "At that day ye shall know . . . ye are in Me, and I in you," which briefly means that when you are worshipping the Christ in heaven, by the working of the Holy Spirit dwelling in your spirit, Christ is revealed as a living reality; but you are not to turn *inward* to worship Him. That is, the "*I in you*" is the result of the "*ye in Me*" in spirit, joined to the Risen Lord in heaven, and as you keep open towards Him, He shines in you, and is revealed to others. Immediately you turn *inside* you practically turn from the light of His glorious Face into darkness. The "Christ in you" is the effect in you, caused by the Spirit, of your attitude towards the Christ upon the throne.

Crudely put, it is as though you look out at the sun, and the sun shines in, then others see the sunlight; but immediately you turn away from the sun to look within it is darkness. Whilst you are occupied with Christ upon the throne, worshipping Him, and your spirit is open to Him, the Holy Spirit is revealing the Christ within, and supplying to you the "Spirit of Jesus" (Phil. i. 19). God never meant that you should set up a special "altar" in your heart, where you are to worship. *Christ is in heaven*, and we as members of His Body all come to worship one Christ, and are all "made to drink of one Spirit," which He pours out from Himself to all the members of the Body, as they are holding, and looking toward Him, as the Head. A further result is that—

VIII. THE BAPTISM OF THE SPIRIT IS A BAPTISM INTO THE BODY OF CHRIST, AND INTO ONE SPIRIT WITH ALL OTHERS UNITED TO HIM.

"In one Spirit were we all baptized into one Body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." 1 Cor. xii. 13.

The baptism of the Holy Ghost means an influx of the Holy Spirit into your spirit, which takes you into unity of spirit with others drinking of the same Spirit. It is only when the enemy drives the children of God down out of the spirit sphere into the vessel of the soul, that they become, as it were, shut up into "separate compartments," possibly occupied with some inward experience, and wholly forgetting the unity of the Body of Christ.

John the Apostle wrote, "If we 'walk in the light' as God is in the light, we have *fellowship one with another* . . ." It is difficult to find language to express these facts in the spiritual sphere, and it is crudely put when I say, that directly a believer turns to an inward "experience" from worship and fellowship with God in heaven, he turns down into the dark vessel of "himself," and loses fellowship in the spirit-sphere of light, with all other members of the spiritual Body of Christ. The forces of darkness rejoice

to see a believer turn into himself, for they know well that thus he turns from the inflow of the Spirit of God, which circulates freely from spirit to spirit in the members of the Body of Christ as they "hold the Head" (see Col. ii. 19 and Ephes. iv. 15, 16), and "*grow UP . . INTO HIM,*" and not down into the self-centre of themselves.

IX. WHY BELIEVERS LOSE THE JOY AND LIBERTY OF THE BAPTISM OF THE SPIRIT.

The main reason is that so few clearly understand the laws of the spirit for retaining a liberated spirit in co-operation with the Holy Spirit.

Supposing a believer receives the baptism of the Spirit, and finds his spirit set free, and filled with light, buoyancy, joy and liberty. Ere long something goes wrong in the daily life, and a shadow comes on the spirit. He does not know what has caused the shadow, and perhaps is hardly conscious of it, so it is left there. Something else happens later on—again another little shadow on the spirit, which is undealt with. Meanwhile the powers of darkness are watching. They say, "We must stop this man; he will do some mischief to our kingdom if he goes on, and the Holy Spirit is able to work unhindered through his spirit." So they watch and gather round, and *put the pressure on*. Presently, through outward things, perhaps opposition, antagonism, criticism, with slowly increasing shadows, clouds, weights and troubles, the powers of darkness come down on the spirit, and push it slowly down, down, down into the soul, until it sinks right in, and the buoyancy of spirit, and light, and liberty seem gone.

Now the believer goes to his knees, and tries to get the "experience" all over again. In his struggle to regain what he *thinks* he has lost, he turns more and more inward, more and more down into the "soul"—or in other words, into himself—instead of out toward the light, casting off the shadows, weights, clouds which have gathered around his spirit. Perhaps he does not think about the existence of the "hosts of wicked spirits" in the "heavenly places" which have gathered around his spirit to drag, or drive it down from the heavenly sphere.

Instead of, by faith, fighting through the shadows, and maintaining his position with Christ in God (Col. iii. 3), this poor believer cries out for his "experience" again! "Ah," says the enemy, "I will give him an 'experience,'" so he gives him in the *soul-realm* a counterfeit of what the believer *knew at first in the spirit*. Now it is in the *body*, and in the *sense-realm*. Joy, liberty, buoyancy, with perhaps much more added on, in beautiful pictures to the mind, and "feelings" which seem so heavenly.

If the believer does not know what is "spirit," and *what is from his senses*, he opens himself without question to all this "experience," and cries, "O, I have it all back. I have waited many hours for this. This must be of God!"

And it *looks* alright, until a little later on, the traces of the enemy's work begin to appear. This believer, who was once so simple and childlike, begins to show an unteachable spirit, then he gets "infallible" in his "guidance," and dogmatic in his assertions—then he loses power to see right from wrong in matters needing a keen-edged conscience, and slowly the enemy gains, until some day the "beautiful" experiences disappear, and he finds he has been deceived by the subtle foe.

X. THE DANGER OF QUENCHING THE SPIRIT.

But there are others who do not "get back" an "experience." The enemy's working has been on another line. These are poor "quenched" souls. Some of them, maybe,

thinking they have committed the "unpardonable sin" and can never get out of the prison of themselves. They have again turned inwards, and are crushed. When you speak of the "Baptism of the Spirit" they look at you so sadly, and say, "Ten years ago I had that, but I lost it." "Ah, it was only a passing experience." What is the matter? They have a "quenched spirit." What quenched it? SIN? Nay, *it may not have been so at first*. It was just some shadow which came purely from ignorance, but they did not know how to throw the weights off the spirit, and how to keep it in freedom, and open and clear for co-operation with the Spirit of God.

In Great Britain alone there are many children of God who once knew a definite, real influx of the Holy Spirit into their spirits, but the outside things, with the powers of darkness behind them, drove the spirit down into the prison of the soul. If these believers were only released in spirit we should have revival in Great Britain.

Child of God, have *you* a QUENCHED SPIRIT? This may mean the Holy Spirit, or your own spirit.* You can look back to the moment when you knew you were filled with the Spirit, and then you thought you disobeyed God over something, and the enemy charged you with it, perhaps he said "You have grieved the Holy Spirit," so you tried to "get right" and could not. You did not know it was the enemy's accusation, and how to resist it, and cast the shadow of it away from your spirit. You admitted this charge from the enemy, and it brought upon you darkness and disappointment and hopelessness and despair. Then your spirit closed up as in a vice, and now it needs to be liberated and once more made open to the influx of the Spirit of God.

Do not get astray again by turning inward, but lift up your eyes to God, and say, "Lord, release my spirit, and make it again a free organ for Thy Spirit to pour through," and then obey God right up to the light you have. You have enough to see what a difference there would be if your spirit was liberated instead of bound, and you can CHOOSE that God shall do it. The difference between *wanting* to have a thing done, and *choosing* to have it done, is vital. You can say, "Lord, I want it." Yes, but do you CHOOSE that it shall be done? That is to say, do you put your will on God's side that it shall be done? for with the full honest co-operation of the will of a man, God can work. "If ye abide in Me . . ye shall ask what ye will"—not what ye want, but what ye *will*, and "it shall be done."

XI. CONDITIONS FOR RECEIVING THE HOLY SPIRIT AS A PERSON.

These are (1) the putting away of every known sin, and (2) a definite trust in the power of the blood of Christ to cleanse the heart from the love of sin. A cleansing of the inner spring of the heart life, so that the believer is delivered from the "must" sin, and the "want to" sin.

