

Volume
xi.

January
A.D. 1930

NEW SERIES.

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

The Overcomer

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

*"We behold Jesus . . .
Crowned."*

—Hebrews ii, 9.

"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.

*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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Centre Distributors

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

AUSTRALIA. The "Overcomer" may be obtained from Mr. H. P. Smith, The Kewick 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. 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.

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

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

A "Prayer 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.

- Jan. 2. NO CONFERENCE (see announcement opposite).
3. Prayer Day (at 25a Chapel Street).
8-9. SPECIAL NEW YEAR CONFERENCE.
N.B.—No Prayer Meeting on Jan. 10th.
22. Mid-Monthly Prayer Day.
Feb. 6. Monthly Conference (Rev. Arthur Harries).
7. Prayer Day.
20. Mid-Monthly Prayer Day.
Mar. 6. Monthly Conference.
7. Prayer Day.
19. Mid-Monthly Prayer Day.
April 3. Monthly Conference (Capt. A. Cooper).

Many friends of the Rev. Arthur Harries, B.D., late of Cardiff and Cross Keys, will be pleased to know that he returns from U.S.A. and Canada in December and is free to accept preaching engagements or conduct Bible conferences. Please write to Mr. Arthur L. Morgan, 371, High Street North, London, E.12.

Correspondence.

Please note that all orders for the Book Room, and matters relating thereto, should be addressed to:

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

Editorial and personal correspondence may be addressed to Miss Garrard, Overcomer Book Room.

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.

New Year's Meetings for Christian Workers

Will (D.V.) be held at

Eccleston Conference Hall,
ECCLESTON STREET, LONDON,

Wednesday and Thursday, JANUARY 8th and 9th.

Speakers: Rev. R. B. JONES, and others.

Meetings: 11-30 a.m., 3 p.m. and 7 p.m.

Please note change from the first to the SECOND week in January

THE

Eleventh Swanwick 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 5th to
SATURDAY, MAY 10th.

Convened by the Council of the Overcomer Literature Trust.

Theme:

"The Cross as the Un-veiling of GOD."

GUEST FUND.

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

The charge will be as before: £2.10.0 for the period. Preliminary handbills ready in the New Year.

All enquiries to Conference Secretary, Mr. H. E. Hoyton, 158-159 London Road, Merstham, Surrey. (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.

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

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

Isleworth: Informal Conference, 2nd and 4th Monday at 8 p.m. (5th Mon. Missionary Prayer Meeting). Mar. 10th Miss N. Collison; Mar. 31st Rev. and Mrs. J. Hawkins (Zululand). Enquiries to Miss Gravatt, London House, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7 p.m., at 93 The Mall, Newport.

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

Liverpool: Two days Conference at Gordon Hall, Jan. 13 and 14. Miss Leathes, Revs. J. W. Brown and A. J. Kellam.

Enquiries to Rev. A. J. Kellam, 8 St. Alban's Road, Bootle. (Tel. 172 Bootle.)

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

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

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

SCOTLAND: Mrs. J. Gordon Logan and Miss Leathes hope to arrange meetings in Edinburgh and other centres during February. Enquiries to Mrs. Logan, St. Brigid's, West Kilbride, Ayrshire.

THE OVERCOMER.

"We Behold Jesus . . . Crowned."—Heb. ii., 9.

THESE words have an especially blessed significance to those who have learnt in real experience not only the wondrous deeps of Calvary, but that *through death with the Victor of Calvary* they enter, in Him, His reigning life, when the Lord God said unto Him, "Sit Thou at My right hand, until I make Thine enemies Thy footstool. . . . Rule Thou in the midst of Thine enemies. . . ." (Ps. cx. 1, 2). Long ere the God-Man was manifested on earth did the sweet Psalmist of Israel thus foretell His ascension to the right hand of the Majesty on high. After that wondrous event had taken place we find the writer of the Epistle to the Hebrews referring again and again to the ascension glory of the Son of God. "When He had made purification of sins," He "sat down," we read, and the Father said to Him: "Thy Throne, O God, is for ever and ever"; and "Sit Thou on My right hand till I make Thine enemies the footstool of Thy feet" (Heb. i. 13). But "we see not yet all things subjected to Him" is the actual truth even to-day. Nevertheless, as we lift our eyes to the Throne, "we behold . . . Jesus, because of the suffering of death, crowned . . ."—yes, crowned! He is crowned with glory and honour because of Calvary and the grace of God which enabled Him there to "taste death for every man." He is crowned as Victor and as Lord, crowned as Conqueror over Hell, crowned as Redeemer and Saviour. He sits in regal glory "expecting till His enemies be made the footstool of His feet" (Heb. x. 13). From thence He stretches forth the rod of His power and victory out of Zion, ruling already in the very midst of His enemies, ruling as King upon the Throne, as Victor waiting for the full fruits of His travail on the Cross and of His victory.

And the hour is drawing nigh. It is increasingly borne in upon many that we are indeed in the "last hour." The conflict with hell is intensifying, and growing into "confused noise and garments rolled in blood." In the heat of battle, noise and dust and confusion seem to reign, and only those on the Mount like Moses can tell how the battle is going. In the hours on the Mount it is easy to note the progress and the gains of the hosts of light; but in the periods when the heralds of the Cross are sent into the arena, and they find hell with open mouth raging—ah! then the Victor on the Throne alone can see, and send forth the words of strength and light to enable His soldiers to endure, assuring His weary ones that, however great the noise, *they are meeting a conquered foe in sure and certain victory*. We need not wonder that Satan and his legions hate the Cross and its message of victory. Yet the servants of God are escaping the thralldom of the evil one, and reaching the Throne of Victory. A worker from abroad once wrote:—

"My eyes have been opened, and I feel as if my outlook on the world—on my own heart—on sin, and on Christian work, has all altered. I had seen my Saviour on the Cross for my sins long years ago, I had seen and known Him as my risen and present Lord; but suddenly I saw that He was not only crucified for me, but that I too was there on Calvary crucified to the world, hidden in my Lord from the darts of the enemy—and that enemy *a conquered foe*! Ever since I have felt like crying: 'Thanks be unto God

Who giveth us the victory through our Lord Jesus Christ.' I have been so stupid, so blind, and have been letting this conquered foe behave as if he were a victorious one, and had the right to interfere between me and the Lord Who bought me—Whose I am and Whom I desire all the day long to serve. . . ."

What a change in experience a change in the apprehension of what Calvary means to the Christian, makes in the lives of the servants of God. "Crucified with Christ" is the key to victory and power.

"*Letting this conquered foe behave as though he were a victorious one!*" Ah! it is not always the "letting," but the raging of the foe which seems beyond the "letting," and then the soul joined to the exalted Lord can only hide from the noise of hell, like a babe, in the very heart of God. From all sides comes the sound of battle, and everywhere the believers who have dared to assert the victory of Calvary are being tested up to the hilt, whether they can hold their testimony. But "His conquered ones know victory by defeat!" The babe cries, and the Father stills the enemy. *Hiding* brings victory—Oh the power of Calvary! The Cross is the solution of all difficulties. Not the Cross itself, but all that it stands for—the full and finished work of the God-Man in His death upon the Cross, and then the blessed union in His conquering risen life and ascension "far above all principality and power."

So in the midst of the raging enemy, the Lord is at work. Let the prayer warriors hold their ground, and when all looks blackest around them, let them hide in the safe position, in the very heart of God. Let them at all costs hold the watchword of Victory, though at times it seems but empty words. "It is written" is enough! His enemies—the hosts of hell—shall be made the footstool of His feet. Let us lift up our eyes and behold JESUS CROWNED, and by the way of the Cross, escape from the storms into His place of rest.

"Sit thou." Yes, "sit still" with thy Lord, and watch to see in His fulness of time, His victory.—J.P.L.

Jehovah—Jesus!

Lift that Name high! That glorious Name,
Let heaven and earth its power proclaim;
Our mighty, conquering, coming King,
Earth yet shall with His praises ring.

Lift that Name high! To that high tower
We flee in every trial hour,
Safe, sheltered, satisfied and free,
For Jesus' Name is victory.

Lift that Name high! Until one day,
His mighty Name the earth shall sway,
And sin and death, sorrow and pain
Shall be no more, for Christ shall reign.

Lift that Name high! Jesus shall reign,
And kings shall follow in His train;
Lift that Name high, all names above,
The Name of Him we own and love.

Lift that Name high! For every knee
Shall bow to Him; Jesus shall see
Fruit of His Cross, when earth shall bring
Her tribute to her Lord and King.

M.E.B. (China).

A Word to our Readers.

December, 1929.

DEAR FRIENDS IN GOD,

The Lord in His goodness has brought us safely to the beginning of another year. For the year behind us we gratefully own the fulfilment of His promise—"When thou passest through . . . I will be with thee." Claiming the same assurance for the coming days, we commend you to God and to the word of His grace. May He Who has brought us to this hour fulfil all the good pleasure of His goodness in us, to the end.

Each year in its passing brings us nearer to the moment of His triumph, and calls us to an ever closer walk with God, that we may be in very truth a people "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh." It is through this manifestation of His life in our mortal flesh that the Lord is seeking to use His own children in fulfilling His purposes of Grace to those without. We must never forget that *our prime function* is not our increase in knowledge of mysteries, even of the Gospel, still less our personal advancement in the hierarchy of the coming Kingdom, but rather the spending and being spent for the coming King, the pouring out of our lives in service for those for whom He died.

As the consciousness that the time is short presses itself upon us, we would seek to strengthen each other in the deep things of God, that by His Spirit in the inner man, we may be found occupied in our blessed and holy calling.

With this end in view, it is my privilege, on behalf of the Council, to invite Ministers of the Gospel and Christian Workers to attend the eleventh **Swanwick Conference** in connection with "*The Overcomer*," to be held (D.V.) May 5th to 10th, 1930, inclusive. May I direct your attention to the notice of the Conference in this issue of the magazine. We hope to announce further details in the April number. Most of the brethren to whom we are accustomed to look for guidance and instruction, hope to be with us once more, including the Revs. Arthur Harries, George Harper, and J. W. Brown; Captain A. Cooper, Miss Leathes, Mrs. H. Tydeman Chilvers and others.

The Council desire to retain the basis and methods of the Conference as in previous years. The Conference has always been an "open"—i.e., mutual one, not intended to declare any particular teaching, but rather to confer upon the whole counsel of God, as based upon the Finished Work of our Lord Jesus Christ; e.g.,

The Cross in Substitution (Rom. v.).

The Cross in Identification (Rom. vi.).

The result—Unity and Victory (Eph. ii., vi.).

It has been the practice at these Conferences to adopt a theme around which our thoughts should centre, and we have been led this year to invite your special consideration of

The Cross as the Un-veiling of God.

Again we would earnestly ask your co-operation in prayer that in all the arrangements for this Conference, those responsible may be kept in the will of God. Pray that the Lord Himself should choose and equip His messengers, and so deal with all present that His purposes of blessing should be realized.

Last year, by the thoughtful kindness of friends, the **Ministers' Guest Fund** enabled many of the Lord's servants to share the encouragement and inspiration of those memorable days. Thank God for the work of grace accomplished by the holy Spirit in His people, many of

them bravely holding isolated outposts for vital truth amid outward circumstances of great discouragement.

We look once more to our readers for the needful help by which this Fund will be able to serve such Ministers and other pivotal workers, who would otherwise be unable to be with us. We trust that by this means the Lord will not only bless these brethren, but through them, the Church of God to which they minister.

One other matter requires mention at this time. It was known to many of her friends that Mrs. Penn-Lewis intended, had she been spared, to publish the story of the ministry so wonderfully sustained by grace, to which God had called her. A ministry rendered to the Lord's people despite the greatest physical weakness. The details of her life of service were assembled by Mrs. Penn-Lewis herself, and it is a matter of deep regret that she was unable to complete this work with her own pen. She had hoped to prepare her Autobiography during the Winter 1927-8. The opening chapter had been actually written, and the subsequent chapters indicated in skeleton. With such material placed at their disposal, the Council requested Miss M. N. Garrard, so long associated with Mrs. Penn-Lewis as her confidential Secretary, to link up the matter thus collected into a connected whole, with the least addition by other hands. This has been to our sister a labour of love amidst her other labours. It will be readily understood that, in these circumstances, the volume will be in the nature of a "Memoir" rather than a personal biography. Mr. J. Gordon Logan, well known in connection with the Egypt General Mission, has kindly undertaken to pass the manuscript in review. We are particularly glad that Mr Logan is rendering us this service, as he and his wife were trusted friends of Mrs. Penn-Lewis from the early days of her public work. We cannot yet give the date of publication, but hope this will be some time in the early Summer and we trust that this book will show forth the grace of Him Who is able so wonderfully to use a life thus content to become as the "grain of wheat." May we too, learning the same secret, bring forth each in our measure, "much fruit" to His praise.

Yours in His Grace,

BERNARD W. MATTHEWS (*Chairman*)

"Life through His Name."

ONE of the loveliest unfoldings of the words "Life through His Name" is in Numbers xvii. 1-8. "Aaron's rod that budded" was cut off from its old root; more than that, it lay all night "before the Lord" on the desert sand of the tabernacle floor.

Campers in the wilderness know well the drawing power of the sanc and it is part of their lore that the waterskins must have a layer of brush wood or desert reeds below them or their contents would be sucked away. What remained of the *natural sap* in that rod would have ebbed out before the morning. As it ebbed, a heavenly current flowed in, and among the wilted, shrivelled rods around, it lay crowned with its miraculous growth. The whole spring wealth of bud and blossom and fruit was concentrated into that night before the Lord in the Holiest Place.

And the one determining factor lay in obedience to the command "Thou shalt write Aaron's name upon the rod of Levi."

Is God bringing us along the same path? Have we seen our natural resources cut off and left on the other side of Calvary? Are we experiencing that practical ebbing out of all confidence in the flesh, and far from resisting its withdrawal, do we "lie before the Lord" and "take pleasure" in our helplessness? Then we may expect that being delivered unto death for Jesus' sake, the life also of Jesus may be manifested in our mortal flesh. Let us write "Jesus," so to speak, along our helplessness, and believing, we shall have "Life through His Name."

Lilias Trotter,

"Love Edifieth."—1. Cor. viii., 1.*

By Mrs. Penn-Lewis.

"If I possess the gift of prophecy, and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, but am destitute of Love, I am nothing."—1 Cor. xiii, 2 (Weymouth).

THE word "love" was not to be found in the profane writings of the Greeks, the nearest to it in meaning being the word "philanthropy." But in the New Testament there are two Greek words which are translated "love": i.e., *agape* (verb *agapeo*), and *phileo*. It is striking to see, by the use of these different words in the Greek, that there are two kinds of love with God, and likewise there are two kinds of love in the believer. These words are not used indiscriminately by the Holy Spirit in the Word of God. I want to show you something of what the love of God is, and then that the very same quality of love is required of the believer toward others. We need to know how to *really* love the disagreeable folk! The "natural" love, that only loves what is lovely, will not do here—we must get right down to a deep bed-rock change in ourselves for this. Let us look at some of the passages where these two words occur.

(1) *Agape*. The Lexicon gives the meaning of this word as a love that "chooses its object with decision," and "devotes a self-denying and compassionate devotion to it." It is love in its fullest and highest form. *Agapeo*, the verb, stands for internal feeling and kindness toward its object, considered in reference to the tendency of the *will*, and is elsewhere translated "beloved." This is the word used of the love of God toward mankind in such passages as John iii. 16, "God so loved the world . . .," and Rom. v. 5 and 8, "God commendeth His love toward us . . ."; "having loved His own, . . . He loved them unto the end" (John xiii. 1). God's love chooses its object with decision—"while we were yet sinners, Christ died for us"; and He devotes to it a self-denying and compassionate devotion—"He spared not His own Son, but delivered Him up for us all." The love of God deliberately chose its object in fallen sinners, and delivered up His Son for them in His compassionate devotion to them.

(2) The other word is *phileo*, and is mainly used of the demonstration of affection; love considered as a natural inclination or emotion. It is love manifested outwardly. When our Lord asked Peter, "Lovest thou Me?" He used the higher word, but Peter in his reply used "*phileo*," and the third time, our Lord made use of Peter's word. Peter could not yet understand the love which found its expression in the Cross. In the New Testament, *phileo* is never used of man's love to God, but both words are used of God's love to man: *agapeo*, when He is said to love the world; and *phileo* of His love to His own children who please Him, to whom he is able to give demonstration of His regard. In the first instance it is the love of self-denying devotion; in the second, it is the love of pleasure and delight, as in John xvi. 27.

Now let us look at love in the believer. We are commanded by God to "love" our enemies, and also to love one another as Christ has loved us; and in both cases the word used is *agapeo*. The natural love of pleasure and delight is not sufficient for this, yet we need to see that we can have real love toward people we could not by any means say we have a regard for. What is the secret? This:

"Because the *love of God* is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v. 5). Here the word used (*agape*) shows that the very same love—the love of compassion and self-denying devotion—which God has to sinners, *God's own love* (and God's love is God's Nature, for God is Love), is to be "shed abroad in our hearts," and exercised toward others. It is to be *imparted* to us, and shown through the *heart*, not the spirit. It is true that the "fruit of the Spirit is love," because God is a Spirit, and dwelling in our spirits He pours the love of God into the *heart*, as the organ through which it reaches others. When that love of God is shed abroad in the heart, *love will always be at the back of all action*.

Let me emphasize that this is a *definite impartation* by the Holy Ghost, because our own human love cannot meet the situation. Down in the innermost core of your being, in the *heart*, in the springs of life, *God's love* is to be shed abroad. The spirit is the sense with which we know God, and is the sanctuary in which the Holy Spirit dwells, but it is through the *heart* that love is manifested. There is a little danger of becoming so psychological that unconsciously you may be quenching normal aspects of your life, and thus becoming one-sided.

There is a love in the heart of God toward the world which, imparted to us, will give us love for the people. Not merely a "love for souls," as if we were superior persons trying to save them, but *God's own love to the world*, that led Him to the self-denying manifestation of it in giving His own Son to die for it. *That love* can be so shed abroad in your heart that you have a compassionate love for every person you meet, the tradesmen you deal with, your servants, and others you have contact with in the affairs of life. You do not have to be *driven* to speak to a soul, if in the heart of you there is a deep compassionate love to that one. If every Christian had the love of God to a dying world shed abroad in their hearts by the Holy Ghost, they would not need to be taught how to win souls for Him.

The "Law" of Love.

Let us look at the out-working of this love. "Love (*agape*) worketh no ill to his neighbour . . . love is the fulfilling of the law" (Rom. xiii. 10). You will not require a list of "shall nots," if that love is in the centre of your heart, ruling and governing. Love "works no ill." Love will never do a mean thing to his neighbour. God's wonderful way is, not to give us a code of rules, a list of "don'ts," but to put *love in the heart* which will fulfil them all.

In 2 Corinthians v. 14 the same word is used again. "For the love (*agape*) of Christ constraineth us"—in the Greek this is a picture of a torrent bursting its banks! The love of Christ constraining—bursting out through us—because we judge that if One died for all, all died in Him, that they who live should no longer live unto themselves.

Now in the light of all this, let us read 1 Cor. xiii. Let us read it as written, not of human love—that is, love having its origin in nature—but of the *love of God* shed abroad in our hearts.

The words that you speak, if they are not spoken in love,

* From shorthand notes of address at a London Conference in 1926.

are empty. You may be able to give truth from the intellect ; you may be able to understand all "mysteries" ; you may have, and understand, all the depths of knowledge ; you may have faith that will move mountains by prayer—but if there is not love at the back of it, Paul says, it all comes to nothing ! The manifestation of the nature of God is love. Is there continually an impartation of that love of God into our hearts, so that there is always, at the back of everything we do or say, a spring of God's love in the heart ? Is there not too much emphasis upon understanding the mysteries ? Are we too concerned about acquiring knowledge ? Are we even developing *our faith*, so that we can "move mountains" and accomplish all kinds of things by prayer ? But GOD LOOKS FOR LOVE ! Without that, "*I am nothing.*"

So intellectual knowledge, even spiritual knowledge, to understand mysteries ; faith to remove mountains ; the sacrifice of everything in the external life, and even the giving of the body to be burned, unless it is the outcome of, and in every part prompted and penetrated by the nature of the love of God, it profits nothing.

"Love Never Faileth."

Then Paul gives a description of the manifestation of that love, that we may measure up by it. Oh what an absence of love there is among Christians ! Have we become only "spirits" ? What an absence of *heart* in dealing with those who serve us. Why do you treat your servant as if she belonged to a different region altogether ? What is the meaning of this absence of *heart* ? The powers of darkness are at work to such an extent that all the "weaknesses" of God's children appear to be coming to the surface, so that before long it will not be possible for two Christians to walk together, "agreed," because of the revelation of natural weaknesses and characteristics. That is what the devil is after ! And he will succeed, unless there is deep down in each believer the *love of God*. Criticism and judgment and diagnosis of all the weaknesses brought to light ! It would not matter so much if it was all turned to *prayer*, but it seems that directly you begin to see all the "weaknesses" of another, it is impossible to keep together in unity. Unless God's children will get some "heart," as well as spirit, and will cease to imagine that they can move about the world as if they were already in another realm, it will be impossible for the Lord to keep His children together for translation.

Let us remember that whilst we are in the body there are dormant powers in the human frame of every child of God, inherited from our ancestors ; traits of character lying there unheeded. Does it sometimes seem as if things you never dreamed were in your disposition and character come to the surface and shock you ? Yes, and they will remain in your "humanity" until we are translated. The problem is, how to be able to recognise them without breaking fellowship and unity, and to work together in tender compassionate love.

I do not think it is living "in the heavenlies" that is going to meet these things, but a *very practical living* in the earthlies. We are not disembodied spirits. We are human beings, and we cannot get quit of the human side. How are we to keep in one mind and one heart ? "*The love of God* shed abroad in our hearts," is the answer, with our natural characters enveloped in that love. If you try to put it on, you will only be a fraud and a humbug. In the same way people try to "put on" the Sermon on the Mount, without the heart of it—and it does not work ! But however cold your hand is, or however hard you find it to express yourself in the way you want to, if you will go to God and

cry to Him that the *love of God shall be shed abroad* in your heart, He will do it ! Then let the love of God out ! No one will ever shrink from a real genuine Divine manifestation of love that comes from the depths of your heart, prompted by the love of God. It is the gush of the surface that one shrinks from.

Look again at the manifestation of this love. "*Love is longsuffering.*" "Lord, how often shall I forgive my brother—seven times ? . . . I say unto you, until seventy times seven." "Love is kind"—I am sure not one of us but will have to say we have sinned here, we have not manifested *kindness*. "Love envies not ; love speaks no vaunts ; love swells not with vanity"—there is the puffing up of knowledge. "Love offends not by rudeness ; Love seeks not her own, is not easily provoked, bears no malice" : I am reading from Conybeare's translation, and in a footnote he says that it literally is, "*does not reckon the evil against the evil doer.*" "Love rejoices not over iniquity"—and a note here says that the verb sometimes means, "*does not rejoice over the misfortunes of others.*" Ponder over this, it is for every one of us. Love "rejoices in the victory of truth" (even against itself). Love "foregoes all things"—and this is the expression used by Paul in ch. ix. 12, where he says, "I forego every claim, lest I should . . . hinder the course of Christ's Glad-tidings." Love "believes all things, hopes all things, endures all things. Love shall never pass away. While other gifts shall pass away, these three, Faith, Hope and Love, abide, and the greatest of these is LOVE."

Read all this as of the *love of God* shed abroad in our hearts. The important thing is, to let that love have full play, and that always, on every occasion, there should be the asking of the Lord to bring us into conformity to that standard of love, the manifestation of *God's love*.

Now briefly, about the word *phileo*. It is said to mean love considered *in reference to a natural inclination*. This is the word used in the passage, "he that *loveth* his life shall lose it" (John xii. 25). The "natural" inclination is to love one's *own* life. Then again, it is written, "If ye were of the world, the world would *love* its own"—it would naturally incline toward you. Many things will occur to us in reference to that. How are Christian mothers to act over their children who are inclined to be worldly ? What is to be done in families where brother and sister are not one ? These questions are becoming very acute in Christian homes.

"A spirit of love . . . and of wise discretion."

—2 Tim. i. 7 (lit.)

The devil can speak of the "love of God" and say you have to manifest it, and get you to be unfaithful to God in doing so. But the question is, how to be faithful to Christ, and still manifest the love of God ! Uncertainty about this keeps many silent, because they do not know whether they are right with God or not, in these matters. They need to know that actions may appear to be severe, and yet be the outcome of *God's own love*, the highest love. Love should be so strong that it does not make you weak. The stronger the love, the more able to be un-moved in doing what is right for others. A heart full of love does not mean softness. "Whom the Lord loveth (*agapeo*) He chasteneth. . ." (Heb. xii. 6). When Christ kept away from the weeping sisters when Lazarus died, He was still Love, and it was love that made Him stay away, so that the blessing should be the greater.

We need to keep balanced about these things. The important thing is to keep the *heart* right. Let us thank God for our knowledge of the distinction between soul and

spirit, but do let us take care that we do not crush out the heart in fear of a soulless life. Let us take care that we do not become incapable of showing a pang. Jesus Christ wept, so that the Jews looking on said, "Behold, how He loved." If you consider tears always an evidence of weakness, you will be out of line with Christ. We need to see the love of God through the perfect pattern of Christ, Who "was grieved in His spirit" over the hardened Pharisees.

So may the Lord teach us now. He will be much more concerned about a *Christ-character* than about any miracles, or the moving of mountains. These things are of no value to God, unless they are the expression of the character of Christ, and of His nature in us. We want, not only that God should watch over us with self-denying devotion, but that He should take pleasure and delight in loving us. Oh to have such an influx of the love of God into our hearts that He can rejoice over us, and give us the manifestation of His love. Then we should please Him, if we pleased no one else. Let us seek to manifest the love of God and the love of Christ, through and through, so that the world outside can know it and feel it as we move about.

"But ye, beloved . . . keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20-21).

Love, silence *1 Cor. 13:7*
"Love . . . knows how to be silent."

—1 Cor. xiii. 7 (Weymouth).

A correspondent once asked the question, "If we see that another is wrong, are we to be silent or to speak?" We give below the reply of Mrs. Penn-Lewis, showing a practical out-working of this love:

THE Scripture says there is a "time to keep silence and a time to speak," and this is especially true in respect to this matter, for at all times it is a delicate subject to rebuke, or to deal with what appears to be, or is wrong in another. There are several points in connection with this subject which need consideration.

(1) First, we must be sure that the ones to be rebuked are *wrong*! For often what may look wrong to you may be simply a "wrong" according to your (a) ideas, (b) standard of right and wrong, (c) measure of spiritual light, or (d) *surface vision*. In such matters as a truth or a lie, honesty or dishonesty, drunkenness or sobriety, etc., etc., "wrong" is easily discernible, but beyond plain visible facts—and even in these there can be mistaken judgments—in the majority of cases, what Christians call "wrong" in others with whom they come in contact (and alas in those with whom they have no contact, so wide an area does the disposition to judge cover) they are really not in a position to judge, for (a) they cannot read heart and motive; (b) they do not know enough of physical laws producing physical consequences; (c) they do not comprehend conditions of temperament; (d) they are in ignorance of inherited tendencies in a specific case; (e) they are *unaware of circumstances* and hidden facts, sometimes involving others, which cannot be told—and all these things concerning another need to be fully known and weighed, before that other is judged to be "wrong" and needing rebuke.

(2) When you speak of "seeing another wrong" therefore, you must first give time to consider whether the wrong is a wrong *according to your light*, or according to the Word of God; then if you are quite sure that you are bidden of God to summon your fellow-Christian to the bar, you must next be sure that you are able to prove from the Scriptures the wrong to be a wrong, and that you yourself

are free from "wrong" in any other form in your own life. The Lord virtually acknowledged the right of the Pharisees to bring the woman to the bar of law, but—"he that is *without sin*" himself, "let him cast the first stone" He said, and they quietly withdrew.

This brings us to the conclusion that, speaking generally, few are in the position to rebuke others, seeing that they have not the knowledge to enable them to do so, nor are they free enough themselves from blame to be fit to act as judges (Matt. vii. 1-5). Moreover, the one judged wrong may be obeying God, and only "wrong" from the standpoint of transgressing the standard of another, brought up in different circumstances.

But assuming that you have light to discern actual wrong in another, are you to be silent or to speak?

I.—*Be silent at the moment* is a safe general rule, for you need time for prayer, and seeking the mind of the Lord, and His assurance that He will be with you if you are to speak. In this time of prayer make sure (a) that your own hands are clean from transgression, so far as you have light from the Lord, and (b) your own self *free from all personal bias and prejudice*, or "hurt," with your motive for speaking, purely for the glory of God, and the good of the soul, as well as (c) that you have a broken heart over the wrong you have to rebuke (2 Cor. ii. 4), and true grief for the sin of the one you are concerned about.

II.—*When you speak*, watch for the Lord's time, and clearly given opportunity. Do not force an occasion. When the time comes do not burst out with the "rebuke," or the statement of "facts," as if you were anxious to get an unpleasant duty through, but committing yourself fully to the Lord, tactfully and lovingly draw the erring one aside, and so speak about the Lord's heart of love and grief over His straying ones, that the soul will *ask you for help*, and the work will be done. (See Matt. xviii. 15). The devil "pushes" but the Lord *leads*. Beware of blunt "bursting out" words—they are rarely of God.

III.—*But prayer alone is generally best*, because the Lord only is able to speak the truth to His children without injuring them. The smoking flax He does not quench, on account of its smoke and smell, nor the bruised reed does He break with premature judgment, and cast aside. *It is best that you learn power with God in prayer, and tell Him alone of what appears "wrong" in others*, asking Him to deliver and bless, whilst you speak to them of all the good you can see, and thus draw them out of the "wrong" into the better, which at heart they desire and love.

There is much else arising out of this question which we cannot now deal with, and we can only urge (1) the entire reservation of the judgment of others, without full knowledge, (2) *silence* on all matters connected with others, until obtaining the truth from the ones concerned, (3) the power of prayer to destroy the attacks of the devil on God's children, without direct speaking to them.

For the rest, see Deut. xiii. 14 (the duty of making sure before action), 1 Cor. iv. 5 (as to reservation of judgment).

The question of personal injury.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone, and if he shall hear thee, thou hast gained thy brother" (Matt. 18, 15).

Measure thy life by loss, instead of gain;
 Not by the wine drunk, but the wine poured forth,
 For love's strength standeth in love's sacrifice—
 And whoso suffers most hath most to give.

Is Jesus Christ Divine?

The following article, from an address by Elbert R. Dille, D.D., of California, was selected and condensed for the pages of "*The Overcomer*" by Mrs. Penn-Lewis, shortly before her Home-call.

IT is no longer a question whether or not Jesus of Nazareth lived, suffered and died. No man of average information denies the main facts of Christ's life as recorded in the Gospels. As a historical figure, Jesus stands before us in fuller light than does almost any other figure of the past . . . It would be as rational to have historic doubts about the existence and the main facts in the life of Julius Caesar or Napoleon Bonaparte, or even about George Washington or Abraham Lincoln, as to have them concerning the Man of Galilee. Lyman Abbott says that no event in the world's history is better attested than is the resurrection of Jesus.

Look at this Jesus as He is described in the Gospels.

He is a Jew, a member of the most exclusive race that ever lived, yet He is set before us, and that by Jewish writers, as no respecter of persons—His sympathies as broad as the pathway of light through the universe, His love as wide as humanity. He is of the seed royal, but the friend and companion of the poor. He is original but never eccentric; holy but never sanctimonious; serious but never sour; stern but never severe; tender but never weak.

Gilded hypocrisy He denounces in terms that scathe and burn like fire; but to the poor outcast, the wanderer, the prodigal, He speaks in words as sweet as angels use. Though cradled in a manger and schooled in a carpenter's shop, when He opens His mouth men hear spell-bound and the ages listen. While He mingles with men and sits at their tables and shares their experiences, He seems to walk among the stars.

Such is the matchless picture the Gospel writers give us—and who were they?

All concede that with the exception of St. Luke they were unlearned and ignorant men; and though he was the most scholarly of them, the style of Greek he uses shows that he was not a classically educated man. No one has ever claimed that they were geniuses and literary artists.

A half century ago there was a school of infidelity which declared that Jesus Christ was a myth, the creation of the exuberant fancy of His disciples. Now there have been mythical characters, such for example as William Tell and King Arthur, who for centuries were regarded as historical. But all such characters fall infinitely below that of Jesus as portrayed in the Gospels. They are imperfect; He is perfect, His enemies themselves being judges.

We find in literature that men have attempted in two ways to draw a perfect character—namely from life and from the imagination, and both efforts have failed. In the former case they failed because there were *no real perfect characters to describe*, and in the second case because an imperfect imagination cannot conceive a perfect manhood. . . .

It is no easy thing to create a great and original character. Virgil, who lived and wrote a short time before Christ, was a great genius. His hero was the pious Æneas; but what a pale thin conception that is beside the Christ of the Gospels! If it required a genius to invent Æneas, could uncouth fishermen invent a Christ?

If the disciples invented Christ see what follows: men without genius, without learning, without literary skill, have created a character admittedly superior in every particular to the most loftiest creations of the most gifted

writers of all the ages. In the field in which the Homers and the Virgils and the Shakespeares have won their renown they are infinitely surpassed by four fishermen.

Could such men invent the character of Christ? Said the sane and acute J. S. Mill, "That were a greater miracle than Christ Himself. It is no use," he adds, "to say that Christ as exhibited in the Gospels is not historical, and that we know not how much of what is admirable has been superadded by the traditions of His followers; for who among His disciples or proselytes (and he might have added, who among the literary artists of the world) is capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels?"

To say that the disciples invented Jesus is like the man who said that Homer did not write the Iliad—"It was written by another man of the same name!"

There is only one thing that can account for their having drawn this perfect character, and that is their veracity. They had a model, and they copied it faithfully. And because the model was faultless the picture is perfect.

Since then Jesus must have been a real person, can He be explained or accounted for on the theory that He was only a man? Will that key fit the lock?

And in answer to that question I shall portray Jesus as the scholarship of the age conceives Him. I shall assert nothing of Him that is not conceded by practically every school of criticism. Let us study *the undisputed facts* of Christ's life and influence, and see if we can classify Him among men.

"This Jesus of Nazareth," said the late Dr. Phillip Schaff, "without money or arms has conquered more millions than Alexander, Mohammed, Caesar, or Napoleon; without science or learning He has shed more light on things human and divine than all the philosophers and scholars combined; without the eloquence of the schools He spoke words that produced effects which lie beyond the reach of orator or poet; without writing a single line He has set more pens in motion and furnished more themes for sermons, orations, discussions, learned volumes, works of art and sweet songs of praise than all the great men of ancient or modern times. Born in a stable and crucified as a malefactor, He now controls the destinies of the civilized world and rules a spiritual empire which embraces one-third of the inhabitants of the globe. How shall we account for this remarkable phenomenon of human history?"

The great task of those who deny the divinity of Jesus is to produce some rational explanation of his marvellous life. Rationalism has tried in vain to write His biography satisfactorily within the lines set for other lives. The less that is made of Him, the more everything miraculous and supernatural is stripped away from Him, the more impossible does it become to explain His influence over His time and over all time. After the destructive critics are through with robbing Him of all the glories, and denuding Him of all the grandeurs ascribed to Him in the Gospels, there is left so much of sublimity still, that a Renan exclaims "Whatever may be the surprises of the future, Jesus will never be surpassed." . . .

The fact is there is something unique about Him that forbids our classifying Him with men. We know what humanity is capable of producing, and that such a character as friends and foes alike ascribe to Christ, is deeper than

its depths and higher than its heights. Said Napoleon, "I know men, and Jesus Christ was not a man." Certainly there is nothing in the outward conditions of the life of Jesus sufficient to account for His immense influence and power.

I. *Take the shortness of His career as a fact to be noted.* How long had He in which to achieve greatness and to leave His impression upon His time? Time is a factor in successful achievement.

Jesus was about 33 years old when He died, and 30 years of His life was spent in retirement the most obscure. Not one great man in a hundred accomplishes anything remarkable before he is forty. Put your finger on the majestic fact that the world to-day is full of the deeds and influence of a Man who died in His youth—died at an age when most great men are obscure and unknown. Jesus did His lifework in three short years, but in that time founded a kingdom that has deepened its foundations and widened its boundaries for nearly twenty centuries.

We know well enough that here and there a great genius has risen above the conditions of obscure birth and a life of poverty. But you will search in vain through all the annals of history to find another man who, with these conditions against him, in a public life of three years, cut off by a shameful death, has commanded a thousandth part of the influence which the Name of Jesus has in the world to-day.

II. *Again in studying the life of a great man we ask what country and age he lived in, for men are largely the product of heredity and environment.* In accounting for men, we have to study their ancestry, the age and conditions under which they lived, the social position and intelligence of the people from whose ranks they sprang.

But can Jesus be explained by the intellectual and spiritual conditions of His time and people? Was the Christ of the Gospels the last gleam of decaying and dying Judaism? Was He the child of His age?

Look at the age in which He lived! It was the darkest period the world has ever seen. Poetry, philosophy and art had died in Greece, liberty in Rome, religion in Palestine. Human rights and liberty were almost unknown. Public education there was none; marriage was a matter of caprice dissolvable at the will of either party, and the elite of the heathen world sat for their awful portrait drawn by St. Paul in the first chapter of Romans.

And how about the people among whom Jesus dwelt? He lived in Palestine, an obscure province subject to imperial Rome, its people enslaved by the civil despotism of Caesar and the spiritual tyranny of the Jewish hierarchy. Palestine was a by-word throughout the civilized world and the name Jew a synonym for fanatical ignorance. . . . As well expect an eagle to come forth from an empty shell as for a character like that of Jesus to be the natural product of such conditions. Surely Jesus was not the creation of His age and land. Moses was made in the school of Egypt, Plato in the school of Socrates, Paul at the feet of Gamaliel, but where was Jesus made? . . .

Again, if Jesus was the product of a civilization so much lower than ours, we ought to produce better men to-day. Shakespeare, Goethe, Victor Hugo, Lincoln, Tennyson, Emerson, Gladstone, ought to be greater than Jesus Christ. Charles Lamb once said, "If Shakespeare were to come into this room we should all rise to do him homage; but if Jesus were to come in we should all kneel and try to kiss His garment's hem." From even the secular point of view, Jesus is incomparably greater than any man

that ever lived.

II. *Jesus was unlearned.* The men who have swayed the world's thought have all been educated men—Buddha, Confucius, Moses, Plato, Luther, Wesley.

But Christ had no education whatever in the modern sense of the term. There is no evidence that He was ever instructed by human teachers. Christ's destitution of the knowledge that belongs to this world (*in His human nature*—and of that I am now speaking) was as real as His poverty—and that was no sham poverty. He gives no hint anywhere of being possessed of mere secular knowledge. He was not a literary or scientific man. Paul quoted the classics, but Jesus never quotes anything but the Old Testament Scriptures. He received no higher education than the hamlet of Nazareth afforded the poorest. He had no contact with the world's learning. His mind was not influenced either by Confucius or Zoroaster. To throw doubt upon His absolute originality, Renan suggests that the great Hillel was His instructor, but Schenkel after the most thorough investigation demonstrates that there is no shadow of proof of that supposition. Jesus referred to no authorities, drew from no libraries, cited from no previous reading, drew upon no stores of learning. . . .

Jesus left nothing in writing, no body of divinity, no creed, not even a line to one of His disciples; He was penless as well as swordless. He wrote absolutely nothing except a few words in the sand, and we do not know what they were. His neighbours, noting His wonderful spiritual insight (and spiritual insight does not depend at all upon intellectual knowledge) said "whence hath this man letters, having never learned?"

They knew that a hard working Carpenter who toiled at His trade till He was thirty, building houses and barns, had little opportunity for education even if illiterate Nazareth could have furnished Him teachers. Jesus probably never saw any book but the Hebrew Scriptures, and He never owned a copy of them, but depended for His knowledge of them upon the roll kept in the synagogue, to which as a student He had access.

So far now I have had plain sailing, for I have spoken only of the facts that lie on the surface of Christ's life and which nobody disputes. What could be more unpromising than those thirty years of private life?

The Public Career of the Lord Jesus.

Turn we now to His public career—to the eventful three years of His ministry.

From the obscurity I have described, Jesus steps out before the world. He gathers a few followers from among the poor and for three years traverses the small territory between the lake of Tiberias and Jerusalem, talking with a woman at a well, a few fishermen on the seashore, and the people along the highway.

I. *The first thing that strikes us in His ministry, is His tone of authority.* Remember that He is a young man, unlettered, without wealth, rank or social position, friends, college diploma or church ordination to back Him in what He says. And yet never man spake like this Man. He taught them as one having authority and not as the scribes. He wasted no breath over idle speculations such as fill the pages of Plato and Aristotle. He talked extemporaneously and simply, but He talked to amazing purpose.

He was no policy man. He calmly rebuked the Rabbis and church dignitaries for their false teachings and false lives. And how does He do it?—with bated breath and whispered humbleness? Does He preface His denunciations with apologies? No, He talks straight from the

shoulder. "Woe unto you scribes and Pharisees, hypocrites, for ye do shut up the kingdom of heaven against men." "Ye blind guides, ye do make the Word of God of none effect through your tradition. Ye brood of vipers how shall ye escape the damnation of hell?" His denunciation fell upon these venerable and respectable church authorities like the lightnings from heaven.

But He set Himself not only above the authorities of His time, He set Himself above the patriarchs and prophets and even above Moses himself: "You have heard that it hath been said by them of old time, but *I say unto you*," introduces one paragraph after another of His great sermon.

Who is this that calmly sets aside the law which the Jews regarded with a veneration of which we have little conception—the law given amid the awful thunders of Sinai? It is Jehovah who gave the law—Jesus is His Name! He sets Himself above Abraham—"before Abraham was I AM"—assuming the incommunicable name of Jehovah. Says John Watson, "His disciples were to own no authority but His; patriarchs and prophets are His witnesses, not His equals. 'The Scriptures testify of ME!' That 'I' of His every sentence is not egotism; it is DEITY!"

II. Observe the marvellous claims of Jesus.

(a). He made one claim that separates Him from every other great teacher—that of absolute infallibility. The attitude of other world teachers has generally been modest. "This I think; do not take my word for it. Examine for yourselves; I, like you, am only a searcher after truth. I pick up a few pebbles on the shore but the unsounded ocean lies before me." To the great problems of the Universe these teachers have often been forced to say, "I do not know." *Christ never said that.* He replied instantly and finally to every question proposed to him; He touched every doctrine of family, church, state; every relation of man to God and of God to man, and on each He said the final word. Men—the greatest men—change their views as they grow older. Buddha, Augustine, Luther, Wesley, Gladstone, held vastly different views in their age from those they maintained in their youth. Christ never altered a word or a punctuation mark in His sayings, and what is more you cannot either, any more than you can alter the sunlight. Where is the man in all the world who would have the temerity to attempt to improve a single saying of Jesus Christ? As well attempt to improve a flower or a star.

And that is why the ages have never faked His teachings. They are as clear and authoritative to-day as when they were uttered. Other men speak the truth that is best for their time; *He spoke truth for all time.*

As Dean Stanley said, "You never get to the end of Christ's words. There is something always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations, but they never pass away."

(b). Jesus claimed the attributes of divinity.

And surely His Hebrew nature would have recoiled with horror from the appropriation of divine titles, and the accepting of divine worship if He had been only a man.

Who is this that with a quiet and calm assurance says, "*I am the light of the world; I am the bread of life.* If any man eat of this bread he shall never die."

True these sayings are in the gospel of John, and some tell us that they form part of an idealized portrait of

Jesus drawn more than a hundred years after His death. But the synoptic Gospels, which all criticism accepts as early and authentic, witness to the same calm self assumption.

In them He proclaims His authority to forgive sin and declares that He is Lord of the Sabbath day. He not only assumes to be greater than Solomon, greater than Moses, greater than the temple, but He says, "All things have been delivered to Me of My Father; and no man knoweth the Son but the Father; neither doth any know the Father save the Son, and to whomsoever the Son will reveal Him."

Why this Nazarene not only puts Himself above Abraham and Moses, but He places Himself alongside of God!

He claims omnipotence, "All power is given unto Me." *Omnipresence* "Where two or three are met in My Name there am I in the midst." *Pre-existence*. "And now Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

He claims to be the Judge before whom all men shall stand at the last day. He claims to be one with the Father entitled to equal honour with Him. "All men shall honour the Son even as they honour the Father." This modest young Carpenter proclaimed Himself the embodiment of truth and excellence. He does not say "I show you the Way and the Truth and the Life," but "I AM the Way and the Truth and the Life." He declares that He was yet to be the centre of the love and worship of humanity: "I, if I be lifted up, will draw all men unto Me."

When St. Paul was in prison and the jailer came running in crying "Sirs, what must I do to be saved," fancy Paul saying "Believe on me and thou shalt be saved!" Such blasphemy would be inconceivable. *But Jesus Christ said that.*

Again, "If any man love Me My Father will love him, and we will come unto him and make our abode with him." What effrontery, what blasphemy, for any man to say *WE* of himself and God! Imagine Plato or Paul saying "I am the light of the world. Come unto me all ye that labour and are heavy laden and I will give you rest."

Said a recent Unitarian writer (who illogically holds the superhumanity but not the Deity of Christ), "Let some man to-day—the greatest and best—declare in the face of the world, that no man knoweth God but himself, and those to whom he chooses to reveal Him; that no man cometh unto God but through him; that he will sit on a throne of glory and judge the world. Let him announce that all power is given to him in heaven and in earth, let him put his own name into a formula of baptism and tell his followers to baptize into the name of the Father and of the Holy Ghost and of himself—will men be converted to his preaching at the rate of 3,000 a day?"

And yet it never occurred to anybody that it was blasphemous or egotistic, or even in bad taste for Jesus to make these claims. His calm majestic appropriation of all the attributes of Jehovah and of all the titles that belong to God, seems perfectly fitting coming from Him because His deeds and His character bear out His claims.

Is it not strange that such prodigious assumptions and pretensions have passed unchallenged for nineteen centuries in a world that is swift to detect shams and unmasqueraded pretenders? It is because Christ's character and His claims harmonize like perfect music set to noble words.

(c). He claimed sinlessness.

All the founders of religion before and since Christ have confessed that they were sinners, and have themselves sought deliverance from sin. Jesus founded a religion

that held up the highest standards of holiness ever conceived ; a religion that concludes all men under sin, and teaches that there is no salvation without repentance, the new birth, and a holy life. No man ever disclosed the exceeding sinfulness of sin so searchingly as did He.

But He Who so searchingly told others of the evil in their hearts made no confession for Himself. The proclaimer of the message calling men to repentance never repents. He Who said, "Except a man be born again he cannot see the kingdom of God" never experienced the new birth. He Who gave the despairing sinner every other token of brotherhood, never spoke as a fellow sinner. He Who taught a morality as lustrous as the purity of God, He Who has become "the supreme conscience of mankind" claimed to be without sin.

He was sinless ; He never did anything of which He needed to repent. He never regretted anything He said or did ; He had no feeling of unworthiness, no compunctions of conscience, no sense of unrealized ideals. He alone of all men who ever lived never wished to be in any respect other than He was. Hear Him throw down His challenge in the face of the world—a challenge that has never been taken up to this day, "Who of you convicteth Me of sin ?" And this sinlessness not only constitutes Him "separate from sinners" but *separate from saints*, for the saints all tell us that they reached sanctity with tears and prayers and bitter repentance. The Psalms of David, the Confessions of St. Augustine, the De Imitatione of Thomas a Kempis, the biographies of Wesley and Bunyan tell us that. But Jesus never does.

And this sinlessness does not rest alone upon Jesus' own testimony ; all the New Testament writers bear witness to it. These all testify that He was holy, harmless, undefiled and separate from sinners ; that He did no sin, neither was guile in His mouth ; that He was tempted in all points like as we are yet without sin. He is called a Lamb without blemish and without spot. And Pilate and his wife show by their testimony to the faultless character of "that just Man," what an impression His immaculate purity made on those outside of His immediate circle of followers. Christ then was sinless, and sinlessness is supernatural.

I have spoken of the claims that Jesus made. Now either these claims were true or false. If they were false then it follows that the spotless Jesus before Whom even infidelity bows in homage, made claims to which He had no right. He allowed Himself to be worshipped as God ; if He were only man that were idolatry and blasphemy ; but He allowed it to pass without rebuke. Surely the Latin proverb is true, "Aut Christus Deus, aut homo non bonus est." "Either Christ is God or He was not a good man." Nay, if Christ were only a man, then He was an impostor and met with His deserts as a deceiver of the people.

How can liberalism say that He was not divine, that He wrought no miracles, that He did not rise from the dead, and say in the same breath with Renan that He was the ideal character of the ages, and with Goethe that He was the exemplar of every virtue ? What ! A deceiver the exemplar of every virtue ? If Jesus was not what He claimed to be, the Divine Son of God and the Saviour of men, then by inexorable logic from which there is no escape, He is an impostor, and every honest man ought to cry, "Away with Him !" If Christ is simply a man, then as another has said, "He has corrupted the whole current of human history. He has deluded millions of people for

nineteen centuries, and is a Man so deep in sin that forgiveness cannot reach Him."

If Jesus was the perfect character that even liberalism concedes Him to be, He was incapable of making a false claim ; and if He made no false claim, *He is God*—escape the logical dilemma who can ! Why, put His claims on the lips of any man in any land or age and they brand Him with either blasphemy or insanity.

See where logic lands us on the hypothesis that Christ's claims are false. If they are false, then He Whom Jean Paul Richter called the holiest among the mighty and the mightiest among the holy, lived a life of imposture ; the purest being that ever trod the earth was most selfish and corrupt ; and He who came to establish the world's holiest religion, played a part from the cradle to the cross.

But on the theory that He is divine, all difficulties vanish. That explains His power, His wisdom, His love, His words, His works, His life and death, His resurrection and ascension, His larger life since the heavens received Him.

It explains Pentecost and the triumphs of the church which are the standing miracles of the ages. . . .

For thousands of years humanity gazed upward to behold its God. The firmament displayed His handiwork. Gleams of light betokening the uncreated splendours of His throne shone out as through rifts in the midnight skies. But His glory was only suggested to the mind—it was too high for us.

But in the fullness of time, the mystery of the ages was solved and Jesus Christ came into the world, the brightness of His Father's glory and the express image of His Person in Whom dwelt all the fullness of the Godhead bodily. For the Incarnation, like the atonement, was not merely an incident occurring yonder in Judea ; it was the outward expression of an eternal fact . . .

What think ye of Christ ? He is GOD manifest (made known) in the flesh, Immanuel, GOD with us ; GOD over all, blessed for evermore !

The Victor of Calvary.

(Colossians ii. 15.)

*Thick darkness gathered o'er the tree
When on the cross the Saviour cried
" 'Tis finished," and in anguish died,
As Victim there instead of me.*

*Thy cross, O Christ, let me declare,
Vanquished all hell's unseen array,
When round Thee on that dreadful day
In legions strong they gathered there.*

*My place in shameful death with Thee
Makes me a victor with Thee too,
Since Thou in triumph ledest through,
Victorious evermore to be.*

*Thy call has come to me anew,
In partnership with Thee to reign,
And to unloose the prisoner's chain,
Proclaiming thus Thy grace so true.*

*To magnify Thy glorious Name,
All-conquering in the fiercest fight.
My joy shall be by day or night
To spread abroad Thy matchless fame.*

*And when at last beyond the sky,
I'll take my place before Thy Throne,
Crowned with a triumph not my own :
"Worthy the Lamb," shall be my cry.*

George Harper.

“Watching and Praying.” (ii.)

An “object lesson” on the “Prayer Warfare.”

HAVING looked briefly at the battleground,* we now look at the principle of intercession. The word itself means “a coming in between.” It is not pleading with God to save souls—He has expressed His willingness to do this in the gift of His Son. It is a kind of shooting at the enemy position with the ammunition of God, that He has permitted us to share in, in order to bring about the deliverance of those held captive in the sphere of darkness.

In war, wild firing is sheer waste of shot, it hurts no one, and only cheers the enemy. Fire directed calmly and intelligently is a terribly destructive factor; it has a given range based on careful registration of distance, etc., a sure aim and a focus, all of which make it irresistible and effective.

Intercession, as practised from the Throne of God (Heb. vii. 25) and by the Spirit of God (Rom. viii. 27) is directed upon the enemy with the ability and irresistibility of omniscience; each shot tells; each shot delivers the captives; each shot weakens the defences and further exposes the stratagems of the foe.

We have noted certain indications of the presence of an enemy. In that case, to sally forth, however confident of success, and in whatever name, would have been folly. A better method was at the disposal of the watcher. A short telegraphic order to waiting batteries was given; in a few seconds our shells were heard to whine overhead, and as we watched them burst on and over the suspected points we saw the enemy run out of each in considerable numbers. Our suspicions had in each case been correct. That evening we advanced and took the position without the loss of a single man. This is intercession at work.

If we are praying in the Spirit, we also shall be correct both in location and aim. He will teach us what mighty forces are at our disposal, and how to use them. He will teach us their effectiveness. He will give us plenty of shooting to do—no true intercessor has a slack time of it. Would God there were more effective prayer warriors in the Body of Christ; He would the sooner have it ready for translation.

What are these shots used in the battle? This question is best answered by studying the work and methods of the Lord Jesus Himself. Watch Him in the secret place in prayer, in communion with His Father; watch Him in His knowledge of the Word; watch His superb “gunnery” as He focusses upon person, party, situation, etc., using the Word as His “ammunition.”

At the very outset of His ministry He was found with the Word in His hand “as His custom was” (Luke iv. 16). This lifts the veil from those years of obscurity, and reveals Him, as a dependant Man—none the less God because of that—filling His heart with that Word. As later on He came against each need, so the Spirit drew a word from that store, quickened it into life, sent it out through His lips, and caused it to accomplish that whereunto it was sent. This is the “word” (Greek—*spoken word*) of Ephes. vi. 17, called there a “sword.” Of this the angel said to Mary: “No word of God is void of power” (Luke i. 37). In the power of this Spirit-spoken word He found wisdom to decide; power to continue when everything seemed to be against Him; confidence when He was considered to be “beside Himself”; by it He faced His enemies, led His

friends, performed His miracles, uttered His teachings, voiced His prayers, and carried into effect all that mighty programme commenced in the synagogue of Nazareth.

The believer who decides deliberately not to speak “out from” himself, but only as the Spirit gives him utterance, first in his spirit and then through his lips, will soon find that God’s word is the all-powerful “shot” against the foe, and he will also discover how quickly and how effectively God can by it *deliver souls* and put down a “barrage” against their recapture by the devil. This was the word of power uttered at Pentecost; and later in the house of Cornelius; and all through the ages since then God’s trained intercessors have found it to be a word of deliverance to bound souls. In its power they may continue what He but *began to say* at Nazareth (Luke iv.).

Sometimes a shot is fired at a distance, at an enemy who is unseen but who is known to be there. In this case some time must elapse before the result is known. Here we have a test of faith, and a lesson in standing firm, though we cannot see any results (see Heb. x. 36; Ephes. vi. 13). The Scriptures give concrete illustrations of this “long distance” praying. 2 Tim i. 5 and iii. 15 show us parents and the child; Luke xxii. 31, 32 shows a prayer covering the testing of a disciple; John 17 is a prayer enveloping the whole Body of Christ; Rev. viii. 3-5 shows prayers overlapping into another dispensation.

God’s “shots” are never wasted, even though they be not directed on the forces in the immediate front. It often happens that while the front lines are locked in combat, and show no sign of cessation of activity, the heavy guns are engaged in destroying rear organizations, reinforcing possibilities, supply posts, etc., the result of which must of necessity wither the resisting power of the enemy’s front lines. When, therefore, we are directed to focus prayer against *basic causes and principles of enemy activity*, or against forces we cannot touch directly, we must not faint and give up if their front lines do not at once cease to function. They may intensify their fighting in order to cover a reorganization at the base; in such case the warrior must stand in faith that the Spirit-sent word will accomplish that whereunto He has sent it.

It is at such times that a concentration of effort is levelled at the one standing in the will of God. By physical, mental, or spiritual channels the enemy will seek to weaken the stand of faith, but he who can stand in the calm assurance of Christ will in the end be fully vindicated. Like Abraham, he must drive away the birds (Gen. xv. 11), as they attempt to settle on the prepared offering; the time will come when they must go home to roost, and then the lamp of fire will be seen to give God’s own assurance of the fulfilment of His promises.

The “pull” from the Throne.

Those who pray in the Spirit are very quickly linked up together, whether in person or at a distance. This is most noticeable amongst intercessors. A simple illustration will help to grasp God’s reason for this. Suppose a line to be let down from the Throne of God, and at the earth end is a believer who will lay hold of it and obey every pull from the Throne. With a number of such lines God quickly weaves a net, and by it blocks the foe, sweeps him away, and encircles him for his confusion and the release of his captives.

* See “The Overcomer,” Oct., 1929.

This is a true illustration. Have we not again and again observed that a number of Spirit-led intercessors, standing in harmony with God's will, have completely confounded the devil by their stand against him. And by their co-operation, numbers of souls have been delivered; organizations, assemblies, etc., purged of unsound teachers and members, and the way made easy for the Gospel to be preached. Led by the "pull" from the Throne, the Church may go to the very gates of hell and prove their instability against the testimony of Jesus Christ. "I sought for a man"—God wants men in the gap! Will you be one with Him?

Intercessors who have learned their duty in the school of experience are guarded in both their movements and conversation. This does not mean that they are rounded up and penned like sheep—no one is ever so much at the disposal of the whole Body of Christ as he who prays in the Spirit. We believe that the *thoughts that come from God are secret*, and are *not open to the scrutiny of the enemy*. The make up of a full grown believer is simply—

A new heart	} Ezek. xxxvi. 26, 27.
A new spirit	
My Spirit	
All things new	} 2 Cor. v. 17, 18.
All things . . . out of God (Gr.)	
Old things are passed away	
I am crucified with Christ	} the devil's lodging place disposed of.
Buried together with Him	

Raised, seated together with Christ in heavenly places, *beyond the reach of the enemy*.

Surely this excludes the devil from a place in a believer's heart! So long as we live in the Spirit, so long are we immune. But the moment we give place to the devil, we begin to reveal the secrets of God; the terrible thing about the betrayal of Jesus by Judas was, that one who knew His secret resort was the one chosen by Satan to be the betrayer. Indiscreet conversation and action are a cause of much trouble in war, else why the need of a Censor? We have met many who love to be "in the know," and they are a danger to the community because the secret is not theirs, it does not affect them in the least, but gives them a sense of superiority which gives full play to the devil to work upon their "flesh," and get out of them plans for kingdom work.

A heavenly intelligence system is revealed in such passages as 2 Kings vi, Luke i, etc. It is not difficult to suppose that Satan also has his system well organized, seeing he apes everything God has done. Let us then be careful to get into the secret place when we pray and talk (Matt. vi. 6) and ask God to shut the door on our foes. He will do so, if we but ask Him to; the blood, the resurrection, the enthronement of Christ, are all at our disposal to ensure this secrecy. The Holy Spirit is the heavenly Sentinel Who guards every word and plan from miscarrying. (Note Luke xviii. 1.)

Allan Cooper.

Hidden Sacrifice.

Isa 53:2
Sacrifice

"He shall grow up . . . as a tender plant, and as a Root out of a dry ground"—Isaiah 53, 2.

WHAT dry ground is to a root, so were Christ's earthly surroundings to Him. He had no nourishment or help from His environment. He did not find His conditions for life in it. And yet He prospered! Why? Because He had His life from above. He lived by the Father, He put His "life from above" into His dead surroundings, and swallowed up Death and wakened Life. He was a Root in the kingdom of men, though not to find His life in it, but to put life in.

That was a hidden sacrifice. Botany teaches us that trees such as the pine and fir, which grow on rocks and stones, first change the stones, through a certain sap which they hold in their roots, and thus they prepare [ground] for the root to assimilate. They first put in their life, before they receive life. These are hidden sacrifices, and thus it is possible for them to exist and prosper in places where it would be quite impossible for others.

And has not He, the "Root out of a dry ground," done this in a special way? Has He not poured out His whole life, until in the dry ground of humanity He felt an echo of love and life? He has awakened life through His death, to which He gave Himself, as the prophet goes on to say: "When Thou shalt make His soul an offering for sin, He shall see His seed."

"No revealed fruit without hidden sacrifice"—this is a law in the kingdom of God. Oh what an answer is this to the complaints of so many children of God regarding their surroundings and their circumstances. For followers of the Lamb there are no circumstances which would help them or hinder them from growth, because they are first, *giving ones*, and not *taking ones*. They also prosper where, for others who have not this grace, existence would be altogether impossible; for with *giving* one can pass everywhere and gain fruit, and remain fresh!

Here we have the secret why there are so many fruitless, tired, and uncomfortable children of God. Their prayers, their Bible study, their tears, are a great grieving of the Holy Ghost, because in all they only seek for themselves; i.e., they only think how, in all this, *their needs* can be satisfied. They have not understood that they are the "salt of the earth." Does the salt give or take? When shall we begin to under-

stand this our calling, and stop complaining about our shortcomings because of our uncomfortable surroundings and circumstances? Our Christianity is to be no longer like a game of lottery, where for a tiny sum you gain without trouble a great prize. But we will learn of the Lamb, Who had as motto: "I have not come to be ministered unto, but to minister, and to give My life." He first put in the big price—He first gave the capital—before He asked for the income. He first sowed before He wanted to gain a harvest.

Beloved child of God *what hast thou put into thy surroundings?* Dost thou know the hidden sacrifices which are so great in the eyes of the Lord? It is kingly when we can give our life, without thinking that anything will come out of it for us, without wishing to taste the fruit of our sacrifice, but that for us it may be a hidden sacrifice. So it was with Christ at the Cross. His life looked lost, but above the Cross the Spirit of God was watching with holy care, that nothing was lost of this Life given over to death.

Selected.

The True Vine.

John xv. 1.

(i.) The branch has but one object for which it exists, one purpose to which it is entirely given up—to bear the fruit the vine wishes to bring forth. And so the believer has but one reason for his being a branch—but one reason for his existence on earth—that the Heavenly Vine may through him bring forth His fruit.

(ii.) The branch is exactly like the vine in every aspect—the same nature, the same life, the same place, the same work. In all this they are inseparably one. And so the believer needs to know that he is partaker of the Divine nature, and has the very nature and Spirit of Christ in him, and that his one calling is to yield himself to a perfect conformity to Christ.

(iii.) The vine has its stores of life and sap and strength, *not for itself*, but for the branches. The branches are and have nothing, but what the vine provides and imparts. The branch has but to yield itself and receive. This truth leads to the blessed rest of faith, the true secret of growth and strength: "I can do all things through Christ which strengtheneth me."

Andrew Murray.

Chh 6:18
Spiritual Warfare

The Spiritual Warfare.

By Mrs. Penn-Lewis.

"Pray with unceasing prayer . . . and be always on the alert to seize opportunities for doing so, with unwearied persistence and entreaty on behalf of all God's people. . . ."—Eph. vi. 18. (Weymouth).

WE wonder if the Lord's people really believe that the Bible means exactly what it says, when it is written that the "whole world lieth in the evil one," and that the "prince of the power of the air" is the spirit that now worketh in the sons of disobedience! Moreover that Satan is the god of this world, and that his principalities and powers are the *world-rulers* of this darkness? *Apart from the death of Christ* as an expiatory sacrifice for sin, and the recognition of the death of the sinner with the Saviour, there is no guarantee of any soul not being mis-led by the Adversary—not even *righteousness* being a sufficient safeguard, as we see in 2 Cor. xi. 15. The dividing line of the Cross has become acute in Christendom. Through the acceptance of the Cross the sons of God are being ripened for translation; and through the rejection of the Cross, the children of unbelief will be left in darkness—a darkness none the less dark because it is termed "light," and "progress."

There is a sphere of prayer which lies beyond the simple asking for "blessing"—a sphere of prayer opened out in Ephesians vi. and only known by those who have experimentally passed, on the *basis of Romans vi.*, by way of Ephesians i., ii., iii., iv., v., on to the Sixth.

The pivot verse in Romans vi. is "*Knowing this, that our old man was crucified with Him.*" Then in Ephesians i. and ii., Paul shows how Christ was raised from the dead, and we were raised up together with Him, and made to sit with Him in the heavenly places in Christ. Then Ephes. vi. shows the spiritual conflict with spirit foes, which the believer finds himself brought into, *as he really experiences spirit-union with Christ.*

In union with the enthroned Lord, the believer in due time finds the conflict of Ephesians vi. open to him, and discovers that there is a prayer-warfare where he needs, not only Christ as his life within, but "the whole armour of God," or Christ as his covering, without. Where he will meet in direct combat, without the intervention of "flesh and blood," the Satanic principalities and powers, and learn, by standing on the firm foundation of the Gospel (*e.g., Christ crucified*) to overthrow the foe, and then with "unwearied persistence" to hold the victory for himself and others, especially for messengers going forth to proclaim the Good News, asking for them "words," and outspoken fearless boldness in making known the Gospel.

What is "Prayer Warfare"?

Briefly, prayer warfare simply means holding unceasingly the power of the "finished work of Christ" over the hosts of evil, in their attack upon some place or person, until the victory is won. Just as Moses lifted his hands stedfastly until the victory was won, so the prayer warrior holds up stedfastly the victory of the Cross—the finished victory of Christ over Satan—until the forces of evil retreat and are vanquished.

This needs a true knowledge of Romans vi. and Gal. ii. 20 in experience, and many lessons on abiding on the Throne with Christ (Ephes. ii. 6), ere prolonged conflicts are thus prayed through and won. The truth is, so many believers live in inward conflict over themselves, that they cannot understand Ephesians vi., with its warfare against

spiritual hosts of evil in the atmosphere, where—"Christ encased"—the prayer warriors wrestle, and overthrow the principalities and powers attacking the Church of Christ.

"Prayer warfare" has to do entirely with direct warfare with the powers of darkness—not with "flesh and blood" (Eph. vi. 12)—therefore it does not admit the exercise of "will power" (or psychic force), for if it is needed in connection with persons, it is *not with the individual himself*, but with the adversary who is blinding him, or misleading him, that we "wrestle." Let the prayer warriors claim the "It is finished" of Calvary upon the unseen hosts of Satan, opposing the proclamation of the Gospel, or holding souls in bondage and darkness. Christ's last words of triumph will prevail, as we pray through in union with Him on the Throne.

The way into the "Warfare" Plane.

The warfare plane is on the resurrection side of the Cross, not in the earth sphere. It is when the spirit is set free, and united to the Risen Christ, that we come up against the evil powers in the atmosphere. The taking of your position on the basis of Rom. vi. needs to be understood as the foundation of the growth of the spiritual life, and all the advance from plane to plane which follows. Just as you saw that Christ bore your sins in His own body on the tree, and when you believed this, God gave you a new life, so you see that the old creation—the old Adam—was also taken by Him to the Cross, *i.e.*, (1) as you hold the position that all the guilt of sin has been put away, so you hold the position, that (2) the "old Adam" in entirety has been nailed to the Cross. Both mean a "reckoning" of faith which God makes true. In the first instance *sins* are put away, in the second instance you are put into a position in which you may have victory over sin.

As you hold that position, or attitude, to sin, you find sin loses its power to hold you. The "warfare plane" of Ephes. vi. is not a fight with *sin*, but the conflict of the *new creation* with spirit foes, whilst the believer holds steadily his *death attitude to sin*.

For the victory of Ephesians vi. the believer must therefore hold the foundation of *Rom. vi.* very clearly, for if the "old Adam" life is allowed to intervene, it is certain defeat in the "warfare plane."

But if you have the death of the Cross, in its aspect of the "old man" crucified, really wrought into you by the Holy Spirit, some force rises up in you towards sin, enabling you to say, "*I will not*," instead of being helplessly overcome. Because Christ did this work on the Cross no sin has a *right* to dominion over you. If you *will not* let sin reign, the word is clear, "*Sin shall not have dominion over you.*" There is no reason for you to be any longer a poor helpless victim; you have a *right* to say that "*sin shall not have dominion.*" The Lord has done all He can do on the Cross, and He has given the Holy Ghost to carry out in you all that was done at Calvary for you, so that always at the back of your refusing to let sin reign, is the power and energy of the Holy Spirit. You will never wrestle against, and conquer sin by your own nature, for your *own nature welcomes* it. Thank God, the least bit of rebellion in you against anything that is wrong in, or around yourself, is *from God*. Welcome the rebellion in you against being in bondage to sin! Surely *that* did not come from the old fallen nature. Yes, rebel against any thing in

you that is contrary to the redemption in Christ. "Oh," you say, "but something so quickly knocks me over." Do not yield to despair. You *rebel* against it, and it is the Holy Spirit who arouses that rebellion. Do not be passive even toward doubtful things, and say, "This must be God's will," or, "I am 'afflicted' with a bad temper." Go to *Romans vi.* and read, "Our old man *was* crucified with Him . . . that we should not be in bondage to sin."

In connection with this, however, you need to keep in mind the difference between the completed work of Christ on the Cross, and the *experimental working out* of it in you individually—the difference between what Christ has done "*once and for all*," which you hold by faith, and what has yet to be done in you moment by moment. As you hold the footing of faith—the "old man" crucified—the material the devil works upon in the old creation is *progressively brought into death*, then, on the basis of that death with Christ, the Holy Ghost builds up in you the "new creation."

Briefly, this is how we pass by experience into the "warfare plane." As the spiritual man grows, and is more and more freed by the Cross from the old life, he finds he has to take by faith the whole armour of God, which is wholly Divine, and only be taken and used in the power of the Holy Spirit, to wrestle against his spiritual foes.

The prayer battle.

"In the warfare plane, is much time and wrestling necessary?" someone asks. To this we answer Yes, every minute of your time is necessary—"praying always with all prayer and supplication in the spirit." You need to pray over everything, for protection from the foes watching to break in upon your life. This does not mean always on your knees, but a "praying without ceasing" in your spirit.

For this there needs to be a "discernment of spirits" (1 John iv. 1). How can you pray against something that you do not know exists? This is where the growth in knowledge of the new creation is needed, and where power to discern the workings of the enemy perpetually increases. There is also the need of power to understand how the enemy can fill the atmosphere, and to pray until the atmosphere is changed. Only *spiritual* believers understand what you mean by that atmospheric "something" which comes down upon you on some days, so that you say: "I know that the powers of darkness are about, but they *must go*, as I resist their presence and works in the Name of Christ" (1 Peter v. 9).

It is only as we advance in spiritual growth that we apprehend that our foes are actually spirit beings, distinct personal entities. They are geographically *in* a place, or they are geographically out of it. They come, and they go away when they are defeated (James iv. 7). In order to recognise and defeat them you must recognise the reality of their existence (Ephes. vi. 12). As long as they are vaguely described as an "influence" you will fail to obtain real victory over them; just as when you think of the Holy Spirit only as an "Influence" you lose the knowledge of Him as a Person. "Warfare" prayer is simply saying to God, "Lord, we are aware of the presence of the enemy, but we do NOT WANT THEM, and we have a right to exemption from their presence, because of the victory of Christ at Calvary over Satan and all his hosts."

Sometimes you cannot discern the cause of this pressure. In seeking the cause you may put down to yourself things which do not belong to you at all, and that may be why you do not get through to victory. You go to *Romans vi.* and lay hold of it, you pray, you read, you use every weapon

you know, but there is no victory. Why? You are putting your condition down to the wrong cause. If you were to say: "All this irritation in my nervous system, and the pressure upon my spirit, shows that the enemy is attacking me. I refuse it all in the Name of Christ, and claim complete freedom through His precious Blood"—you would probably get freedom at once. "*Romans vi.*" did not work because the *cause* of the trouble was not the "old life" but the enemy. The Holy Spirit can only bear witness to what is true. If it was the "old Adam life" manifesting itself, and you took hold of *Romans vi.*, the Spirit of God would at once bear witness and deliver. But if the trouble comes from an attack of the adversary, and you recognise it, and appeal to God for exemption and deliverance on the ground of the finished work of Christ, the Holy Spirit will immediately bear witness to that. Pray for light, and test the weapons God has given, and when you find the right one, then—it works!

The place of the will in "warfare."

"It is God that *worketh* in you both to will and to do of His good pleasure." (Phil. ii. 13).

This does not mean that God wills or chooses instead of you, but that God works in you to bring you to the point of exercising the act of choice. It is so with the unsaved. God the Holy Spirit will strive with a sinner to bring him to the point where he himself must *choose*, "wherefore choose life . . ." It is just taking your stand on God's side all the time.

It is helpful to take a position of intelligent choice at every point, before entering upon any piece of work for God. When I was in Finland I had a fellow-worker with me, and we used to say together, when we had to decide on various steps, "We choose the will of God in this." By our frequent declaration, we always kept unbiassed in everything. Her mind went one way, mine perhaps another, but when we stood together and said "*We choose God's will in this*," we found ourselves guided into one course and everything went well. It is very important, when two are working together, to keep in the will of God—two "wills" walking as one, because they both choose the will of God.

How the enemy tortures when we think we have *missed the will of God*! Always remember in connection with the point of discerning the will of God, that discernment does not eliminate the need for a childlike trust in God. When you by an act of choice, put your will with God's will, you must *trust God* definitely to lead you into the path of His will, though you may not see the way He is leading. Even when God gives you discernment to know His will, there is a limit. You can go too far over "discerning," and cease to have TRUST. The very seeking to discern what is the will of God may bring the mind into a strain, so that you lose a quiet trust in Him.

Then there are those who submit to everything around them as God's will, because they do not discern the things that differ. Always recognise that God has His will for you, and the devil has a "will" for you, and you have also your own will. When in doubt about any course, you can say, "I choose the will of God in this," and the Holy Spirit will work along the line of your choice. God, as your Creator, has given you a free will, and He asks for the *voluntary consent* of your will to His. The believer has a right to be free from the workings of the evil supernatural powers. You are the one to say, "I will not" to Satan, just as you are the one to say "I will" to God—and God is faithful, He will bring you through,

Sanctuary Life in the Psalms.

By Mrs. Penn-Lewis.*

I.—THE FORERUNNER AND HIS PATHWAY.

Psalms ii.

"Whither as a Forerunner Jesus entered for us" (Heb. vi. 20).

I.—The crucifixion of Christ foreshadowed :

"Why do the nations rage . . . kings . . . rulers take counsel together?" ver. 1, 2.
See Acts iv. 26-28, where this passage is cited as foretelling the tragedy of Calvary.

II.—The Anointed Christ :

"Against the Lord, and against His Anointed," ver. 2.
Comp. John i. 41, mar. "We have found the Messiah, which is being interpreted, 'Anointed.'" See also Acts x. 38.

III.—The cause of the rage revealed :

"Let us break their bands asunder," ver. 3.
Contrast Matt. xi. 30, "My yoke is easy." Christ was a witness against sin (see John vii. 7), and the rage at Calvary was but the culminating attempt of the world, the flesh, and the devil, to cast off His claims and His rule.

IV.—The Omnipotence of God :

"He that sitteth in the heavens shall laugh, the Lord shall have them in derision," ver. 4.
See John xix. 11 and Acts iv. 28.

V.—God's purpose fulfilled :

1. The Resurrection.

"The Lord said . . . Thou art My Son ; this day have I begotten Thee," ver. 7.
Comp. Heb. i. 5 and Rev. i. 5, "The Firstborn of the dead." The "holy hill of Zion" in the Psalms foreshadows the spiritual "Mount Zion" of Heb. xii. 22 and the "Holiest of All" of Heb. ix. 8. Jesus entered as our Forerunner ; rejected and crucified on earth He was exalted in heaven.

2. The Ascension.

"Yet have I set My Anointed upon My holy hill of Zion," ver. 6, A.V. m.
"Yet," in spite of the rage and apparent triumph of the powers of darkness. "Yet have I set My King." "Through His own blood, entered in once for all . . ." (Heb. ix. 12).

3. The Father's promise to the Ascended Son.

"Ask of Me, and I will give Thee . . ." ver. 8.

VI.—The Son's inheritance.

"I will give Thee the nations for Thine inheritance," ver. 8.
"Whom He appointed heir of all things" (Heb. i. 2).
Comp. John xvii. 9, as the first-fruits ; Heb. i. 8 and Phil. ii. 9-11 as the unfolding of God's purpose and plan. See too that the inheritance is actually and really in the saints (Eph. i. 18), the individual believers gathered out from the nations, and joined to the Lord, one spirit.

VII.—The Son's authority.

"Thou shalt break them with a rod of iron," ver. 9.
(Comp. Rev. ii. 26, 27 ; Matt. xxviii. 18.)

VIII.—The present call of grace.

"Now therefore be wise . . . be instructed," ver. 10.
"Kiss the Son . . ." (mar. "lay hold of"), ver. 12.
"Take refuge in Him" (mar.), ver. 12.
"Happy are all they that take refuge in Him" (ver. 12, m.)