You must take heed not to confuse the centre with what may take place in your circumference. You may be suddenly beguiled into some act which is visible, conscious sin, but this does not mean that in your innermost being you do not *hate* sin. Keep it clear that in the centre spring of your heart life you have been cleansed from the love of sin, and do not now *want* to sin. In brief, lapses into known sin should be exceptions and not the rule. You no longer practise sin as a habit (1 John iii. 9).

The third condition for receiving the Holy Spirit as a Person is implicit obedience to light. You must at all

* See 1 Thess. v. 19, both in A.V. and R.V. One rendering has a small "s," and the other a capital "S."

costs do what you know to be *right*, up to your light. This means full surrender to do the will of God when you are sure of it.

Let me press these points personally. Have *you* put all known sin out of your life? Have *you* trusted the Spirit of God to cleanse your heart from love of sin? Are *you* surrendered to God, so that you can look up into His face, and say, "Lord, Thou knowest, without any qualification, I *choose* Thy will, and will do it as far as I know it?" This is absolute surrender to God. Are you obedient up to all the light you already have, *i.e.*, are you *acting* out all that you know to be right?

* * *

Finally, by an act of faith, take the gift of the Holy Ghost. All these conditions you can fulfil with your will. You can take these steps to-day, and stand to them as a transaction with God. You can say now: "I WILL to put out of my life every known sin; I will to trust God to cleanse my heart from the love of sin; I will to be obedient to God right up to the hilt of what I know to be right; I will to be fully surrendered to God right up to my knowledge of His will; I will to take the Holy Ghost now, by deliberate faith, into my spirit, to fill me, and to teach me." And this can stand as a transaction with God from which you must never swerve. This is the receiving of the Holy Spirit.

XII. CONDITIONS FOR RECEIVING THE ENDUEMENT OF POWER.

Those who have received the Holy Spirit as a Person, and who have walked in communion with God for some time, may say, "I have no power for service, and I see that I need a real fulness of the Spirit for definite service." What are the simple steps you take for this? Practically the same as the steps I have already named, but in a fuller degree of appropriation, and with the addition of a full surrender to God FOR ANY POSSIBLE KIND OF SERVICE HE WISHES YOU TO DO, without any personal bias.

The first was full surrender to God to do His will in your daily life. Now it is full surrender to God, for GOD to choose the service for you. So that if He wishes you to go to the kitchen to serve Him there, you will be as contented with it as if He said, "Go up to that platform to give My messages."

There are many believers who want a baptism of the Holy Ghost to make them successful; some want it to save them the trouble of reading their Bibles, and preparing for a meeting. They say, "It would be delightful to be able to stand up and speak as Peter did," but they forget the preliminary training he had had for three years by the Lord, and, after the resurrection, the opening of his understanding to understand the Scriptures. . . .

* * *

XIII. POWER FOR AGGRESSIVE WARFARE.

Not all who receive the enduement of power for witnessing realize that they are called to wage an AGGRESSIVE WAR upon the invisible hosts of Satan. It is striking to see how the measure of knowledge which the believer has governs the aspect in which the Holy Spirit responds in experience. FAITH is the capacity for receiving, and *faith* is exercised up to the extent of knowledge of what faith may take. Faith, too, is often brought about by being placed in a position of NEED. If you think that the enduement of power is for "witnessing," only, that aspect alone will be experienced by you. But if you are plunged into conflict the very conflict will awaken faith for victory.

If the power for service which you receive is so mani-

fested that the kingdom of darkness is affected and greatly shaken, you will know conflict with the powers of darkness. The enemy contests your personal victory all along the line, but not until you know the enduement from on high do you really prove what warfare means. It is when the power of the Holy Spirit comes in AGGRESSIVE warfare that the adversary is touched. The aspect of truth proclaimed also determines the degree of conflict. You may witness to the love of God without much opposition from Satan, but if you touch *sin*, or proclaim the Cross as the place of death with Christ, or victory over Satan, the enemy is more active in resistance. The message of Rom. vi. awakens the opposition of the "flesh," which objects to the word "crucified," but the message of victory over Satan, touches Satan *personally*, and therefore awakens his fiercest resistance.

Finally, the enduement of power for service is for *every* Christian, since every Christian is called to be a witness to Christ. When you ask God for power to witness He looks to see if the "outlet" is ready. Is the *spirit* right? Is the mind open to the illumination of the Spirit, or choked up with theories and misconceptions of truth which God cannot endorse by the power of His Spirit? Is the life right and all in accord with righteousness? Does the believer *know* right from wrong according to God's standard? For power to witness from the lips includes the witness of the life.

May every believer be willing to be led by the Spirit of God into the fullest surrender to His will, that no cost may be counted too dear to perpetually lay hold of such an enduement of power as will have its outlet in a life of maintained victory, and a perpetual warfare on sin and Satan, for the liberation of captive souls to the glory of the Redeemer's Name.

Supplementary Notes.

Some dispensational teachers say (1) that the Church which is the Body of Christ was not "born" on the Day of Pentecost, but later, when the apostles, so prominent at Pentecost, pass out of sight, and Paul comes into view with the "Revelation of the Mystery," described by him in Ephes. iv. (2) Others say, that the Church had its birth at Pentecost, but the miracles ceased as the Jewish dispensation closed. Either of these may be true, or consist of partial truth. The danger is *mental* knowledge, which reasons from the letter of the Word, and ignores the facts of experience.

The *facts* of experience must be taken into account as throwing light upon the written Word. Those who witness to a Baptism of the Spirit in the degree of power for service, such as Finney, and others, have been instruments through whom God has reached multitudes of souls.

Unbiased onlookers are compelled to see that dispensational teaching which eliminates the believer's right to an enduement of power, such as the disciples obtained at Pentecost, *does not produce the effective results*, either in personal service, or church life, which comes from a sought and obtained Fulness of the Holy Ghost.

Dispensational truth, understood in addition to a personal knowledge of the Fulness of the Spirit, is of incalculable value—and we might say, imperatively necessary—for guarding the Spirit-filled believer, and bringing about a proportion of truth which is essential for effective service. The one is the supplement of the other. Paul's *epistles* give the full truth for the Church of Christ, but Paul's *experience* of the Baptism of the Spirit (Acts ix. 17) is needed to understand and experience the subsequent Spirit-filled life which he depicted in his epistles.

Apart from dispensational teaching, and the fact that there is no Scriptural ground for asking for "another Pentecost," it is evident that the degree of the Holy Spirit's working among the believers at Pentecost, in power to witness for Christ, should be the degree for all believers throughout the Christian dispensation.—J.P.L.

The Paraclete.

The word has an incomparably larger meaning than Advocate, on the one hand, and Comforter on the other. It includes both, but takes in a great deal more than either. It means one who is identified with our interests, one who undertakes all our cause, one who engages to see us through all our difficulties, one who, in every way becomes our representative, and the great personal Agent that transacts our business for us.—W. Kelly, "The Work of the Spirit."

Spiritual Perils of To-day.

Some dangers in the Prayer Life.

ONE of the chief qualifications of the Levitical priesthood was a keen discernment and a knowledge of the holy, for their work was the putting of a "difference between holy and unholy, and between unclean and clean" (Lev. x. 10).

During the centuries that followed their institution, through many and various reasons, they fell away from their pristine purity, losing their knowledge of the holy, until their discernment became so dim that they could make none of the necessary distinctions, nor make any strong contrasts between right and wrong. The charge against them was very serious. "Her priests . . . have profaned Mine holy things; they have put *no difference* between the holy and profane, neither have they showed the difference between the unclean and the clean . . . I am profaned among them" (Ezek. xxii. 26). The result of this loss of discernment brought about the terrible spiritual condition which the Lord so sternly rebukes through the prophet Malachi. This power of drawing a clear line of demarkation is as absolutely necessary to the royal priesthood of the Lord Jesus Christ as it was to the Aaronic priesthood (1 Pet. ii. 9). Do the priests of the kingdom, the believers in Jesus Christ, promptly detect spiritual imitation and fraud? Where is this power of discernment in spiritual things to-day?