II.—HOW THE LIFE MUST BE SOUGHT:

Psalms xxvii.

"One thing have I asked of the Lord . . . that I may dwell in the house of the Lord" (ver. 4).

I.—From the standpoint of assured salvation :

"The Lord IS my light and my salvation," ver. 1.
"Is," present tense. "He that hath the Son hath the life" (1 John v. 12). "My," personal pronoun. "He loveth me" (Gal. ii. 20).

II.—In the knowledge of God as our strength :

"The Lord is the strength of my life," ver. 1.
Brought to an end of our own strength, we are "strengthened with power through His Spirit in the inward man ; that Christ may dwell in our hearts" (Eph. iii. 16, 17).

III.—With deliverance from all fear of the enemy :

"Though an host should encamp against me, my heart shall not fear," ver. 3.
There is no knowledge of God gained without the encamping of the hosts of darkness against the soul, determined to hinder. But "in nothing terrified by your adversaries," must be the attitude. See Isa. 1. 5-9 as the pattern for the one desiring to dwell in the Holiest of All.

IV.—As the supreme desire of the soul :

"One thing have I asked of the Lord, that will I seek after," ver. 4.
"That I may know Him . . . this one thing I do," Phil. iii. 10, 13, A.V.

V.—What "Sanctuary life" really means :

1. Abiding in the Holiest of all (see Heb. x. 19).
"That I may dwell in the house of the Lord," ver. 4.
2. A walking in unbroken fellowship always.
"That I may dwell . . . all the days of my life," ver. 4.
3. Beholding the glory of the Face of Jesus Christ :
"That I may . . . behold the beauty of the Lord," ver. 4.
4. Asking and receiving that our joy may be full.
"That I may . . . inquire in His temple," ver. 4.

VI.—The blessings in the Sanctuary :

1. Hidden in time of trouble.
"In the day of trouble He shall keep me secretly," ver. 5.
2. Anchored upon the Rock in times of shaking.
"He shall lift me up upon a rock," ver. 5.
3. Kept in the place of victory "far above all."
"Now shall mine head be lifted up above mine enemies," ver. 6.
4. Kept in the spirit of joy and praise.
"I will offer . . . sacrifices of joy. I will sing, yea I will sing praises unto the Lord," ver. 6.

VII.—God's call to seek His face, and our response :

"When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face will I seek," ver. 8.

VIII.—The pleading of a seeking soul :

"Hide not Thy face from me . . ." ver. 9.
"Cast me not off . . . O God of my salvation," ver. 9.
"Teach me Thy way," ver. 11.

IX.—The path of testing, and the enemy :

1. The adversary and his instruments to hinder,
"False witnesses are risen up against me," ver. 12.
2. The tenacity of faith.
"I had fainted unless I had believed to see," ver. 13.
3. The assurance of life to follow.
"I believed . . . to see . . . in the land of the living," ver. 13.

X.—The patience of faith :

"Wait on the Lord ; Be strong, and let thine heart take courage."
"O tarry thou the Lord's leisure . . ." (Prayer Book Version).
ver. 14.

* From a volume of "Bible Readings on the Inner Life," published by Messrs. Marshall Bros. in 1901, and now out of print for many years.

The Outlook for Prayer.

"Be made powerful in the Lord, and in the strength of His might" (Ephes. vi. 10, R.V.).

ONLY be thou strong and very courageous" (Josh. i. 7). The primary need of the Lord's children in conflict with the powers of darkness is to know how to be made powerful in the strength of God, to stand against the wiles and methods of the devil in the present evil day. For to be made powerful with the strength of God's might means having more power than the enemy. Christ is the "Stronger than he," and "greater is He that is in you than he that is in the world" (1 John iv. 4).

This short extract is from a New Year's Message by Mrs. Penn-Lewis in *The Overcomer* for 1912; and how applicable it is for us to-day. But let us remember that since the year 1912, the agencies of Satan and the invisible hosts of darkness have been multiplied exceedingly. We see more clearly now than then, the rapid formation of the great Satanic system which is soon coming to completion under a personal Antichrist. Again I quote from this valuable article:—

"There is nothing more needed in the conflict with Satanic forces than *patience*. To be made powerful in patience, so as to pray with all patience (Eph. vi. 18), and perseverance, however long the spiritual powers may attack and seek to overcome, is part of a Divine equipment which is impossible to human weakness. In doing all things in reliance on Divine strength, 'I can do all things in Him that strengtheneth me' (Phil. iv. 13) . . . 'I can' in Him, instead of 'I can't' in myself . . ."

One of Satan's tactics to-day seems to be to separate and isolate the true members of the Body of Christ; setting them at variance one with another, sometimes merely with regard to the interpretation of certain Scriptures on which they cannot agree, and many are feeling the loneliness of their position as never before. But we are learning that God is allowing these siftings and separations for purposes of His own. Quoting another devoted servant of God:—

"We have to learn to be alone, and stand alone. To lean on other members is fatal for a steady firm standing; then they fail, and bring down the enemy upon themselves and upon those with whom they are associated. If we are not willing to stand alone, the whole Body of Christ suffers, for when the test comes, we fail, and progress is delayed. Stand complete in Jesus Christ, and let His Presence swallow up all loneliness. Our eyes must be on the Commander-in-Chief, not on the members."

If we are to pray aright we must see from His view-point, and understand His outlook. Let us ponder the words of Christ in John v. 17, 19. If we are to bring down Satan's strongholds and frustrate his plans, we must learn to pray and wrestle intelligently, and so block the enemy's progress in every direction. We must *submit to God*, while we *resist the foe*. "Calvary is the place of submission, and then Christ can use us to display His Victory through us."

We need to be "quick of scent in the fear of the Lord" in these days (Isa. xi. 3, lit.). The enemy knows so well how to lead us off into side issues in prayer, and so we waste time and spiritual energy, and become exhausted in what proves often to be a fruitless struggle, while the enemy is *gaining his ends elsewhere*.

Lately we have been startled by headlines in our newspapers announcing the fact of "England shaking hands with antichrist," alluding to the compact with Russia on the part of our government. While we utterly deplore the action taken in this matter, and fully endorse the need for persistent and earnest prayer at such a time as this, yet we perceive that there are dangers within this country quite as serious, and still more subtle, than even the Russian menace. I refer to the rapid increase of Modernism and Roman Catholicism inside the churches of our land. We are instructed in the Scriptures that when the "Lawless One," the personal Antichrist, arrives, he will seat himself *in the temple of God* and openly declare himself a god (2 Thes. ii. 5). And again, "the appearance of the Lawless One will be in the strength of Satan's working, with all the might and signs and wonders of falsehood, and all the delusions of unrighteousness for those who are in the way of perdition" (verse 9, Weymouth).

But while we pray over the condition of our churches, there is a yet graver menace we have to face. Satan, knowing that his time is short, and pursuing his one deadly objective to delay the final consummation

of God's purposes, and his incarceration in the abyss for a thousand years, is seeking to seduce by the most subtle counterfeits in his power, the true members of the Body of Christ. Many loyal children of God, weary to death of the Modernism amounting to blasphemy, and worldliness in the churches, are being attracted to places where the pure Gospel is preached and soul-saving campaigns are in evidence. These services are followed by "after meetings" where a passive surrender of the entire being to supernatural power is pressed upon those who remain. Many of these souls, longing for a deeper life in God—their emotions already stirred to the utmost by the fervour exhibited at the service—are ready to go to all lengths in the matter of surrender. They are bidden to "let go," to drop the use of their faculties, in order that the Holy Spirit may take entire possession. Then follows the laying-on of hands, and they are bidden to "wait" for the Pentecostal baptism.

It is at this point that Satan carries out his devices. He knows that at Calvary, his defeat was utter and complete, and now he can only gain access or entrance to the being of any child of God *by their own consent*. So he lays his plans to catch the unwary by the most subtle means. When once souls become passive, by "letting go" the will, and literally "dropping" their God-given faculties, the door is open to evil spirits to work their will and to find an easy entrance into their being.

At first their experience is delightful beyond words to express; glorious sensations and ecstasies of joy. Such overpowering rapture, of course, leads these victims to yield themselves still more utterly to what they believe is the power of the Holy Spirit. And these counterfeit experiences and deceptions may CONTINUE FOR YEARS before the victim discovers that he has become a prey to evil spirits. Then the fight for freedom is a terrible one. I have in mind an authentic case. Alas, there are many more. But though in this case this servant of God has had his eyes opened, and has been fully delivered, yet he has suffered acutely in the battle he went through to regain his freedom. Thank God he has taken his God-given faculties out of passivity and is now co-operating with the Holy Spirit, with his renewed will and mind in active resistance to Satan as an angel of light. But in many cases where the deception has been deep and prolonged, even after full deliverance the scars and effects remain to the end of the person's life, and they need to exercise special care and watchfulness ever after, continually reasserting their position in Christ Jesus according to Romans vi. 6, *reckoning on their death to sin in Him*, and their LIFE UNION with Him in the Heavens.

But, you ask, how are we to escape Satan's deceptions in such a day as this? Do you remember that, during the period of the plagues in Egypt, when God sent darkness on the land, how that Israel had light in their dwellings (Exodus x. 23). See also Isa. lx. 1-2. These words were spoken to Israel, but the principle is the same to-day—"Awake thou that sleepest and arise from the dead ones, and Christ shall give thee Light" (Eph. v. 14-15, lit.: Gk.). Dense darkness is settling down on the world and alas many unwary ones are following Satan's "will the wisps" mistaking them for the true Light of God. The great need to-day is *spiritual discernment*. The power to "distinguish between things that differ" (Phil. i. 9-10) and the ability "to rightly divide the Word of Truth," especially with regard to God's Dispensational Purpose.

Intense and persistent prayer is needed, for the whole Church of God and especially for leaders and teachers of the Scriptures, that they may rightly divide the Word of Truth. Many souls are being utterly confused by different points of view and interpretations of Scripture, each differing in some special point, especially with regard to God's dispensational purposes. To quote again another servant of God:—

"It is necessary that we look up, not down or around nor within but up to our Head, our Leader and Commander. We have had in the past much expectation from the members. The secret of victory seeing Him enthroned, our Leader and Commander. Then go forward under His command, proclaiming the power of the Blood, which speaks victory over the enemy . . ."

"Ye shall know the truth, and the truth shall make you free." I us pray to-day in the words of Paul, "For . . . we have never ceased to pray for you, and to entreat that you may be filled with a clear knowledge of His will, accompanied by thorough wisdom and discernment spiritual things, so that your lives may be worthy of the Lord, a perfectly pleasing to Him, while you exhibit the results of right action of every sort, and grow into a fuller knowledge of Himself." (Col. i. Weymouth.)

E.M.L.

Surrender—True and Counterfeit.

Co-operation.

Surrender to God of spirit, soul and body, is a simple yielding or committal to Him of the whole man, to do His will and be at His service. God asks the fullest *co-operation* of the man in the intelligent use of all his faculties (Rom. vi. 13).

"Control."

Passive yielding of spirit, soul and body to supernatural power, to moved automatically, in passive, blind obedience, apart from the use of volition or mind. Evil spirits desire "control" of a man, and his passive submission to them. (From "War" Pamphlet, No. 1.)

From Our Readers.

ONE of our readers sends a word of encouragement for those who are "in the furnace," out of her own experience of "the riches of His glory" (Phil. iv. 19).

"In the April 'Overcomer,' Miss Leathes spoke of some being in especially trying circumstances. By God's grace they will praise Him for every one of them in the days to come. God never wastes a moment in the lives of His own trustful children, and although the present seemeth to be grievous, His 'afterward' is an eternal and priceless possession—in so much that those of us who have, through that same all-sufficient grace, proved somewhat of its blessedness, must be saying to all such in His Name, 'There IS lifting up.'"—(L.P.)

The Cross, or "crosses"!

"Here in this R.C. country, all 'sickness' and bereavement is called 'the cross,' writes another, 'but is not the 'Cross' sacrificial life we should live'?"

When we speak of "the Cross" in the Pauline sense, we certainly do not mean the trials and sorrows of life—for the ungodly have these also. The Cross, as spoken of in the New Testament, delivers us (1) from sin (Rom. vi.), (2) from the self-life (Gal. ii. 20), and (3) from the power of the enemy (Rev. xii. 11). No path of human sorrow can ever deliver us from these! God may make use of trials and suffering to bring His children into conformity to the death of Christ (Phil. iii. 10) by way of a yielded will and utter trust in Himself, but it is "the Cross of Christ," not our cross, that works deliverance.

Madame Guyon suffered much persecution for her preaching of the Cross of Christ, and these troubles she called her "crosses," for naturally her language was coloured by the teaching she was brought up under. But what she really suffered was "filling up the afflictions of Christ for His Body's sake, as through bitter hatred and opposition she ministered the truth of God to all she came in contact with. It was her share in His Cross, as in her body she bore about the "killing of Jesus" that His Life might be manifested through her to others (2 Cor. iv. 10-12). Had she realised more of the Victory aspect of the Cross (Col. ii. 15) she would have risen up in the Name of Christ and resisted the devil in much that he brought against her, and proved that she was indeed "more than conqueror" in and through Christ Jesus. For all who are identified with Him in His death are also identified with Him in His resurrection life and triumph over the principalities and powers evil.

In the matter of sufferings that come upon us, as God's redeemed children we can claim deliverance through the victory of Calvary from all that is of the devil in them, and we do not need to decide for ourselves how much or how little is "of the devil." We can take an attitude of resistance, and say "What is from God in this trial I accept, and ask for grace to go through it triumphantly; but what is of the enemy I refuse in the mighty Name of Jesus." Then God will deal with the circumstances and prove His power to protect us. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." M.N.G.

Notes from the Bookroom.

THE letters we receive in relation to "The Overcomer" are a constant source of praise and thanksgiving to God, and our readers will rejoice to know that its circulation shows an increase from quarter to quarter! A reader in Canada, writing to ask for a dozen copies of each issue in future, says: "It is invaluable for Christians whom the Lord has been able to entice from shallow conventional Christianity, and the Holy Spirit uses the articles to deepen our sense of shallowness and our great need of His Life to be realized in us . . ."

One of the leaders of a great work of God in America sends us a word of fellowship for which we would warmly thank him. He says:—"Laid aside by heaven-sent illness, I take this long-desired opportunity to thank you in my Master's Name for spiritual help often received through the pages of *The Overcomer*. I wrote a few times to Mrs. Penn-Lewis during her life-time, and now she is 'with Christ' I desire to express to the present management how truly I feel that the hand of God is upon you 'for good,' and that you are experiencing His guidance in the conduct of the Magazine. This is not flattery, but appreciative words of fellowship such as our brother Paul wrote to the members of 'His Body' at Corinth—*your labour is not in vain in the Lord*."

The October number has had a greater response than any particular issue for a long time, and many have been the calls for further copies. To a Divisional Commander of the Salvation Army we sent at his own request 55 copies, one for the leader of each corps in his Division! "A remarkable number," writes one, "What an amplification of the addresses on Ephesians vi. in the July number is this—*The*

Glorious Contest," also notes on 'Warfare' in the spirit . . ."

Another writes that she feels it would be helpful to issue the "Clinic" matter, given from time to time, in booklet form, for the use of Christian workers, and this may be done later, if the Lord shows that there is a real place for such a booklet. We are always glad of suggestions from our readers, which enable us to understand which way the Lord is working, that we may co-operate with Him.

N.B.—We should be grateful if any who are receiving copies of *The Overcomer* they do not require would kindly send a postcard to the Bookroom, that our lists may be correct and free from overlapping.

A new Booklet.

We hope to have ready shortly in booklet form, the address by Mrs. Penn-Lewis on "Love" in this issue, together with two other of her later addresses which have appeared in our pages, "Your Intelligent Service," and "Knowledge Puffeth Up." These addresses, given from shorthand notes, have been greatly appreciated by our readers, and many have spoken of definite help and blessing through them. Price 6d. each.

The single page leaflet "In Christ a New Creation," with a chart showing very simply the message of Calvary on one side, and on the back a message on "The Cross and the Living Christ" (by Mrs. Penn-Lewis), has now been re-printed for the seventh time. This leaflet has been greatly used of God, and is issued at a very low cost (2/- per 100) for widespread distribution. It is suitable for giving to nominal Christians, and for use in Mission work.

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This little Booklet was compiled by Mrs. Penn-Lewis, in 1903, 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 have no funds in hand at present for free grants of the Booklet. Gifts for this purpose may be sent to the Secretary, Overcomer Book Room.

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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.

FRANCE.

One of our readers, sending a gift for the translation work, writes : "Regarding the translation work in France I see that other books are translated beside those of Mrs. Penn-Lewis . . . but I feel that the little I have to give should, if possible, be *given to her works only*. One feels such absolute confidence in forwarding anything that I wrote, and these are days in which one has had so many disappointments . . ."

It may be well to mention that all gifts for France from readers of "*The Overcomer*" go to the translation of an issue of "Overcomer literature" only, and for "*Le Vainqueur*," which consists almost entirely of articles from the English "*Overcomer*," with local matter added by Mme. Brunel.

"*Le Vainqueur*" is issued from time to time, as funds permit, and, with other "Overcomer Literature" in French, may be obtained from : *Madame Brunel, Viane Pierre-Segrade, Tarn, France.*

MEXICO.

We have lately received "No. 24" of the little Spanish "*Overcomer*" (*El Vencedor*), and Mr. de Roos writes : "The next number will contain, I trust, the first chapter of 'The Cross of Calvary,' which when once set up, we hope to put in tract form. *Will you pray for this?* All over Central America, and from different parts of the Spanish speaking world, we have calls for the '*Overcomer*.' We are printing 2,000 copies every month. Rejoice with me that some Missionaries in the far away places are taking up the '*Overcomer*' message with their groups of Indians. Pray that funds may be supplied so that we can continue to send out the Message of the Cross."

In a former letter, our brother tells us that the cost of 2,000 copies of "*El Vencedor*" is about £3. For this, for all the work of God throughout the world, we would ask the prayers of our readers along the lines suggested by Mr. de Roos, as follows :

"We must learn, through the Spirit, to *release funds* that are held through the suggestion of the enemy unrighteously. . . . Funds are held by God's children that should be used for His glory in the work of hastening His Coming. No collection plate, no amount of solicitation, will work here ; only a touch of His Spirit—a visitation of the Lord and of the lost."

SWEDEN.

The Swedish "*Korsets Budskap*" for October contains much valuable matter, including "Far Above All," an address by Dr. F. B. Meyer on "Soul or Spirit, Which?" from the October "*Overcomer*," and a long article by Mrs. Penn-Lewis on the "Conflict in the Heavenly Places," and other items.

This magazine, and some other "*Overcomer*" literature in Swedish, may be obtained from
Mr. Gustaf Fredberg, Tradsgardsgaten 21, Alingsas, Sweden.

The Memorial Free Distribution Fund.

The Memorial Fund is doing a blessed work in enabling us to supply parcels of the literature free to Missionaries and other workers who are longing to pass on to others, messages which have been "food" to their own souls. For a large number of letters of gratitude, we quote the following. From one of God's "sent servants" in Europe :

"God richly bless you and the kind friends who make it possible to supply lonely Missionaries with this spiritual literature. . . . May I pray earnestly for us in Poland. Pray that this literature may not only be read for the sake of *pleasing the mind*, but that the Holy Spirit may *apply it to the heart*, so that CHRIST may more and more be 'formed' in our lives. O to be more and more conformed to the likeness ! . . . All lands need the intercession of God's people in these perilous days. O that the spirit of prayer would become real—a *work*—in the Body of Christ. My plea is for a deeper sense of how closely we are bound together as members of His body, in our blessed Head. I know of no other literature, if carefully read and heeded, that will bring about a closer unity of the Spirit than the '*Overcomer Literature*.'"—(Poland).

From a Missionary among the un-evangelized tribes of Central Africa :—

"You cannot imagine what a joy it is to receive not only such a generous answer to my request, but such a highly spiritual one. I can explain whether it is because of what God has done in my own heart, or if it is really that I have never received such spiritual tracts as I (particularly '*Change your Attitude*'), but already it is a real feast to my soul. Truly the Lord has made me change my attitude in many many things and though it seems folly to the world, I have peace and joy as I never knew before to be possible. We have gone through some tests, are now rejoicing to see the Lord gathering in the souls we had vainly tried to save, not realizing what a hindrance our own well intentioned efforts were. You understand that we greatly covet your prayers for these babes in Christ, truly born of the Spirit . . . The Prince of the world never sleeps when God is doing such work. I have one request, that this might be mentioned to earnest praying people who do and feel called especially in the intercessory prayer warfare. We are absolutely helpless against the powers of darkness, BUT GOD—wonder more than conquerors in Christ, through Christ, Who truly has overcome and conquered the world, Satan, and the grave."

We pass on these words of gratitude to those who, by their gifts, have made possible these free grants of "Overcomer Literature," and are "watering" it with their prayers. We know that their plea for intercession at the Throne will not be un-heeded by our readers.

Donations for this Literature Extension Work may be sent to the offices of "*The Overcomer*," marked "France," "Ireland," "Sweden," or "Free Distribution," as the case may be. All remittances should be made payable to Marjorie "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
xi.

April
A.D. 1930

NEW SERIES.

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

The Overcomer

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

*"The Effect of . . .
Doctrine on Practice."*

p. 19

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

BOLDLY DISPLAYED THEM
AS HIS CONQUESTS

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

LONDON:

THE "OVERCOMER" BOOK ROOM, 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.

ESTABLISHED BY MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

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Centre Distributors

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N.B.—Change of Address. No alterations can be made during the last fortnight before issue, when all the wrappers have already been prepared. Readers are asked to 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. 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.

- | | |
|----------|---------------------------------------|
| April 3. | Monthly Conference (Capt. A. Cooper). |
| " 4. | Prayer Day (at Chapel Street). |
| " 16. | Mid-monthly Prayer Day. |
| May 1. | Monthly Conference. |
| " 2. | Prayer Day. |
| " 5-10. | SWANWICK CONFERENCE. |
| " 14. | Mid-monthly Prayer Day. |
| June 5. | Monthly Conference. |
| " 6. | Prayer Day. |
| " 18. | 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.

THE Eleventh Swanwick 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 5th, to SATURDAY, MAY 10th, 1931

Convened by the Council of the Overcomer Literature Trust

Theme:

"The Cross—The Unveiling of God."

The Conference will largely assume an open character. There "programme of speakers" as usually understood at Conference is ing. The morning Bible Readings will be given by the Rev. W. S. (of South Wales), and we hope to have with us again many who faithfully proclaiming the full-orbed Message of Calvary, among whom we may mention Revs. George Harper (London); J. W. Brown (London); A. Harries; J. Ellison (Leicester); Captain A. Cooper, D.C.M.; M. Tydeman Chilvers (London); Miss Leathes (London), and others who of the Lord also expect to be present.

GUEST FUND.

As the Conference is of vital importance to Ministers of the Church and Missionaries, who may not be able to afford the cost of coming, we hoped some who cannot be present will contribute to the Guest Fund for enabling these servants of the Lord to attend. Gifts should be sent to Rev. George Harper, or to the Secretary, c/o The Overcomer Book Room, marked, "Guest Fund."

INFORMATION.

The cost for the whole period will be as before, viz.: £2. (not inclusive of Railway Fare). Circulars giving full particulars may be had (stamped envelope) from the Conference Secretary, to whom applications for accommodation and all payments should be sent before April 21.

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

(All applications will be dealt with in rotation and special rooms arranged when requested, if at all possible.) Address: Conference Secretary, Mr. H. E. Hoyton, 158-159 London Road, Merstham, Sussex (Stamped envelope.) Tel. Merstham 285.

Other Conferences.

Belfast: Kirkpatrick Memorial Church, Strandtown, April. Speaker, Mr. B. W. Matthews. Enquiries to Rev. J. Tolland, 3 Be Church Road, Belfast.

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

Cardiff: Weekly Prayer Meeting. Thursdays at 3 p.m., No. 21 Y.M.C.A. (by Taff Station). In charge of Miss Millett, Supt. C.A. Newlands Street, Barry.

Dublin: Y.M.C.A., Rathmines, April 11-14. Speaker, Miss Leathes. Enquiries to Miss Walker, 1 Woodlands, Orwell Road, Rathmines, Dublin.

Isleworth: Informal Conference, 2nd and 4th Monday at 8 (5th Mon. Missionary Prayer Meeting). Enquiries to Miss G. London House, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7 p.m., at 9. Mall, Newport.

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

Liverpool: Two days Conference at Gordon Hall, April. Mrs. H. T. Chilvers and Rev. George Harper. June 17-18, Rev. A. H. Enquiries to Rev. A. J. Kellam, 8 St. Alban's Road, Bootle. 172 Bootle.)

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

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

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

SCOTLAND: It is hoped to inaugurate a series of Conferences in Edinburgh in the Autumn. Particulars in The Overcomer for July.

THE OVERCOMER.

Col. 2:20

Identification

"Ye Died!"—Col. ii. 20. (R.V.)

YE Died." These two words used over and over in the midst of varied contexts, by the Apostle Paul in his epistles, is one key to the "Why" of Calvary! Substitution involves IDENTIFICATION. The Son of God hanging on the Cross as the Representative Man, representing the whole race of fallen Adam. In the words of the Apostle "He was MADE SIN on our behalf" (2 Cor. v. 21), and "our old man was crucified with Him that the body of sin might be done away, that so we should no longer be in bondage to sin" (Rom. vi. 6).

In the Magna Charta chapter—the wonderful "sixth"—of the epistle to the Romans, the purpose of Christ's death is very plainly declared by the Apostle, who said that the gospel he proclaimed was not "after man," but that it was given to him "through revelation of Jesus Christ" or, as Bishop Moule renders the passage, "the Risen Lord personally unveiled it to me" (Gal. i. 11, 12). "The death that He died," wrote the Apostle to the Romans,

"He died unto sin"—

not only for our Sin as our atoning sacrifice, but "UNTO SIN" as our substitute, with whom we were identified in the sight and purpose of God. The tragedy of Calvary means Satan allowed to do his worst upon the One representing the sinner. The fallen race of Adam must die, so that out of the Second Adam may come a new race, re-created in the "image of the Son."

The Epistles of Paul are full of this meaning of Calvary as the bed-rock basis of the new life.

"We who DIED to sin . . ." Rom. vi. 2.

"Baptized INTO Christ Jesus . . . baptized INTO HIS DEATH . . ." Rom. vi. 2.

"One died for all, therefore ALL DIED." 2 Cor. v. 14.

"Ye DIED with Christ . . ." Col. ii. 20.

"For YE DIED, and your life is hid with Christ in God." Col. iii. 3.

It is this aspect of the Cross which caused Paul to break out with the words "Far be it from me to glory save in the Cross of our Lord Jesus Christ, through which" (i.e., the Cross), or "whom" (R.V. m.)—the Person with whom I was, and am identified—"the world hath been crucified unto me, and I unto the world" (Gal. vi. 14). Oh wondrous Cross: "Ye slew, *hanging Him on a tree*" said Peter to the High Priest in Jerusalem. "When they had fulfilled all things that were written of Him, they took Him down from the tree," said Paul in the synagogue at Antioch. That "tree" was the sinner's due—for "cursed is every one that hangeth on a tree" (Gal. iii. 13)—and on that tree the sinner dies in the Person of his Substitute. When "by revelation" this meaning of Calvary opens to us, we have the secret of victory, laid bare; the secret of the power to walk the path of sacrifice, "filling-up the afflictions of Christ" by the "supply of the Spirit of Jesus Christ" (Phil. i. 19) day by day.

"Ye died with Christ!"

This is the gospel of the Cross, which brings emancipation from the mastery of sin; cuts off the one crucified with Christ from the world, and the power of the god of this world. Only as we thus stand upon the bed-rock basis of the Cross, in the reckoning of faith that "IN Christ Jesus" we account ourselves with Him "dead unto sin," can we claim the victory of Christ over Satan at Calvary, and say—joined to the Victor, Who is alive for evermore—"Go—in Jesus' Name," and be equipped by the power of the Holy Ghost to have authority to tread serpents and scorpions under foot, and trample on all the power of the Enemy through the Conqueror's name.

Let us lay our hand of faith upon the message of Rom. vi., and ask that all that it means may be wrought into us, as we "reckon"—moment by moment—upon His death (Rom. vi. 11) as our death, and present ourselves unto God as those that are "alive from the dead" in Jesus Christ our Lord (Rom. vi. 13).

J. P. L.

The Mystery of the Cross.

THERE is much talking of the cross of Christ, and truly it is a glorious mystery, if rightly and truly known; but it is to be doubted that many, if not most, and that of Christians, do look more at the Cross *without* than at the Cross *within*; not that all deny the knowledge of Christ as He died for sin, as a glorious dispensation of the Father unto sinners; but that which I desire is to see Christians exercised more in the *internal part* and mystery of Truth.

To know the cross of Christ truly is to see and know yourself crucified with Christ: "I am crucified with Christ," said Paul; and so can every spiritual Christian say. To be baptized into the death of Christ, to be like Him in His death, and in His resurrection, is the way to be like Him in His life and glory.

To be crucified *with* Christ is to suffer the death of fleshliness and sin, and the sinful nature; as *the flesh of Christ suffered death*, so must our flesh, our fleshly part, die with Christ. This death is to sin, to the world, to the fleshly wisdom, and fleshly righteousness, to all fleshly excellence and fleshly glory; it must all pass under the cross of Christ; and when the cross of Christ hath thus passed upon all flesh in the spiritual Christian, then shall there be an entry into the glory of the Father.

It is in vain to talk of the cross of Christ in the *history*, and to be ignorant of it in the *mystery*; to comfort thyself in that Christ died for thee, if flesh in its glory be still living in thee.

Oh, therefore, let thy soul seek to know the mystery, the power, and the efficacy of the death of Christ in thee, that through the knowledge of thy part in the power of His death thou mayest see and enjoy thy part in His resurrection and life. For if thou be dead with Christ, thou shalt likewise live with Him; if thou suffer with Him, thou shalt reign with Him.

As it is the work of Christ in thee to destroy flesh, so questionless shalt thou find much spiritual opposition within thee from flesh, even as Christ did from scribes and Pharisees.

Selected.

Calvary!

Life. John iii. 14, 15, 16.

Liberty, 1 Pet. v. 24. Rom. vi. 6, 11.

Love. 2 Cor. v. 14.

How? By revelation! Gal. i. 12.

The objective. "Him." 2 Cor. v. 14. Phil. iii. 10.

A Word to Our Readers.

March, 1930.

DEAR FRIENDS IN CHRIST,

May God give us the world-wide vision in these days, and save us from all parochiality of outlook. God is still leading His people on; "His purposes will ripen fast, unfolding every hour." How wonderfully He has been turning the hearts of His children in all parts of the world to intercession for Russia, and the suffering believers of that country.

On the Watchtower for prayer we see the operations of the enemy, world-wide in their scope, vainly opposing at every point the Divine purpose. We recognise in our immediate surroundings, as well as far afield, the work of Satan as: (1) Accuser of the brethren—often to each other as well as to God; (2) The Liar—urging upon mankind the supreme lie; (3) The Destroyer—driving to the death the hated race, until we cry with the Psalmist, "as for me, my feet were almost gone, my steps had well nigh slipped . . . until I went into the Sanctuary of God—

Then understood I their END."

This vision of the END, from the Sanctuary of God, is what we need if we are to stand with God in prayer for all His Will in the present World situation. With this vision we can confidently await the vindication of the martyrs. We see that "white robes were given unto every one of them, that they should rest for a little season, until—

With this vision our own small section of the fighting front becomes gloriously significant. For are we not one with "the blessed company of all faithful people," the whole family in heaven and earth, learning to suffer with the suffering members of the Body of Christ? Truly now we see not yet all things put under Him, "but we see Jesus . . . crowned with glory." Yet when this vision discloses its furthest end, we see, standing, "a Lamb as it had been slain," and know that Calvary will be our theme for ever.

"Der Uberwinder."

Many of our readers will be grieved to learn that the Council have felt compelled to terminate the official relations hitherto existing between the Overcomer Testimony and that of our honoured friends in Germany, in the publication of the "Uberwinder," and translations of our literature. This step has been necessitated by the receipt of news from our sisters, Grafen von Kanitz and Fraulein von Bissing, that they are adding to their witness, teaching of a character which we cannot conscientiously link with our Testimony. We are looking to the Lord for the provision of a channel by which the truths we believe to be so vital to the Church as a whole shall still be disseminated amongst our German-speaking brethren. We trust to be able to give further news of this in an early issue.

It is a matter for rejoicing that our beloved friends, with us, recognise that such a severance cannot involve a breach in the underlying unity of the Spirit which joins us as one with the Lord and all who are His. We trust Him to keep us, with all His children, in the practical remembrance of this. Let each be fully persuaded in his own mind; we are each responsible to the Lord for claiming the keeping in the truth we have, and the guiding into further knowledge of Him.

The realization of our union in the Holy Ghost with all who love our Lord Jesus Christ in sincerity and truth is the great sustaining conviction to nerve all hearts as the Church presses forward to the eventual triumph, and the glory beyond. The Overcomer Testimony has been sub-

jected to much trial in recent years through the loss of its fellowship of those who once actively associated themselves with us. I believe the reason for this has been so much repudiation of the ground of our testimony desire to *add to it*. How often our beloved leader, Penn-Lewis had to remind us that we stood for no system of theology, nor had we any desire to become. We were drawn, as believers, from many of the evangelical churches, and we were not concerned to quarrel with each other on these matters. We are linked together by this Testimony for one purpose only; to declare what the Lord has shewn us in His Word of the heights and of His Calvary Power and Triumph, and its messianic present Victory for the humblest believer.

Then Oh my Lord, reveal

All Calvary's depths to me,

And shew me I am joined

To Thee in victory.

Believing this to be our commission from the Lord to desire to continue in it, looking to Him to sustain our ministry as it conforms to His purpose for us.

Swanwick.

The Eleventh Swanwick Conference is close up and I trust that all our readers will specially remember those of us who are expecting to take part in the gathering. We are greatly looking forward to the meeting with many beloved brethren, and the meeting with more whose presence goes to make that wonderful sphere charged with the life and joy of the Lord as He is with His people. Pray that the God of all Grace, by His presence, may give His messengers that freedom of needful for their service, and that the hearers may have that sense of solemnity and awe which makes the doing of a deep work in the heart. May the gracious presence of the Lord in gathering us together be realised for all of His children there.

Will the Lord's stewards remember the needs of the *Guest Fund* as they are led. The response, so far, give us some anxiety but for our confidence that, as in all else, we may look to the Lord to provide the needs of His own. None of us live to ourselves, so we must be led out in a "faith venture" that our Conference be so charged with blessing that those, it may be, who are in despair of victory, may learn to triumph in God. Our Saviour, laying hold upon Him afresh as He reveals the secret of their death with Him.

Yours in His grace,

BERNARD W. MATTHEWS, Chairman.

Our Title.

OUR attention has been called by readers, both in England and at home, to two recently issued Magazines bearing the same, and the other a very similar, our own. We take this opportunity of clearly stating that the "Overcomer" founded by Mrs. Penn-Lewis, has no connection or association whatever with either of these publications.

A Prayer.

O THOU Who doest all things well,

The deaf Thou mak'st to hear,

The dumb Thy praises loud to tell,

In this Thy might draw near.

Unstop deaf ears to hear Thy voice,

Unloose dumb lips to sing,

Bid Satan's sin-bound slaves rejoice,

In Thee their Saviour King!

So let Thy Name be noised abroad

To earth's remotest end,

Till all creation own Thee Lord,

And sinners call Thee Friend! W.A.D.

The Effect of "Doctrine" on Practice.

Paul's Last Charge to the Church.

By Mrs. Penn-Lewis.*

I HAVE been reading the Epistles to Timothy, and looking with Paul's eyes upon the state of things in the early Church just before his departure to be with the Lord, and his spiritual outlook at that time is strikingly applicable to the present hour. After his poured-out life of service, instead of saying, "My departure is at hand, and I see a glorious church, beautifully united, living fruit of my years of toil and ministry," the whole of his two letters to his son in the faith, Timothy, are inter-penetrated with warnings, and the thing he is most concerned about is the question of *sound doctrine*, and the use of *sound words*. For he was finding, not only among the Judaizers, but also among those who were truly in the faith, some who were turning aside to vain talking and questionings; and always, as the fruit of it, their practical life was not in agreement with the Spirit of Christ. Both his epistles to Timothy are on the subject of "teachings," and are full of warnings as to the connection between "sound words" and *sound living*, as he shows that questions and debates and "vain babblings" only produce contention.

So Paul begins his first letter to Timothy by reminding him how he had begged him to remain in Ephesus, "that thou mightest enjoin some not to teach other doctrines, nor turn their minds to fables . . . which bring questionings rather than further God's dispensation," (1 Tim. i. 3, J.N.D.). In the same passage, the Apostle writes "We know that the law is good, if anyone uses it lawfully, knowing this, that the law has not its application to a righteous person, but to the lawless and insubordinate . . .," and he gives a list of some of their "works." The remarkable thing here is, that Paul makes it plain that all these things are the outcome of unsound doctrine—they are "opposed to sound teaching"—and that directly the soul gets away from the practical "end," or objective, of the Gospel, which is *faith and love and a good conscience*, immediately there come questionings, which have an ill effect in the practical life.

The importance of "sound words."

"These things teach and exhort. If any one teach differently, and do not accede to *sound words*, those of our Lord Jesus Christ . . . he is puffed up, knowing nothing, but sick about questions and disputes of words . . ." (1 Tim. vi. 3-5). This, says Paul, is the effect of getting away from "sound words," and those who get off into questionings and disputes are sick of a spiritual sickness, out of which arise "envy, strife, injurious words, evil suspicions, constant quarrellings" (*vain argumentations*, another version reads).

"Have an outline of sound words, which words thou hast heard of me, in faith and love which are in Christ Jesus. Keep, by the Holy Ghost . . . the good deposit entrusted" (2 Tim. i. 13). These words, faith, love, a pure heart, a good conscience, occur again and again in these Epistles, and Paul shows these things to be the outcome of sound doctrine, and the real "end" or purpose of the Gospel. These are the things we should be most concerned about in practical life. The Church is seething with "questions" to-day, and is much less concerned about the practical life of *love and faith and a good conscience*. I want to show you,

From shorthand notes of two addresses given at the London Conference in 1926. The quotations of Scripture are mainly from J.N. Darby's translation.

beloved, the danger of these endless questionings, and of wanting all problems solved to the satisfaction of your human understanding. There are thousands of questions concerning the purposes of God which cannot be solved while we are on earth, and we shall find that this is really a spiritual "sickness" which has come upon the Church—sick about words, sick about questions, out of which arise disputes and constant quarrellings.

"Of these things put in remembrance, testifying earnestly before the Lord not to have *disputes of words*, profitable for nothing, to the subversion of the hearers" (2 Tim. ii. 14). "Vain babblings shun," for they "*spread like a gangrene*" (ver. 16, 17). Truth does not spread like that, but questionings and disputes about words do, and Paul mentions two men by name who, "as to the truth have gone astray" on the matter of the resurrection. Paul does not quote all that is being said—it is much better not to quote these things that spread like a gangrene, and thus become the devil's news agency to pass them on. But he quotes one thing—two men were saying that the resurrection was "past already," and this lifts the veil a little on what Paul saw to be the state of the Church at the close of his life, and his burden on the question of sound doctrine. "The Spirit speaketh expressly," he says, "that in the latter times some shall apostatise from the faith, *giving their mind* to deceiving spirits and teachings of demons speaking lies in hypocrisy" (1 Tim. iv. 1). And who can deny, in these days, the existence of "teaching spirits with doctrines"? Are they not the cause behind the great departing from the simple path of faith, and the simple Word of the Lord, which began even in Paul's day?

How, then, are the children of God to act in these perilous times foreshadowed by Paul? "Foolish and senseless questionings AVOID, knowing that they beget contentions" (2 Tim. ii. 23). Literally, according to Darby's footnote, "foolish and undisciplined questionings . . . a man following his own mind and will . . . Unskilful, ill-ordered testimony." Paul warns us to avoid questions which really come from the human mind, knowing that they beget contentions. Where there is genuine need, souls can be delivered, as we have proved, by a simple quoting of the Word of God, but we need to fear questions which do not arise out of a deep spiritual need. For "the bondman of the Lord ought not to contend, but be gentle toward all . . . in meekness setting right those who oppose, if God may sometime give them repentance to acknowledgment of the truth, and that they may awake up out of the snare of the devil, who are taken by him for his will." There is the picture of God's true servant. Gentle, meek, giving *truth*, that they may sometime repent, and wake up out of the snare of the devil into which they have fallen through following up these "questionings."

In the last chapter of this Letter, we are told what Paul saw for the end of these "last days." "The time shall be when they will not bear sound teaching; but . . . will heap up themselves teachers, having an itching ear; and they will turn away their ear from the truth, and will have turned aside to fables" (2 Tim. iv. 3-5).

We see, therefore, the paramount importance of sound words and sound doctrine; of the practical life of faith, and love, and a good conscience; and of avoiding questions

which bring about contention ; and above all, of manifesting the Spirit of Christ in gentleness and meekness.

Paul the aged is looking out from his prison, just before his martyrdom—looking out upon the whole state of the Church as it then was, as it would be to the end, and as we now see it—and he *warns them of the danger of teaching spirits*. I see distinctly now, in these days, that the enemy is doing his utmost to insert "teachings" from himself among the spiritual children of God. Let me quote from the letter of a Minister something which bears upon this matter in a most valuable way.

Abnormal psychic pressure.

He writes that he has lately seen an article by the Editor of the "Occult Review," entitled "Devils Mobilizing for Attack," which speaks of evil spirits as inspiring mankind to hate and murder, and of the "*abnormal psychic pressure coming from behind the thin veil* that separates" the seen from the unseen world ; and of a coming "culmination of the present cycle of madness, the climax of a period of increasing chaos, and the ushering in of an era of destruction." My correspondent adds :—

"The believer cannot altogether accept such teaching or believe such prophecies . . . but he also knows an *abnormal pressure from the spirit world*, and he also has prophecies, but from God, of the consummation of evil in the world, followed by the return of Righteousness. . . ."

There is a driving force in the air. Even those who know something of the Cross in its applied power, to keep in the place of death the soul-force, and the creaturely activities of the natural man, as they reckon upon the Holy Spirit to make it actual in their experience—even so, there may come some psychic pressure from without, pressing in upon the spirit, injecting teachings, injecting thoughts to the mind. Unless the believer understands how to be perpetually clothed with the whole armour of God, the shield of faith, the sanctification of the renewed mind, he may be touched, unknowingly, by these doctrines of demons. There is a mobilization of evil spirits—*there ought to be a mobilization of the saints to meet it* ! This article also says that "no living soul will be exempt from the coming conflict, it is a war on all planes, visible and invisible, there can be no escape. It is open to everyone, here and now, to *make conscious choice* of the side upon which he will stand."

If God chose Cyrus, an unconverted man, to be the instrument of Israel's deliverance, may not God allow truth to come from elsewhere if the Church will not give it ? This is an interpretation of things the Church ought to have been able to interpret. There is a mobilization of the forces of darkness, and a cycle of madness upon the world. THERE IS A WAR, and it is a war in which no one is exempt. There is a psychic pressure in the atmosphere of the world which, if you know the Holy Spirit, you become aware of ; and thank God, it is also true that, as the Holy Spirit dwells in your spirit, and possesses and renews your mind, there will be within you *a resistance* to this thing that is outside, and a rejection of what that thing outside is seeking to inject.

The Holy Spirit's witness to Truth.

In proportion as you are soaked in the Word of God, and resolutely keep to the "sound words of our Lord Jesus Christ," the Holy Spirit within you will be rejecting all that comes from the teaching spirits. Even without knowing *why*, your spirit will say, "No ! I cannot accept that." Satan will give ninety-nine parts of truth in order to float one lie. But I believe that the Holy Ghost, as we soak ourselves in the Written Word, will so keep us in our handling of themes that we do not over-balance on one truth

against another. We need to learn to understand *silence of Scripture*, as well as the speech. The Cross is central, like the hub of a wheel. All the truth of God radiates from it. If you take one truth and magnify it until it swallows every other, there is danger. It is needful to keep *proportion of truth*, and it is possible to so know the truth that, as you listen to the ninety-nine parts of truth and say "Amen" to it—and there comes in the little wrenching of the Word, instantly your spirit says that is out of its context." And the Spirit of Truth put into your mind the other part of Scripture that says that thing.

Teaching spirits are abroad in the atmosphere, and these things can be met by a deep, sane life in God love and faith and a good conscience. The conscience illuminated by the Holy Spirit is God's window, to the light. Andrew Murray says that we get no guidance from the Holy Spirit except as we first learn to *obey conscience*. We do not need supernatural guidance to do a certain thing when conscience tells us that thing is right, and the conscience is kept clear and sharp-edged by feeding upon the Word of God.

You may not ask for more "light" until you have caught all the light you have. Can you say now, before the Lord, that you are living right up to all that your conscience tells you you ought to be and to do ? Is it a conscience purged from "dead works," cleansed by the Blood of Christ ?

If we have got the clue—which in our experience bears out—that there is a mobilization of demons upon the world and the Church, then we must mobilize to *stand against it*, and we must recognise that inwardly there must be the Christ-character, and utmost faithfulness to the light of conscience, and that we must so walk with the Holy Spirit that we detect in an instant whenever there comes a teaching spirit that is from the teaching spirits. And do not think that the teaching spirits are *all of them quoting Scripture* ! It is of no use their going to God's children with an else !

The self-motive in spiritual things.

We are getting very near to the Coming of our Lord Jesus Christ, and our "gathering together unto Him." It is grievous to think that self-interest must be worked out to make His people love His Appearing ! Is it true that believers are only aroused to long for His Coming because they are afraid of the things that are coming upon the earth ! There must be no pandering to the self-motive in spiritual things. There is much Scriptural truth about "rewards," and other glories for the members of the Church, but they can be nullified in their practical effect here and now, if they are held and clung to with a wrong motive. The true "overcomer" must be brought to an end of self in spiritual things, as well as in carnal things.

"The end of the charge is *love* out of a pure heart, a good conscience, and faith unfeigned" (1 Tim. i. 5). A pure heart has a single minded purpose of love to God. May we give to the Lord a deep personal devotion to Himself, for all that He did for us at Calvary ; a sacrifice, a genuine selflessness in desire to please Him. The Lord grant that we may learn how to stand against the forces of darkness, with a solid purpose to stand for God's Truth.

The Church in the Last Days.

It is a question how far we have any Scriptural basis for believing that there is going to be a great manifestation of the power of God before the Lord comes. Numbers are being caught away with "big visions," but it is useless to have "vision" which has no foundation in the Word of God. Some are expecting a repetition of Pentecost, and all kinds of wonderful things, and many are falling into the trap of the enemy, with his counterfeits of *what they are expecting*. It must be that there is no basis in Scripture for those visions. We need a sober vision, that we may understand where we are in these closing days, and do not stretch out to what has never been promised. It would suit the enemy's purpose very well to get the Lord's people pre-occupied with big visions of things God has not said He will do at the close of the Age.

So let us go back for a closing word, to Paul's two Epistles to Timothy, for surely Paul, just before his departure to glory, must have had mature wisdom and experience. He knew all about what it meant to be in the "heavenly places," to be caught up and to hear things impossible to utter. But now, on the very eve of his departure, he has to point out with grief the danger of departing from sound doctrine, and to urge upon the infant Church to keep to the sound words of the Lord Jesus Christ.

Some time ago I read, in a magazine from another land, an article which made a deep impression upon me. The writer asked: "Is there anything said that the saints are to rise to their great and beautiful condition *before* the translation?" And he went on to point out, from these Epistles to Timothy, that there is no such promise.

Quoting 2 Tim. ii. 20-22, the writer pointed out that the "great house" is the visible church, and here you have the few within that church, separated unto God to be a "vessel unto honour." It was but *some* out of the whole church. I am only mentioning these things suggestively—none of us can dogmatize. But we must get the sober vision, that it is only the few, it is *individuals* scattered everywhere, and as this writer pointed out, it is the great apostate system that will flourish at the end, and become great and magnificent at the close of the Age. The true Church, the true members of Christ, will be the few, scattered throughout the nominal church and the professing church. If you get the picture given in the Scriptures you will not be disappointed. You will recognize that it is only a "little flock."

Individual responsibility.

But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time . . . (Jude 17-18). Mockers! Scoffers! "But ye beloved," an individual "ye"! "But ye beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves abiding in the love of God, awaiting the mercy of our Lord Jesus Christ. And of *some* have compassion, making a difference, and others save with fear . . ." (20-22). Jude points out the few, the individuals, not the entire nominal church, and we have to face it that we are all individually responsible to walk with God, even if no one else does. I want to press upon you your individual responsibility. You are only responsible for yourself, that *you* walk right, and I cannot but see the weakening effect of perpetually wanting the help of others, and props and supports. Everything finds its own level, and if a "vision" is not of God in time it fades away and dries up. Stern circumstances wear things down. But what a pity to waste time over them. How much better to have a clear

Scriptural understanding and no delusions. I am almost afraid to mention revival, but when you consider the cries that are going out to people to pray for revival—Is God deaf? What does it mean? Is God less concerned about it than we are? While there is this craving and crying to God to do something terrific, is the humble duty being neglected, the ordinary work not being done? Oh! the Lord was wise when He told fallen Adam that he must earn his bread by the sweat of his brow. It is the only way to keep the flesh down. God knew that "flesh" would need something to keep it out of mischief, so He told Adam he must dig the ground and work for his food. The reason why the devil has such a hold of the people to-day is, that he has made them hate *work*, so that he may have more "flesh" to work upon. It is better for man to work, if he gets nothing for it, for his own sake, than to have nothing to do. That is what is wrong with the world—it hates work. That is what is wrong with Christians, they want God to send something direct from heaven that will save them from the need of toil. We have plenty of light and knowledge, if we would turn out and use it for God, and for others. It is appalling to see the millions going down to perdition, while the Christians are sighing "Send us Revival," and craving for fellowship, and help, and "props."

I cannot but urge the individual responsibility, for every man must bear his own burden, and we must every one of us give an account of ourselves to God, of the things we have done in our bodies. Do you not think there is deadly selfishness in this crying and craving for things, even though they be spiritual blessings? That is why God cannot work, He will not minister to the selfishness of the fallen Adam, even in spiritual things—He has ordained that flesh to be crucified. "But ye, beloved," do not cry out because you cannot carry your company with you for fellowship. Go wherever God sends you, to walk in victory, in His strength alone. "Little children, it is the last time . . . *abide in Him*, that when He shall appear we may have confidence and not be ashamed before Him . . ." (1 John ii. 18, 28). It is the few, the "little children," who will not be ashamed before Him at His coming.

No indication of restored order.

Then see the messages to the Churches in Revelation ii. and iii. "To *him* that overcometh"; "*he* that overcometh"—individual faithfulness, *some* out of each church! There is no indication in the whole history of the churches of anything being *put right*, or of any glory to the churches. It is nearly all judgment—Smyrna was commended, and of Sardis it is said that they "had a few names . . ." But there is no indication of restored order, in the Scriptures. The individual "overcomer" is *called out*. The professing church has failed, but in the midst of all the failure, God is gathering out the living members of the Body of Christ, fitting them into their place in the Body, bringing into shape the heavenly organism of the members joined to the Head. The Syriac version gives the word as "victorious," not "overcometh," and I would earnestly press it upon you that, absolutely independent of all external things, the call is *individual* to YOU to be victorious.

If there were time I would like to go back to our basis of Romans vi.—it is so easy to get away from it. You know how sometimes with a machine, there is a little thing out of place and it will not go, then suddenly, something drops into place, there is the proper connection, and immediately the machine works. Just like that, is our basis in Romans vi. We need to keep there all the time if we are to be indi-

vidually victorious in everything that comes to us. We need to constantly get to our base, and re-affirm our identification union with Christ in His death, and directly you do that, if in some unknown way you are out of adjustment, there is an impartation of divine life, and you are back in your place. You did not know of anything really wrong that you could put right, and yet you had a general sense that you were "out" somewhere! What a good thing you do not need always to find out just what it is! Very often it is simply that something has occurred which has pulled you out of your place in the death of Christ without your knowledge, and all you need to do is to re-affirm your position there by faith, planted into His death. Strike the roots of your life deep down there, so that you may "grow up into Him."

Settle it now before God that you do not want anyone else to help you to stand. The Lord said to one of the churches, "I will make thee a pillar." Some of His children are more like ivy, clinging to the first person they think can help them! God wants to make us pillars in this evil day, and the architect does not put all the pillars together in one place! Let God make you a pillar, so that you

require no props, no fellowship but what God chooses to give you. He will give you fellowship, but you must not lean upon it, nor lean upon it. Say like Luther, "Here I stand, help me, I can do no other!" It is an individual call to stand, an individual responsibility, and every one of us separately, shall give an account of himself to God for things done in the body. It is your attitude that counts and you must say deliberately: "I am in circumstances which God has permitted, I have not a person to speak for but I know God can make me stand, and I declare my position of identification union with Christ, and count on God to give me victory through everything." You will find there will come life and energy and power and strength for "in all these things we are more than conquerors through Him and in Him. My message to you is that the tremendous individual responsibility to STAND in this evil day. It is "HE that overcometh," "HE that is victorious," I will "grant to sit with Me on My Throne, as I overcame and am set down with My Father in His Throne." That is His Word to the church at Laodicea at the end time! May God grant it to us all for His Name's sake.

Gleanings from Question Hours

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

Q. How can I have the Cross so working in my life that my family see it, and are brought into the light of God? I am in business, and get so tried at times. Sometimes I think I am "put on," and I speak sharply—I do not get into a temper, but it is inside!

A. First of all you need to know how to *practise*, say Romans vi., for the daily life in business. For this it is necessary to understand how to live in your *will*. The moment you *choose* God's will, the power of God is at the back of your choice to bring it into effect. You must therefore live by your choice, and not by your feelings. At the beginning of the day, deliberately assert your choice and will, that all through this day your position is "crucified with Christ." This is the basic position of faith. God says that in Christ "you died," and you stand on that fact and reckon it true.

The attitude of "death" is the negative side, of separation from sin and Satan; but the positive, conquering side of the Calvary message is the "life of Jesus" in you—"GREATER IS HE THAT IS IN YOU than he that is in the world" (1 John iv. 4). So as you deliberately take the attitude that you have been crucified with Christ, and reckon yourself "dead to sin" *now*, so you also reckon upon the life of Jesus, imparted to you by the Holy Spirit, that Christ may now be your strength and power. That is your attitude, your choice, your will, in the morning.

In experience, now comes the conflict with the wicked spirits of Satan as they seek to drive the believer from this position. Outside of your personal volition and position there are hosts of wicked spirits, told off by Satan to watch you. He has said to them, "That person has taken her position at the Cross, and chosen the position of death to sin, she has determined that to-day Christ shall have the victory in her life. Now watch her, stir up those around her to attack her, shoot at her, put on her—and if you keep on long enough you will bring her down from that position!"

But the foolish thing is, we blame "people" for what the enemy is doing. If you recognise that it is Satan at the back of it all, you will refuse to be upset by whatever happens. This is an aspect of the overcoming life that many of God's children have failed to see. They have been

occupied thinking how *they* can get victory, and have recognised that the powers of darkness were heaping on the fire, or attacking them through others. While "world rulers" have been attacking, the believer thought the trouble came from "self," instead of holding the victory and resisting the true cause at the back "flesh and blood." The poor soul is struggling to conquer "self" when the onslaught is really from the powers of darkness.

Take, for instance, the statement just made: "they on me." Why not say instead, "It is the enemy pushing them to 'put on' me. Lord I trust Thee to stop him! The true way of victory does not always lie in getting up to "bear" the imposition of others. Very often there is need of insight into the *cause* at the back of it, and prayer to God to deal with the cause. "Oh you must *bear* it is your cross"! How the Deceiver can get behind the very truth of God and use it to crush you! It may not be God Who puts that "cross" upon you, but the enemy, you must not passively endure suffering which comes from the devil. The Cross God asks you to bear is not necessarily "trial," but fellowship with the Lord Jesus in the death of His Cross. His Cross where He died is your Cross, in which you died, and die. The "cross" of the devil is not a cross, but his own oppression of you, which he wants to accept as of God.

If you want to know "Romans Six" for victory in your daily life, you must know it as an *inside* position, where the enemy will seek by every means to rob you of it. You should ask God to reveal to you the enemy's devices, so that when he takes hold of someone's mouth to attack, you recognise it as the enemy's work, and immediately refuse to be effected by it.

Suppose one of your children is cross and unmanageable and you are perplexed what to do. Go to God and ask Him to stop the enemy working upon that child. A lady told me every time she went aside to pray, her little child went into the hall and made such a noise that she had to go to him. At last one day she said, I believe it is

enemy working on that child to prevent my praying, and I will not go down the next time he does it. The next time he went to prayer the boy began again; but his mother said, "Lord, if this is the devil at work to hinder me praying, please stop him"—and the little lad stopped his noise at once.

The reason why the position of "Romans six" seems to be of no avail for victory with many souls is, that they have failed to recognise the workings of the enemy, and therefore failed to throw him off. "*Greater is He that is in you than he that is in the world.*" The manifestation of the "Life of Jesus" in you is more than in the Lamb spirit, in sweetness and submissiveness—this must be manifested to the human instrument of your testing—but there must also be the "Lion spirit" toward the powers of darkness, for it means also victory over Satan. The Life of Jesus manifested in your mortal body is *one aspect* of the Christ-life, but "*greater is He that is in you than he that is in the world*" is another aspect, speaking of victory over Satan and his wicked spirits. It is the power of the *conquering Christ* in us, triumphing over all the attacks of the enemy in the world around. The enemy seeks to drive you in upon yourself. The secret of the overcoming life is to overcome also that which comes upon you from the enemy without.

You can stop the devil, in the Name of Jesus. That is the great fact you need to understand. Your victory in Christ is to include, not only death to sin for victory over yourself, but the victory of Christ on the Cross is also for you to wield over Satan. Even as Christ controlled and commanded the wicked spirits He met with in His earthly career, the same Christ in you will do the same, as you are joined to Him in His Risen Life. But remember that command cannot be exercised unless you recognise their presence and workings. They trick the people of God by hiding themselves under many names. Ask God to open your eyes, that you may discern the spirits and where they are at work.

*Dare to stand on Calvary
And His Victory claim.
Dare to say to Satan now,
GO, in Jesus' Name!*

What do we mean by "standing" on Calvary?

We stand on Calvary ground because it is the place where Christ redeemed us from the world, the flesh and the devil, and we stand there as our *faith position*. Take your stand upon the finished work of Christ, and claim His victory; there and there only may you dare to say to the prince of this world, "Go!" When did Christ say it? In the wilderness, "get thee hence Satan." Dare you say it? Not on your own footing or in your own name. You dare say it as you are united to Christ and His life is manifested in you. You stand on Calvary as the ground, because it is the place where the old Adam was nailed to the Cross, where the question of sin was settled, where the Lord Jesus Christ—God manifest in the flesh—gave His atoning sacrifice for the sins of the whole world. You need to constantly *recognize your position*, and stand on the finished work of Christ.

It is an attitude—a place from whence you act. So you take your stand at Calvary where Christ redeemed us, and won the victory over the prince of this world. You have to take that position in everything you have to do, with regard to sin, to this world, to the enemy, and to everything that is contrary to God. You say "I stand on redemption ground, I stand at the Cross, that is my place and position." Then you dare to say to Satan "*Go, in Jesus' Name,*" for you are joined to his Master and his Conqueror.

Q. What did Paul mean by "That Christ may dwell in your hearts by faith"?

A. I suppose no one here will say that the Lord Jesus Christ, as the glorified Man in heaven, is dwelling in the believer? Christ in heaven is the very Man that went up in the glorified, human body to the throne, and that Christ with the glorified human body, is seated on God's right hand, and is not in anybody's heart, and cannot be. It is Christ *by His Spirit*—"the Spirit of Jesus" in us. "That Christ may dwell in your hearts by faith," means the Lord enthroned in your affections, *by His Spirit*.

Your reliance should never be upon a Christ within, but upon a Christ on the Throne in heaven, who by His Spirit will energize you for all He wants you to do. Your faith is to rest upon the glorified Man in heaven, and as you look to Him there, His Spirit is poured into your spirit, making Him a reality to you. Paul says, "I trust by the Spirit of Jesus" that I shall do this or that. In the Acts of the Apostles He says, "The Spirit of Jesus suffered us not." It is the Spirit of Jesus, dwelling in us.

It is very important that you do not rely upon an inward, subjective experience, but upon God and Christ in the glory. The reliance upon an inward experience, opens the door to Satan's counterfeits. The faith of the Church is to be centred upon Christ on the Throne, even as He is set forth in the Word. The apostles preached a glorified Christ in heaven.

In union with Christ we become "partakers of the Divine nature" (2 Pet. i. 4), and have the very life of Jesus imparted to us. God revealed His Son—the very nature of His Son—in Paul, but Paul always proclaimed and relied upon the Man Christ Jesus *in heaven*, not upon His nature or His Spirit in himself. To understand this distinction is a great safeguard against Satan's counterfeits. Occupied with Christ as a Person on the Throne in heaven, your spirit is drawn outward from introspection, self-absorption, self-indulgence—spiritual as well as soulish—and is freed from self-centredness, to live out of yourself, for Christ and in Christ.

As you thus live out of yourself, all the power of the life of Christ is communicated to you by His Spirit. Notice the Lord's words in John xiv.: "At that day ye shall know that (1) "I am in My Father"—Christ in heaven, and (2) "ye in me"—in heaven, in spirit, and (3) "I in you"—by My Spirit manifested in you. That is quite different to your being occupied entirely with some inward experience. "*Abide in Me, and I in you.*" Always the "I in you" follows the "ye in Me"—your spirit in Me, and as the result of being "in Me," I am in you, and My words are in you, and I will flow through you, and out of you shall flow rivers.

One of the most subtle things the enemy ever did, was when he turned the children of God in upon themselves, to seek AN INWARD EXPERIENCE of the Baptism of the Holy Ghost, after the Welsh Revival. The advancing ranks of the Church were pressing on with a glorious shout of victory, when this subtle onslaught came from the enemy, and checked it:

I have spoken to you about the Fulness of the Holy Spirit, but it will be a very sad thing if it turns you in upon yourselves, watching for an inward experience. Will you, with simple choice of will, ask God to remove every obstacle in yourself to the mighty influx of His Spirit, and then forget yourself and go forward into your work, with a persistent *giving out of all you know*. God will not give you *more* until you have used what you already have.

The Cross and the "Old Man."

By REV. R. B. JONES.*

"THE Cross is the touchstone of faith." It is at the very heart of the Gospel. Had the enemy succeeded in his attempts he would long ere this have eliminated it. Greek and Jew, philosopher and religionist, were allied against it. To the one it was unmixed absurdity; to the other, an unqualified offence. But, without it, there is no Gospel.

The Gospel, pre-eminently, is "The Word of the Cross." Whether preached to unbeliever or believer, the Cross is there. The great commission of this Testimony, as it was of its beloved founder, is to stress the Cross in the Gospel to the believer. It has to be shown that the Cross is not only the basis of the plan of salvation, but also *an actual experience for believers*. There is for us a "fellowship of His sufferings," a "being made conformable to His death." We need to see that *experience* of eternal life depends not only on Christ's death *for us*, but also on our death *with Him*.

It is our desire, on this occasion, once more to dip into the Scriptures for their light on this great theme. It is a theme with a variety of ramifications. Its treatment in the New Testament is careful and discriminating. The terms and phrases belonging to it, together with their applications, call for careful study, for different contexts often bring out different meanings. It is the purpose of this series of addresses, in a general way, to survey New Testament teaching on this vital subject.

Within the range of our subject we shall view the Cross in its relation to six things, thus:—(1) The old man; (2) Self; (3) The Law; (4) The Flesh; (5) Sin; (6) The World.

But, ere we come to these details, let us begin with our terms. The word "cross" in the New Testament occurs 28 times in all: 17 times in the Gospels; 11 times in the Epistles (1 Cor., Gal., Eph., Phil., Col., Heb.). In the Gospels (never once in the Epistles) it is applied six times to the disciple; i.e., in one utterance six times reported—"If any man will come after me, let him deny himself, and take up his cross" (Matt. x. 38; xvi. 24; Mark viii. 34; x. 21; Luke ix. 23; xiv. 27). In this case, let it be noted, it is specifically "*his cross*," i.e., the disciple's cross.

Then there is the verb, "to crucify." This is found 51 times in the New Testament: in the Gospels and Acts, 39 times; in the Epistles, 11 times; in the Revelation, once. Of these, it is applied to the believer four times only: Rom. vi. 6; Gal. ii. 20; v. 24; vi. 14. In these verses four are seen to be crucified: "the old man," "I," "the flesh," "the world." These simple enumerations may seem unimportant, but they are significant to any one desirous of maintaining "the proportion of the faith" (Rom. xii. 6).

These few preliminaries must suffice. Let us now glance at that to which Paul first applies the word "crucify."

The passage is the familiar Rom. vi. 6: "Knowing this that our old man *was crucified* with Him." That which is "crucified" is "our old man." Several things appear here on the surface; things which even a child could take in:—

(1) Here is a *known* fact—"knowing this."

(2) Whatever the "old man" may be, it is something common to us all—"our old man."

(3) Its crucifixion belongs to the *past*—"was crucified with Him" (R.V.).

*Notes of the first of a series of addresses on the Cross, given at the London "Overcomer" Conference, Jan., 1930.

(4) It was something done, not *by* it, but *for* crucified" (passive voice).

(5) It was an act in association with another crucified *with Him*" (the same word as, in Matt. used of the two thieves).

(6) It was an act done, not by the crucifiers (for they dealt only with Christ and the thieves, rather an act of God. (We would be justified in saying while the "old man" in the crucifiers crucified Christ was crucifying the "old man." Just as when the this world cast out Christ, he himself was by Christ

(7) The crucifying of the "old man" had two one immediate, one ultimate. The immediate, "body of sin might be destroyed"; the ultimate henceforth we should not serve sin."

There we have the simple facts of Rom. vi. 6; obvious to the simplest mind. Their interpretative course, another matter.

But, ere we come to that, let us place Gal. ii. 21 side with Rom. vi. 6. Gal. ii. 20 contains the occurrence of the word "crucify," and if these two are not exactly and completely parallel, they have several points in common. Again, as in Rom. vi. take the facts as they appear on the surface of Gal.

(1) Here it is "I," a pronoun; not "our old man." Does "I" mean the same as "our old man"? Perhaps not exactly, and yet, practically, they are the same. Note that as to the "I" that lives Paul hastens to "it is not I, but Christ." Could he not also fitly say that the "I" that "was crucified" was "not I, but man"?

(2) At any rate, the act of crucifying here also past: "I *have been* crucified." The tense is the perfect, expressing a past act whose effect still continues—been and still am crucified."

(3) Here again it is an act done *for* Paul, not (the voice of the verb is passive). Self-crucifixion is possible; figuratively as well as literally. Someone Paul crucified him.

(4) Again it is "crucified *with*" (sustauromai) as in Rom. vi. 6. Mark that the One Paul was "crucified with"—it is "with Christ." The reference is to the event of Christ. "With Christ," i.e., when Christ was crucified, Paul also, somehow, by someone, was crucified.

(5) Here also two objects of the "crucifying": one immediate, one ultimate. The immediate, "in me"; the ultimate, "the life I live in the flesh I live in the faith of the Son of God."

The surface facts in these two verses being what they are, thus set forth, can it be surprising if one is inclined to regard the two verses as substantially parallel and most illuminating? Here are parallel subjects: "the old man"; "I." Parallel, or rather identical predicates: "crucified"; "have been crucified." Parallel objects: "in me"; "the life I live in the flesh I live in the faith of the Son of God." Parallel purposes: "negative"—"that the body of sin might be destroyed," "positive"—"Christ (not sin) liveth in me"; "negative"—"that henceforth we should not serve sin," "positive"—"that I might live in the faith of the Son of God."

Obvious lessons are derivable from this simple

Simply, that we should never speak of the crucifying of our old man as if it were a duty devolving on us. Whatever "crucifying" there may be left for us to accomplish, it is not the crucifying of the "old man" or the "I." In the very nature of things it would be impossible. "I" cannot crucify itself. The "old man," while it exists, will crucify no one save the Lord of glory Himself. The "old man" has been crucified—"was crucified with Christ." It is an act of history, an act of God. It is moreover an act of which believers have (or should have) knowledge—"knowing this."

Then see how Gal. ii. 20 helps to interpret "our old man." Paul there uses the personal pronoun "I." Beyond doubt "old man" has no nearer equivalent than "I." There are, of course, those who take "our old man" in the sense of "our old nature." But Paul had another word for that. "Nature" surely has far less content than Paul's "man." Personality is here implied, as Paul's "I" clearly shows. "Our old man" is really "our old 'I'"—the old personality, that inveterate enemy of God and ally of sin. It is something much more central to our being and life than our "nature." It is something that suggests mind, heart, will, and other central things. The "old man" or old "I" overruled, there comes into being, by the grace and operation of God, a "new man," a new "I," which Paul, for himself, hastens to state is "no longer I, but Christ who liveth in me."

Let us then pause a moment to take hold of this important statement: "our old man was crucified with Christ." It was done for us by God. It was done when Christ was crucified. There was no alternative but to crucify it, for it was bad, irredeemably bad.

The fact firmly gripped, let us, in drawing to a close, glance at some passages which might at first confuse. I refer especially to Eph. iv. 22 and Col. iii. 9. In these Scriptures Paul seems to speak of the "putting off of the old man" as the act of the believer, and at once comes the question: How does this square with what we have learned from Rom. vi. 6 and Gal. ii. 20?

First of all, let us remember that the Bible never contradicts itself. Never let us dogmatise in such a way as to make it appear as if the sacred Book did really say one thing here and another thing there. If we have a theory which any part of the Bible contradicts it is best to drop it, for the very fact that it does not agree with *all* Scripture proves it to be wrong. What a sad thing it is to find teachers put one verse against the other. That is how disruptions occur. Why not rather take time to try to thoroughly understand the verses? Patient thought will discover that "contradictions" exist only where there is superficial, careless reading.

Now take the two passages just mentioned (Eph. iv. 22 and Col. iii. 9) and compare with Rom. vi. 6. There is no contradiction at all, but the most splendid harmony. First, note that "crucified" is the word in Rom. vi. 6; "put off" in Eph. iv. 22 and Col. iii. 9. Obviously, here at the outset is a vital difference. God "crucifies" the old man; believers "put off" the old man. That is, believers "put off" what God has "crucified." Had God not crucified, believers would struggle in vain to "put off." "Put off" a judged, condemned, executed "old man." Thus as the Spirit enables, even a weak believer may do.

Then, please note the past character of the transaction. Paul does not urge these believers to "put off the old man." Rather he assumes that to be something already done. That is obvious enough in Col. iii. 9; his words being,

"seeing ye *have put off* the old man" (aor. part.). Not so obviously but quite as really in Eph. iv. 22 (where the verb is an aor. infin.) Paul refers to a past act; the aorist implying a past act once and for all.

Thus to a normal believer God's "crucifying" and his own "putting off" of the "old man" are accomplished facts, never needing repetition.

Then, a further view of the two verses shows that the Apostle is speaking of "walk" or conduct. His special point is that since the old man *has been put off*, such an act involves also the putting off of "his deeds"; i.e., "the former conversation." Those who have put off the old man and put on the new *must not* live as if no such change had taken place. They must not be angry or malicious; they must "not lie to one another," nor "walk as Gentiles walk." They have "not so learned Christ." Christ means love, truth, holiness. Thus, putting off the old man involves putting off his deeds too. Such is the teaching. It is no contradiction of Rom. vi. 6; rather, it is the practical application of it. "Putting off" means disrobing, stripping off garments, just as "putting on" means investing, arraying, clothing one's self. It is the outer walk that is in view. The "old man" itself is something inner and is properly, so to speak, "put out"; "his deeds" are outer and are "put off."

Thus, at the outset, we are met with a finished fact. This is always the Gospel way. It ever brings before us a completed provision. Pardon, righteousness, peace; all are there—waiting, and only needing to be appropriated. Likewise here, we are face to face with a consummation: "Our old man *was crucified with Him*." God has done it; God reveals it to us. He asks our acceptance, in faith, of the fact. The fact is fact whether we believe it or not. But, when believed, the fact becomes blessed experience. "Knowing this"—knowing it by faith—"that our old man was crucified with Him." Though a fact it avails nothing until faith grips it. Freedom for America's slaves was fact, in some cases, long ere it became experience. To many it seemed too good a thing to be true. Likewise, this proclamation concerning "our old man." It is too wonderful. Nevertheless, it is wonderfully true. "If any man be in Christ, he is a new creature: *old things* ('our old man' among them) have passed away; behold, all things have become new" (2 Cor. v. 17, 18).

Our Faith-position in Christ.

IN the purpose and sight of God we *have died* with Christ (Rom. vi. 2, 3). By faith in the working of God (faith wrought in you by God," Col. ii. 12, C.H.) we are made partakers of His resurrection. Through His precious Blood, by a "freshly slain and yet a living way" (Heb. x. 20, lit. Gk., C. A. Fox) we may enter boldly into the Holiest of All.

As the Spirit of God reveals more fully the life of the self-hood; and the sacrificial knife (Heb. iv. 12, so the thought is in the Greek) of the living Word of God pierces to the dividing of soul and spirit, we must turn to the finished work of the Redeemer, and thankfully recognize our place with Him upon His Cross. Thus shall the Spirit of Life in Christ Jesus make us free, and we shall be joined to Another, even to Him Who was raised from the dead, that we might bring forth fruit unto God.

We may be in spirit anchored "within the veil," in union with Him Who has entered as our Forerunner, whilst *experimentally* we bow under the hand of God, so that He may bring us low, to lift us up and lead us on to fuller knowledge of Himself, and into that secret place of the Most High where GOD is ALL.

J.P.L.

Linked on to Christ! Magnificent
His wondrous Calvary plan,
Draws us through ages to adore;
For "Worthy is the Lamb"! M.M.

"Following the Lamb."

The Test of True Discipleship.

By Rev. Gordon Watt.*

THESE are they which follow the Lamb whithersoever He goeth" (Rev. xiv. 4). I want to take these words away from their dispensational aspect and apply them to the present time. To follow the Lamb, that is our duty. To follow the Lamb is a definition of discipleship. To follow the Lamb "whithersoever He goeth" is the test of our discipleship. God wants a race of men and women to "follow the Lamb," and take all the risks, and bear all the consequences of it. Discipleship does not necessarily mean talking, it certainly means following, and the most eloquent preacher is the one who will follow the Lamb right to the end, and the most successful worker is the one who will give obedience to the Lamb up to the last glimmer of light they have. That is what the Church needs to-day, what the world is looking for to-day, what Christ is claiming to-day from you and me, and that is what our beloved country is greatly standing in need of these days—men and women who will make up their minds by the grace of the Holy Spirit to "follow the Lamb whithersoever He goeth."

What does it mean to follow the Lamb? First of all it means an unhesitating acceptance of the Lord Jesus Christ in a three-fold position. As the PROPHET Who reveals the will of God, which it is our duty and privilege to do; as the PRIEST, Who, in His priestly life and work and priestly intercession within the veil, is calling us to follow Him in a priestly service of sacrifice and intercession and life of blessing; and as KING—the One Who alone has the right to the strength and obedience of our lives. And then it means also unquestionably, obedience to Him continually, not giving obedience by fits and starts, the obedience that is easy to give because of the pleasant circumstances in which we find ourselves placed, but the obedience that is spoken of in that hymn.

Anywhere with Jesus, tho' He leadeth me
Where the path is rough and long, where the dangers be.
Tho' He taketh from my heart all I love below,
Anywhere with Jesus I will gladly go.

Surely, to follow the Lamb wherever He goes is the test of our love and of our Christian character.

Now *who* follow the Lamb? You find in Rev. xiv. 4 discipleship clearly revealed. Two things are said about those who follow the Lamb. First they are "redeemed from among men." A disciple is a redeemed one, a bought one. The Greek word used in regard to redemption by purchase means bought in, and bought out of the market place—bought for the service of the one who buys. The disciple is one who acknowledges himself to be a bought one, bought in the slave-market of sin, and therefore at the disposal of the One who has purchased him.

The other thing said about the disciple is that he is "without guile," that means for us in daily life, that the disciple is one who is true at all costs, *true through and through*. Therefore one who can follow the Lamb is one who is redeemed in character, and *right in conduct*. How can we follow the Lamb? *Whom* are we to follow? Christ. In what character? As a Man? No! As a Teacher? No! As a miracle worker? No! As a great Hero? No! As a LAMB, and that gives us the secret. What does it mean? It means this, that to "follow the Lamb" is to be like the Lamb, as He followed in the way of His Father's will, and

therefore to follow the Lamb is to have the Lamb spirit and the Lamb life.