The great Captain of the Lord's host, when on earth, spent His intense moments *alone with His Father*, and one cannot see the numbers who gather together nowadays, and *become intense in companies*, without realising the opportunities they are giving to the enemy to take advantage of the magnetic influences set in motion, and which each one more or less possesses. As the intensity increases the magnetic fluid increases, and its effect upon the already over-strained physical powers of those present is very varied indeed; a form of somnambulism is induced, and the normal consciousness goes into the background, and the sub-conscious, or somnambulist ego, comes prominently forward, and is at once open to what psychologists term "suggestibility." A terrible condition, open to any form of suggestion either by man, false prophet, or Devil.

There is this fear, e.g., a suggestion that the individual (in whom this somnambulist state has been artificially produced either by his own efforts or by some other agent) is called to do great things; say to baptize like John the Baptist. Later on, when his normal ego has been restored to its proper consciousness and mental balance, he has forcibly retained the suggestion, and at once proceeds to act upon it, insisting that he has received a definite call from God, and that he cannot and dare not disobey his inner voice. You cannot reason with him, or prove in any way to him that he is under a delusion.

How plainly these things show the necessity . . . of Wisdom, in the Person, Spirit, and Presence of Jesus. This has free play only as sensual, carnal and worldly wisdom is denied room to work in the believer. Here the *daily dying to self* is ever needed . . . The wisdom of the devil and the wisdom of the world are to be turned upside down . . . Nothing but the uncreated wisdom of our

NOTE.—These extracts from a book published some years ago, and now out of print, are given in response to the earnest request of a reader, who has found their warning both timely and helpful.

God can match and over-match the plots and counterplots of the Evil One, and this wisdom is promised to the babes in Christ. Jesus said "I beheld Satan as lightning fall from heaven," before the wisdom and power just given to the seventy disciples whom He calls "*babes*" in His prayer of praise. God has chosen the foolish and weak things of the world to bring to nought the things that are . . .

To-day we find the prayer-time, either public or private, fraught with dangers, from want of proper instruction on the subject. It is frequently discovered to be the most productive source for the development of delusions, spurious visions, self-induced ecstasies—producing the birth of those who later on will become false prophets—abnormal experiences, extraordinary manifestations, both supernatural and super-normal, often ending in communications with the unseen world on the forbidden side, resulting in obsession, if not even actual possession, by a spirit being. We hear and read of many who, in order to obtain blessings from God either for themselves or for others, spend days, nights, weeks at a time, shutting themselves off from their usual occupations and work, concentrating all their will power and attention with much painstaking effort, upon this one thing:

. . . The holy communion between God and the soul must be in the power and energy of the Holy Ghost, fresh, pure, living. Directly the Holy Spirit has done with praying through that soul over any particular thing, then all prayer must cease for the time being, until the Spirit of God residing in the same soul requires prayer through him again.* To be safe we must pray in the Spirit, otherwise if we force ourselves, like Saul, to offer, because Samuel delays his coming, we run grave risks. The Holy Ghost ceasing to operate in us, should be a signal for us to cease also, and we should continue in a prayerful, watchful attitude, that we may be instantly ready to obey His next prompting which, if we live in the Spirit, will not have to be waited for in vain. *This only is pure prayer*: living communication with the Unseen, energized and safeguarded by our beloved Teacher.

If any reader does not understand this sensitiveness and quickness of perception of the Spirit's promptings, he is utterly unfit to safely enter into these *long seasons* of prayer, for otherwise his own human energy will have to supply that of the Spirit of God, and the offering becomes putrid through the corruption of fleshly forcing, and is rejected. If the soul ignorantly and persistently goes on, he opens his being to spirit-communion of the wrong kind, which is so deceptive in its imitation of the real that he is unable to detect the *change in its source*, and then, if he still persists in this form of prayer, anything may take place, any sort of manifestation, the development of subconscious powers, ecstatic or visionary, leading the poor deluded one through evil spiritual energy to any length . . .

We certainly read in the Bible of long spells of time spent with God by certain men . . . Moses twice spent forty days and nights with God . . . What was Moses doing during these forty days? Was he harping upon one string: *Power!* Was he pleading for blessings on his people *al*

* This, of course, does not refer to that prayer "*without ceasing*," which is personal, unbroken communion and fellowship with God in the believer's own spirit, through the indwelling Spirit of Christ.

this time? Did not his wonderful intercession take a very small place during twice forty days? Moses was not occupying the ear of God all this time—neither was he lost in selfish enjoyment of the presence of God; nor wrapt in contemplation of himself and the honour Jehovah was putting upon him; nor was he seeking and finding happiness for himself in the exalted state of his senses, otherwise he would have descended from the mount a very different man to the meek, humble, sensible, awe-inspired Moses as we know him . . . On the mount God kept Moses occupied, instructing him intellectually and spiritually in the great concerns of His kingdom . . .

Oh how much there is for us to learn in all this, in these long times of prayer among ourselves, more often forced by *human energy* than by the *direct energy of the Spirit of God*! Is the Holy Ghost occupying us in instructing us? If so, well and good—He will often cause us to forget even

Preaching

“The Ministry of our Message.”

It is interesting to notice the word used by the Apostle in writing to the Corinthians. “We preach Christ crucified” (1 Cor. i. 23): *Kerussomen*, from *kerusso*, to cry aloud, to proclaim, to herald. Conybeare reads “we proclaim a Messiah crucified.” This not merely as a historical fact, but all as therein represented in a victorious issue. To the Jews this was a stumbling block, a cause of offence. To the Greeks it was foolishness—mark, *not* as a historical fact, but as a triumphant consummation.

Christ crucified reveals to us the claims of Calvary. The Cross had its claims; it has its claims still. It demanded absolute surrender, and absolute acceptance of all its implications, namely suffering, shame, sin, separation from God, and all culminating in death. “He humbled Himself, and became obedient unto death . . .” (Phil. ii. 8). The objective side of this is for our salvation. The subjective side is for our identification with Him. It is thus we become *sharers* with our Lord in His Cross of suffering and shame. But the culmination now with us, is in *LIFE*. The seed corn loses its beauty in death, only to receive greater beauty in a new life. The message of our ministry must ever be to proclaim that identification in Christ our Lord. But let it be understood in no bodily or literal conception. It is purely a spiritual fellowship with Him. The reflex impact of such a spiritual realization will act and re-act upon this mortal body, in every way (Cf. Rom. vi. 13).

Then, too, Christ crucified reveals to us the conflict of Calvary. The conflict of the Cross! I wonder how far we have considered this? The conflict of the Calvary of the Christ. We are aware that we tread upon sacred ground here. What was this Cross-conflict, into which the Son of God entered, and wherein He warred and won the crown of glorious triumph? It was preceded by a strange three-fold temptation, a hidden assault of the great enemy to hold Him up, and if possible to prevent His going right on to the Cross. Three times our Lord spoke of His approaching death to the disciples. Each time they failed to grasp the solemn significance of His words. (See Matt. xvi. 21; xvii. 22-23; xx. 17-19). In the first instance we have the indignation of Peter at his Lord’s suggestion. Immediately Christ recognized the subtle working of the enemy at the back of Peter, and uttered His word of stern rebuke. In the second instance, the disciples manifested great disappointment at such a word being spoken to them. Such is the meaning of the original. In the third instance,

our necessary food in the joy of receiving His life-giving teaching. Are we here by God’s direction? Or are we forcing an un-aided or unwarrantable communion with the unseen world? Would the Lord Jesus if He appeared to us say, “Wherefore criest thou to Me?” (Ex. xiv. 15), or “Speak no more to me of this matter” (Deut. iii. 26), or “Get thee up, wherefore liest thou upon thy face” (Josh. vii. 10) . . . The abuse of this priceless blessing of prayer brings a curse in proportion to its unspeakable value.

Let us take great heed. Do not be discouraged or turned back from deep, long, earnest prayer and supplication to Almighty God. Never was there a time when it was more needed; but seek earnestly for wisdom and guidance before rushing in “where angels fear to tread,” and *do not attempt to pray beyond your Spirit-given energy*, or it will surely, if persisted in, lead to spiritual disaster.

the mother of Zebedee’s children, having listened to the prophetic words of Jesus concerning His suffering and crucifixion which would take place in Jerusalem, manifested an appalling indifference and strange self-centredness. Each instance thus presents an assault upon our Lord’s determination. Peter cried out, “Why suffer thus? there is no reason for it!” The disciples seemed to say “We looked for something different when we left all to follow Thee!” The mother of Zebedee’s children brushed His words aside, as though He had been raving. The enemy seemed to say to our Lord in this three-fold denial of His word, “In view of this, *why* go to the Cross?”

But look at Luke’s Gospel (ix. 51): “He steadfastly set His face to go to Jerusalem,” and *He went*. He triumphed on the way to the Cross, over the “rulers of the darkness of this age.” Then on the Cross, He triumphed over them, He “stripped Himself” of their power, (see Heb. ii. 14). By His death He annihilated the power of him who sways the sceptre of death’s terrors, that is, the devil (Dr. Way’s translation).

Now in Hebrews xiii. 13, the word is “*Let us go forth unto Him without the camp, bearing His reproach.*” This is a call to identification with Christ in His Calvary. “Ah,” someone may say, “I have been taught that the Cross was for *Christ*, and because of this, the glory is for *me*!” Well, be careful to consider Romans viii. 17, in view of the promised glory. Do not miss out the words “*if so be we suffer with Him.*” This “*if so be*” is one of definite identification with Christ in His Calvary fellowship.

But the conflict of Calvary became the conquest of Calvary. Hence Christ crucified reveals to us the consummation of the Cross. It was not the place of defeat. It was the place of a victorious issue. The divine purpose in the fulness of our redemption was there completed. The strategic value of the Cross of Christ, our all-triumphant Redeemer, is seen not only in the absolute overthrow of the power (*kratos*—might) of the enemy; but it reveals the fulness of provision in Christ for me. The Blood of the Cross cleanses me from all my sin; cuts me off from my old life; conquers for me in the tremendous warfare on the spiritual plane, and claims me eternally for Christ and His Kingdom purposes, in the present, and for the future. Christ crucified! What a revelation this is! The Message of our Ministry in this Overcomer Testimony must ever be, the heralding forth, the proclaiming of such a message, both vicarious and victorious.

George Harper.

"In this Sign Conquer."

By Rev. F. B. Meyer, D.D.

THE Cross is Central. The Lamb that was slain is in the midst of the Throne. Around Him are ranged the concentric circles of the glorified and unfallen hosts of light. The outer circle is composed of every created thing in heaven and on earth, and under the earth, and on the sea, who, to the anointed ear of John, ascribed blessing and honour, glory and might, unto the Lamb. The circle next within is composed of countless angels, who cry aloud that it is fitting for the Lamb to receive all power and riches, and wisdom and might, and honour and glory and blessing. But the innermost circle is of those who have been purchased by Christ's own Blood out of every tribe and language, and people, and nation. It is gloriously possible for us to stand in that circle, if we know what it is to be freed from the power of sin. He that hath suffered in the flesh hath ceased from sin, *i.e.*, has done with sin, and during the future course of his earthly life, he is accounted worthy to stand before the Son of Man. Yes, it is certain that we may *here and now*, enter into and appropriate that old hymn of the Church, quoted by Paul in his last Epistle (2 Tim. ii. 11, 12) :—

If we died with Him, we shall also live with Him ;
If we patiently endure pain, we shall also share His Kingship ;
If we disown Him, He will also disown us,
And even if our faith fails, He remains true—He cannot be false to Himself. (*Weymouth.*)

"To die with Him" is the customary expression of Paul's Epistles. It rings like a refrain through the Epistle to Colossae. "Ye died with Christ" . . . "ye died" . . . "Ye were buried with Him." Not only was this the case in the Divine purpose, but also through individual appropriation, as signified in those days by the holy rite of Baptism (Rom. vi. 4; Col. ii. 12). Of course, that personal act of appropriation does not depend on any external act or rite, which at the most can only be the symbol and seal of the inner determination of the will. The main point to be concerned with, is the arming ourselves, as the Apostle Peter says, with the same mind, or determination (1 Peter iv. 1). It is not so much with sins that we are called to deal with as with sin, the origin of all our misery.

It is with the self-life that we must deal. In each of us there is so much persistent and deep-rooted self-assertion. We make our own plans, essay to execute them in our own strength, and are more eager to receive man's praise for the manner in which we do our work, than God's praise for what is done. This is why our plans miscarry, and our efforts resemble the black ears of a sterile harvest. Our natural self-planning and self-executing can never last in face of the test of the spiritual and eternal. We must die to live. We must come to an end of ourselves, to reach the beginning of God. We must confess that we cannot, before we are taught to say that we can do all things in Him.

The natural man shows itself in so many ways. It takes so long to displace self by Christ ; the superficial soul by the deeper soul, the natural by the spiritual. It is useless to try to understand how it is that we have become weighted by this burden of the flesh. It is enough that it is so. There is not one of us that does not know something of it ; and hardly one that does not groan beneath its weight. In the political, commercial, and social sphere, the dominant note is self-interest, under a thousand forms. Always the lusting of the flesh against the spirit. Of the earthly

against the heavenly, of "I" against "not—I" ; of the old Adam against the Second Man, the Lord from heaven.

There is nothing for it, but to see that in the person of Christ this old creation is nailed to the Cross, and to endorse the act that placed it there. We must, each by each, be called out by lot, till Achan, the son of Zabdi, the son of Carmi, is taken. We must, each for himself, see our worse self transfixed in Christ to the Cross, and we must be willing for it to be so. It is a marvellous discovery, when a man sees himself where, in his earlier life, he was wont to see his Lord—on the Cross. Thereafter, when the world appeals, through his senses, to the affections and lusts of the flesh, he points to the Cross, and recites again the words of the Lord, "It is finished." He may set forth this fact or not, in the symbolic act, but whether that be so or not, he knows that he has been crucified with Christ, and the life which he henceforth lives in the flesh is a life received from above, through faith in the Son of God.

In proportion as we realize this death, we become partakers of the eternal life of Christ ; as we die with Him, we also live with Him ; as we descend deeper into the death, we ascend higher into the life ; as we, by the Holy Spirit, see to the dying side, the Lord sees to the living side. Do not relegate to your dying day, or to eternity, that glorious promise—"We shall also live with Him." Rather compare it with that other word, "Ye died, and your life is hid with Christ in God," which must apply to our present and daily experience. Or compare it with that noble affirmation of Romans v. : "They that receive the abundance of grace shall reign in life (*here and now*) through the one Man, Jesus Christ." Dare to enter into this experience ! Drink of His cup, and be baptized with His baptism ! Fall into the ground to die, and so as no more to abide alone ; and henceforth live with Jesus in blessed hourly companionship.

If "*we patiently endure, we shall also share His Kingship.*" There is added beauty and helpfulness here. The word translated *endure* is the same as is used in Heb. xii. 1, 2, of our Lord : "Who for the joy set before Him, endured the Cross, despising the shame." Sometimes it is given us to plunge into the fight and lead a storming party against the frowning fortifications of sin, but the harder trial is to remain steady and patient under some crushing burden, or to endure, through protracted years, a painful cross. It is comparatively easy to make a dash into the Valley of Death, like the 600 did at Balaclava, but it taxes men to the utmost to stand all day under heavy fire as at Waterloo. Endure ! woman with a drunken, cruel husband. Endure ! young girl, under a pitiless fire of taunt and sneer in workroom or mill. Endure ! brother of mine, beneath a weight of business pressure, largely borne to extricate another man's family from beggary. All these may become part of the Saviour's Cross, when borne with patience and faith for Him.