There was a petition in a prayer to-day that has stuck to me, and I have been praying it for myself and for others. "O Lord, give us the lion courage with the lamb spirit!" That is what following the Lamb means. It is the lamb-life, the lamb-spirit, with the lion courage, and if we are to follow the Lamb, and to be like the Lamb, it takes us at once to the Cross. To follow the Lamb, to be bound up with the Lamb, to place our life alongside of the Lamb for the accomplishment of our Father's will, means first knowing the Cross in its delivering power and in its victory. The Cross leads us into the position of death-union with our Lord, and becomes to us the place of life and strength and victory and power. Then as we enter into union with our Lord at the Cross, the call comes to follow Him whithersoever He goes. You whom God has placed in positions that are beset with difficulties, in circumstances that are full of special trial, possibly doing your daily work surrounded by ungodly people—you are going to be tested in every possible way. But remember this—it is the *Lamb spirit* that Christ needs of you, and it is the *Lamb life* with the lion courage that is going to make you overcomers, and give you the victory from hour to hour.

The test of "Whithersoever."

Let us notice one or two tests which came to the Lord Himself, and which we shall meet ourselves as we go on with God.

Notice in the life of our Lord how He broke through the *conventionalities* of His day again and again, and braved the displeasure of men in order that He might do God's will. He risked his reputation as a Jew when He was found talking to a Samaritan woman; risked it when He allowed the woman who was a sinner to touch Him; and risked it, as a proper minded man, when He sat down to eat with publicans and sinners. Why? In order that He might bring salvation to all men. To follow the Lamb we must be willing to follow Him there, and break through conventionalities when they hinder our doing the will of God. Are you and I willing to be counted fools for Christ's sake? Are we prepared to risk our reputations? What the world is needing to-day is less conventionality and more consecration. You say, You cannot afford to offend people, you will lose business, there is something due to custom... The question for us is, if we are to follow the Lamb, are we prepared to be *uncompromising*. Daniel purposed in his heart that he would not do one thing that was against God or against his conscience. You remember that Erasmus said, O yes, I will be true, so far as the customs of the age permit me. But Luther said, "Here I stand, I can do no less. God help me." Are we willing to "follow the Lamb" though it means having the world calling us something not very pleasant?

In Matt. xvi. 22 we read, "Peter took him, and began to rebuke Him saying, Be it far from thee Lord, this shall not be unto Thee." Here was another great test which was applied to the Lord. It was to *shirk the Cross*; and it was all the harder because it came through the warm-hearted, loving and lovable Peter. But what was the source of it? He said "Get thee behind Me, Satan." The same test is bound to be applied constantly to the disciples of the Lord.

* Notes of address at an "Overcomer" Conference.

Jesus Christ. Again and again fears break in upon us, and things which would dissuade us from some course of action which God is calling us to take, and it is all the harder when they come from someone we love. Notice how the Lord when He met this test, defined discipleship, and put the Cross in the forefront. "If any man will come after Me, let him take up his cross, and follow Me." The disciple must go all the way with Christ, or he will lose sight of Christ. Is not the Lord's call for us to go through the Garden, with its shadows and its struggles; through the Judgment Hall with its scourgings and scoffing up to the Cross with its shame and its scorn? What are we going to say? Are we going to *follow the Lamb* as He leads us along these paths, though perhaps someone we love, someone for whom we would lay down our lives, tries to keep us back? Shall we take up the words of the hymn to-night, and say "Where He leads me I will follow, I will go with Him all the way"? Are you prepared to go with Him, and not to shirk the Cross?

Let me give you another passage. Here is another test which came to the Lord. The Pharisees asked Him, "Is it lawful to give tribute to Cæsar or not?" (Matt. xxii. 15-17). This test came couched in every-day, kindly words. What was the test? It was to *lower the standard*, and to assent to a wrong thing in order that He might please those who were before Him. This is the test that will be applied to us in the coming days, again and again. It is being applied to-day to the churches. It is a temptation to the churches to lower the standard in order to attract people into the empty pews. It is a test to us Ministers. There is not one of us that does not know it. I know what the temptations of a minister's life are, the difficulties, the sorrows, the tremendous obstacles that ministers are up against. It is not *always the minister's fault that the church is in such a low spiritual condition*. Sometimes the man in the pulpit is much better than the man in the pew, but many a minister to-day is crushed by the people in the pews. I could tell you of scores of godly men, who because of finance, and because they have to be dependent upon other people for their bread and butter, dare not preach as they would. It is a temptation to the minister to tone down his message, and adapt his message to the notions of the day. It is not easy to see people leaving the church, and the pews becoming empty because you are preaching the Cross, and because you are true to Christ. I know that. I knew that in my first parish, when as I ran the banner of the Cross up to the mast, I saw pew after pew empty, but I also saw very soon those empty pews filled with other people—people who followed me into the streets and slums of my parish. A minister does not lose in the long run, if he will make up his mind to follow the Lamb whithersoever He goeth.

How did Christ meet this test? He said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The honest demands of the State are just, as well as the claims of the Church. The Bible has only one word to say about a thing, whether it has to do with the State or with the Church—it is either *right or wrong*. If a thing is *right*, we want the spirit of the old Puritans, "Let us do right though the heavens fall." To follow the Lamb, to adhere rigidly to what is *right*, is a test, but it means victory.

Are you and I prepared to go from this Conference and to follow the Lamb? It is easy to say the words, but when we think of the places we are going back to—how do we feel? Are we prepared to risk our reputations? Prepared

to be called names, prepared to refuse every temptation to shirk the Cross? Are we prepared to give implicit obedience to the Lamb? Are we prepared to refuse every path that is not clearly God's path? Are we prepared to say "The cup which my Father hath given me, shall I not drink it?" Can you follow Him there? We do not know what kind of cups may be put to our lips, nor know what sort of path we may have to go along some of these days. We need not live in a fool's paradise in our own beloved land. We know not what following the Lamb may yet entail. Are we prepared to follow *whithersoever* He goeth? That is true discipleship.

The ultimate of "whithersoever."

I was walking in the country one night, and everything spoke of a coming storm, there was that curious quietness in the air, the clouds were low and stormy-looking; but right away in the west there was just for a few moments a great burst of glory! If you will look back to Rev. xiv. you will see that there is a great burst of glory in the midst of all the darkness that may come upon us, if we go forth to follow the Lamb, for this is what God says is the ultimate of this following. "They are without fault before the throne of God" (Rev. xiv. 1-5). That is the point that our God is working up to. To present His Church faultless, without spot or wrinkle, before His Throne with exceeding joy. So amid the testing through which the world may put you, keep the eye of your spirit on the Throne. It will help you to endure, to go on as the Lord leads you, and one day He will lead you to living fountains of waters, and God shall wipe away all tears from your eyes.

Is it to be done in our own strength and our own wisdom, No! Look at John i. 29, and 32. If you will join these two pictures you will catch the secret of following the Lamb whithersoever He goes. What do you see? *The Lamb of God*. Upon Him rests a *Dove*. A Lamb indwelt by a Dove. It is the combination of these two characteristics that is the key for your power to be true to Him to the end. The Lamb life is the life of obedience, the life of sacrifice, the life of dying to self. The Dove life is the life of peace and power. The Lamb means "Thy *will* for me," the Dove means "Thy *power* in me." Young people, I tell you, it is worth following Him, and worth following Him whithersoever He goes. Never forget that the *FUTURE BELONGS TO THE LAMB*. "The Lamb is all the glory in Emmanuel's Land." The future belongs, not to Antichrist, not to the devil, the future belongs to the Lamb of God, and to those who are with Him, who are called, and chosen, and faithful.

So may God give us grace to be true to the trust He is reposing in us and true to the Name we bear, and true to the life He is leading us to live.

"He Died . . . He Liveth . . ."

Likewise reckon ye also yourselves . . .—Rom. vi.

DEATH past! "He died"!
And in that death, Justice was satisfied.
"He lives"—forever lives,
And to believing souls His grace He gives.
Faith takes His death her own to be,
In a blest unity.
Dead to the past, she claims His Risen Life
As hers, with conquest rife.
She reckons that to sin she now is dead;
But, with her Risen Head,
She has in the Blest Spirit's work a part,
Yielding to Him her heart;
That ever-present Resurrection Power
May strengthen her New Life from hour to hour.
—William Olney.

"The Victorious Issue of Calvary"

Proclaimed by Christ to the Spirits in Prison.

By Rev. George Harper.

THE words of the Apostle Peter in his first Epistle, Chapter iii. 19-20, wherein we read concerning our Lord's descent into Hades, have been for long, and continue to be of profound interest to Bible students. There are three preliminary thoughts that lie upon the surface of this peculiarly interesting statement. First, that Christ in the Spirit—that is in the company, or fellowship of the Holy Spirit, He himself being out of the body and in spirit form or character—made a descent into Hades, sometime during the three days His body lay in the tomb. It is true attempts have been made to explain this away; but this is most unfair to the Scriptures, both of the Old and New Testaments. Compare Psalm xvi. 9-10; Acts ii. 25-31; Ephesians iv. 8-10. This last Scripture signifies that, in our Lord's ascension out of Hades, He led forth a host of captives, or as Dean Alford puts it, "a troop of captives." Dr. Moule, the late Bishop of Durham, who was both a scholar and a saint, says of this passage that Christ descended "to the subterranean sepulchre, and to that hidden separate state of which the Sepulchre is the portal and type. . . ." As truly as our Lord ascended to Paradise, so truly did He descend to the abode of the departed. Such is the clear teaching of Holy Scripture.

The next thing is that He preached to the spirits in prison. We shall see presently the import of this. Meantime we merely state the fact. Arising out of this comes the third thing, namely, that this is an unanswerable argument for consciousness and activity beyond the tomb. Christ's body lay in the rock-cut Sepulchre outside the city of Jerusalem. Yet His own spirit in conjunction with the Holy Spirit, was alive and active. Not only so, but those to whom He went must have been alive and conscious, and able to apprehend his mission and message.

It is not mere curiosity that invites us to this study. It is something vastly deeper. There is brought before us here the *victorious issue of our Lord's Cross*. Otherwise the great cardinal truths of Christ's gospel are seriously affected, as believed by us, and accepted by the church ever since the days of the Apostles. Without hesitation we believe a careful enquiry into this subject will result in establishing Christian faith in these great fundamental verities which have as their basis the fact and triumph of our Lord's atoning work upon the Cross.

Approaching this study we ask first of all, to whom did Christ preach when He descended into Hades? There are those who would have us believe that our Lord did not descend into this world beyond. They argue that the Apostle taught it was through Noah that Christ preached to the unbelieving sinners of that day. This we are told agrees with Genesis vi. 3, "And the Lord said, My Spirit shall not always strive with man." Augustine, who lived in the fourth century, was the first to promulgate this theory. But we contend, that while doubtless, the Spirit of Christ which was in Noah did testify of coming cataclysmic judgment unto the men of his day, nevertheless such an interpretation cannot be accepted as the final word either here, or in Acts iv. 25-31. And moreover this does not agree with the witness of Paul through the Holy Spirit in Ephesians iv. 9-10.

Some have taught that Christ, having descended into

the lower world, and preached unto the spirits there immediately tasted of the fires of that place, in order to complete His vicarious work. The monstrosity of this must be apparent to all right thinking students of the New Testament. But what shall we say when we find that John Calvin held this view. In his "Institutes" ii. 16, writing concerning our Lord's descent into Hades, he says, "It was needful that He should feel the severity of divine vengeance, that He might give satisfaction to God's righteous judgment. It was therefore necessary that He should enter into close conflict with the powers of hell, and with the horror of eternal death." He further speaks of our Lord's sufferings in Hades as "that invisible and incomprehensible judgment which He endured from the hand of God." He describes this as "doing battle with the power of the devil, with the horror of death, and with the pains of hell." And thus "He won a triumphant victory over them that we might not dread, in our death, those terrors which our Captain swallowed up." Calvin seems to have overlooked the great word through Paul in Colossians ii. 15. It was "by the Cross He triumphed" over these "hostile princes and rulers." It was there—on the Cross—not in Hades, that "He shook off from Himself," or stripped Himself of these "governments and authorities." "The Cross," says Moule, was "His scaffold from our viewpoint; His imperial chariot from another."

There have been others who have held and taught that Christ went to this other world of spirits at His death, in order that He should preach His finished work to lost souls, thus to increase and deepen their bitterness and remorse, but holding out no hope to them of ever being ultimately saved. But such teaching is far from being consistent with the character of our Lord Jesus. He never tantalised anyone in the days of His flesh, nor since.

Still others have taught that our Lord's ministry in Hades was to the disobedient in the days of Noah, when the flood came sought the mercy of God, but were too late then to be saved. Afterwards they, in this other region, waited for the long suffering mercy of God. Martin Luther, in his "Commentary on Hosea" (Vol. 4, page 624) says of these, they "hoped that God would not enter into so strict a judgment with all flesh, to the intent that they might acknowledge that their sins were forgiven through the sacrifice of Christ." But to most of us this theory will not commend itself, being altogether inadequate to explain the righteousness of God in dealing with mankind in general who have perished in their unbelief.

Yet further, there are those who hold that Christ went there to preach a free deliverance to those disobedient sinners who lived and died in Noah's days, irrespective even of their desire for this. But again this is not true to the spirit and message of Christ's Gospel. His *message* is universal. "Go preach the gospel to every creature," were His words to His disciples in the great commission. But on those who *believed* would be saved. Such is the principle of His salvation on the earth. Shall it be different in the other world?

Coming to the words of the Apostle, we observe at once the word used by him, and translated "preach," is not the common or usual word in the New Testament, namely

"*euangelizo*," which clearly means to bring a joyful message, or to evangelise (compare Romans i. 15). The word used by the Apostle Peter, however, is "*kerusso*." This word signifies, to be a herald, or to discharge the office of a herald, or proclaimer, but not necessarily of good news.

Moreover, the Apostle does not say that Christ descended into Hades to preach to the disembodied spirits of men. Now this is a point of supreme significance in this connection, and is worthy of our closest attention. It is of great interest to note the word "spirits," when in Scripture, as here, without any qualifying words, is *never used of the spirit, or spirits of men* in any form or state, or condition. The word always thus signifies spiritual beings, as in Psalm 104. 4; Hebrews i. 7-14, etc. It is evident those to whom Christ preached in Hades were intelligences other than the spirits of men.

If we read in the fourth chapter of Peter's Epistle, at verse six, we shall find a contrast, both in point of preaching, and in point of those to whom the preaching came. The word used here is *euangelizo*, to evangelise. The Gospel was preached to them that are now dead. They heard it, believed and received it, before their death. True, they were judged according to men in the flesh but, in spirit, and in the spirit-world—the paradise of Christ—they now *live*. They are thus triumphant through Christ's Gospel, and because of their death and resurrection fellowship with Him. They are indeed in striking contrast to those mentioned in Chapter iii. 19.

Our conclusion, then, concerning those to whom our Lord preached, and who are described by the Apostle as "*spirits in prison*," is, that they were the angels that had sinned. See 2 Peter ii. 4, and Jude verse 6. It will further aid us, if we read over the record given to us in Genesis chapter vi. The term "sons of God" in verses 2 and 4, is always used of *angels* in the Old Testament, with the exception of Isaiah 43, 6, where the reference is to the day of the re-gathering of God's earthly people Israel. Those mentioned in Genesis vi. were without doubt, the fallen sons of God. The Greek (Septuagint) version of the Old Testament, Codex A, in Genesis vi. 2 reads, "angels of God." These having fallen from their first estate or habitation, became the progenitors of the giants (Heb. *Nephilim*). This was clearly one of the determined Satanic assaults upon God's creation of mankind. Hence, it was a challenge to Jehovah and to His Christ, touching the redemption of man, through the Son of God coming into our humanity, and ultimately dying upon the Cross of Calvary. The Satanic master-stroke of Genesis vi. was at God's method of redemption through His Son coming into our flesh. If only this confusion could have been consummated, then the incarnation of our Lord would have been a thing unknown. *He would never have taken upon Him the seed of the Nephilim*. Hence there could have been no redemption through the blood of His Cross. But His Cross was a demonstration of the triumphant fact that God's purpose had not been thwarted by this diabolical effort of hell. Christ came into our humanity, lived in it, and died in it, the Just One for us the unjust, that He might bring us to God.

These disobedient spirits in the days of Noah were cast into the prison of the other world. The word used by Peter in his second Epistle, chapter ii. 4, for this prison-house is *Tartarus*, which signifies the deepest abyss. Dean Alford points out that this was the heathen name for hell, as *Gehenna* was the Jewish. The words "chains of

darkness," in this Scripture, would be more correctly translated "dens of darkness." If this place be lower or deeper than Hades, or the deepest and darkest part of that other world, it matters not. Our Lord descended into it, and preached, not His evangel of salvation. He there *proclaimed the victorious issue of His Cross*. But not to these disobedient spirits alone. The waiting expectant saints, from Abel's days downwards, heard the shout of triumph from the lips of the Conqueror. Presently they joined Him in His royal procession from their resting or waiting place, to the upper paradise (compare Luke xvi. 19-31, especially verse 22; see also Matthew xvii. 52-53, Ephesians iv. 8-9 and Psalm xxiv.).

The Victorious Cross of our Victorious Redeemer, thus declared or proclaimed to those denizens of the lower world, that God, in and through Christ His own beloved Son, had confounded the confusion of Hell, and through Him had brought to mankind upon the earth the message of a wonderful and gloriously triumphant redemption. The proclaiming of this in Hades, was to the intent that devils might know that Jehovah is supreme in the performance of His eternal plans and purposes. His sovereignty over the Universe of determined and antagonising Authorities of darkness was proclaimed through the death of Christ His Son at Calvary (Colossians, ii. 15, Dr. Way's translation is commended).

The earth has had and heard the shout of the accomplished redemption from the lips of the expiring Redeemer on the Cross, when He uttered the cry, "*It is finished!*" The unseen world too has heard this shout of victory. Heaven opened its gates to the Royal Ransomer, upon His Ascension (see Psalm xxiv.). The day is fast approaching when a Universe, amazed at the revelation of His glory, will bow before this word of His power. Then shall the mighty seventh trumpet-angel sound. Then shall be heard great voices in heaven, saying, "The kingdoms of this world are become the world-kingdom of our Lord, and of His Christ; and He shall reign for ever and ever." May we through *His* unspeakable grace be counted worthy to share with *Him* in that day of *His* glory.

"More than Conquerors."

"*Having fought to the end, to remain victors on the field.*" Eph. vi. 13 (Weymouth).

More than Conquerors—"Victors on the field,"
Glad in heavenly armour: helmet, sword and shield;
Girdle, breastplate, sandals, every need supplied,
Ready for the conflict; Satan's hosts defied!

More than Conquerors, "Victors on the field,"
Darkness all around us, mighty foes concealed;
In the hottest battle, Christ our Lord is near,
Leading onward, upward, never need we fear.

More than Conquerors: "Victors on the field,"
Through our Lord's redemption, by the Spirit sealed.
"Christ must be victorious," sing the radiant throng:
We on earth re-echo, "Amen" to their song.

More than Conquerors: "Victors on the field,"
Never need we falter, never need we yield.
When the roll-call soundeth for the great review,
Gathered then before Him, all His warriors true.

More than Conquerors: "Victors on the field":
Calvary's Lamb in triumph soon shall be revealed.
All His faithful followers HE will then display;
Partners in His glory, in that crowning Day.

George Harper.

Sanctuary Life in the Psalms.

By Mrs. Penn-Lewis.

III.—THE THIRST AFTER GOD.

Psalm xlii. and xliii.

I.—The cry after God :

"As the hart *panteth* . . . so *panteth* my soul after Thee . . . my soul *thirsteth* for God . . . when shall I come and appear before God ?" ver. 1, 2.

This intense desire after God is the fruit of the purpose of the will to seek but one thing. "One thing . . . that will I seek after."

II.—The valley of weeping :

"My tears have been my meat day and night," ver. 3.

The way to Zion lies always through the valley of tears. See Ps. lxxiv. 5, 6.

III.—The reproach of others :

"They continually say unto me, Where is thy God ?" ver. 3. *Others looking on cannot understand the dealings of God with the soul intensely seeking to know Him.*

IV.—The memory of past experience :

"I remember . . . how I went with the throng, and led them to the house of God, with the voice of joy and praise," ver. 4. *Present trial is ever darker in the light of past joy, but the faith of the soul in the hour of trial is more precious to God than even the praise and joy when it went with the throng to worship Him.*

V.—The soul anchored on God :

"Why art thou bowed down, O my soul ? And why art thou disquieted . . . hope thou in God ; for I shall yet praise Him," ver. 5, m.

It is blessed to be brought to the place where there is no hope but in God (see Rom. iv. 18).

VI.—The depths of Jordan :

"I remember Thee from the land of Jordan . . . Deep calleth unto deep . . . All Thy waves and Thy billows are gone over me," ver. 6, 7.

"When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee" (Isa. xliii. 2).

VII.—The spirit of trust and prayer :

"YET the Lord will command His lovingkindness ; in the night His song shall be with me, even a prayer unto the God of my life," ver. 8.

Note that the "song" is a prayer ! A prayer from the soul in the night of sorrow is a song unto God.

VIII.—The recognition of the enemy's oppression :

"I will say unto God my Rock . . . Why go I mourning while the enemy oppresseth ?" ver. 9, m.

It is well to be able to discern the enemy. The oppression is permitted to teach the soul to stand on the Rock in bare faith.

IX.—The instruments of the Adversary :

"As with a crushing . . . mine adversaries reproach me . . . WHERE is thy God ?" ver. 10, m.

This is just as the Christ was reproached at Calvary, when they said, "He trusted on the Lord, that He would deliver Him." (Ps. xxii. 8, m.)

X.—The renewed anchoring on God :

"O my soul . . . Hope thou in God : for I shall yet praise Him," ver. 11.

The adversary's oppression, and the reproach of others, only wrecks the soul upon God, enabling Him to fulfil the cry of those that seek Him.

XI.—The cry to God for judgment :

"JUDGE me, O God, and plead my cause," Ps. xliii. 1.

The soul thirsting after God seeks His judgments, and desires above all things to know His truth. "To the hungry soul every bitter thing is sweet" (Prov. xxvii. 7).

XII.—The assertion of faith :

"Thou art the God of my strength," ver. 2.

It is only by Divine strength imparted that the soul is able to go through deep waters with steadfast faith.

XIII.—The ceasing from effort :

"O send out Thy light and Thy truth ; let them bring unto Thy holy hill," ver. 3.

There must come a point where the thirsting and lo: praying and weeping, must cease, as the soul lets itself go, the hand of God to be led to its goal in His own time and

XIV.—The confidence and joy of faith :

"Then will I go . . . unto God my exceeding joy," ver.

Note the spirit of faith. God is still the exceeding joy, though He appears to have cast off the seeking one.

XV.—The quiet waiting for the will of God :

"Hope . . . I shall yet praise Him, Who is the health c

ountenance, and my God," ver. 5. The soul has found its rest, for quiet surrender to the u God brings it to its desired haven.

THE TWO-FOLD MESSAGE OF THE CROSS.

"Christ died . . ." (Rom. v. 8).

"We died . . ." (vi. 2).

I.—The Message of Substitution, Romans v. 6-8 :

(a) The Fact of the Fall, Rom. iii. 11-19.

(b) Proof of the Fall, in the "reign of death," Rom. v. 12.

(c) The death of Christ, the remedy for the Fall :

"Reconciled . . ." v. 10.

"Saved . . ." v. 11.

"Justified . . ." v. 9.

II.—The Message of Identification, Romans vi. :

(a) "We who have died . . ." ver. 2.

Fellowship with His death, ver. 3.

Grafted into His death, ver. 5.

(b) It is a death to sin :

"Crucified together with Christ . . . no longer the slave sin," Rom. vi. 6.

(c) It is death to the Law :

"Now we have died . . . the law has lost its hold upon . . ." Rom. vii. 6.

III.—How deep is this "death" ?

(a) "We who died"—to SIN. Rom. vi. 2.

(b) "Now we have died"—to LAW, Rom. vii. 6.

(c) "When you died . . ."—to "outward things," Col. ii. 20.

(d) "For ye died . . ."—to "things earthly," Col. iii. 23.

(e) "If we have died"—we can *endure* all things, 2 Tim. ii. 10, 11.

(f) "All died"—to LIVE only unto Him, to *exist only* for C 2 Cor. v. 15.

IV.—The outworking as seen in Paul's Ministry :

"The world is crucified to me . . ." Gal. vi. 14.

In the context it is shown that this included his religious rejection, i.e.,

Congratulation over converts, ver. 13.

Compromise to save suffering, ver. 12.

The "rule" of ordinances, ver. 15.

Left with no objective but "a new creation," ver. 15.

V.—The outworking seen in removal of religious divisions :

Gentiles and Jews ONE—"in His flesh He destroyed the ground our enmity . . . By His Cross . . ." Ephes. ii. 11, 14-17.

VI.—The outworking in Paul's own life :

"Always delivered unto death for Jesus sake . . . the life also Jesus . . . in my mortal body," 2 Cor. iv. 10-12.

Continuous "life" out of "death."

"He was crucified through weakness . . . I also am weak in I but I shall live with Him through the power of God toward y 2 Cor. xiii. 4 (lit.), i.e., weakness in himself, power toward otl

The Cross in Romans—*positional truth*.

The Cross in Galatians—*personal attitude to it*.

The Cross in 2 Corinthians—*experimental knowledge of it* J.1

THE risen life culminates in 'becoming conformed to His death'—we 'rise' that we may sink ourselves after His likeness ; we are emancipated that we may surrender ourselves into the hand of our Emancipator. The climax of the risen life gravitates, strange to back to the Cross ; and when we have learnt the power of His resurrection we are only being thereby fitted to become conformed to His death. Rev C. A. Fox.

The Outlook for Prayer.

"Now He hath promised saying, Yet once more only will I shake not the earth only, but heaven. And this 'Yet once more only' signifieth the removal of those things that are shaken, as being perishable, that the things unshaken may remain immovable" (Heb. xii. 27, Conybeare).

THESE are days in which it is important that we obtain God's viewpoint for prayer, if prayer is to be effective; and this we surely find in this word from the Epistle to the Hebrews. The cause for this universal shaking is shown, in Hag. ii. 6, to be that the "Desire of all Nations" shall come, which clearly refers to the Return of our Lord to set up His Kingdom on the earth.

If we are to co-operate with God by prayer, in the culmination of His ultimate purpose for the Church and for the world, we need to get beyond our own personal interests, even in our work for God.

Then we must face the fact that the last great and terrible "shaking" of all created things has commenced. There have been, in past days, many shakings and convulsions, but they have been confined to limited areas, and therefore many have escaped them, and only viewed such disasters from afar. But this last great convulsion, God declares, is to be world-wide and universal. "I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations" (Hag. ii. 6, 7). This alone can explain the situation in the world to-day. The general upheaval of everything in the earth sphere is becoming more and more pronounced. Governments everywhere are at their wits' end. Nationally we appear to be living on the edge of a political and financial volcano, ready at any moment to overwhelm us. When we consider the tremendous convulsions and crashes that have lately occurred in the financial world, both in this country and in the United States, this alone presents an alarming picture. Unemployment is also world-wide. Every day we are faced with some fresh crisis at hand. Many of these things are hushed up, but they are evidences of underground rumblings continually threatening from one quarter or another.

Lately we have had ample evidence that this unrest is spreading to religious organizations, with an ever-increasing intensity. It is here, especially, that Satan is pressing his claims, and rapidly organizing a wide-spread system that will finally culminate in the rule of the personal Antichrist. Here in this land we witness church after church, where formerly the pure Gospel was preached, being given over either to Roman Catholicism, or to Modernism amounting to blasphemy. And this, in many instances, is taking place so quietly and imperceptibly that many are scarcely aware of it.

But Satan is not satisfied even with this almost wholesale monopoly of the churches; he is also seeking by every means in his power to corrupt all the true spiritual centres, by causing them to be split asunder by faction and division. A state of things which is spreading even to the Missionary Societies. In fact, wherever there are organized assemblies and governing councils and committees, there we find, only too often, agitation and division; much of the trouble, let us note, arising out of finance, and questions of righteousness.

The reports of Missionaries on the field, as they send to us their "S.O.S." for prayer, all express the same need, though often in veiled language. One devoted Missionary of deep spiritual experience, who has been for many years on the foreign field, writes:

"Those of us who are aware of the workings of the powers of darkness recognize the very atmosphere of the enemy now, as it never was before. We often find it hard to keep 'on top,' for the spirit of depression is very strong and needs much resistance. Also a spirit of inertia. . . . We need much prayer that we may be ever awake and on the offensive in this time of real danger. The enemy is working within the Church, and therefore is especially strong and subtle, but we know our Lord is stronger. We need much wisdom in dealing with questions that have never had to be faced before, and that God will overcome the power that is against us. On the other hand, there is a wide-open door to the Gospel, and great willingness to hear. Pray for us!"

This gives us light on the prevailing conditions abroad to-day. The atmosphere surcharged with Satanic power, causing depression and death and apathy, not only among native Christians, but among the Missionaries themselves, and only those able to discern, and diagnose the situation, are able to resist it in the power of God.

Then turn to Russia! The state of religious persecution in Russia is unprecedented in the world's history, and there is no abatement of it as time goes on. But while Christians in all lands are interceding for their persecuted brethren in Russia, we see the enemy taking advantage of the world-wide interest in the suffering people there, to augment and bring to a head long-cherished and far-reaching schemes of his own. We see the Pope seizing this opportunity to push his claim for world-wide ascendancy and dominion, and issuing his commands both in this and other lands. And let us not forget, also, that the public Press of all countries is largely in the hands of Roman Catholics, and all information given is usually given with a strong bias in that direction. Then we also have to lament the dearth of outstanding spiritual leaders to-day. Even Christian journals are strangely silent on matters of vital importance in their spiritual issues.

"Who knoweth whether thou art come to the kingdom for such a time as this?" said Mordecai to Esther, when Haman was threatening the Jews with destruction. Let us praise God for the glorious opportunities of living in such a day as this. An opportunity of proving our loyalty and faithfulness to our Lord, in the midst of the manifold testings with which we are surrounded. A beloved Missionary writes:

"I have found that God is a miracle-working God, and that when we let the Cross work in our lives, even to the slaying of our own reputation, and of every well-meant ambition in His service, Resurrection is bound to follow. It has been a lonely walk at times, but it has been well worth while. We need to watch and pray, now that the Lord Himself is fighting for us, that we will not 'let down,' but continue to stand on our guard. He does not ask us to *understand*, but to *STAND* . . ."

Many are crying for Revival. Others are praying for the preparation of the Body of Christ for translation and for the Lord's Return. But as a spiritual writer has lately said:

"Could there be a better opportunity than the present for the preparation of the Body of Christ for translation? Here is a demon-laden atmosphere, a period of blasphemous apostasy, of determined antagonism to God, Christ, the Gospel, and even law. Revivals bring many to a glorious birth. A time such as this affords exceptional opportunities for spiritual discipline and growth. The pure gold comes out of the fiery furnace."

We pray you, in the words of the Apostle Paul, "Continue to pray at every season; with all earnestness of supplication . . . watchful with all perseverance in prayer for all saints" (Eph. vi. 18, C.H.). And let us praise God that our position is *unshakable*, if we are in Christ Jesus—"having the roots of your being firmly *planted* in Him, and continually building yourselves up in Him" (Col. ii. 7, Weymouth).

"Be ye steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. xv. 58). E. M. Leathes.

The Deception of the Nations.

"The world is now drawing nearer to the 'time of the end' characterised by the deception depicted in the Apocalypse as being world-wide; when there will be deception of NATIONS, and individuals, on such a vast scale that the Deceiver will practically have the whole earth under his control . . ." (*War on the Saints*, p. 10.)

Therefore pray:—

That the eyes of the people of God may be opened to see that the almost overwhelming suffering in the world and the Church to-day is due to this "mobilization" of the powers of evil foretold in the Word of God, for a final campaign of deception and destruction before their incarceration in the Abyss, when the Lord returns to the earth to reign.

That there may be a strong "mobilization of the saints to meet it" (see p. 20), wielding the weapons of our warfare, which are not fleshly, but mighty through God to the pulling down of strongholds. That the "overflowing scourge" may be held in check until the Church of Christ is called up to be joined to her glorious Head.

That God will mightily intervene to break the power of Satanic rule in Russia. Lenin wrote: "IT IS NECESSARY to overthrow the British Government by revolution . . ." Pray that every attempt to undermine the governments of Britain and other countries by the spirits of Bolshevism may be overthrown by God through the prayers and faith of His people. "Greater is HE that is in you than he that is in the world."

That God will give such a mighty tide of intelligent intensive prayer at the Swanwick Conference, as shall accomplish the purpose of God in calling us together. M.N.G.

Notes from the Bookroom.

The "Memoir" of Mrs. Penn-Lewis.

WE very warmly thank the many friends who have written so lovingly of their thankfulness and rejoicing that this "Memoir" is on its way. The compiling of the MSS is now almost completed, and we earnestly ask the prayers of our readers during the succeeding three months, for the blessing and protection of God in all the details of its publication.

The Overcomer.

Our hearts are full of thanksgiving to God for the way in which He continues to seal the testimony of *The Overcomer*, and moves His stewards to cover its cost from quarter to quarter. Numbers (especially in America) still ask what is the "subscription price" of the magazine, but we would remind our friends that since 1920 *The Overcomer* has been sent forth without specific charge, and is supported by the thankofferings of its readers. God has graciously witnessed to this method, and we are certain that, as long as it continues faithful to the clear commission given of God for its testimony, and its readers faithfully do their part—He will see that the financial need is met until its ministry is completed.

The following extract from the letter of two "faith" Missionaries gives a glimpse of the blessed ministry of sending the magazine free to many of God's hard-pressed servants who would otherwise be unable to obtain it:—

"For some time past it has been upon our hearts to let you know how much we appreciate the good spiritual food in *The Overcomer*. The messages of truth contained in it have been such a timely help, not only to us, but to Christian friends with whom we are happy to share the paper. We thank God that in time of stress and pressure from the foe, we have, by God's grace, proved the *working value* of the specific truths set forth in its pages. Only eternity will reveal how many a soldier, faint and almost ready to give up, has been encouraged and strengthened by reading and applying the blessed truth of Victory through Christ's finished work on Calvary . . . Time and again I have found blessing and help in reading over the older numbers. We are praying, with you, that these truths may reach all who are in need of them. We thank you for sending us the paper while we were *not able to help financially* . . . Thanking God for the victories won in time past through the ministry of *The Overcomer* . . ."

We offer our grateful thanks to all who send gifts for this purpose, and to the many who write such precious testimonies to the working value of the message. The short article in the January issue, entitled "Love knows how to be silent," seems to have been especially a word direct from God to many hearts. May we quote one only, of the letters which have referred to this. A brother in another land writes:—

"We were severely perplexed with matters that needed attention at once, in order to ward off the destructive work of the foe in connection with our service here. It is a matter involving the private wrongs of a Christian leader, and our hearts were sorrowful.

"On Saturday last this thing seemed to be pressing well nigh to the breaking point. But praise the Lord, just before we had to address the individual in question, the postman brought *The Overcomer*, and we were led at once to read Mrs. Penn-Lewis' words on 'Love knows how to be silent.'

"Gently but firmly, the Spirit by the Word constrained us, and in quiet resignation of identification with our Saviour, much harm was avoided . . ."

A Worker in Australia, who has only just "discovered" *The Overcomer*, says, "I do want to be built up on the *solid rock of an experimental life in Christ*. It is a great joy to find that, among all the doctrinal teachings, here is something that brings one into living contact with a Living God, and makes regeneration a real, biological fact, and Christ's righteousness imparted, *not only imputed*. I am only recently taken out of unbelief and Modernism . . . please send me as large a parcel as you can—not one will be wasted . . ."

We have received several enquiries as to whether the article in the January number, "*Is Jesus Christ Divine?*" is obtainable in pamphlet form. We are not free to re-issue this ourselves, but have written to the original publishers, and await their reply.

We are also glad to know that the page of Bible Readings (Helps for Teachers) are much appreciated, and that many of our readers make use

of them in their Classes and addresses. "Productive and suggestive with rich truth," writes one.

A reader of many years standing writes that, while some whom she knows tear off the wrapper immediately to find the message, she is afraid others put *The Overcomer* aside for a more convenient season, and the pass it on to others before they have really digested its contents, "failin' to realise that it may contain a vital message from God for them." This friend begs that we will re-insert a note which often appeared in year past, which request we gladly comply with:—

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

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

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"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.)

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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 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.

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Readers in U.S.A. have been told by their Postmasters that Money Orders cannot be made payable to "a street number," but this is the correct appellation, and instructions have now been issued to that effect by the U.S. Post Office Dept.

The "Word of the Cross" Bible Booklet.

This little Booklet was compiled by Mrs. Penn-Lewis, in 1903, 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 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.

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

A 16-page paper issued occasionally, as funds permit, consisting of articles from "The Overcomer," translated into French. Edited and issued free by Madame Brunel, Lavergne, Viane, Pierre-Segade, Tern, France.

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

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One of the most blessed recent developments of the "Free Distribution" work is the great, and increasing, number of young men and women in Bible Training Schools and Colleges, who are making request for the smaller booklets and leaflets for passing on to their fellow students. One copy of the book "The Cross of Calvary," sent by request of a reader to a young man preparing for Missionary work, led to the distribution of quite a quantity of the "Overcomer" literature in his College, while a further outcome was the purchase of some 400 booklets and leaflets by another, for distribution among Christians in one of the great Universities.

In these days of Modernism and apostasy from the faith of the Gospel, can there be any more vital work for God than that of helping these young servants of His at the beginning of their ministry, to get a living grip of the "Word of the Cross," not alone as the "power of God unto salvation," but also in its mighty deliverance from the flesh in all its subtle forms, and from the Adversary whose aim it is to deceive all the inhabitants of the earth with his age-long lie, "*Hath God said . . . ?*" If the Lord should lay some young Missionary or Ministerial student upon the heart of any of our readers, and they will send the name and address to the Secretary, Overcomer Bookroom, a suitable booklet will be sent from the Memorial Fund, together with a copy of "The Overcomer."