But as we endure His Cross, so do we sit down with Him upon His throne, as He sat down with the Father upon His. We may cry with Deborah, "O my soul, thou hast trodden down strength." There is a royalty, a victory, an abundant life in the soul, that has patiently endured, which are the kingship and throne of Jesus Christ. Principalities and powers become subject to the believer, who has become subjected to the Cross of Christ. Blessed are

they which are persecuted for righteousness sake, for *theirs is the Kingdom of Heaven*. Ah, how little do they realize, who seem to have nothing in life to do but suffer patiently, how really they are influencing those around them. No one thanks them, few notice them, the world never hears of them, but theirs is the throne-life. Insensibly others are being moulded by them, unconsciously they are moulding others. There is no speech, nor language; their voice is not heard, but their life goes out to all the household, and their words to the end of time.

"If we disown or deny Him, He will disown us." Peter disowned Him. He said—"I know not the man." This is the attitude which the Master desires us to maintain towards our self-life—His enemy and ours. "Then said Jesus unto His disciples, If a man would come after me, let him deny himself, and take up his cross and follow Me." We are betwixt these two. Either we must disown ourselves, and be owned of Christ, or we must enthrone and serve ourselves, and be disowned by Christ, when He comes in His own glory and the Father's, and of the angels. Every time you disown yourself you enthrone Christ. Every time you enthrone Christ you disown self. The Yes to Christ involves the No to self, and you cannot say No to self, except as you say Yes to Christ. By your own profession, you have avowed your desire that what is true in the Divine purpose, should be your habitual experience; now in the power of the Holy Spirit, reckon that it is even so. Reckon that God will make real in your experience, that which you have chosen as your portion. Directly any appeal is made to your senses, and through them to your self-life; directly any shall say to you what Peter said to our Lord, "Spare thyself, this shall not come to thee," then turn instantly and deny yourself to the suggestion, saying, "Away! Cease to tempt a crucified felon! This flesh of mine must never come down from the Cross! I am crucified with Christ." To affirm this is to put Christ in His right place, to acknowledge that the Crucified One is King and Lord. One day He also will acknowledge thee, amid the glory of His Father and the holy angels. There is infinite gain, here and hereafter, in confessing the crucified Redeemer, and glorying only in His Cross.

Even if our faith fails, the Lord Jesus cannot be false to Himself. There are times when our faith does fail. We feel that, we cannot believe for some great boon that looms in sight. It is, we say to ourselves, too much to expect. That God should give bread from heaven was much, but that He should dry the sea, and make a path through the mighty river, is to expect more than one has any right to. We fall at the pierced feet of Christ and say, "Lord, my faith has given out; I believe, but help Thou my unbelief; work for Thy own Name's sake." Then our Lord begins to reason with us. He tells us that our salvation did not begin with us, but with Himself; that His grace supplied the motive-power; that He has gone too far in helping us to be able to draw back; that His honour is implicated in going forward; that even if He could retreat, He has no wish or desire to do so; that His character is at stake, and that He is anxious of making our case a specimen one for the instruction of the principalities and powers in the Heavens.

These suggestions are all grounded on the assumption of the text, that He cannot deny Himself. He never says Yea and Nay. All His promises are Yea and Amen. To Him there is no variableness, neither shadow cast by turning. To us, it may seem impossible that we should be rid of our sins. They are so deeply entrenched; they

have ruled so long; they find so much to strengthen their hold of us, both in our circumstances and our hereditary tendencies. We cannot imagine that strength will be given to overcome, or that we shall conquer Amalek. We lie broken and hopeless on the ground, as Joshua before the coalition of Canaan, encouraged by the disaster at Ai. Then our Lord says, "Not for your sake will I do this, not in answer to your faith, not in respect of your prayers, but because My own glory is at stake, I will deliver you from the power of the enemy, and bring you from under the hand of him that is too strong for you." Then we become more than conquerors through Him that loved us. The Cross stands central in our heart's experience; and we are overcomers in that sign.

"Crucified with Christ."

"I have been, and am, on the Cross with Christ." Here are words which put with inspired vividness and power the fact of the believer's identification with his Saviour, in the vicarious suffering of the Head for the limb. He died for me, suspended on the Tree of shame and expiation. And I am joined to Him; so there I also died. By no "legal fiction," God forbid, but by a living truth awful with the sanction of eternal law, the Cross of the Head was, in its glorious merits, the Cross of the member; even as the member's guilt was, in its dreadful demerit, the guilt of the Head. And this is expressed, as a fact not accomplished only, but permanent, by the perfect tense, "There I am (and therefore there He is) still." Not so historically, not so biographically; no, indeed. The Crucified has historically long left the Cross: He has entered for ever into the joy set before Him, having endured. But as to significance and efficacy, the Crucifixion, always and for ever is. *Stat Crux dum volvitur orbis*. Needed every hour, it is every hour a fact. And while it stands, Paul is there, identified with the very Lord of the Atonement, abiding safe indeed with Him.

"Alive—yet not I."

"Yet I am alive"; alive to God, as we saw just above. "But not I any longer; in me Christ lives." Here is a sentence which on the one hand refuses to be read absolutely and literally; we are quite sure that we must interpret as well as read the words. Yet, on the other hand, so deep and also so living is the truth intended, that no exposition can stand which gives to the words a meaning merely conventional and easy. We see at once what the meaning cannot be; St. Paul does not mean that his personality was snapped off when he touched Christ, and that he is now literally some one else, or no-one personal at all, the subject of a sort of spiritual *nirvana*. I have met with Christians, misled as I cannot but think by partial speculation, who have even eagerly maintained something of that kind; but I am quite sure that St. Paul was not of their school. Every page of his Epistles, notably where he makes allusion to his own experience, is evidence enough to prove his perfect sanity as to the psychology of the new life; in his own view, he is indeed the same person all along. And the sentence immediately before us is enough to secure the point: "Not I," true; yet "Christ lives in me". The personality is there still, to be the receptacle of the Lord.

What then does it mean? We have to remember the immediately preceding clauses. He has "died to the law"; and in that respect "he no longer lives." He is "dead" in respect to the hopes, and also to the fears, begotten of himself. The law has slain the former; and the crucified Christ the latter. In that respect it is "no longer I." Paul is gone, in the sense of the man who has hoped for salvation in his own will and his own works. Paul is gone, in the sense of the man who bears the mortal burthen of the doom which Christ has borne for him. In both these respects now "in him Christ lives." The words express, to the uttermost and the deepest, the identification of the believer and the Saviour, alike for the believer's spiritual power and for his judicial peace. United to Christ, in a union which can be expressed only as Christ's indwelling in him, he has the Lord alike for his peace with God, and for his power for holiness. It is indeed the Lord; no distant name, radiant but out of reach as the stars of midnight; no mere equivalent phrase for the man's own better self or moral force; no, nothing else nor less than the personal Christ Himself. Such is now the treasure hid in this man's human being. Absolutely beyond our analysis or definition, yet here is the fact; Christ liveth in me. I live in Christ; yes, this is divinely true. But here is the other side of things; alike for the awful needs of daily life, and for peace before the white throne of eternal judgment, Christ, who died for me, lives in me.

From "The Cross and the Spirit," By the late Rev. H. C. G. Moule, D.D., Bishop of Durham.

Prayer

The Outlook for Prayer.

"And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand Amalek prevailed . . ."

Ex. xvii. 11, R.V.

TO all who have any spiritual outlook upon the world to-day, the conditions facing the children of God must be increasingly solemnizing. Turning over the other day some back numbers of "The Overcomer," I came on the following from the pen of Mrs. Penn-Lewis, written preparatory to the Swanwick Conference of 1921:

"Since our last year's Conference on the Message of the Cross the Apostasy of the latter days, foretold in the Word of God, has advanced from an insidious rising of a tide into a flood. Look where we will, the professing Church of Christ seems to be submerged in its waters. No section is escaping its influence, and even well-known Evangelical Missionary Societies are suffering through its inroads upon their staffs.