A worker moving about continually among Missionaries and others, who has distributed hundreds of our booklets as she travels, often finds it better to *loan* than to give! She writes of a copy of "The Leading of the Lord": "I loaned it to a business man, and when I asked it back he said he had loaned it to someone else! but he would get it back. Later he said the one he had loaned it to had passed it on to yet another!" Our correspondent adds "living water *runs*, so I said we had better leave that booklet to *travel*! This happens continually . . ." What heart hunger for real spiritual food, in other lands, this speaks of, while many in our own land seem surfeited with teaching on the deeper things—"ever learning . . ." May God arouse His people to *live out* and *give out*, all that they have received, for as is said in another part of this number, we "may not ask for more light" until we have fully put into practice the light we have (p. 20).

The Translation Work.

FRANCE.

The thoughts of many of our readers must have turned to the Editor of the French "Overcomer," as they read of the terrible flood disaster in the Valley of the Tarn (France). We are thankful to hear from Madame Brunel that the village of which her husband is Pastor has not suffered, standing as it does upon a high hill above the scene of desolation; though they were entirely cut off from communication with the outer world for a few days. While we remember the hundreds of homeless and bereaved, let us praise God for the safety of our friend.

"*Le Vainqueur*" for January, 1930, contains the addresses given at the Swanwick Conference, 1929, by Rev. R. B. Jones, on the Epistle to the Ephesians, in addition to other valuable items from the English "Overcomer." From: Mme. Brunel, *Lavergne, Viane Pierre-Segade, Tarn, France.*

DENMARK.

We have also received No. 6 of the little paper published occasionally in Copenhagen by the K.M.A. (equivalent to the Y.W.C.A.), entitled "Korsets Budskab" (*The Word of the Cross*). This issue consists almost entirely of a full translation of the booklet "Be of the Same Mind," by Mrs. Penn-Lewis. The Editor, who was God's instrument for taking Mrs. Penn-Lewis to Copenhagen on more than one occasion, says "the little paper is much appreciated, and they long to spread the precious message of the Cross."

Obtainable from: K.M.A. Mynstervej 3, Copenhagen.

SWEDEN.

The quarterly issue of the Swedish "Overcomer" also to hand, contains "The Life Side of the Cross," by Mrs. Penn-Lewis; and also "We see Jesus—Crowned," from our January number. Mr. Fredberg asks the prayers of our readers, that all the needs, both editorial and financial, of this little paper may be supplied.

GERMANY.

For information regarding the "Overcomer" Literature in the German language, please see the Letter from our Chairman, on page 18 of this issue.

Donations for this Literature Extension Work may be sent to the offices of "The Overcomer," marked "France," "India," "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.)

Special Conference Number.

Volume

XI.

July
A.D. 1930

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(The Cross is the Touchstone of Faith)

The Overcomer

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

"Love Abounding."

(See Phil. i. 9).

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

BOLDLY DISPLAYED THEM
AS HIS CONQUESTS

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

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

For terms of issue, see inside cover.

THE OVERCOMER.

ESTABLISHED BY MRS. PENN-LEWIS, 1909.

Issued by the Council of the Overcomer Literature Trust.

VOL. XI (New Series). JULY, A.D. 1930. Number 3.

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

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

Centre Distributors.

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

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

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

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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 (inclusively). 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 2.30 to 5 o'clock, with tea served in the Library at 5 p.m.

IMPORTANT NOTICE.

Please note change of time for the bi-monthly Prayer Meetings, to 2.30. This has been found to suit the convenience of the majority of our friends better than the morning hour.

DATES OF MEETINGS.

- July 3. Monthly Conference (Capt. A. Cooper).
" 4. Prayer Day, 25a Chapel Street, 2.30 to 5.
NO MID-MONTHLY PRAYER DAY IN JULY.
No Conferences are held during August and September
Oct. 3. Monthly Conference.
" 3. Prayer Day (at 25a Chapel Street).
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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.

Conferences

In connection with "The Overcomer."

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

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

Handsworth (Birmingham): At Calvary Baptist Church, Handsa Sept. 13-19. Speakers: Miss E. M. Leathes and Rev. J. W. Brown. Enquiries to: Rev. W. H. Gwynn, at above address.

Bolton: Nov. 13-14. Enquiries to: Pastor A. W. Tilbrook, 19 Street, Farley Street, Miles Plating.

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

Derby: Conference end of October, dates not yet fixed. Enquiries Rev. G. T. Hickman, 6 Madeley Street.

Dublin: Rathmines Y.W.C.A., July 21-23. Speaker, Rev. R. B. J Enquiries to: Miss H. Walker, 1 Woodlands, Orwell Road, Rathr

Fleetwood (Lancs.): A Conference is being arranged for Nover Enquiries to: Rev. G. Forbes Wilde, 131 Abercrombie Road.

Isleworth: Informal Conference, 2nd and 4th Monday at 8 (5th Mon. Missionary Prayer Meeting). Enquiries to Miss Gri London House, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at 93 Mall, Newport.

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

Liverpool: Two Days Conference at Gordon Hall, Nov. 5-6. Speakers: Rev. R. B. Jones, Miss Leathes, and others.

Enquiries to: Rev. A. J. Kellam, 8 St. Alban's Road, Bootle. 172 Bootle.)

Manchester: Nov. 11-12. Full particulars in "The Overcomer" October Number.

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

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

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

Conferences in Scotland.

EDINBURGH.

Gartshore Hall Y.W.C.A.: October 7, 8, 9. A Conference in connection with "The Overcomer," convened by the Rev. Archd. Macfadyen. Speakers: Revs. George Harper, and R. B. Jones, Miss Leathes and Mr. E. Matthews (Chairman).

Particulars from: Rev. A. Macfadyen, 20 Shandon Street, Edinab

GLASGOW.

Conference in October, dates not yet fixed. Particulars will be in the October issue of "The Overcomer." Speakers: Rev. George Harper, Miss Leathes and others.

STIRLING.

A week-end Conference in connection with "The Overcomer," Oct 10-13. Speakers: Miss E. M. Leathes, and others. Enquiries to: Mr. J. Nicol, 14 Albert Place.

The Balkans Convention.

The Rev. George Harper (a member of our Council) will be general for the prayers of readers for the ten days' Convention to be held at Samakov, Bulgaria, at the beginning of August, where he will be the Speakers.

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

A 16-page paper issued occasionally, as funds permit, containing articles from "The Overcomer," translated into French. Edited and printed free by Madame Brunel, Laverne, Viane, Pierre-Segade, Tarn, France.

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

THE OVERCOMER.

Phil 3:1
2 Cor. 4:11

"That I may know Him."

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death," Phil. iii. 10.

"Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. iv. 10, 11).

CONFORMITY to death, and bearing about in the body the "dying of Jesus," is quite another aspect of the Cross to that given in the Sixth of Romans.

The believer's break with sin, through apprehending the death to sin of Christ as the Representative Man, is to be definite and decisive. Based on the fact of the meaning of Calvary declared in Romans vi. 6, the believer is to reckon himself dead—not dying—to sin, counting upon the Spirit of God to make the reckoning true. Standing on the basis of "dead to sin," the believer finds the mastery of sin broken, and "living unto God" in Christ Jesus he is a "new creation" (2 Cor. v. 17). Joined to the Lord, he is "one spirit" with Him—his life is "hid with Christ in God."

But now comes the question of the manifestation of that hidden life—the life of Jesus—how is it to be lived? Standing steadfastly on the basis of Romans vi. 6, 11, as the bed-rock in relation to sin, the believer whose life is hidden with Christ in God now is able to bear the "fellowship of Christ's sufferings," and be made conformable to His death, so that the life in union with the Risen Lord may be manifested in the body, and through the body, to others—"death" working in us, and "life in you" (2 Cor. iv. 12).

The need for both these aspects of the Cross to be apprehended clearly, in their right order, by the Lord's children, is very great, for if the believer imagines himself in the path of "conformity to death" when he has not first apprehended the death to sin, he will never obtain victory over sin, nor have any note of victory in his life; and again, if the believer who rejoicingly knows the emancipation of Romans vi. from sin as a master, does not see the succeeding stage of conformity to death for life-giving and fruit-bearing service, he is in danger of being hard and unbroken in exterior, and of failing to manifest the broken and contrite spirit so precious to God.

It is necessary, also, to emphasize, not only the need of the believer's knowing the two stages, i.e., the death to sin of Romans vi. and the conformity to death of Phil. iii. 10, but that both should be continuous at one and the same time, in every obedient child of God. The bed-rock basis of death to sin needing the persistent "reckoning," must never be departed from, or the apprehension of Romans vi. looked upon simply as a past land-mark in the spiritual life. If this is done, *sin*, in more subtle forms, will re-assert the mastery, without being called sin. The persistent standing on the bed-rock basis of "death to sin" alone

* From "The Climax of the Risen Life." (Introduction)

enables the Spirit of God to reveal in deeper measure what is *sin* in the sight of God, so that in the power of the new life, the believer does not let sin reign in practice (Rom. vi. 12); and whilst standing on the basis, the acceptance of conformity to death alone permits the outflow of the life of Jesus through the mortal body, when "we which live are *always* delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

The two must go together! In relation to sin, we reckon we are dead with Christ, and therefore "dead indeed unto sin" and living unto God "in Christ Jesus"; in relation to others, we accept the fellowship of Christ's sufferings and the becoming conformable unto His death, so that life may flow through us to a dying world. **J.P.L.**

Crucified with Christ.

THERE is nothing more extraordinary, in this extraordinary man, than the way in which he always identifies himself with Christ, and especially with Christ crucified. Christ and Paul so coalesce, so to speak, as to become one man on the Cross. It takes both Christ and Paul to make up "Christ crucified." Christ is apprehended; is bound; is accused; is condemned; and is crucified for Paul. And then, Paul is arrested, is accused, is condemned, and is crucified in, and with, Christ. It is this mystical, this transcendental, this evangelical coalescence and identification of Christ with Paul, and of Paul with Christ, that the Apostle so labours to set forth in his glorious doctrines of the suretyship and the substitution of Christ. That is to say, the imputation of Paul's sin and guilt to Christ; and, then, the imputation of Christ's righteousness, and the impartation of Christ's holiness to Paul.

My brethren, I can very well believe that these great experiences, and these great doctrines of the Apostles are so Divine, and so deep, that your half-evangelized heart does not as yet fully and joyfully respond to them. Paul's tremendously strong doctrines concerning Christ, and His Cross, may somewhat stagger you. But that is because the holy law of God has not yet entered your heart, and your conscience, to your complete prostration and condemnation. When God's holy law comes home to you, in all its burning holiness, as it came home to Paul; and when God follows up that by "revealing His Son in you," as your alone atonement, and your alone righteousness, you will then become as mystical and as evangelical in your anthropology, and in your Christology, as Paul was himself. Aye, you will become as evangelically startling and magnificent in your language about Christ, and His Cross, as Luther was himself. Yes, my brethren, I can very well believe that Paul's so original, so passionate, so powerful, and so cross-concentrated faith, both staggers and angers some of you to-day. But these great doctrines do not stagger, nor anger, any one of you, half so much as they staggered and exasperated Paul himself at one time.

But now, and by this time, for Paul "old things are for ever passed away, and all things are become new." So new, that Paul is now crucified continually with Christ, Who loved Paul, and gave Himself for Paul.

Dr. Alexander Whyte.

A Word to our Readers.

June, 1930.

DEAR FRIENDS IN GOD,

What a glorious certainty is ours! Our God has a day in which it shall be said, "the kingdoms of this world are become the Kingdoms of our Lord and of His Christ." Many of us believe that the day is fast approaching. Alas! that our faces are not always lit with the glory of the dawn. Yet we know that our Lord would have each of us "happy warriors," happy, in that though "now we see not all things put under Him," we "see Jesus" and know that "the foundation of God standeth sure."

Such an unveiling has been ours at Swanwick. Once more God has granted us a time of refreshing from His Presence. To Him be the praise for the love and joy in the Holy Ghost, and the unity and gladness which pervaded the whole Conference.

Space forbids our giving in this number as detailed an account of the various meetings as we could wish, but we hope that those who were not with us will gather something of the joy which was ours in the ministry of the Word and the fellowship of the saints. Each "Swanwick" seems to bring us a distinctive message of its own, and the emphasis of this year lay, to many of us, rather upon practice than doctrine. The deep sense of the Lord "at hand" called forth also a deep longing that He should be magnified in us. This was exemplified by the eager interest in the addresses, and the subsequent discussions on prayer warfare, and other aspects of the life triumphant in our Victorious King. We have no adequate words to thank those who gave themselves to us so lovingly as teachers in the Lord. May He Whom they served continue to bless each one abundantly in their future work and ministry.

It was a great joy to have with us many friends from abroad. Their fellowship helped us to realise afresh the unity that pertains to the family of faith, and we trust that each one received blessing from the Lord. Surely we were brought together in one place and welded together into one heart and mind that our "love might abound yet more and more in knowledge and in all judgment" (Phil. i. 9.) In these days of subtle deception, designed to side-track and immobilise those most eager to press on with God, the need to couple *knowledge and judgment* with our love is becoming increasingly manifest. The call is for "pillar souls," steadfast in love to all saints, strong to endure, very patient, and very courageous. Who would be sufficient for these things were it not that it is GOD that worketh in us, and our utter helplessness is His opportunity. Shall not the prayer of each of us be, as never before, "Father glorify Thy Son"—in me!

You will be glad to learn that our *Guest Fund* was once more sufficient for the need, though this year we have to thank the self-sacrifice of some of our ministerial friends, some of whom gave place to brethren who had not been with us before; as well as the kindness of those who subscribed directly to the Fund.

We should like once again to acknowledge with warm thanks the gifts from so many of our readers, which still meet the cost of publishing *The Overcomer*. We rely upon their continued fellowship in this matter. The circulation of the magazine still grows, and we continue in reliance on the Lord that its ministry should be blest to its readers. We are thankful that the output from the Book Room steadily continues. The demand for our literature both at home

and abroad shows us that it still meets the need of t Lord's people. For this we praise God and take courage.

Another feature of our work, for which we would a your prayer partnership, is the strengthening and development of the smaller Conferences held in various provincial centres. Some of these gatherings are held at regular intervals, and are being sponsored by local friends. The meetings are bringing us in touch with those unable to attend the London Conferences, and we are cast upon the Lord for His guidance in any further developments in this direction. Our friends will readily see that various difficulties present themselves in any extension along this line and our care must be to go step by step with God, as He opens or closes the way.

We call your special attention to the announcement of this issue concerning the publication of the "Memoir" Mrs. Penn-Lewis. This volume should be available very shortly, and we trust it will be widely read. To those who knew our friend, whether as platform speaker or author the book is bound to appeal; but we believe it will carry a wider message to Christian people generally, as witness to the power and grace of God in a life unreservedly offered to Him, and thus "out of weakness" made strong. We commend the volume to our readers, and shall be glad of their active co-operation in making it widely known.

I should like to take this opportunity of expressing Miss Mary N. Garrard, the thanks of the Council, and Mrs. Penn-Lewis' many friends, for the time and strength so gladly and ungrudgingly given in the compilation of the Memoir and its preparation for the Press, amidst the pressure of a very busy life.

Yours in His Grace,

BERNARD W. MATTHEWS (*Chairman*)

"As for me."

"Lord, what shall this man do? . . . What is that to thee? Follow thou Me." (John xxi. 21, 22.)

- I. "As for me," when worldlings prosper.
"Men of the world . . . have their portion in this life; [but] as for me . . . I shall be satisfied, when I awake, with Thy likeness" (Ps. xvii. 14, 15.)
- II. "As for me," when others sin.
"Sinners . . . their right hand is filled with bribes. But as for me, I will walk in mind integrity." (Ps. xxvi. 9, 11, m.)
- III. "As for me," when others injure us.
"They rewarded me evil for good . . . but as for me, when I was sick, my clothing was sackcloth . . ." (Ps. xxxv. 12, 13.)
- IV. "As for me," when our nearest forsake us.
"Mine own . . . friend . . . against me. As for me, Thou set me before Thy face for ever." (Ps. xli. 9, 12.)
- V. "As for me," in times of affliction.
"It was not an enemy that reproached me. As for me, I will upon God; and the Lord shall save me." (Ps. lv. 12, 16.)
- VI. "As for me," when the "tongue scourgeth."
"They . . . speak against me . . . but as for me, my prayer is unto Thee." (Ps. lxi. 12, 13.)
- VII. The "as for me" of warning.
"Truly, God is good . . . to such as are clean of heart. But as for me, my feet were almost gone; my steps had well-nigh slipped . . . when I saw the prosperity of the wicked." (Ps. lxxiii. 3, m.)
- VIII. The "as for me" of dependence upon God's mercy.
"Neither shall evil dwell with Thee. But as for me, I will come into Thy house in the multitude of Thy mercy." (Ps. v. 4, 7.)

J.P.-L

*Christ, Body of
Love Abounding*

"Love Abounding."

The Out-working of the Doctrine of the Body of Christ.

NOTE. The following are notes (not revised by the Speaker) of four Bible Readings on the Epistle to the Philippians, given at the Swanwick Conference, 1930, by the Rev. W.S. Jones of S. Wales.

It is a peculiarity of the Bible, not only that the nature and character of its contents imply Divine inspiration, but also that the very canonical order of its various parts is so fitting as to imply, with no small degree of force, Divine guidance in this matter also. This fittingness, so striking in general, is discoverable in the bringing together of these three, so-called, Prison Epistles. Ephesians and Colossians are pre-eminently doctrinal. The Epistle to the Ephesians is concerned with the doctrine of the Body of Christ, "the fulness of Him that filleth all in all"; the comprehensiveness of it, including Gentiles no less than Jews; the same Spirit working through all its members; and the glory of it as the manifestation of His grace. On the other hand, the Epistle to the Colossians speaks of the glory of Him Whose fulness and Body the Church is, Who is the image of the Invisible God, the Firstborn of every creature, by Whom and for Whom all things were created (Col. i. 14-19.)

Now these are unspeakably great ideas to meditate upon, as you did meditate upon them last year at this Conference. Unspeakably grand doctrines to hold, to propagate and to boast of. But should you ask, after losing yourself in the grandeur of them, what is the real experimental value which attaches to them? What effect have they in the heart and life of the individual who holds them? What quality of spirit, what strength of character, what tone of life is produced by them? The answer is found living before you in the *Epistle to the Philippians*, for there is sketched out the character of him into whose being the doctrines of the former letters have entered.

This letter is not, in its character, doctrinal, although there is much doctrine there; indeed you are made to know beyond all question what doctrines are the staple food of the writer's soul, and to see how they form the warp and woof of all his thinking. It is not corrective, as the first Epistle to the Corinthians, although you are made to see plainly the faults and failings of the Church he is writing to. It is a friend's letter to friends, love's letter to those who love him in return. Its impulse is friendship telling itself forth. But there is no sort of writing that so reveals the writer's thought and heart and character as that of letters of friendship. And so, in Paul's letter to his friends at Philippi, you have the *living product* of such deep, massive teachings as those of Ephesians and Colossians, speaking forth, most freely and intimately, its quality of heart, and life, and inspiration; and he who reads it quietly, breathes into his own soul the atmosphere of the life which is life indeed.

Our main business in these Bible Readings will be not so much to dissect and discuss the great basic truths of the Christian revelation, though you can never be entirely free from something of the sort while following Paul's thought; but rather to see and to sense, with quietness of spirit and simplicity of heart, the living forth of the life in Christ, in the example and according to the thought of the Apostle Paul, and his desires on behalf of the Christians of his day.

Paul and the Philippians.

There are two things to be noted concerning the relation between Paul and the Philippian Christians. They could

never forget that Paul had been their first pastor, he was their father in the faith. Lydia could never forget him, and surely the jailer could not! Such members are not a bad ingredient in any church. Then Paul himself could never forget that he had been their Pastor. He was their pastor still, thinking of them as though still responsible for them, as men given to him of God. His pastor-heart held them in memory and love. And indeed what a pastor Paul was! He was pastor to all the churches he knew or had ever visited. How he loved all men in Christ Jesus, and yearned for their prosperity in Christ! As we study him, caring for the souls of those who had received his message, we are made to blush in comparison with him. It is easier to be a worker in a system than to watch for souls. It is easier to be zealous for what we conceive to be the truth and to plunge ourselves into the critical study of doctrine, than to care for living, imperfect, tantalising souls. It is easier to be a prophet than a priest.

Paul's pastor spirit appears above all else in his prayers, hence his pastoral epistles usually begin with a prayer, for after all, pastoring is essentially a matter of the spirit. It is a work carried on, not only outwardly among the people, but as truly inwardly, when you are absent from them. So this Apostle was watching over the welfare of the churches even when he was in prison, far away from them, as much as when he was in their midst.

I. The Prayer.

The first section of the Epistle is, therefore, the prayer; and note that Paul prayed for the people as he knew them. His prayer was with knowledge, definitely relevant thought, and clear purpose. His thanksgiving was with a sense of reason, and his supplication with such definiteness as indicated, more or less, the spiritual state of the people at the time of writing. The result of this is that the outpouring of prayer at the commencement gives the key to the whole letter. It does not specifically mention the theme perhaps, but it carries in its bosom a mood, a mode of thought, point and purpose which control all that follows. If the Epistle may be compared to a tree, branching in various directions and bearing the fruit of doctrine, injunction and praise, the seed thereof is in the prayer, wrapped in the soil of thanksgiving and petition.

The prayer extends from verse 3 to 11, and is divided into thanksgiving and petition; and these two portions are in perfect agreement as to thought and direction. The man at the footstool of the Father has not wandered in mind as he passes from thanking to pleading. The burden of desire is one with the under-thought of thanksgiving. The petition is the uprising of request from the faith revealed in the praise. The thanksgiving reveals the pastor-heart in relation to his fellow Christians personally, and the petition reveals his insight into the real meaning and laws of Christian progress.

(1) The Thanksgiving. (3-8.)

The attitude of heart of the true pastor or Christian worker, or anyone to whom the central truths of Ephesians and Colossians are a *reality* in relation to his fellow members of the Body of Christ, is here illustrated. Note first the intensity of Paul's love for the saints. "I have you in my heart"—a love which makes them always present in his memory. You cannot feed the sheep unless you have

them in your heart. Then he prays habitually, "always"; he prays individually, "all"; and he prays joyously. Would you estimate your true Christian character, the truth of the supposition that you are a co-worker with God and not a mere worker-out of your own whims and fancies? Watch your love for the saints! How can he who loves not the saints be a worker together with Him Who loves the lost?

Then note Paul's appreciation of the saints, in what he calls "the fellowship of the Gospel" (ver. 5.) This is enlarged upon in verse 7, and the principal word in this enlargement is, "ye are all partakers of my grace"—the grace that is revealed in being allowed and enabled to suffer, the grace to defend the Gospel, the grace that confirms the truth in daily living—this grace is mine, but *ye have it also*! Little minded souls are able to depreciate even the grace of God, when it shines in others, but the man who is formed by the Word of God in Ephesians and Colossians is large-hearted to welcome the grace of God anywhere.

Above all, notice Paul's faith in the reality of the Divine work in them (ver. 6.) This verse is central in the thanksgiving. It underlies all his love for them and his praying for them, and all his remembrance of them as a people sharing the same grace as himself. There is no doubt in his mind that a great and real inward change of heart has taken place, but his ruling thought is, that God will carry on the work begun by Him to its full perfection. A real work has been begun, and begun by God; but it is only begun. It is a reality as far as it goes, with an ideal of completion, growth, perfection, lying ahead of it. The possibility of a fulness in power and glory lies embedded in the mystery of its nature. When God made the seed He had in view the flower and the fruit. The God of the beginning is concerned with the perfecting, and He will perform it. Mark also that God works persistently with a view to the Day of Christ.

So this is the quality of heart of him who knows Christ as the head of the Body: it loves the members of that Body, prays for them, appreciates them, believes in them—in their present truth and future glory.

(2). The Petitions (9—11)

Along what line of thought should our prayers for the saints run? There may be variety of petition, but what is the general direction that prayer should take? Surely our prayers for the saints should run along the line of God's great purpose for them; this perfecting of the work He has begun in them. Prayer must be a co-operation of the soul with God, in thought and desire, and constant willing. So, thought the Philippian Christians were sufferers on account of the Gospel, Paul does not pray for the cessation of their sufferings—it may not be well that this suffering should cease, in view of the perfecting of their Christian characters.

Notice the "thats" in these verses. Taking these sentences together, you see the end and purpose of prayer for saints, which is prayer for perfection of character. It is here described in itself, and in the condition of producing it: (a) In itself it is Simplicity, "that ye may be sincere and without offence," without double mindedness, duplicity, the opposite of being "mixed." And positively, "being filled with the fruits of righteousness," which are the true outcome of that righteousness which is by Jesus Christ. (b) In the mystery of its production, this perfection of character is LOVE, love abounding, love abounding more and more! Love is the state of soul in which it acts utterly free from self-seeking. Love is a principle within you

which enables you to overcome all the limitations set upon your life by your sense of "self," and the interests of self

Note that Love has no object here. It is a *principle* which all know more or less, and the prayer for the saint is that this principle should abound, should flood the entire being, burying and destroying all that begins and ends in *self*. This love should abound more and more, not merely in intensity of feeling or in range of objects, but in "knowledge and in all judgment." These two together mean Wisdom, the power to recognise, to sense, the things that are excellent. Love, joined to knowledge and judgment gives the power to distinguish and rightly appraise the things that differ; to distinguish not only between the good and the bad, but between the good and the better, the better and the best. And this Love with wisdom and knowledge is not an outgrowth of your regenerated nature, but a *gift of God* for which you are to pray. How little discernment there is among God's people! I have known "fundamentalists" who can listen to a sermon rank with Modernism, and afterwards say, "Wasn't it splendid?" Let Love abound, *but in fellowship with wisdom*. There is no greater prayer on behalf of the people of God.

So we see that the "fruits of righteousness" means the perfection of Christian character, which God will finish with a view to its standing the test in the Day of Jesus Christ. We have also seen that the essence of such perfection is love abounding more and more—the very flooding of the soul, the overwhelming and possessing of it by love so that its spiritual sensibilities may be keen and active in relation to things that excel: that is, that we may duly appraise spiritual realities, just as really as men are able to distinguish material values in the material world. Even Love cannot clothe itself in the glory of the fruits of righteousness unless it be betrothed to spiritual knowledge and discernment.

But this Love, also, is *the outcome of the doctrine of the Body and the Head*. In the second portion of the Ephesian letter the practical outcome of the doctrine may be reckoned to be summarised in these words: "Be ye followers of God as dear children" (Eph. v. 1.) How can we be followers of God? "*Walk in love*, as Christ hath loved us, and give Himself for us," (ver. 2.) The doctrine of the Body of Christ can be merely a "hobby," and as such it is of no value. The devil knows, intellectually, more than all of us about doctrine. It is possible to hold strongly the doctrine of the Body of Christ, and yet to know nothing whatever of this "love abounding" which is the atmosphere in which that Body is to live and move, which determines the tone and quality of our conduct in the relationships of life—husband and wife; parent and child; master and servant.

In the Philippian Epistle, this same love is spoken of as an *inward principle*, stretching forth until it fills the whole soul with its own life, and makes it so sensitive to the things of the Spirit as to become highly selective to the highest in preference to the lower, until it blooms forth at last in a beauty of holiness called "the fruits of righteousness." It is made clear that this Love, and the growth of it, is not a mere natural result of holding the doctrine of the Body of Christ, but is a gift of God through His Spirit and the growth of love is from the ministry of the Spirit.

"Love abounding" is what is seen throughout the beautiful Epistle: how it sees, understands, looks at things; tends to behave, sacrifices, hopes, trusts, in the world that now is. It is certainly the epistle of Love, but it is also the epistle of "things." Thus chief among the things mentioned you have in Ch. i. "things" pertaining to the Apostles

himself, and you see the attitude of his soul in relation to them. In Ch. ii. "the things" of behaviour and how "abounding love" deals with them. In Ch. iii. the "things" of life, things of earthly gain, of past experience, and of coming occurrence; and how "abounding love" appraises them. In Ch. iv. you have "everything," and "whatsoever things," and "those things" taught and believed, and the "things" of trial and difficulty, and how this all abounding love conquers them all.

Looking again through the Letter from the standpoint of the prayer, we see how: (1) Abounding Love sees, through all earthly confusion and the smoke of battle, the salvation of God (Ch. i. 12-26.) Love sees through all clouds the sunlight of the love of God. All is well because all has turned out "unto the furtherance of the Gospel." (2) "Abounding Love" seeks to conduct itself in a super-human fashion; "Let this mind be in you which was also in Christ Jesus (Ch. ii. 5.)" (3) "Abounding Love" sees clearly and grasps firmly the supreme end of life in Christ, and what the God of all Grace has laid up in store for its future inheritance: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Ch. iii. 14.) (4) "Abounding Love" finds sufficient and suitable supply for all situations, all the way Home (Ch. iv. 19); by its God-given perception, it is calm in confusion, noble in behaviour, it grasps the meaning of God's promises, and knows no need which God cannot satisfy.

These things which come from the heart of Paul are not mere emotional ebullitions, nor are they loose thoughts which flit in unruly fashion through a burning, poetic brain! They issue from the *realisation* of the truth of the Gospel doctrine. At the heart of every section implied in these chapter divisions there is a great luminous statement of Divine truth, a high water-mark of thought and faith. The high water-mark in Ch. i., where keen-eyed love masters confusion, is verse 21, "to me to live is Christ, and to die is gain." The high water-mark of thought which ennobles *behaviour* in this love-abounding life in Ch. ii. is verses 5-11. In Ch. iii., where this love-life grasps God's gracious purpose for man, the high water-mark is in vv. 20-21. The great word of Ch. iv., giving rhyme and reason to all the quiet rest and peace and joy of this man of love whose end is apparently so sad, is in ver. 5—"The Lord is at hand." Each of these great pearls may be, and have in all ages been taken out of their setting to minister to the comfort of God's people.

II. A Testimony in Bonds.

Reverting to the first section of the Epistle, after the Apostle's prayer (Ch. i. 12-26), let us note that its subject is "the things which happened unto me." Paul gives no details. Were he inclined to describe them, what a picture he could have given! In some of his epistles he is eloquent on his trying experiences in life—the storms, shipwrecks, tumults, lashes. Here he is silent. What fills his soul now is, that in this matter of his present imprisonment, the devil has been defeated, has over-reached himself and defeated his own ends; and this in two ways: (a) He has really helped the cause by "the things" he caused to happen; they have turned out "to the furtherance of the Gospel" and Satan never meant that! The opposition becomes the very means of propagation. There is a testimony in bonds, Christ is preached by means of the very bonds, for they become the gossip of the soldiers' camp, and even of the palace. The cause for which this man suffered was debated. Men were amazed at the patience and faith of this prisoner. They could not but see what Christ produces

in men who believe in Him. (b) The brethren were encouraged in faith and became bolder in their witness. They declared the Word without fear. They provoked opposition, it is true, but both sincere witnesses and ferocious disputers kept the subject of Jesus Christ before the mind of the public; knowledge of Him was scattered. The making known of the facts of the Gospel whether by gracious example in suffering, or by combating it, is dangerous to the cause of the enemy. When the devil makes men talk about Jesus Christ, he is on losing ground.

Then this same suffering, though a work of the enemy, helped Paul personally, (ver. 19). Two things happen in the trials of saints: such trials stimulate prayer; and are opportunities for the operation of the Spirit in our own souls. Our sense of need and helplessness is quickened, and we become the recipients of spiritual fillings in consequence. So Paul would be yet better able to magnify Christ by reason of "the things which happened" unto him.

To Live—CHRIST.

Then comes the great eloquent outburst from Paul's spirit: "For to me to live is Christ, and to die is gain," (ver. 21). From that standpoint he views, not the happenings merely, but life and death themselves, and estimates their true value. Let us then fasten upon this comprehensive statement.

(1) Note first that it is a brief, abrupt, crisp setting forth of the meaning of *living* to the Apostle. He has just used the words, "whether by life or by death," and like a flash there came into his mind this saying, which is as immortal as himself: "To me to live is Christ, to die is gain." We have here two sets of equivalents, the two terms of each of which are so essentially synonyms to the mind of Paul, that there is no room for a verb between them, for it is literally, "To me to live, Christ; to die, gain."

What is life? It is almost impossible to define, I know what life is, but you must not ask me! Every kind of life has its own essentials, without which the owner of it could not conceive himself remaining one and the same being. What is life to a bird? The freedom of the air, a song, and a worm! What is life to a lamb? The green grass, liberty to gambol there—and the mother not far away. To the wild beast, a deep jungle and a ready prey. To the king in the palace, life means authority, power, without which he would not care to live. To the philosopher—what does he care for authority and power? "let me alone to think, to meditate," he would say. And what is "life" to this man in jail? To him to live is—Somebody else! It is the Person of Christ. Not the teaching of Christ, not the Church which is His body—but CHRIST HIMSELF. A Christ Who is alive, Who is essential to Paul's being, the only One big enough to have the whole of Paul's affection, because the only one in Whose personality no improvement can be imagined.

To live is neither a process nor a state self-contained in my own being; but a process or state dependent upon another personality, which is "not I." Paul gathers up all the meaning of living—living in its essence and its sum and its details; in all he has to do and wants to do; in all he thinks or wants to think; in all hope and faith and love and joy—into one word, CHRIST. Blot out Christ, I do not live. Let me have Him, and I do live, here or elsewhere.

(2) It is the setting forth of the *Person of Christ* as the Centre and Essential of Christian living. With Christ as the centre of our being, the trials of life have a new value. What does it matter, so long as the Gospel is furthered? And we never suffer without Him. The activities of life

have a new aim—to magnify Christ. What is it to magnify Christ? It is not to make Him bigger—that is impossible. The print is no larger because I use a magnifying glass to read it, but the glass makes it appear bigger, *I can see it better!* Now, says Paul, if only I can magnify Christ so that men *see Him better*, what does it matter whether it be by life or by death?

All this being true, death has a new meaning: "To die, gain." If I am permitted to die for Christ, people will talk about it, Christ will be better known. Yes, but Paul meant more than that. "To die, gain"—gain for Paul. To be with Christ, not reaching out toward Him but *with Him* for ever more—this would be a great gain!

What is Christ to you? You can easily find out by asking yourself, What does life mean to me? Can you answer, "Christ"? "Life" is just Christ, living Christ over again, inspired by Christ to do difficult things for God, suffering with Christ for the sake of the Gospel? If this is your answer, then to you death is profit, pure gain, and to die for Him would be a testimony more impressive than anything else you can say or do, a magnifying of Christ to the uttermost.

Thus Paul, his great soul Christ-centred and his heart abounding with love, estimates and decides for himself, at least, the comparative value of life and death. This reminds one of a remark of Adolphe Monod, quoted by Bishop Moule, to the effect that others of us find ourselves in a strait betwixt two at times over the question of living or dying. Our view, however, differs from that of Paul. To us, generally, life seems to be a burden so heavy that we would like to be out of it: but on the other hand, death is so darksome and hideous an experience that we do not wish to enter into it. We cannot choose because we do not exactly know which is the greater or lesser evil. Paul's difficulty was, which is the greater good? To be "with Christ" seemed to him to be even more beautiful than for Christ to be with him; so he decided that, for him, death would be "far better"—BUT—"you Philippians need me"! There is a need of furthering the faith in others. Death means joy, life means service; he will choose life.

Love brings its divinely given insight to bear upon this matter of rightly distinguishing between these two things, both of which are good to a Christian heart. Then he says: "And I have this confidence"—that sounds like one who has made up his mind—"I know that I shall abide and continue with you." So Paul comes out of the strait betwixt two a victor over every shade of selfishness, a man who considers not himself, but "the things of others." Paul chooses *service*: service to meet the needs to help the progress, to enhance the joy, of the saints.

III. Concerning Christian Behaviour.

Ch. i. 27 to ii. 17.

This personal experience from his own heart is a living illustration of what Paul would have his children in the faith "furthered" in, i.e., their "conversation" (ver. 27). From his own experience, he then slips easily into describing Love Abounding in the ways and principles of its social conduct. Here the Letter begins to take up, what we might call, a practical tone. We see still more clearly Paul's appreciation of the true state of the Philippian church. The Letter is not written for correction, but the pastor knew his people's need, and with all his thanksgiving spirit and his joy at the thought of them, he pours into their hearts advice, warnings, and injunctions to suit that need. Indeed, he is mainly concerned with their conduct, not only in this section, but also in Ch. iii., where

again he speaks so much about his personal experience and in Ch. iv., where the gift and the recipient's gratitude are meant to figure. We have to do mainly with conduct these twenty-two verses of Ch. i., and ii. The behaviour the men in whom the Divine, abounding love-insight dwells—men who would be filled with the fruits of righteousness in the Day of Christ—is here presented under kind of general, comprehensive thought-form; then it is enforced by a presentation of Christ Jesus the Son of God. The thought-form lies embedded in verse 27, "Only your conversation be as it becometh the gospel of Christ" and the enforcing passage is in Ch. ii. 11, and 13-17.

(1) The Thought Form (i. 27).

This is worth gripping. "Conversation" does not mean talking, but behaviour or deportment. As a translation of a N.T. word, it denotes the behaviour of one in view of a certain station: a deportment of a certain type, way, class. It betokens behaviour consonant with a certain status, of one who holds certain well-known relationships for in the heart of the word so translated lurks the idea of a city, or a citizen. "Let your *citizen-way* be as it becometh the Gospel of Christ." Paul knew a great deal about pride and privilege of Roman citizenship. The idea of the dignity of a Roman citizen was also well known to the Philippians, and throughout the Empire. The magistrates who had caused Paul and Silas to be sorely lashed were anxious to get them out of prison as quickly as possible when they knew they were Roman citizens. To be a Roman citizen was to be in touch with all that was high and noblest and most worthy of honour. Let the Romans see that he does not dishonour his citizenship!

Now this form of thought, the belonging to a city, fills much of Paul's mind when writing to Christians from Rome. He uses the form again in this letter: "For citizenship is in heaven" (Phil. iii. 20). We belong to Heaven, as a Roman belongs to Rome. There is but a boast for a Christian here below, "I am a citizen of Heaven." But here, away from home, among the serfs of Satan and in the turmoil of a strange land, how shall the heavenly citizens behave? Have they any peculiar gait, any way that distinguishes them from others? If so, can we know the way? Can we receive anything of the culture of the City? Is there any form of conduct to which we can conform? Any inspiration which may give us the heavenly tone? Yes! Listen: "As becometh the Gospel of Christ."

There are two directions in which these citizens of Heaven are to reflect the Gospel of Christ, in which way of the City is to be seen in them. (a) In relation to the world: "In nothing terrified by your adversaries." (i. 12) above fear. Let not the world of trouble drive you into terror or complaint. Do not be driven into panic. Let your mental attitude be one of calm, of rest, of dignity, of fearless. God is in the matter of your suffering; it has been given you to suffer for His sake; take it with a sense of relationship. You belong to the City of the unfallen. (b) In relation to each other: What is the character of heavenly city socially? *It is unity.* This is the badge of your citizenship. "That they may be one"; "Stand in one spirit, with one mind, striving together for the fulfilment of the Gospel" (ver. 27). To conduct ourselves as becometh the Gospel of Christ is to be "in one spirit, one mind," like-minded, having the same love; being one accord (one soul). However much it may appear that this is not realised, either yesterday or to-day, in Philippi or in Britain, this is the genius of the Gospel of Christ.

"Striving together for the faith of the Gospel; and in nothing terrified by your adversaries" (ver. 27-28). Note the description here. It points to what is distinctive in the conduct, the city-deportment, of the Christian Church. There goes forward a great battle; it is the battle between God and the devil. On the one hand are the powers of evil destroying a world, making for its perishing. On the other is faith—the Faith of the Gospel—the whole truth of John iii. 16. The strife is real, and this is your part in it. to take up, to strive with, The Faith. And the conduct worthy of the Gospel in this battle is:—(a) "Stand fast"; be firm, no wavering, no yielding. Keep firmly side by side with this great enemy of Satan—the Faith of the Gospel. (b) "In one spirit"; this is Love, not doctrine. Keep watch over your heart and spirit. A bad spirit may fight for a good doctrine! (c) "In one mind"; all ruled by the same principle, the principle of Love. Have you grasped that principle? The enemy will seek to weaken you, so that you cannot stand by your faith: "Stand fast". The enemy would poison your hearts in relation to one another: "stand fast in one spirit." The enemy would mislead you: "stand fast in one mind."

(2). **The Enforcement.** (Ch. ii. 11, 13-17).

Paul enforces this injunction regarding the "citizen way" in Ch. ii. First he presents an argument from Christian experience (1-2); secondly he enforces it by a presentation of the example of the Lord Jesus Christ (5-11); thirdly, by God's interest in our Christian life (13); and finally, by the glory of our place and service in the world (15).

The Christ Example—Lowliness.

Since it is impossible to amplify all these in the time before us, let us take the second, the Christ Example. Paul's injunction has occupied all the verses from Ch. i. 27 to ii. 3, and now he gathers the meaning and essence of all that he has said into this one word, one form of injunction: "Let this mind be in you . . ." In the free way in which Paul speaks, it means all the kind of thought, purpose, view, feeling, all the quality of heart and direction of thought upon which he has touched; the lowliness which excludes strife and vainglory, which esteems not self but others, which fastens its eyes not on its own interests but those of others. "Let *this mind* be in you."

And the moment he has written it, the Personality which has so charmed his soul blazons forth once more before his spirit, and Christ is the incorporation of the very principle of lowliness of which he speaks: "which was also in Christ Jesus." Nay! not necessarily *was*. Once more, as in Ch. i. 21, Paul has his own way of saying a thing; no verb, no absolute reason for referring to the presence of "this mind" in the Lord in His state of humiliation, as if to-day such a principle finds no room in the Divine heart! It has been there from eternity, this mind. The heart of God gathers no new attributes. The eternal movement of love in the Divine heart had in it this lowliness, which was manifested in Bethlehem, and all the way to the Cross. It is there to-day. It will be there for ever. So the coming of Christ was only the coming into the world of men and sin of this Divine humility.

The Un-veiling of God! This is the unveiling, at Bethlehem and on the Cross. "The heavens declare the glory of God, and the firmament sheweth His handiwork": but Bethlehem and Calvary declare the lowliness of God. Looking back upon the history of the Son of God, what can we learn of Lowliness—if this be the quality that lies at the heart of Christian excellence?

(1) *Lowliness, as seen in Christ, is utter unselfishness.* "Being in the form of God" He "thought it not robbery to be equal with God, but emptied Himself . . ." (Phil. ii. 6-7). We need not discuss the question of that emptying further than to say that it cannot mean a setting aside of any essential attribute of His Being as God. He was no less really God after His incarnation than before. The Godhead was no less complete when Jesus was on earth than previously. The Godhead is ever the same, "I AM THAT I AM." We have no question but that the divesting was of what has been described as "the glories and prerogatives of Deity." The taking upon Him the form of a servant is but another way of saying the same thing. The God with Whose very Name there goes, first and foremost, the idea of Absolute Rule, puts away the glory of such an idea of position, and assumes the role and position of a servant.

But this act of assuming service only arose out of what was already true as a principle in His heart. Christ never, never thought that position in itself, glory for its own sake, was valuable. It has no being in the highest scale of values, in and of itself. Lowliness is ever seeing truth, accepting truth: and the Son never regarded the glory of position as valuable in itself. Therefore He was able to release Himself from the glory that He had with the Father from eternity, and to take upon Him the form of a servant. What is there that you can put away without grief? What role can you assume without being troubled with a sense of indignity? When you can answer that, you begin to measure your own lowliness.

(2) *Lowliness is also uttermost obedience.* The Son of God undertakes the position of a Servant, to carry out the will of Eternal Love and Wisdom. To engage as a servant is one thing: *to be* a servant is another! The heart of the lowliness of a servant is the Spirit of Obedience. Note His obedience: (a) To serve in the agreed capacity means *adopt human nature*. A tremendous step! An unspeakable coming down! Is His lowliness equal to this? Bethlehem is the answer. (b) To serve in this case means *humiliation*. There is humiliation in the very state He has assumed; to be ill-treated by those He seeks to benefit; the tempting and the insultings and the buffetings—is the Divine lowliness equal to this? "He humbled Himself." (c) But this service also means *death*, "even the death of the Cross," the Cross which is a curse, for "cursed is every one that hangeth upon a tree." Lowliness is not wanton sacrifice, but perfect obedience.

(3) *Lowliness is the sure way to glory* (Ch. ii. 9-11). "Wherefore God also hath highly exalted Him . . ." How high, God alone knows! "And given Him the Name which is above every name"; what is that Name? Jesus? Yes, "thou shalt call His Name Jesus," but more than that, for He is Lord—LORD of all. Oh my soul, see the Crucified now, and do not be afraid to become lowly and obedient even unto death.

IV. The Postscript.

Phil. iii. and iv.

We have put these two chapters together, in order to get through the Epistle in some measure. It is possible to fail to see the forest because of the trees, and equally possible to know the forest well, without knowing the trees at all. We have looked at the forest, by looking at the whole Letter, taking a tree here and a tree there, in our prayerful survey. Now we have come to a portion of the forest where we are unable, for lack of time, to give that close attention which the trees suggest. But there are

lessons which will bless us, even though we do not remember all : our study is not for the training of memory, but for the touching of the inner man. We have seen how Divine love, associated with wisdom and knowledge, is capable of wonderful increase. How such love realises the Lord Jesus as its supreme object and inspiration, and how Divine love finds in Him the principle of true living and conduct, with all lowliness and unselfishness, or what I have called "other-liness."

Having covered such an area in the first part of the Epistle, the writer seeks to bring his letter to a close. It is not easy, but he rushes toward it by saying that he hopes shortly to send Timothy, and is now sending Epaphroditus to them. Then he adds : "Finally, my brethren, rejoice in the Lord" (Ch. iii. 1). This is the postscript, in which he says much the same as in the previous sections of the Letter, but with very valuable and grand variations. In Ch. iii., we have an illustration of the way in which Love abounding realises itself in character and experience. In Ch. iv. this great love is seen to be the "up-keep" of the man in Christ, in every way. We can only touch upon these things in closing.

Since the aim of Paul is the consistent practical life of his readers, he begins his final injunctions by saying, "*Beware.*" "Beware of dogs, beware of evil workers, beware of the concision . . ." (ver. 2, 3). He is referring to the Judaisers, the semi-Christian Jews who were ever ready to bring the Christian converts back under the Law, and who looked upon all who were not Jews as unclean. But to the man "in Christ," it is those who are out of Christ who are unclean. Whosoever apostatises from God by rejecting His Son, becomes unclean, not ceremonially, but really. They of the circumcision thought themselves the elect of God, but beware of them! For "we are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." This is contrary to all the traditions of the Jews—"no confidence in the flesh." Note Paul's "I" as well as his "we." Be careful never to lose yourself in the "we," for it is possible to deceive yourself that you have the qualities of his "we" when you have not. Who are "we" then? What is peculiar about us? "We worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

"That I may know Him."

Paul tells us what is involved in the latter phrase in verses 4-14. First, in what we may call the "counting" passage, "What things were gain to me, those I counted loss for Christ . . . I count all things but loss . . . for Whom I have suffered the loss of all things, and do count them but refuse . . ." Secondly in the "winning" passage, "that I may win Christ, and be found in Him . . ."; and thirdly, in the "apprehending" passage, "That I may know Him . . . that I may apprehend that for which also I am apprehended of Christ Jesus . . ." All the ancient religion of the Jews, though it was given of God, is but loss compared with Jesus Christ. Paul strikes out all those things that previously were gain to him, and writes across them "Loss." It is not theoretical renunciation, he says, "I have suffered the loss of all things, yet I still count them but refuse that I may win Christ, and be found in Him." "But you are in Him, Paul." Yes, but trials and tests may come, and in them and through them and beyond them all, I want to be "found in Him." That word "found" suggests a test in which every effort is made to get you away from Him, and Him from you. "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings,

being made comformable to His death" (ver. 10). This does not necessarily mean to be an expert in the Word, or in His ways or His teaching : not knowledge about Him but to KNOW HIM. I may know a good deal more about a man than his child knows, but the child knows him as never can. The more I know HIM, the more His power works in and through me, the more I suffer, since the resurrection life in me clashes with the old world and its power ; but by that suffering I get to know Him better, and am made "conformable to His death." As for the resurrection from among the dead, Paul thinks that if it gets there it will land him in the very place where he may know Him more and more, and so he presses on through all.

"Let us therefore, as many as be full grown, be thus minded, let us walk by the same rule, let us mind the same thing" (ver. 15, 16). Then follows the high water-mark of Ch. iii. "For our citizenship is in heaven ; from whence also we look for the Saviour . . ." (ver. 20). In the light of such a prospect, let us walk as citizens of Heaven for we belong there ; our citizenship has been bought for us, and we have taken the oath to be for ever for Jesus and against Satan. We have been born into the citizenship and the birth is God's part, not ours. Are you all citizens of Heaven? I mean, do you all know it? How can you know? If you are a citizen of Heaven *you will know yourself a foreigner on earth.*

The "at-hand" Lord.

"Rejoice in the Lord always, and again I say rejoice (Ch. iv. 4.) How can you rejoice always? How is it possible to rejoice when you are suffering? He does not say "rejoice in your circumstances," but in the Lord. Paul did it, and it is possible, whatever the circumstances. I saw a poor ragged woman one day, with a baby in her arms ; she was looking into the baby's eyes and laughing, and talking nonsense, and rejoicing. She was not rejoicing in her circumstances, or her poverty, but in her baby! So "be careful for nothing"—why? "*The Lord is at hand.*" Some see here the second coming of the Lord, but that is the high water-mark of Ch. iii. The high water-mark of chapter iv., is that the Lord is at hand *now*, all the time, in the Presence of the Lord with His people, He is "the at hand Lord." Therefore "be careful for nothing, but in everything by prayer and supplication let your request be made known unto God." "The Lord is at hand, therefore do not quarrel ; be moderate in all things ; let everyone see that you do not get into a panic when things go wrong, because He is "the Lord at hand"—again Paul has no room for a verb between. This is the genius of the Gospel of Christ, not to trouble what happens, but to tell the Lord about it, because He is at hand. You will know how to be abased, and how to abound, you can "do all things through Christ" because He is at hand to strengthen you (12) ; and your every need shall be supplied (19)

As a citizen of Heaven, the Mystery of your life is the indwelling of Christ, the Law of your life is the mind of Christ, the Hope of your life is the coming of Christ ; the Support of your life is the presence of Christ.

"Now unto God and our Father be glory for ever and ever. The grace of our Lord Jesus Christ be with you all. Amen."

GOD IS FAITHFUL (1 Cor. x. 13).

*He cannot fail, for He is God ;
He cannot fail, He pledged His word ;
He cannot fail, He'll see me through,
'Tis God with whom I have to do.—M.E.B.*

The Cross—the Unveiling of God.

Report of the Swanwick Conference, 1930.

Swanwick Conf. 1930
Cross, Unveiling of God

IN answer to the call of the Council of the Overcomer Testimony a large gathering of old and new friends assembled at The Hayes, Swanwick, on the evening of May 5th. The bookings for the Conference were fully equal to last year, with more than the usual complement of new-comers.

The Theme for the Conference this year was "The Cross—the un-veiling of God," and from the first utterance thereon, it lifted the Cross of Calvary into the highest, age-long purpose of God for our humanity and its eternal salvation. No capriciousness, no accident, no mere human outrage was there, but righteousness and truth and love and redeeming power. Nor were the sub-divisions of the general theme less sublime, or less practical in their out-working in life and ministry.

The Opening Gathering.

The preliminary meeting on Monday evening was presided over by the Chairman, Mr. Bernard W. Matthews, who said that it was his privilege on behalf of the Council to express the thankfulness of its members that God had brought so many together again this year, to what has become to us a very "mount of God." Following the practice of former years, he asked those whom he so cordially welcomed to distinguish themselves, not by their denominational camps, but by their geographical spheres. When he asked the first-attenders to stand, the large number that rose to their feet drew an enthusiastic welcome from the remainder of the gathering. It was also seen that friends were present from all parts of the British Isles, and representatives from China, Australia, Poland, and the United States. The Chairman appealed to new friends and old alike, not to occupy themselves so much about the details of the ministry, the voice of the messengers, but to be occupied with Christ Himself. If we are one in Him, he said, this Conference will be a blessed experience to each of us, and none will miss God's plan in bringing us together.

In giving a hearty welcome to the Ministers present, the Rev. Arthur Harries asked them also to stand, when some fifty responded to his request. He reminded them that their position and calling to Christian leadership constituted them the most important feature of the Conference. If these days were to be of vital import to them it must rest upon a transcendently higher plane than the formal gatherings so well known among Christian Ministers. It must be in the spirit of Cornelius, who addressed Peter with the words: "Now therefore we are all here present before God, to hear all things that are commanded thee of God." This purpose in the hearts of all present would draw forth an unveiling of God in His Purposes of grace through the Cross of Christ. The unveiling must have its continuous reflection in heart and life, even in those deep personal humiliations which the presence of God necessarily brings with it.

The Rev. George Harper then gave the closing word, which formed an introductory message to the whole Conference. Speaking from 1 Cor. i. 18, Mr. Harper quoted Weymouth's note on the expression "the message (or *logos*) of the Cross":

"Not merely the facts as to Christ's death, and the doctrines involved therein, but also the truth expressed in Luke ix. 23, 'If any man would come after Me let him ignore self, and take up his cross daily, and follow

Me; for whosoever would save his life shall lose it, but whosoever shall lose his life for My sake, the same shall save it.' We do not get the full benefit of Christ's atoning sacrifice unless we are willing, through faith, to die with Him to sin and the world (Gal. vi. 14)."

I confess, said Mr. Harper, when I approach this subject of the Cross I am deeply conscious that I tread upon holy ground. The magnitude of this subject overwhelms me. The question can never be, What shall we say upon such a theme? but rather, What shall we leave unsaid? The *logos* of the Cross is found everywhere in the Bible, it is the supreme subject from Genesis to Revelation. It is found in history, prophesy, song, gospel, and witness of the Epistles. Dr. Ryle wrote: "If you have not yet found out that Christ crucified is the foundation of the whole Volume, you have hitherto read your Bible to very little profit. Your religion is a heaven without a sun; an arch without a keystone; a compass without a needle; a clock without a spring or weights; a lamp without oil." Now why is the Word of the Cross thus in this Book? Not merely to record its tremendous fact in the history of this world, but to register this fact in your life, experience and service, and mine. I am going to borrow a word from Mrs. Penn-Lewis. I never heard it used until I heard her use it—it is the word "*centrality*," the centrality of the Word of the Cross as touching our deeper life in Christ. To the world such language is foreign, to perverted Christianity it is meaningless. To the Jews of old the Cross of Christ was a rock of offence; to the Greeks, foolishness. I need not say to you that it does not mean a piece of carved wood or gold. Paul preached realities, not imitations.

The Cross is ever the centre of our *true unity in Christ*. We need no Shibboleth here, we centralise in Him. As our Navy, Army and Air Force unite beneath the folds of the Union Jack, and also the Dominions, so we assemble beneath this blood-red banner for our witness and warfare. In heaven the redeemed of the Lord sing before His Throne: "Unto Him that loved us, and washed us from our sins in His own Blood, unto Him be glory and dominion for ever and ever." And again, "Thou wast slain, and hast redeemed us to God by Thy Blood."

The Cross is also the centre of a *stern conflict*. It was there Christ "openly triumphed" over principalities and powers, and there too, we win through in fellowship with Him, over darkness, doubt, despair, death and the devil. Cowper says "The Cross once seen is death to every vice." There are those who would decry the Cross as mad fanaticism, others reflect upon its sacrificial aspect and preach only its moral value. Thus "the offence of the Cross" has not ceased. In this Conference we stand for its ethics, its moral values, its principles of love and sacrifice; but foundationally we emphasize its great evangel for a lost and perishing world. We proclaim the Redeemership of Christ upon the Cross, and further, His Rulership through the Cross.

Once more, the Cross is ever central in the *accomplishment of the Divine plan and purpose*. It unveils God to us. We read in Rev. xiii. 8, of the Lamb "slain from the foundation of the world." When was that? Let Scientists endeavour to tell us! But in Ephes. i. 4, the word is "Chosen in Him from before the foundation of the world." Again, in 1 Peter i. 20, we read of the Lamb "foreordained before

the foundation of the world." Thus the Cross is both ancient and Divine in its authority. Not only so but God's plan and purpose is that this Word of the Cross should find its experimental value in the life, service and ministry of His people. Returning to Weymouth's note, "we do not get the full benefit of Christ's atoning death *unless we are willing, through faith, to die with Him to sin and the world.*" May the Holy Spirit lead us into this! Then shall we "rise to walk in heaven's own light" as victors over all the antagonisms of the enemy.

* * *

That God still has a numerous people who are answering His appointed call to prayer was evident in the number of workers present at the 8 a.m. prayer meeting on Tuesday morning. It was prayer on the positive and purposeful side. All who offered audible prayer seemed to be affirming three well-known things: I believe God answers prayer,

The Cross in Redemption from Sin and Satan.

The First Day.

Rom. vi, 14; Eph. i, 7; 1 Peter i, 18-19.

The Noon Hour.

Following the Bible Reading, after an interval of thirty minutes, the Rev. Arthur Harries presided over an "open conference," which increased day by day in liberty and usefulness. Mr. Harries has recently returned from an extensive preaching tour in the United States, where he has been greatly used of God in the preaching of the Cross, and we were happy to have him back amongst us in time for "Swanwick" this year. The first speaker at this Noon hour on Tuesday was Rev. Joseph Ellison, who brought the sub-topical for the day definitely before the Conference in speaking of God's "law of redemption." This, he said, is primarily and essentially *positive*. Redemption presupposes a lost ownership, a lost possession, a lost position, a lost estate, or a lost enjoyment, coupled with the *fullest restoration of the same*. It is a law of recovery, an effort on the part of God to restore to Himself that humanity He lost through lawlessness, and to restore to us that which we have lost of our original position, likeness, and blessing. In all things God is a God of law, regularly and persistently methodical, reaching His ends by safe and regular processes. His revelation of Himself to man is progressive and methodical until complete. His righteousness is methodical, expressing itself in law. His omnipotence becomes efficient through a method of righteousness, His love through a method of sacrifice, and all through Redemption. Redemption is standardized by a law of type, in which the Redeemer of lost property, or lost freedom, or a lost family in Israel, must be redeemed by a "next of kin" to the loser. Every effort by God to restore to Himself our lost humanity must, in line with His own law, be performed by One Who has this "next-of-kin-ship" to Himself, and if we are to recover those lost ethical and racial values which God gave us at the beginning, He must also be a next-of-kin to us. Therefore both the Deity and the humanity of Christ is a demand of law—the God-Man is a necessity to God and to us.

One of the striking features of our appointed topic for to-day lies in the fact that it refers to redemption on the *negative* side—redemption from sin and Satan. On the positive side, redemption is a law of recovery. "Sin and Satan," however, are not on the list of our losses. We may even call them gains, in the sense of acquisition! Sin as a sort of "gain" may be likened to the acquisition by a healthy person of germs of disease, which have lodged in his flesh and set up grievous mischief there; and Satan, as another sort of gain, may be likened to a burglar who has

I am sure God answers prayer, I have proved God answer prayer. A similar remark is relevant to all the meetings for prayer which followed it.

The Bible Readings at 10 a.m. on each of the four full days were given this year, by the Rev W. S. Jones of South Wales. In a word of welcome at the first of the series, Mr. Matthews said that we counted it a high privilege to have him with us. Around him clustered many hallowed memories of the part God gave him in the preparation for, and the activities of the Welsh Revival of 1904-5. In replying, Mr. Jones associated his presence among us with a promise made to Mrs. Penn-Lewis three years ago, which was not fulfilled to her as the Lord called her Home shortly afterwards. The precious messages of this morning session are given together in another place, in order to conserve the spiritual unity of the-teaching.

entered the rooms of a householder, to work his criminal mischief there. As applied to sin, redemption is like the effort of a physician who seeks to restore a lost normality by first destroying the evil germ. In that case, redemption is positive when normality is restored, and negative until that point is reached. As applied to Satan, redemption is like the effort of a police officer who enters the householder's rooms and forceably puts the burglar out of doors. The effort to put him out is redemption on the *negative* side, but as soon as the house is fully free to its owner, *positive* redemption has restored to him that which he lost. This difference is marked in 1 Peter i, 18-19: We are redeemed by the Blood of Christ from "our vain conversation received by tradition from our fathers." That is, from our racial inheritance. Perhaps I may call it our racial sin—the controlling factor of our ethical life, called by Paul "the law of sin and death." With the precious Blood of Christ we are redeemed from this, and yet that is redemption wholly in the negative.

"Who His own self bear our sins in His body on the tree, that we being dead to sins, should live unto righteousness" (1 Pet. ii, 24.) Our sins are our own commitments, our own guilt and responsibility, in apposition to our racial sin received from our fathers; but even from these we are redeemed. In the death of our Redeemer for us, we have died—here again the redemption is negative. When, however, we read "that we should live unto righteousness," redemption is positive, because the righteousness of the unfallen man is restored to us through the Cross. Look at ch. iii, 18, where this law of recovery is in full operation on both sides of our respective losses. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." He gets back His own lost possession, and so do we. There have been so many things added to the experience and condition of our human nature, through sin, that must be taken away before restoration, that the Scriptures are largely concerned with them. Take the Epistle to the Colossians. There we have nine separate things accredited to our Lord's redeeming work. In ch. ii, 14, it is "Blotting out the handwriting . . . that was against us, nailing it to His Cross." That is an effectual dealing with criminal *law*, and provides a deliverance from its judicial sentence—but it is redemption in the negative. In ch. ii, 15, it is "Spoiled principalities and powers." That is an effectual dealing with the criminal sovereignties of

the Devil in human life, and provides deliverance from the evil powers. In ch. iii. 3, "*Ye died*"—an effectual dealing with the criminal *man*, providing a deliverance from his guilty conscience. In ch. ii. 12, we are said to be "buried with Him in baptism." That is an effectual dealing with the executed transgressor, and provides a way whereby he may be buried out of God's sight for ever, so that he shall never come into judgment. In ch. ii. 11, we "put off the body of the sins of the flesh." That is an effectual dealing with our fallen and frail humanity, and provides a safeguard against recurring transgression. In ch. i. 14, we have "the forgiveness of sins," which is an effectual way of dealing with responsibility and alienation, and provides us the blessing of peace. In ch. i. 20, it is "peace through the blood of His Cross"—an effectual dealing with the antagonism existing between God's righteousness and man's unworthiness, which provides for the joy of fellowship with God.

Look carefully over all these accomplishments of our Redeemer, and you will see that all of them are redemptive on the negative side only, but negative as they are, they are a necessary preparation for the restoration of those positions, possessions and privileges that were lost to man through sin. There is another reference in Colossians to the work of redemption, and this is fully and clearly POSITIVE—"And you . . . hath He reconciled in the body of His flesh *through death*, to present you holy and unblamable and unproveable in His sight" (Col. i. 21-22.) This is an effectual triumph of arbitration on the part of our Redeemer not effected by compromise, but by a vicarious sacrifice, providing an eternal oneness with God; a oneness to be effected by paying the price necessary to the balance of equity between us. In the two out-stretched arms of the Cross, one man-ward, the other God-ward, the scale beam of equity that was up and down is now made level, in the eternal poise of righteousness and love.

Finally, it is all "*redemption through His Blood*" Col. i. 14) as the price demanded for an effectual dealing with our ethical bankruptcy, that we might be fully "solvent," and even "complete in Him."

The Afternoon Gatherings.

As on other occasions, the afternoons were given up to sectional meetings in connection with the Prayer Groups, and the provincial centres where small Conferences on the the Message of the Cross are arranged from time to time, with increasing blessing. It was good to hear, on Thursday afternoon, brief reports from the leaders of these centres, which showed how deeply they are meeting the need of God's people in widely separated districts. On Wednesday afternoon a more general meeting was arranged by request, to meet the need of day-visitors from Derby and the surrounding villages, when Captain A. Cooper spoke from 1 Cor. i. 18, gathering up into one address the vital message of the Cross of Christ for which the Conference stands, in many of its aspects touching the personal life and walk.

On Tuesday afternoon Captain Cooper addressed the young people in the Lounge on Phil. iii. 7-9. A good company assembled, and after some hearty singing with the organ accompanying, settled down for the message. Briefly, this was as follows:—

The Cost of the Count.

i. *A Past Decision.* "What things were gain to me, those I counted loss for Christ."

This past tense count points to a moment in the life of the Apostle when he weighed up all his earthly advantages in the light of the discovery that Jesus was none other than both Lord and Christ. In Acts xxvi. 12-15, he is seen

recounting his "mid-day"; at the zenith of fame, popularity authority, zeal, hatred, determination to stamp out the Church. At this moment he was smitten with a light from heaven, and what was then revealed to him made him say "Lord," and to decide that all that he was, had, hoped for, stood for, was out to do, was but as loss as to its *comparative worth*. It was there that his vote of "no-confidence in the flesh" was passed.

ii. *A Present Practice* "I count . . . and do count . . ."

Every decision, to be effective in life, must be brought over into daily life as practice. In the further light that came to him in his obedience to the heavenly vision, and from the excellency of the knowledge of Christ Jesus his Lord, he learned to make a count far deeper than that initial one on the Damascus Road. Everything in life, legitimate and otherwise, possession, birthright, education, inheritance, must now be examined in the light of its *contributive worth*. "Will this contribute to the knowledge of Him"? was the dominating question in all Paul allowed himself. If not, then it was deliberately discounted. This practice led him to "boast in Christ Jesus." See what he discounted:—

Himself. "Not a whit behind the very chiefest apostles" (2 Cor. xi. 5). "I am the least of the apostles, that am not meet to be called an apostle" (1 Cor. xv. 9). "Less than the least of all saints" (Eph. iii. 8). "Sinners, of whom I am chief" (1 Tim. i. 15). Grace invariably brings one down here.

His Rights. "All things lawful but . . . not expedient." "All things lawful, but I will be brought under the power of any" (1 Cor. vi. 12). Not boasting beyond his measure (2 Cor. x. 13). Not what he knew, but his experience of it, was the measure of his rejoicing. No cause of stumbling to a brother (1 Cor. viii. 13). Would God we would so examine our lives.

His Work for his Lord. "Forgetting those things that are behind" (Phil. iii. 13). What was in the past when he penned these words?

(a) The Damascus Road vision. Is our profession confined to this?

(b) Caught up to the third heaven. Do we look back to visions for power for the present?

(c) "In perils oft." Things surely to boast about! But they contribute no strength for the present, or freshness of vision once past.

(d) His missionary labours and successes. No old victory would suit Paul, as it did Samson, who taking honey from a carcase broke his Nazarite vow and made the rest easy.

iii. *A Life's Experience.* "I have suffered the loss of all things."

The writings of Paul show that all he once considered to be indispensable was in its turn discounted. Compare such passages as Phil. iii. 5, 6, with Gal. v. 15; iii. 28, etc. No man, so far as records show, has ever sounded such depths of sufferings as those of the Apostle. "We had the *sentence of death* in ourselves." But he showed one thing that was lacking in the sufferings of Christ—viz., that a redeemed sinner, filled and energised by the Holy Spirit, and crucified in heart with Christ, could submit to suffering and trial, and yield a whole hearted response to God in every point and from every human faculty. Christ, being the sinless One, could not show this in Himself. No doubt exists in the minds of the faithful that "he that *will* live godly in Christ Jesus shall suffer persecution." But the reward is infinite.

"That I may win Christ and be found in Him." Might we not also say and be lost in Him? Self eliminated, Christ only magnified in life, sufferings and in death, is surely the ideal set before each believer in Him. Christ his past and future; his standing, mark, goal; his prize; around him, in him; oneness in life, purpose, experience, end—"for me to live *is* Christ"—what a reward! May each one who confesses His Name do so in that reckless abandon of Paul, not regarding his life dear unto himself or regarding the cost of the count, but go out altogether for Him whose love led Him to give Himself for us.

The Evening Meeting.

The chairmanship of the evening meeting was in the hands of the Rev. J. Tolland of Belfast, who read Titus ii., and then lingered over verse 14, "He gave Himself for us, that He might redeem us from all iniquity," and added that on every page of the Book of Truth the Cross had set its seal. Not only are we purchased by Blood, but we are

completely identified with Him Who died for us, for we are crucified and risen with Him. Not only does He save us from the guilt of sin, but He undertakes to continually save us every day from the power of sin.

The message of the evening was assigned to Captain A. Cooper, who referred to the theme for the day's Conference, and in seeking to amplify it, he wished to show forth the seven-fold deliverance that comes from the Cross. (1) The Cross is the means of delivering conscience from the condemnation of sin, Heb. ix. 14. (2) Through the Cross the body is released from the control of sin, Rom. vi. 6. (3) The members of the body are released from their natural response to sin, Rom. viii. 13. (4) The world loses its attractions, Gal. vi. 14. (5) The devil is compelled to release his hold, Heb. ii. 14. (6) The works of the devil are overturned, 1 John iii. 8. (7) Through the Cross we have imparted to us the holy passion manifest in the life of the Lord Jesus, in that we do not live unto ourselves, but "unto Him Who died for us and rose again," 2 Cor. v. 15.*

The Cross and the Powers of Darkness.

Noon Meeting.

Col. ii. 15; Rev. xii. 11.

The Second Day.

On Wednesday this informal gathering under the leadership of the Rev. A. Harries was opened by a brief message from Rev. A. W. Payne of Palestine, after reading Rom. viii. 2: "The Law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

In the open conference which followed there were two distinguishing features. The question asked: "Is the crucified life a crisis, accepted and done with, or a process long drawn out, and daily renewed by faith, after lapses and failures? Replying, Mr. Harries said: Judicially and potentially, Yes, exactly as God dealt with sin once for all, so judicially, in Christ, the Adamic nature was dealt with once for all, when Christ cried "It is finished." But in the realm of experience it is moment by moment. As you stand by faith in what Christ has done for you the Holy Spirit demonstrates in the experience of the believer what Christ has done for him once for all on the Cross.

The second feature was the closing utterance of the leader, in which he referred to 2 Cor. x. 5: "The weapons of our warfare are not of the flesh, but are mighty through God to the pulling down of strongholds." This is a phase of spiritual conflict infinitely vaster than we realise. Satan is not only out to lead us into sin, but he is out to poison our minds with subtle suggestions, often of a spiritual nature. These suggestions are made to the mind of the believer, and we need to continuously have the mind renewed by the Holy Spirit to meet them and dislodge them. We are spiritually ineffective against the enemy if there is the least ground in us which belongs to him, and upon which he can fasten. Whatever there is in the believer of uncrucified flesh, wherever the old Adamic nature is in action, there the enemy has a right to step in and do what he can upon the ground given. In all conflict with the unseen hosts of darkness, we need to hide deeply in the death of Christ, the only place where he is powerless to do anything.

The Evening Meeting.

In the evening gathering the subject for the day's consideration was steadily kept in view. After the singing of the hymn: "I dare not be defeated," the Rev. J. W. Brown as Chairman, read Rev. xii., and immediately handed over the meeting to the speaker, the Rev. Arthur Harries, whose message centred in the words of our Lord from the Cross:

"It is finished."

The redemptive work of our Lord Jesus Christ was perfect and complete. Calvary is the focal point of all history, past, present and future. It gathers up all that precedes, and sends forth into the future its life and power. When the Lord Jesus hung upon the Cross, He did more than declare that the work was finished. The word is closely related to the command "Be ye perfect, as your Father in heaven is perfect." It is not only a finale, but a completion, a symmetrical perfection, from which nothing can be taken, and to which nothing can be added. A complete, entire, perfect work. Our Lord in that cry declared to the universe that it was so.

This completed work takes us back in mind to Genesis iii. 15, where it is first anticipated, when God said to the serpent, referring to the "Seed of the woman": "He shall bruise thy head, and thou shalt bruise his heel." The word "bruise" has been rendered "lie in wait for", a term very suggestive of the subtle snares and wiles by which the seed of the serpent all through the ages has sought to lay hold of the heel of the holy Seed. There is, therefore, to be a conflict between the seed of the woman and the seed of the serpent, for God says "I will put enmity between . . ." A challenge is thrown down, and God takes up that challenge. It is not a battle, but a campaign. All through the Old Testament can be seen the different phases of this age-long conflict. For its accomplishment, Satan must have a channel, and God also must have a channel. That is why God called out the patriarchs, and Israel. Christ came forth of the seed of the woman, as the supreme expression of the mind and will of God, to accomplish the bruising of Gen. iii. 15, and this is a phase of His redemptive work which has been much neglected.

When our Lord died on the Cross, He not only dealt with the sin of the race, and the sins of the people, but with Satan himself, and all his "seed," the hierarchy of evil. In each aspect it was a final and a perfect work, and because of this finished work of bruising the Serpent's head, it is the *inalienable right of every Christian* to have triumph and victory over the enemy of God and man, at every point. There is absolutely no reason, from the Divine standpoint, why Satan should ever triumph over us. That "he shall lie in wait for thee" is

* We hope to give fuller notes of this message in our October number.

still true. He lay in wait for the infant Christ, when Herod slaughtered the babes of Bethlehem; and in the efforts of the people of Nazareth to throw Him over the brow of the hill. Jesus "would not walk in Jewry" because the Jews sought to kill him—that is the enmity of the Serpent. It was more than the obstinacy of human nature, there was a Satanic element in the hatred of the Jews. All through the life of Christ on earth, the devil dogged His steps, seeking to foul God's purpose at every point. At the close of His life He was able to say, "Now is the prince of this world cast out." The head of the Serpent was about to be 'bruised' at Calvary, and Paul declares that in our Lord's work upon the Cross He "spoiled principalities and powers. He made a shew of them openly, triumphing over them in it," i.e., in His death (Col. ii. 15.) The word "openly," like the word "boldness" in Heb. x. 19 and Acts iv. 29, has a challenge about it, a courageousness, a freedom from the limitations of our approach to God, which the Blood of Christ has removed. Every barrier has gone down at Calvary, and now we have free access into His presence. The vilest sinner may now enter into the Holiest by the Blood of Jesus, which has opened the way for us.

"With all boldness." Are we holding the javelin of faith in Christ's finished victory over every situation that calls for our prayers? In Acts iv. 29, the Apostles are asking the Lord, in spite of the threatenings of the adversary, to demonstrate the triumph of His Cross, so that His servants may be free to proclaim His message of salvation, whatever the cost to themselves. They declared the principle of Rev. xii. 11: "They overcame him by the Blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death." That is the thought we

have in this word in Col. ii. 15—that the Lord Jesus Christ, when he went to the Cross, disarmed the principalities and powers, the world rulers of this darkness, and exposed them, and triumphed over the whole hierarchy of evil, so that the Church which is His Body might rise to share His triumph over all the evil forces that the god of this world may bring to bear against her.

The objective ground of our triumph is, that Christ exposed and disarmed them. Beyond the physical sufferings endured, and beyond the moral aspect of His atonement, there is this further triumph, that the Lord in His Spirit stripped off from Himself every evil power in the universe, as they clustered around Him in that hour of darkness; He disarmed them, and rose up in triumph through their ranks, triumphed over them, and led captivity captive. It is into that magnificent supremacy over all the hosts of evil that we are called by God in His grace.

Satan works in every possible way to stand between us and the triumph of Calvary, and to hide it from our knowledge and apprehension, but we stand, in the mastery of God, clothed with the whole armour of God that we "may be able to stand." This is our place of privilege, the triumphant ground of our access to God in a life of prayer, where we can lay hold of this victory for ourselves, and for others, and for the purpose of God throughout the universe. Keep it clearly before you that *Christ finished the work*, and that you enter into the triumph and victory of that finished work by faith. We are all of us failures without Him, but in Christ we are "more than conquerors," as we are united to Him in His triumphant, conquering death, and through it, share in His risen victorious life.

The Cross and the Reconciliation of Earth and Heaven.

Noon Meeting.

Thursday was the central day of the Conference, when every truth was in full utterance, and every heart was deeply still before God to understand its import. Workers of longer experience on the spiritual battlefield were kept fully occupied helping younger workers over enquiries of every sort, as to the application of the truth of God which He has ordained for the emancipation of enslaved souls. Every available hour was filled with prayer and personal work.

Reconciliation through death.

In the Noon hour, Mr. Arthur Harries brought before the Conference the latter part of the key-passage for the day, by referring to Col. i. 21-22: "And you . . . hath He reconciled, in the body of His flesh through death . . ." The transference of the believer out of the realm of death and darkness into the realm of light and life is announced in the 13th verse of this chapter—"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." But there is still much about us that belongs to Satan. We still have the old Adamic nature, and it is upon that part of our being that the powers of darkness can fasten and work. We have therefore to learn that, whilst our position is in Christ, and we have been translated out of the kingdom of darkness into His kingdom of light, this is only *real in our experience* as we stand in faith-union with Christ in His death—that death whereby He conquered the kingdom of darkness. Joined to Him there, we are joined to His triumph there.

The Scriptures are clear on this point. "IF ye, by the Spirit, *make to die* the doings of the body, ye shall live" (Rom. viii. 13). The same principle of our co-operation with Him is given in Col. iii. "IF ye then be risen with Christ

Col. i. 20-22.