"It seems that Satan, the prince of this world, has sent forth huge armies of teaching spirits (1 Tim. 4, 1) to work with subtle power upon the minds of men, inserting their lies concerning the Scriptures and the God-Man and His death at Calvary. At first the 'blast of the terrible ones' was as a storm against the wall of the impregnable rock of the Scriptures as the very 'Word of God,' but now they are advancing more boldly to their primary objective, and inspiring the denial of the substitutionary message of the Cross—the only message from God to a sin-stricken world, giving pardon and peace and victory over sin. Let the Atoning Message of the Gospel be disbelieved, and Satan has the whole world in his power.

"Alongside of the Apostasy in the professing Church, is another 'tidal wave,' which is equally the work of the teaching spirits of Satan. Multitudes are being submerged in Satanism (*Spiritism*) and the spiritual section of the Church, untouched by the Apostasy, is not escaping its influence. There is also a growing danger of psychic power being mistaken for the real power of God by many who are unable to discern the difference between 'psychical' and 'spiritual.'"

This extract puts into a "nutshell" the tactics of the enemy, which then were only in embryo, compared with their rapid development at the present time into a flood threatening to overwhelm the professing Church of God. In another article Mrs. Penn-Lewis wrote as follows:

"Things are not as they always have been. Our times are 'new,' tragically new. The End of the Age has come upon us. New times demand a new attitude. A great sifting is taking place. The attitude for the last days is that of 'for' or 'against.' We cannot serve two masters. The least feebleness, the least concession, the least collaboration and connivance with the work of apostasy, is treason to the Master, and collaboration with the spirit of antichrist. We must 'go forth unto Him . . . bearing His reproach' (Heb. xiii. 13). We must love God more than anybody or anything. Real love to Him will lead to sacrifice."

Within the past two or three months especially, there have been mighty developments along these lines, and it would seem as if Satan has chosen this little isle of ours to be the centre of his evil tactics! At the beginning of September it was announced in the daily Press that the First International Spiritualist Congress was to be held in London, and we learn that Spiritists from all parts of the world, including doctors, clergy, scientists and mediums of all kinds, have come for the occasion. One outcome of this Congress seems to be that British Spiritists have concluded that the time has come to form themselves into a political party, and to demand for themselves, what they term, "psychic freedom." They expect, in the event of political action, to be supported by Theosophists, and other sects of a like character. As the next General Election is already upon the national horizon, we must be prepared for all that this will mean both nationally and spiritually. Sir A. Conan Doyle declares "We intend to see that every political party becomes aware of the movement, and we shall, I hope, vote *en bloc* for the party that is sympathetic to our aims and promises to help us."

In addition to this we would draw attention to the recent meetings of the British Association at Glasgow, and Sir Oliver Lodge's remarks on the relation of religion and science. Are we awake to these significant happenings in the world to-day?

But there are even more subtle movements at work. Satan is leaving no stone unturned in his attempt to deceive the very elect. Let us beware to-day of great "preaching" movements, accompanied by spectacular demonstrations. Striking headlines appear in the Press, attracting public attention and drawing the masses to some given centre. In addition to the preaching of the Gospel, after-meetings are announced for the healing of physical maladies, etc. Though we do not doubt

for one moment the power of God to heal the body in answer to prayer, and many can testify to the fact, yet God is not witnessing to these things in the *spectacular mass movements* of to-day. It is human nature to be attracted by the miraculous or supernatural, but we learn from Scripture that the revelation of the Antichrist will be "after the working of Satan, *with all signs and lying wonders*." Moreover the terrible trend of these things to-day is through the development of psychic power, which is not "spirit," but belongs to man's fallen nature. Quoting again from Mrs. Penn-Lewis:

" . . . the word 'psychic' is derived from the Greek word '*psuche*,' which is translated into English in the N.T. forty times as 'life' or 'lives,' and fifty-eight times as 'soul.' It means, says the Lexicon, 'animal life' or 'the animal nature.' It describes the soul—the person—when *animated by the life of nature*. The distinction between the first Adam and the Second Adam is that the one was 'soul'—animated by *natural* life—and the Other was the Lord from heaven, and thus was a 'life-giving Spirit.' The 'first man' made a 'living soul,' was 'of the earth, earthy.' The 'Second Man' was 'the Lord from heaven' (1 Cor. xv. 47, 48) . . . The development of the 'psychic faculty' is the drawing out into action some of the capabilities lying dormant in the 'natural man.'"

It is of this part of the natural make-up of the human being that our Lord said, "He that loveth his life (*psuche*) shall lose it; and he that hateth his life (*psuche*) in this world, shall keep it unto life (another word, *zoe*) eternal."

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Ephes. v. 14). We shall do well at this juncture to take heed to this exhortation. It is strange that this injunction is given by Paul to the Ephesian believers immediately after the Apostle has been unveiling to them the deepest mysteries of God. One of the greatest perils of the Church at this time is passivity. Our God is marching on to the speedy consummation of His eternal purpose. We cannot remain stationary, there must be development, progress and fresh vision. The tremendous happenings in the world, the astounding discoveries of science, the daring exploits of men and women of the world, all point to an onward rush toward some mighty climax soon to be reached. But in spite of the perils and conflict in the Church of Christ to-day, the prospect before us was never so bright, as we look not at the things which are seen, but the things which are not seen, and the need for active co-operation in the ranks of the Lord's warriors was never so urgent as now. "Neither count I my life dear unto myself, that I might finish my course with joy" cried Paul (Acts xx. 24). We who are following on toward the same goal are faced by perils, if not so fierce, yet even more subtle than those of Paul's day. At every step the enemy seeks to waylay or entrap us. For every revelation of truth he presents a counter-feit. We need to be keenly awake and sensitive to every prompting and check of the Holy Spirit, and to heed Paul's warning, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephes. vi. 11).—*E. M. Leathes.*

Pray that the Lord's people may have clarified minds, and the gift of discernment in these days, that they may know what is of God and what is of the enemy, and also recognize that which comes from the dormant powers of the old creation life. Pray "against" all the workings of the powers of darkness, holding over them by faith the power of Calvary's Victory and the Name of Jesus Christ the Lord.

Insistent and urgent prayer is needed for the mining districts of South Wales. Many of the Lord's children are reduced to deep poverty, and Communism and lawlessness are on the increase. Pray for wisdom for our Government. That righteousness may be done and relief brought to the sufferers. Let us take care how we "rest in Gilead" while others are in the thick of the battle (Judges v. 16-17). Let us restrain and drive back by prayer the invisible forces of evil behind this situation.

Prayer for the whole Church of Christ.

That believers may so understand the warfare and the way of victory, that they may become a solid phalanx against the powers of darkness, and a mighty lever in the lifting of the Church to the ascension plane of victory in readiness for the Lord's coming.

Mr. J. C. Williams.

Mr. Williams asks for the prayers of our readers on behalf of himself, the American Secretary of the N.E.I.G.M., and Dr. J. E. Turnley, who are leaving for India (D.V.) on November 17th, in order to make a tour of the principle stations of the Mission in the Lushai and Chittagong Hills. Letters may be addressed to him, c/o. Thos. Cook & Sons, 4 Dalhousie Square, Calcutta.

Helps for Teachers.

"Rightly dividing the Word of Truth."

2 Tim. ii. 15.

THE CROSS AND THE FALL.

I.—How the "Fall" came about.

1. Through the lie "ye shall be as gods . . ." Gen. iii. 4, 5.
Satan did not say "If you accept my lie, I can make you like devils."
2. "As the serpent beguiled Eve . . . thoughts . . ." 2 Cor. xi. 3 m.
The "Fall" began in the "thoughts," mind, intellect.
3. Ended in "flesh."
"In their going astray they are flesh," Gen. vi. 3, R.V.m.
The Divine outlook: "The Lord saw . . ." Gen. vi. 5.
The Divine regret: "The Lord repented," v. 6.
The Divine grief: "Grieved at His heart," v. 6.
The Divine decision: "I will destroy—blot out—man . . ." v. 7.

II.—The judgment on the fallen creation.

- "I do bring a flood of waters . . . to destroy . . ." Gen. vi. 17.
"I will 'blot out' man . . ." Gen. vii. 4, R.V.m.
"Every living thing was blotted out . . ." Gen. vii. 23 m.

III.—The way of escape.

1. God's witness.
"Noah . . . a preacher of righteousness." 2 Pet. ii. 5.
2. God's provision.
"Make thee an ark." Gen. vi. 14.
3. The way of faith.
"By faith . . . Noah . . . prepared an ark." Heb. xi. 7.
See { The hidden group. Gen. vii. 7. } The day the ark
Borne on the waters. Gen. vii. 18. } rested was the day
The ark resting. Gen. viii. 4. } and month on which
The new world. Gen. viii. 12-20. } ages afterwards Christ
God fulfilled His word, "blotting out" man, but saved the few.

IV.—The anti-type.

1. The fallen race. See Rom. i. 18-23.
The universality of sin. Rom. iii. 9-19.
The verdict on sin. Rom. v. 12.
2. The substitute on Calvary.
(a) The Representative Man . . . Rom. v. 15-20.
Made sin for us. 2 Cor. v. 21.
Bare our sins. 2 Pet. ii. 24.
(b) "Our old man crucified with Him." Rom. vi. 6.
(c) The new creation. 2 Cor. v. 17.
3. The Apostolic version of the flood.
(a) Eight souls saved through water. 1 Pet. iii. 20 m.
(b) The anti-type. 1 Pet. iii. 21, R.V.m.
"Baptized into His death." Rom. vi. 3.

N.B.—Figure of the flood to "blot out" fallen man.

V.—The experimental condition of the fallen race.

1. The intellect fallen—"earthly, natural, demoniacal." Jas. iii. 14-15, R.V.m.
"Darkened in understanding." Eph. iv. 18.
"Wisdom of the world . . ." 1 Cor. iii. 19.
2. The "wheel of nature" set on fire by hell. Jas. iii. 6, R.V.m.

VI.—The effect of the Cross.

"I will destroy the wisdom . . ." 1 Cor. i. 18, 19.

VII.—The enemy of the Cross: Satan.

Satan's lies are directed to the nullifying of the Cross, because it deals with the material he works upon—the "armour" of the fallen nature in which he trusts. Satan's lies are as follows:—

- (a) No "Fall," so as to keep the fallen creation covered over.
See Gen. iii. v. "Ye shall be as gods."
(1) Same cause as himself—"I will be as God." Isa. xiv. 14.
(2) God's judgment—"God spared not angels when they sinned . . . cast down . . ." 2 Pet. ii. 4.

Note.—Satan's pride brought about his own fall, and this poison of sin was inserted into the pair in Eden by their acceptance of his lie. Same poison in fallen race all along. "Shall be as gods." Will bring about judgment again, if there is not confession of sin, and the way of salvation is not taken.

- (b) No inspired Word of God, because it is the sword of the spirit to conquer him.
See Christ in wilderness: "It is written," Luke iv. 10-11.
Satan conquered by the Word. Luke iv. 12.
- (c) No sin, because sin is thereby covered over and called good.
Only confession of sin can bring the salvation of a Saviour.
1 John i. 8, 9.

- (d) No Cross of Atonement, because only by the Cross can man escape.
Only by Blood of the Cross can sin be removed, and the "Accuser of the brethren" silenced. Heb. x. 14; Rev. xii. 10, 11.
- (e) No Deity in Christ, because demons subject to him.
Demons subject to the God-Man: "Thou Son of God." Matt. viii. 29; "The Holy One of God," Mark i. 24.
- (f) No judgment, no hell, therefore men may do as they like.
But see Rom. iii. 5-16; iii. 11, 12.
- (g) No salvation necessary. Fallen man tries to live for God.
But Christ said, "Ye must be born from above." See John iii. 5-10.

J.P.L.

From our Readers.

In response to several requests from the Lord's "stewards" who by their gifts share in the ministry of "The Overcomer," we give the following brief extracts from recent letters, showing how God is continuing to use and bless the truths given in its pages.

"Again the (July) 'Overcomer' is cheering and encouraging . . . Conversation recently with a friend in this town shewed me, more decidedly than I had before understood, how utterly needful the full message of Calvary is, i.e., not only our wondrous redemption and forgiveness through the Blood of Jesus, but that at Calvary Satan was defeated, and that in Christ and through Christ, is Victory over all the power of the enemy." Many Christians do not know, have never heard or understood this, although it is clearly declared in "The Book"!—

M.E.W. (England).

"A copy of the April number of the New Series of 'The Overcomer' has come into my hands to-day, and I am writing at once to say how thankful I am that this invaluable paper is to be continued, and that I shall pray that it may be even more greatly used in blessing hosts of God's people and making them a blessing than the earlier issues were. It is such an added pleasure, too, to find it in its old form. I enclose a cheque for 10/6 and shall be grateful if you will send me two copies of each issue for this year, and send one copy to . . . I shall hope to send another contribution early in the New Year, for their continuance if the Lord tarries. May everybody concerned be mightily helped and blessed in the work is my earnest desire."—

M.A.H. (England).

"Our experience here is all of God—positioned by Him to stand for a mighty deliverance of His people, and 'call the things that are not as though they were' . . . We are putting our feet down on a large territory, and it is ours, because we are in Him.

"Your 'Overcomer Testimony' came to us with the Message of the Cross on schedule time, and now this is our message. We have taken by faith the fire that fell upon Elijah's altar, typical of the anointing; as so beautifully portrayed in your last number of 'The Overcomer' under heading 'Power for Service and Warfare.' Of all religious periodicals, I value 'The Overcomer' next to the Word of God. Our faith is being tested, particularly the financial phase, but we are not 'thinking it strange.' We enclose one dollar toward the publication of your paper and shall appreciate the continuance of our name on your subscription list."—

Rev. C. P. (U.S.A.)

"It meets a need that no other paper touches. I look forward to its coming, and read it over and over . . ."

A.B.H. (Michigan).

"I thank God for its message to me, and the spiritual stimulus I gain from it. It has made a wonderful difference to my own experience, and in my message to others . . ."

M.E.R. (England).

"We are glad to understand that you intend to carry on with the same energy and teaching as heretofore, always keeping the Cross of Calvary in the forefront, which alone is able to save fallen humanity."

G.L.T. (Wales).

"The Overcomer," and several of the other publications, have been fruitful channels of blessing to me on my charge here in this lonely post, and I look forward to its continued ministry to me, and through me to such others as may be mine to touch for Him."—

Rev. A.H. (Montana).

"It does not matter how often one takes up the paper, there is always some truth sparkling afresh from its pages. Praise God, it continues to give out the 'strong meat' for the warriors. May He give you an abounding supply of grace and enable you to carry on . . ."

F.A.W. (C.I.)

"I feel I cannot do without its help in these perilous days . . . There are others whom I have been privileged to bring in touch with *The Overcomer* and I have noticed that invariably, wherever it goes, like Ezekiel's river, it brings life and spiritual health . . ."—V.P. (U.S.A.)

It is interesting to watch how God is continually turning the "river" of the Calvary message into fresh channels. An odd copy finds its way into the hands of a hungry soul, and proves to be indeed "meat in due season"; thus:

"Having seen some copies of *'The Overcomer'* and a few of Mrs. Penn-Lewis' books, I am conscious of a thirst for more, so am asking you to kindly place my name on your subscription list for the magazine, and to send me the following books"—M.C. (China).

"I am writing to ask you if you will please send me *'The Overcomer'* each quarter, I cannot say how much God has used that book to help me. The message of Rom. 6 came as something *entirely new to me*, but what a difference in me it has made! I am sure this is the Message the Church of God needs, and if you could spare me three copies instead of one, so that I could pass two on, I should be so grateful."

—L.P. (England).

"I have received *'The Overcomer'* and am delighted with its contents. This kind of reading is just what I have wanted for so long. It is deep and so satisfying. The Message of the Cross and the finished work of Calvary have been a wonderful help to me, and I can see, as I put these things into practice, my experience is richer, fuller and deeper. Thank God for such a paper and for its message of the Cross and its application."

—Mrs. A. (U.S.A.)

"I thank my Father in heaven that He has sent me three copies of *'The Overcomer.'* It has been such a help to me, and seems to be just what I need. The Message of the Cross (my death *with Him*) has only come to me lately, and how much I need help just now! I would so much like any back numbers I can get. We need the message here. God is working, but wherever the Cross is preached Satan always gets busy . . ."

—M.J.R. (Nebraska).

"*The Overcomer* is of untold value to me, and I am so glad that I ever learned about this wonderful magazine. It is only since last year that I knew it, but it has been such a blessing to me, and I hope that you will be able to continue with the paper. It certainly is needed in our time of compromising and darkness, to sound the clear strong note of the need of an absolutely surrendered and Spirit-filled life, as *'The Overcomer'* is doing. I am thankful the Lord ever brought me in touch with the *'Overcomer'* teaching, and am praying that I may get deeper and deeper into the meaning of the wonderful two-fold message of the Cross . . ."

—B.M.L. (Deaconess Hospital, U.S.A.)

Finally we are especially thankful to God for such letters as the following, speaking as they do of constant and understanding prayer-help:

"We constantly pray for the *Overcomer* Testimony, for this first year of change must have been difficult, but the Lord Who begins a work, carries it through. What a power the Calvary message of Victory carries in these dark days. We continue to praise God for the message He entrusted to Mrs. Penn-Lewis, and which He so wonderfully enabled her to proclaim. What it has meant to us in China these last years, I could not say! Now we have a band of Chinese who stand with us in victory prayer, who know something of Satan's defeat practically, and who are learning to distinguish between 'soul' and 'spirit' . . ."

—M.B. (A Missionary in China).

"I feel sure that now dear Mrs. Penn-Lewis has gone, the conflict and difficulties have not lessened, and that all of us who received such a revelation of God's love, should rally around those upon whom responsibility rests, and seek to uphold them, and that there should be a spirit of unity. May this become increasingly so . . ."—E.C.S. (England).

To this we shall all respond with a heart-felt "Amen"! The words of another Missionary are very striking. She writes: "We need to know how to live the Truth we preach, that we can be channels for the life of our Lord to flow through to others. I notice that what Mrs. Penn-Lewis referred to once about believers having 'NO CARRYING POWER' is due to the fact that, whilst Truth is on the lips, there is very little of it in the life." May God make us not only "valiant for the truth," but those whose lives have "carrying power"—as an old writer

says, "our abilities lie in our being made instruments, by whom the Holy Ghost is pleased to COMMUNICATE HIMSELF" (Goodwin).

"Whoso offereth praise glorifieth Me" (Ps. 50, 23). We do indeed render unto Him the praises due to His Name, Who alone has enabled the ministry of this magazine to continue for a whole year now, since He called His beloved servant Mrs. Penn-Lewis into His immediate Presence. We also tender our warm thanks to those who, by their gifts, have made it financially possible to continue. We would remind our readers that there is no specific charge made for the "Overcomer," and that all gifts are used for the current issue. This is the simple method of procedure which God has set His seal upon, and we record, to His praise, that the cost of each issue has been fully covered. —M.N.C.

The Bound Volume of "The Overcomer" for 1928 is now obtainable, Price 2/-, post free 2/2.

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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.

We have no funds in hand at present for free grants of the Booklet. Gifts for this purpose may be sent to the Secretary, *Overcomer Book Room*.

The "Word of the Cross" Booklet may be issued in the language of any country by accredited missions or workers. Application for permission to print in foreign languages to be made to the Secretary, as above.

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FRANCE.

Madame Brunel asks special prayer for the Lord's blessing upon a number of copies of "*Le Vainqueur*" sent out free to French-speaking Missionaries in Indo China and other countries. Also that there may be an increased demand for the other literature which she has translated and issued in French. This includes "*The Cross of Calvary*," "*Soul and Spirit*," "*War on the Saints*," "*The Leading of the Lord*," etc., by Mrs. Penn-Lewis, and also "*God's Plan of Redemption*" (by Mrs. McDonough). Modernism has penetrated into the Protestant Theological Colleges and Churches of France, and a large number of copies of the last named book were distributed after its publication in 1924, and were received with great thankfulness by French Christians. But prayer is now needed that its circulation shall not be hindered in these days of deepening need. We quote the following from the Foreword to this book: "The pernicious teaching of evolution in our schools and colleges, and the higher criticism of our modern pulpits, are responsible for the fatal drift from the avowed faith of our fore-fathers. This alarming condition calls for new methods of presentation of the truths of God's Written Word. Experience has demonstrated the wisdom of teaching the fundamentals from the biological standpoint, thereby counteracting in a logical, convincing manner the destructive work of infidel teachers, and saving the young from their subtle snares . . ." Pray that France may receive the truth she so sorely needs.

Mme. Brunel has also just issued a translation of Bunyan's "*Holy War*."

"*Le Vainqueur*" is issued from time to time, as funds permit, and consists of articles translated from the English "*Overcomer*."

All the above literature may be obtained from : Madame Brunel, Lavergne, Viane, Pierre-Segade, Tarn, France. (Please note this new address.)

INDIA.

We understand that the Dullian "*Cross of Calvary*" is now in circulation among the native Christians of North East India, and that it is being greatly used of God among them. "*Abadan*" (the Bengali "*Overcomer*") continues to go forth, and its circulation has increased to some 1500 copies monthly.

SWEDEN.

The July number of the Swedish "*Overcomer*," "*Korsens Budskap*" has been received, and contains extracts from "*The Cross of Calvary*," by Mrs. Penn-Lewis, and "*Throne Life*." The Editor writes that there are now some 550 subscribers, but about 230 copies are sent out free, mostly to Swedish Missionaries abroad, who deeply appreciate its Message. Mr. Fredberg asks our prayers for this ministry, that every need may be met financially and physically. Friends in Sweden can obtain this little paper from the Editor : Mr. Gustaf Fredberg, Tradgardsgatan 21, Alingsas, Sweden. (New address)

The Message in our own tongue.

In addition to the translation and issue of the Message of the Cross in other languages, we have also a "Free Distribution Fund" for sending the Overcomer Literature to Missionaries and other workers in the Lord's vineyard who could not otherwise obtain it. A Missionary in China ordered a parcel of books from the Book Room, and in sending payment for them wrote : "Our house was occupied and looted . . . the books for which I am now sending payment have all been taken or destroyed. Most of these can never be replaced. However, we are willing to suffer the loss of all things in order that the Gospel of the Lord Jesus Christ might be made known and souls brought to the foot of the Cross . . ." It was a great joy to be able to send this servant of God a fresh supply of books from our small "F.D. Fund," and to receive his letter of grateful acknowledgement of the grant. Another Missionary in China writes : "Please send me all the literature you can to help me in this warfare . . . especially the "Inner Life" series of booklets."

We earnestly ask all who share our burden for the proclamation of the Calvary triumph of our Victorious Lord, to stand with us in prayer at the back of all the Literature sent out from the Book Room, that God Himself will prepare the ground for the seed, and that all His purposes through the stewardship of these truths may be fulfilled.

Donations for this Literature Extension Work may be sent to the offices of "*The Overcomer*," marked "France," "India," "Germany," "Sweden," or "Free distribution," as the case may be. All remittances should be made payable to Manager, "*Overcomer*" Book Room, 25a Chapel Street, Edgware Road, London, N.W.1. (Money Orders ONLY payable at Post Office, 233 Edgware Road, London, W.)