The Third Day.

. . . "—if it is true that ye have died with Him, and are risen with Him—seek those things that are above where Christ sitteth . . ." It is perfectly true that judicially and potentially you died with Christ, and your life is hid with Him in God (Col. iii. 3.) But here you are brought up against the need of "making to die," or mortifying, "the doings of the body," that which belongs to the old Adamic nature. Again Paul says "*put off* the old man with his deeds," (Col. iii. 9, Conybeare)*. The only power by which you can "put off" the old man, or his deeds, is the power of the resurrection life of Christ, imparted to you as you are united with Him in His death, for "IF we be dead with Christ, we believe that we shall also live with Him" (Rom. vi. 8.) When the life of God is given and received, we are renewed and quickened and enabled to "put off" the old man with his deeds. It has to do with your choice. As by the action of your will you *choose* to put off the clothes you are wearing, so you can choose to put off the old man and his deeds.

Then there is the positive side—by the choice of your will you choose that, as you have "put off" the old man, so you now "put on the new man"; "put on therefore, as the elect of God . . . kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another . . . even as Christ forgave you . . . and above all these things put on love, which is the bond of perfectness," (Col. iii. 12-14.) Let that "new man," which is Christ be demonstrated in you, unto a life of true selflessness on the one hand, and the power of God on the other.

* "*Put off*". The participle is equivalent to the imperative. compare "*put on*", ver. 12. (Conybeare's footnote to Col. iii., 9).

The Evening Meeting.

The Rev. George Harper was the speaker for the evening gathering on Thursday. After the Chairman, Rev. W. J. Wilkinson, had given a brief introductory message, Mr. Harper spoke upon :

The Kosmic Reconciliation.

"For it pleased the Father that in Him should all fulness dwell ; and having made peace, by Him to reconcile all things unto Himself, through the blood of His Cross . . . whether they be things upon the earth, or things in the heavens." (Col. i. 19-20.)

I would recommend Dr. Way's lucid translation of this remarkable Scripture. What a theme : who can adequately speak upon it ? It is admittedly one of the most profound and difficult of subjects ; it seems so utterly beyond us to fully apprehend its tremendous significance. The consideration of such a theme is at once kosmic in its scope and magnificent in its prospect. We must not be content to say the Cross is the *background* here—it is very much in the foreground in this unveiling of God.

The Greek word used by the Apostle for reconciliation is a compound word, *Apo-kalallaxia*. It signifies "to thoroughly change from," namely, the present condition of things existing upon (Gk. *epi*) the earth, and in the heavens. The basis for this transformation or reconciliation is the Cross, or more fully, "the Blood of His Cross."

Let us first briefly consider the approach to this marvellous Kosmic reconciliation. This statement is not a parenthesis, it is not a digression of thought. This was common with the Apostle, but not so here. It is not even the beginning of a new subject. It is emphatically a continuation of his message from the first word in the Epistle. If you like, it is a culmination of the great message the Holy Spirit had given him to unfold. Look at the opening words of the Epistle (Col. i. 1-8.) In that section you have thankful recognition in prayer of the fidelity of the believers in Colosse. Then in verses 9-14 the Apostle is making his approach by prayerful thanksgiving, asking that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding" ; and that they might "walk worthy of the Lord unto all pleasing . . . increasing in the knowledge of God" (ver. 10.) In verses 15 to 19 we have a remarkable unveiling of our Lord Jesus Christ, unsurpassed in any other Scripture. He is the "image of the invisible God, the first-born of every creature." Dr. Moule suggests this might be translated "the first-born over all creation." In the Old Testament days, the first-born received twice as much as any other child. Thus we see the relationship of Christ our Lord to the Father and to creation.

Proceeding, we observe His Creatorship of all things (ver. 16) ; "By means of Him were all things created, and unto Him," (Moule). Hence our Lord is the Alpha and Omega, and the rightful possessor of all things. Why ? Because "He is (not was) before all things" : not in point of time, for there is no time reckoning with Him, He is an "eternal Now," ever in the present, the "I AM." But in point of position and power, our Lord Jesus is "before all things," and in Him all things hold together. Otherwise this Kosmos would become a chaos. Then His Rulership in the Body is here : "And He is the Head of the Body, the Church ; Who is the beginning, the first-born from the dead ; that in all things He might have the pre-eminence" (ver. 18). In order to this, He is the *pleroma*, the realisation of the Eternal Father, in the fullest possible sense for you and me individually, and for His Body collectively. And all this but brings us face to face with His Redeemership :

"Having made peace through the Blood of His Cross" (ver. 20.) Thus we readily recognise the statement in verse 20, unveiling this great reconciliation to us, as being a continuation of the Apostle's teaching, and in some ways a culmination of it.

Why reconciliation is necessary.

Having thus briefly viewed his approach to this subject let us now enquire into the implication of this marvellous Kosmic reconciliation. Since our Lord Jesus Christ is the Creator of all things, and these were created for Him, why then should we have reconciliation at all ? Why should this be necessary ? Let us turn to Jude 14-15 : "Behold the Lord cometh . . . to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds . . . and of all their hard speeches which ungodly sinners have spoken against Him." We are living in a remarkable age. These are days when we are witnessing what our fathers never dreamed of. Men of science assure us that every word spoken goes rolling on and on upon the air waves for ever. Some wireless experts believe they may possibly yet pick up the very words Christ our Lord spoke in the days of His flesh. Should all this picking up of the spoken words during the ages of the past prove to be possible, as these men think and believe, then may God have mercy upon us ! Think of the hard, ungodly speeches aye, call to remembrance the words that have fallen from your lips and mine, which we never desire to hear repeated. The atmospheric heavens have been defiled, they need the cleansing of the Blood of Christ's Cross as truly as the things upon the earth.

The implication of the Apostle's message, first of all is that revolt and estrangement from God and His Son has taken place. The word "heavens" here is used in its relative aspect, not as applied to the heaven of the heavens where God has His Throne, but as applied to the firmament. Now why should revolt and estrangement from God have taken place in things upon the earth and in the heavens ? There can be but one reply : "An enemy hath done this." Again, arrogant and antagonistic possession is herein implied. Another has declared his rulership. The Apostle defines him in Ephes. ii. as "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Hence, the clamant need for this reconciliation. But thirdly, and of especial importance, limitation is implied here. Look at Paul's letter to the Philippian (ii. 9, 10, 11).

"Wherefore God also hath highly exalted Him, and given Him the Name which is above every name : that at (or in) the Name of Jesus every knee should bow, in heaven and in earth, and under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Now let us examine very carefully the marked difference between this supremely great Scripture and Col. i. 20. The distinction is of tremendous significance ; so much so that it cannot be too clearly drawn, or over-emphasized. Failure to grasp this has repeatedly led to gross error, and false Scriptural exegesis. Let it be recognised, once and for all, that the Holy Spirit through the Apostle, in writing to the Colossians (i. 20) DOES NOT TEACH A UNIVERSAL RECONCILIATION. There have been those who have vainly construed this Scripture to mean this, and have even taught that Paul held there would be reconciliation of Satan, and all his hosts of wicked spirits. Such an interpretation of this Scripture, or application of it, is foreign to the word of the Apostle, and equally foreign to Scripture in any other part. Dr. Moule writes : "Let us not read into this passage what is not here, and is not anywhere in Scripture, and

absolute Universalism, a larger hope which is ultimately to neutralize the most formidable warnings."

These two classic statements of New Testament teaching, put side by side, are most illuminating and instructive. In Phil. ii. we have the confession of *the Lordship of Christ*. In Col. ii. we have the reconciliation of *His Redeemership*. This is a vastly different thing, and is limited to things upon the earth and in the heavens. Nothing is ever hinted concerning "things under the earth." His Lordship shall be ultimately acknowledged there. His Redeemership shall be unknown.

Again, in Phil. ii. we have the *Sovereign* position of our Lord vividly brought before our eyes as we read verses 10 and 11. He is over all in the supremacy of His Majesty, in heaven, earth, and under the earth, namely, the region of the lost. In Col. ii. we behold Him in the *Saviour* position and relation of His Cross. By the Blood of His Cross, things that were brought into estrangement to Him upon the earth and in the heavens, shall be reconciled unto Him, having been thereby cleansed. His sacrificial Blood always speaks of cleansing. But let us be careful to note, there is no reference here again to the other, or third division of the universe. Surely such silence here is eloquent.

Once more, in Phil. ii., we behold the Conqueror *in His chariot of triumph*. The call has gone forth to all in the heavens and upon the earth, and in hell: "Bow the knee—bow the knee!" Yes, and every knee *shall* (not only "should," see Rom. xiv. 11) bow, and every tongue *shall* confess Jesus Christ Lord, to the glory of God the Father. When we compare this with Col. ii. 20, we behold the Conqueror, but now He is *upon the Cross*: not indeed commanding submission, but telling of a pathway whereby rebel earth and heavens shall yet be brought back to God: but stopping at this *two-fold* aspect of the universe. Thus we are compelled to recognise the obvious distinction there is between these two great Scriptures. In the one we have our Lord unveiled before us as Ruler over the entire universe. In the other, as Reconciler of a limited universe. To confuse these Scriptures is fatal.

The way of reconciliation.

The means employed in this marvellous Kosmic reconciliation, having been so much in evidence in what we have been considering, a brief word will suffice at this point: the means being "The Blood of Christ's Cross." Not the march of His triumph over the tomb; not the trumpet blast of His glorious return; not the setting up of His great white Throne of final judgment. These great events follow and confirm the Blood of His Cross. But it is by, *because of*, this precious Blood having been offered, that this Kosmic reconciliation shall be accomplished. The Blood of His Cross has sealed the doom of the old serpent, the Devil and Satan; so that, in this reconciliation, there shall be his

removal from the place he occupies upon the earth and in the heavens, to the Abyss, and finally, into Gehenna itself. This is doubtless one reason why he seeks to silence the preaching of the Blood of the Cross.

Further, such will be the means ultimately whereby all things upon the earth and in the heavens shall be brought home to Christ's rightful rulership, and accepted authority. The confirmation of this is given in what follows (verse 21): "And you . . . hath He reconciled, in the body of His flesh through death." This reconciliation of the spiritual Body, the Church, in its individual and corporate capacity, is the earnest, the guarantee that the other will take place. The bringing unto Himself, and into union and communion with Himself, men and women who were formerly very far distant from Him, and forming these into a spiritual Body of which He is the Head, is more to Him by far than the reconciling of things upon the earth and in the heavens. Not only so, His Body shall be with Him in the Day of His glory, to behold His final conquest, and to rejoice and share with Him in this extended victory of His Cross, in the cleansing of all things upon the earth and in the atmospheric heavens.

My final word must be upon the issue of this marvellous Kosmic reconciliation. This issue will be truly a glorious one. The old time question will then be fully and finally answered: "Shall the prey be taken from the mighty, and the lawful captive be delivered?" The word of the Lord, which is the Word of the Cross, replies—"YES!" The prey shall be taken, the captives shall be delivered, and thus reclaimed by our Lord. The earth and the heavens shall thus be transformed, and occupied by Himself. You remember that beautiful scene John witnessed, and recorded in Revelation, Ch. xxi. After having been called to witness those awful judgment scenes, as given in the earlier chapters of this Book, he now writes: "And I saw a new heaven and a new earth." Then further on, "The former things are passed away." And again, "The tabernacle of God is with men, and He will dwell with them." There we have before us the commentary of the Scriptures upon Col. i. 20. The purified earth and the purged atmospheric heavens! Those air waves will carry no longer over the mighty expanse, unholy and ungodly words and speeches. The earth, too, *re-formed*, shall be filled with the knowledge of the Lord, "as the waters cover the sea." Such shall be the victory of the Calvary of Christ Jesus our Lord, in all that it represents in Kosmic reconciliation. As we look out upon a chaotic world to-day, with its departure from God and from His dear Son, we long for this day of glad consummation. Through all the din and noise we still recognise his voice saying unto us, "Surely I come quickly." Responding, we reply

"Amen! Even so, come Lord Jesus."

The Cross and the Fulness of Divine Purpose.

Rev. v. 9, etc.

Noon Hour.

The Rev. A. Harries commenced the Noon session on the last day of the Conference by saying that the "Message of the Cross" in its fulness and delivering power is a "life" to be lived, and not a system or a phraseology, and he warned his hearers of the peril of assuming that they have the "life," when they have only a phraseology, or a mental apprehension of the great experimental truths that centre in the Cross of Christ. "Light" may even become a ministry of "death" spiritually, unless it is translated into the daily life and experience.

The Fourth Day.

The Rev. A. R. Boughen (Birmingham) followed with a strong emphasis on the necessity for the Fulness of the Divine purpose to be realised in actual experience on our part, even as it is now potentially *for us* in the Cross of our Lord Jesus Christ. The passage suggested for the guidance of our meditation to-day is from the Revelation—that wonderful book which is a book of consummations, where God is shewn as summing up and completing all that was started in Genesis and continued throughout Bible history. The question is asked whether the conflict between the seed of the serpent

and the seed of the woman (Gen. iii. 15) is to go on for ever. The answer is here in Rev. v. 9, No! It is not to go on for ever. Here is triumph and victory, centred in the Lamb slain. In this book all the transcendent victory and triumph is gathered in and around the Person of the Lamb. The glorious realisation of the fulness of the Divine Purpose is in Christ, and it will be realised in two directions especially. (1) He shall "see of the travail of His soul and be satisfied." He has an inheritance in us His people, and He is going to be satisfied thereby. (2) "He must reign until He has put all enemies under His feet." These two things are linked together in their out-working. The Lord is reigning now, yet there may not be the absolute sovereignty of our Lord in our hearts as yet. But He must reign, not only in us, but in all His redeemed people.

What is the realisation of the Divine purpose? Is it that we shall see Him, and be like Him? Yes, but more than that. It is that we shall for ever be to the praise of His glory and grace, and beyond that again, it is the reconciliation of the earth and heavens when all that is discordant in the earth and the atmospheric heavens will be cleansed. Behind it all stands the Cross, as the absolute guarantee of the consummation of this purpose, in your life, in the Church, and in the great kosmos. In all the wounds, the conflicts, the tests of the way, look up unto Him, for He has redeemed us to God by His Blood, and made us unto our God kings and priests: and when He has reconciled all things unto Himself, we shall reign with Him, (Rev. v. 10.)

The World Outlook.

In the meeting on Friday afternoon, a wide outlook for prayer was given by those who have lived and laboured with the Lord in distant lands. Palestine, the Afgan border, India, China, Poland, and other fields were represented by those who personally know them, and in every case there was a strong urge for prayer. Perhaps the most outstanding call came from the lips of the Rev. H. Hellyer, of Lodz, Poland, who pled with heart-touching passion on behalf of his Jewish brethren in that land. He asked for Spirit-filled teachers to go back with him, to interpret to an open hearted and listening Jewry their own Scriptures concerning Messiah; and that those Scriptures which Israel had given to the Gentiles should be freely given back to them, now that they are both free and willing to read them.

A word of greeting from Madame Brunel was read, as she was unable to be present with us this year,—a note of praise for the way in which God is setting His seal upon the Message of the Cross in France, and a call for earnest prayer for the wider circulation of the "Overcomer" literature in the French language.

The Praise Meeting.

The Conference Hall was very full for the last meeting on Friday evening, the attendance being swelled by a contingent of young people from Derby, and from neighbouring villages. Mr. B. W. Matthews presided, and as in former years, the first part of the meeting was given to personal testimony of blessing received from the Lord during the week of Conference. The testimonies this year were clear and to the point, and given in a bright happy spirit which more than once caused a ripple of laughter, for very joy of heart. "On Tuesday night," said one, "I definitely laid aside the difficulties of doctrine that have long perplexed me, and trusted the Lord to work out in me all that

Calvary means. Since then things have cleared up that have been *trying to see for years!*" A Wesleyan evangelist said: "I came prepared to do battle for certain phrasology in connection with the sanctified life, but I soon came to the conclusion that, whatever the language, *the fact* was the important thing. Yesterday my heart was flooded with love for those who differ from me. I have profited more than I can say, and have seen more clearly than ever before how the devil has been battling against me during 25 years of evangelistic work." One more: "Ten years ago I learned to speak in an unknown tongue. Five years ago I learned better! Now I am learning how to 'discern the spirit' whether they be of God," and to know in experience Rome, and what it means to be in Christ, far above all." At times two or three rose to testify together, but at 9.30 the Chairman said that, though he believed we might go on until midnight, he wanted Mr. Arthur Harries to give us closing word before we parted.

Mr. Harries said he wanted to pass on just two words. The first is "GO." That is the Lord's word of direction, and He expects obedience, loyalty, and devotion to Himself. As we return home from this Conference, His word to us is, "Go, make disciples of all nations." The other word is "GIVE"—"give ye them to eat." Why do you want to be filled? If Calvary does anything at all, it does give shepherd-heart. Filled? Certainly, but filled that we may give something to others—to those in Poland, America, Australia, India, everywhere. Go back to the bleeding and hungry souls, and give them what God has given to you here. In prayer he then lovingly commended all in the Conference to God, and to the word of His grace, which is able to build them up and give them an inheritance among them that are sanctified.

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J.P.L.

(Extract from the Introduction.)

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Volume
xi.

October
A.D. 1930

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on the deep things of God.*

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(p. 51).

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AS HIS CONQUESTS

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

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For terms of issue, see inside cover.*

THE OVERCOMER.

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IMPORTANT NOTICE.

Please note change of time for the bi-monthly Prayer Meetings,
to 2.30. This has been found to suit the convenience of the ma-
jority of our friends better than the morning hour.

DATES OF MEETINGS.

- | | | |
|------|-----|--|
| Oct. | 2. | Monthly Conference (Rev. W. S. Jones). |
| " | 3. | Prayer Meeting, 25a Chapel Street, 2.30. |
| " | 15. | Mid-monthly Prayer Meeting. 2.30 to 5 p.m. |
| Nov. | 6. | Monthly Conference (Rev. J. Douglas Wood). |
| " | 7. | Prayer Meeting. |
| " | 20. | Mid-monthly Prayer Meeting. |
| Dec. | 4. | Monthly Conference. |
| " | 5. | Prayer Meeting. |
| " | 17. | Mid-monthly Prayer Meeting. |

The New Year Conference.

The Rev. Arthur Harries will be the Speakers at the New Year
Conference. Will friends please note the alteration, as last year, to the
SECOND THURSDAY, i.e., January 8th, 1931, D.V.
Meetings as usual, 11.30, 3 p.m. and 7 p.m., with Clinic Hour at 5.30.

N.B.—Overseas and provincial readers are invited to make
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when in London at any time.

Conferences

In connection with "The Overcomer."

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

Barnsley (and district): Meetings are being arranged for Miss Leat
in various centres, Oct. 15 to 18. Particulars from: Mr. Dove, Highfie
Broad Street, Hoylands.

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

Bolton: Nov. 13-14. Enquiries to: Mrs. Horrocks, 366 St. Hel
Road, Bolton.

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

Derby: Oct. 25 to 29. In Trinity Baptist Church, Green Hill (1
Railway Mission and Trinity Church uniting). Speakers: Captain
Cooper and Miss Leathes.

Enquiries to: Rev. G. T. Hickman, 6 Madeley Street.

Fleetwood (Lancs.): November 15, 16, 17. Miss Leathes (15 and 1
Rev. J. W. Brown (Sunday, 16th). Enquiries to: Rev. G. Forbes Wil
131 Abercrombie Road.

Isleworth: Informal Conference, 2nd and 4th Monday at 8 p
(5th Mon. Missionary Prayer Meeting). Enquiries to Miss Grav
London House, St. John's Road, Isleworth.

Isle of Wight: Prayer Meeting every Saturday, 7.30 p.m., at 93 1
Mall, Newport.

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

Liverpool: Two Days Conference at Gordon Hall, Nov. 5-6. Spe
ers: Rev. R. B. Jones, Miss Leathes, and others.

Enquiries to: Rev. A. J. Kellam, 8 St. Alban's Road, Bootle. (1
172 Bootle.)

Manchester: Nov. 11-12. Y.W.C.A. Rooms, New Bridge Str
Victoria. Particulars from Pastor Tilbrook, 19 Cash Street, Farley Str
Miles Platting.

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

Romford (Essex): Evangelical Free Church, Oct. 20-21; Bap
Church, Oct. 22-23. Subject: "The Message of Calvary for Life &
Service." Speakers: Revs. Geo. Harper and J. W. Brown, Miss Leath
Mr. B. W. Matthews and Rev. A. V. Thynne.

Enquiries to Rev. W. H. Goodchild, 138 Heathpark Road.

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

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

Conferences in Scotland.

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Gartshore Hall Y.W.C.A.: October 7, 8, 9. A Conference in connect
with *The Overcomer*, convened by the Rev. Archd. Macfadyen. Speake
Revs. Geo. Harper, and R. B. Jones, Miss Leathes and Mr. B.
Matthews (Chairman). Meetings 3.30 and 7.30. Tea Conference &
Question Hour, 5 p.m.

Particulars from: Rev. A. Macfadyen, 20 Shandon Street, Edinbur

GLASGOW.

The Christian Institute Hall, Bothwell Street, October 14. Subje
"The Triumph of the Death of Christ." Speakers: Rev. George Har
Mr. B. W. Matthews, and Miss E. M. Leathes.

Information from Rev. A. E. Wallace, M.A., 39 Broompark Dr
Dennistown, Glasgow, E.

STIRLING.

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10-13. Speakers: Miss E. M. Leathes, and Rev. Geo. Harper.
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THE OVERCOMER.

1 Cor. 16:1.
Stand fast in the

Watch Ye!—1 Cor. xvi, 13.*

WITH strong feeling that the "little while" till He come may soon be over, with opportunities gone forever, we pass on the word of exhortation of 1 Cor. xvi. 13: "WATCH YE, STAND FAST IN THE FAITH, QUIT YOU LIKE MEN, BE STRONG."

These four brief sentences are a summary of the Epistle, revealing conditions that were as *dangers* subtly surrounding. It is as if the Apostle had said, "Watch ye," because of the prevalent self-satisfaction and carnal security. "Stand fast in the faith," because of the loose philosophizing about the Cross and Resurrection. "Quit you like men" because of the moral weakness shown in yielding to social pressure. "Be strong," because of the pull of temptation to take it easy, and choose the smooth pathway. Believing such *dangers* are with us also, may we solemnly and earnestly warn and exhort you.

"Watch ye." This word occurs twenty-seven times in the New Testament, and means, "Abstain from sleep, keep awake; arouse yourself, shake off lethargy; abstain from drink which produces sleep or stupor." Thus three things are urged: wakefulness, activity, sobriety. Carefully avoid the intoxication of worldly and fleshly pleasures. These war against the soul. Satan is tremendously active along this line just now, and "Laodiceanism," which is apathy, indifference, sleepiness, stupor, has the professing Christian in its grip. It is like a nightmare, the effects of which it seems impossible to shake off.

"Stand fast in the faith." "The faith which was once delivered unto the saints" knows no change with changing times, customs, opinions of men. Unregenerate religious men have continually arisen, whose business it has been to deny, corrupt, lead astray from the Word of God. First one and then another great fundamental of the faith has been assailed, until we are like the good deacon who went to his modernist pastor with the covers of his Bible only, asking, "What have you left us to believe? and what do you suggest can possibly take its place?" The prophet said, "The grass withereth, the flower fadeth: but the Word of our God shall stand forever." O be not moved, nor allow yourself to be perturbed or disturbed over these empty vaporings of men who know not God. Be firm, persevere, "*Stand fast.*"

"Quit you like men." The need for *courage* in the face of social conditions is growingly apparent; for we

see so many "going under" with the pressure that is being brought to bear upon them to "be like everybody else," and "do as everybody else does"; "follow the crowd"; "don't be peculiar"; "be sensible and sociable." It is too much for some, and where are they? They have let down, lost out. Their testimony is almost gone, and the world is laughing at them. What moral and spiritual cowardice! Let us show spiritual manliness, mettle, and fearlessness. "*Quit you like men.*"

"Be strong." How weak we may become when opposition or persecution come our way; yet the real danger does not lie there. It is to be found in the many comforts and conveniences of to-day, where comes the subtle temptation to slow down, to take it easy, to choose the path of the least resistance, to walk the smooth pathway, to avoid being *zealous* for God or truth. Do not be weak-kneed! How full of zeal you once were! Why not now? Deny yourself. "*Be filled with the Spirit.*" You shall then "be strong in the Lord, and the power of His might"; be strong to do or suffer the will of God for you. *Victory can and must be yours.*

"Yet a little while, and He that shall come will come, and not tarry." "Watchman, what of the night? . . . The morning cometh, and also the night."

"Stand Firm."

"Stand firm" against all the stratagems of the devil
'Remain Victors' on the field."—Eph. vi. 11, 13. Weymouth.

STAND firm and true! 'midst battle strife
Stand firm for God; nor let the foe
A passing vantage gain. Stand firm
In faith. Press on! Pray through! Although
Satanic shafts are fiercely hurled
Like lightning, and in ways diverse;
Discern aright the fight! Trust on!
For God will every foe disperse.

Stand fixed in God. With armour clad
That His own hands supply. The arms,
Alike the fight, are His alone.
Each fiery dart, all new alarms,
Each subtle danger veiled as light,
Resisted by His strength alone—
Shall fall on faith's victorious shield,
Foiled of their purpose, quenched, disowned.

Stand in His might. And also pray.
Unceasingly, with strivings deep,
Born of intensest faith, and love
For God and men! Our hearts shall leap
Ere long in praise to Him enthroned,
And Whom we see, by vision keen,
Still more and more as Victor reign
O'er powers of earth and worlds unseen.

J. H. Farmer.

*R. A. Belsham, in "The Evangelical Christian" of Toronto.

A Word to our Readers.

September, 1930.

DEAR FRIENDS IN GOD,

"We, being many, are one body in Christ, and every one members one of another," yet we find it difficult indeed to face the facts regarding our brethren in Russia, as far as we can ascertain them, with all their horror of death by actual martyrdom, starvation, and exposure, and, where life is spared, the attendant hardship and natural anxiety for the future. Our minds fail to grasp the sufferings of our fellow members, so that we fall sadly short in exemplifying the principle laid down in 1 Cor. xii. 26: "Whether one member suffer, all the members suffer with it." Shall we regard this as only mystically true, or shall we confess ourselves as having failed in a holy obligation?

Short though the distance is that separates our surroundings of physical well-being and security from theirs of suffering and anxiety, material aid appears humanly impossible, but access is at hand via the heavenly places. Let us daily keep them in remembrance, making request before God for them; not failing to stand with them in prayer by reason of any lack of vision, or of that love for all saints which should mark the family of Faith. May God grant us, and all His people, the grace of fidelity in this matter.

"The weapons of our warfare are not carnal," but, thank God, "they are mighty." Are we using them? Are we answering the call to prayer for world issues, as we realise them? We are always safe in standing in prayer for God's plan in any situation, and for the destruction of all that opposes it. How far are we exercising this duty and privilege?

In Russia we see the open assault of the enemy from without. At home we see the insidious attack, often directed from within the circle of the visible church itself. In both cases, the attempt is to destroy that "Faith of the Son of God" by which His people live. After sweeping against the authority, first of the Old Testament Scriptures and then of the New, this subtle attack from within, directed by those professing devotion to our Lord, now centres upon the very Person of the Son of God Himself. "Is not this the carpenter's son?" has been the vital question of the ages, but that question is now being asked by those within the professing church, and that on the ground of meeting the intellectual difficulties of the modern enquirer. In answering our Lord's question, "Whom say ye that I am?" many men and women of high personal character in our schools and Universities, exercising the profoundest influence on the youth of our country, "professing themselves to be wise" have become "fools."

We are profoundly thankful to have heard in recent weeks the ringing answer to this question, in unison with faithful souls down the ages, given by many devoted Christian students and graduates working amongst the young. Let us remember to uphold in prayer all who stand in our places of learning, for an unhesitating witness to the Person and work of Him Who said: "before Abraham was, I AM." We need be neither surprised nor dismayed that in this and other ways, the great enemy should seek to "wear out the saints of the Most High." What is to be our personal attitude, as we look forward to the activities

of another winter as Christian Workers? "But ye beloved, building up yourselves on your most holy faith, *praying in the Holy Ghost*, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Very humbly and lovingly would I commend this Scripture to you at this time. May the Lord Himself give us a clearer vision than ever before of the blessed possibilities of service for the Christian Warrior, as expressed in: *life of prayer in the Holy Ghost*.

We ask you to remember, as the Lord leads you our coming activities as announced, in London and elsewhere, that He would continue His good hand upon us, in the provision of teachers for our platforms with His seal upon their service; in giving His messengers grace and acceptance with their hearers; in providing for our growing needs in connection with the increasing circulation of "*The Overcomer*"; and in problems of administration.

The Swanwick Conference.

For the information of those friends who look forward, year by year, to joining our Swanwick Conference, we give this early intimation of a variation in the dates provisionally booked. The proprietors of "*The Hayes*" are finding difficulty in meeting the various requirements of their friends in May, but we trust, if the Lord will, to hold our gathering there from May 9th to 15th. We expect to confirm this by the usual preliminary announcement in our January issue.

The number of applications for copies of the "*Memoir*" of Mrs. Penn-Lewis has been most encouraging, during the short time it has been on our shelves. We are grateful to the many friends who have expressed their appreciation of this volume, and hope that all who are finding it a means of blessing and encouragement will make it known to others. By this means the book can best find its way to those for whom it was primarily intended.

We should like to call the special attention of our London readers to the meetings in Eccleston Hall on October 2nd. We are expecting our brother the Rev. W. S. Jones to address us, and know that those of our friends who had the joy of hearing him at the Swanwick Conference will make every effort to be present themselves, and to bring their friends with them.

Commending you to the Lord and to the Word of His Grace.

Yours in His service,

BERNARD W. MATTHEWS,
(Chairman).

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WE have become so accustomed to this expression—"taking up one's cross"—in the sense of being prepared for trial in general for Christ's sake, that we are apt to lose sight of its primary and proper sense here: a preparedness to go forth even to crucifixion, as when our Lord had to bear His own cross on His way to Calvary—a saying more remarkable as our Lord has not as yet given a hint that He would die this death, nor was crucifixion a Jewish mode of capital punishment.

Fausset.

The Work of Prayer.

Personal Conditions for Answered Prayer.

By Mrs. Penn-Lewis.*

"If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxxvi, 18.).

YOUR sins have hid His face from you, that He cannot hear you," said Isaiah to Israel: therefore, when prayer is unanswered, you need to ask, "Is there anything in my life which is hindering God from answering my prayer? Am I regarding iniquity in my heart?" For if there is one thing in your life that is knowingly contrary to the will of God, or a clinging to anything that you have a doubt about, that thing will be a barrier to answered prayer. There are certain things you pray for. Do you want them ONLY in the will of God? There are things you want changed in your life—things which would be for your comfort, and you may think, for the glory of God. Would you want them if you knew that they were not in the will of God for you? Are the springs of your desires cleansed, so that your affections do not go out to anything outside the will of God? Never blame God for suffering that comes through letting the affections go out without first seeking to know the will of God. "The effectual fervent prayer of a *righteous* man availeth much in its working." There must be practical righteousness in the life, as well as imputed righteousness in Christ. Every part of your life must be in accord with God's will and God's law, as far as you know.

There must also be *daily victory over sin*. Nothing so quickly stops the "ask," and the power to ask, as failure in living a victorious life. The necessity of personal victory cannot be too strongly and clearly emphasized as a condition for answered prayer. There is something within you that masters you—it is almost always focussed in some one thing—just go straight to your Saviour, the Man with the marred face, and let Him apply the precious Blood, and cleanse you from the "want to" of sin. He is a Saviour, "He shall save His people *from* their sins." An unclouded personal relationship to Christ is the very foundation of answered prayer.

In addition to personal victory in the specific things you know of as your "besetments," it is necessary to have a *victorious spirit*—which means victory over your environment and your circumstances. Personal victory at every point of your life is a primary factor for continual answer to prayer.

The object, therefore, of the enemy in attacking a soul is to stop the prayer power. Satan cares less about the failure than about the results of it. If he can keep a believer under bondage, oppression, weight or cloud, his great gain is the stoppage of prayer. So victory is a necessity, not only for the sake of victory, but for

the sake of retaining power in prayer. The little thing which seems a trifle in itself, is great in its issues if through it, the Adversary can stop the current of prayer. Suppose you are pushed to say something you ought not to say; then you go to the Lord for forgiveness—and He gives it—but it has *dulled your spirit*. You cannot instantly exercise power in prayer for the deliverance of others, for there is a shadow on your spirit which checks the victorious faith which moves mountains and bids the enemy go.

For this personal victory, it is necessary to know how, in the very moment of attack, instantly to lay hold of your prayer-privilege, and not allow any shadow to settle down upon your spirit. Pray at once, before the shadow settles down, or in a few hours you will not be able to pray at all. It is a great secret in the life of personal victory, to "keep short accounts with God," to quickly seize the weapon of prayer, and *pray*, no matter how you *feel*. Whatever may be the circumstances, however you may think you are in "defeat," PRAY!

The basic position for effectual prayer.

The basic position of the believer for prayer is found in John xv. 7, "If ye ABIDE IN ME . . ." This brings us to the Cross, as the ground upon which you must stand for an effective prayer life. "If ye abide IN ME"—the place in which you can "ask" is your place IN CHRIST, which is only reached by being "planted into His death" (Rom. vi. 5), and your union thereby with Him in His risen life.

The prayer life depicted by Christ in Matt. xviii. belongs to the life of the believer in the "heavenlies," in union with the Living Christ (Eph. ii. 6), but actual, practical union with the Living Christ depends upon a moment-by-moment rooting into His death. All the power of the spiritual life, in every aspect spoken of in the Word of God, rests upon this "*in Me*" of union with Christ. "If ye abide in Me"—if ye remain in Me! "He that believeth *into Me*, out of him shall flow rivers . . ."! "He that believeth *into Me*, the works that I do shall he do also . . . and whatsoever ye shall ask in My Name that will I do" (John xiv. 12-13). It is very easy to talk about answered prayer, and yet not understand this perpetual moment-by-moment life of deep union with the Living Christ, where God answers, working, "doing," as you pray.

This is not possible to a life that is lived "after the flesh," nor to a life that belongs to the plane of the carnal life. It is the life of union—Christ and you—"joined to the Lord, one spirit." It is the life of fellowship "within the veil," life on the heavenward side of

* Notes of an address.

the Cross. And this union depends upon the persistent, steady, continuous recognition of the Cross of Christ as the power whereby we can, by the Spirit, "make to die the doings of the body," the carnal life (Rom. viii. 13). The basis of death-union with Christ lies at the roots of this life of perpetual answer to prayer. "The works that I do shall ye do also, because I go to the Father . . . At that day ye shall know that . . . YE ARE IN ME, and I in you." For this, Romans vi. supplies the key. There must be the "IN ME" of abiding in Christ in His death, ere it can be "IN ME" in the life of God.

The groundwork of death—the foundation of the Cross—cannot be passed over: "They that are Christ's *have crucified* the flesh," or else the soulish life, the fleshly life, the "old Adam" life, will quickly spring into manifestation, and cloud the spirit, and check the power to pray. Therefore, for *effectual* prayer, you need to apprehend your position IN CHRIST, crucified, where you can say, "Lord, let the power of Thy death be applied to the activity of this old life of nature that rises up, dulling my mind and spirit, causing restless feverish activity of the soul-life, and giving material for the enemy to work upon."

It is necessary to realize the importance of keeping steadily to this experimental basis of the Cross, otherwise you may have many a manifestation of the "flesh," and call it an "attack of Satan." There is no true victory over Satan, apart from this basic reckoning on the death of Christ as your death, for victory over sin. "How shall he that *is dead* to sin, live any longer therein?" There is nothing more necessary in the aggressive warfare against the powers of darkness than that every child of God understands that it is only possible "in the spirit," and on the ground of a momentary reckoning upon the death of Christ, for the Holy Spirit to apply the power of that death to all the workings of the old life. On the basis of that death you can trust the Lord to keep all the "doings of the body," the "old Adam" life, mortified, "made to die" (Rom. viii. 13). It is your spirit, indwelt by the Holy Spirit, that stands against, and resists, all the power of the enemy—"If ye abide in Me"—there will then be no mingling of fleshly activity in the conflict, as the Holy Spirit keeps the death of Christ applied to the natural man. If you are conscious of a "feverishness," a restlessness, in your life, you may think it is the "enemy" in the atmosphere around you, but it may be the feverishness of the "old life" in you, needing the application of the death of Christ, that it may be "made to die" and kept "dead."

"If ye abide in Me." Your spiritual intelligence will tell you that you cannot "abide" in the Risen Christ, unless you abide in His death. "If we have become united with Him by the likeness of His death, we shall be also of His resurrection" (Rom. vi. 5, R.V.). That is, "if we become intimately united, as a graft to the

tree" (Conybeare). The graft placed into the stock of the tree does not get out of its place, and as it there "abides," the new life rises in strength and power through it. For unbroken power in prayer there must be this basis of abiding planted into Christ in His death, and joined to Him in His Life. As the graft is bound to the tree and cannot be dissociated from it, if it is to share the life of the root, so you are "grafted" by the Holy Spirit into the stock of Christ, and there will be no up-rising of the life of Christ in you in victorious power, except as you ABIDE in the Tree. Paul wrote of our being "rooted in Christ"—do you abide in the root, planted into His death at Calvary, so that the life of the Root, Christ Jesus, may rise in you into "newness of life"? "If ye abide in Me," *i.e.*, If ye abide in My death so that the old Adam life in you is kept under the power of that death every moment—"ye shall ask *what ye will*, and it shall be done."

"And My words abide in you." There is no power in prayer except by the words of Christ becoming wrought into the inner life. The believer must "eat" and "drink" His words in order to have power in prayer. If you cannot pray, go and read God's Word until it burns in your heart—then pray. You need fuel for prayer, "My words" abiding in you. "Ye shall ask what ye will" is only for those who have the knowledge of God's will as written in His Word, wrought into their innermost being. Such souls will ask nothing contrary to His will, for His Word will become assimilated into their very being, so that the spirit life is built up upon the Word of God.

"If ye abide in Me"—if you will stand where I have put you, in My death; if you will abide in Me as the graft abides in the tree—"and My words abide in you"—if they are wrought into you, and not merely lodged in the mind and memory as "texts." If My words become incorporated into your very life, by your spiritually feeding upon them; then there will be formed in you a "will" that is in perfect harmony with My Will. My words will strengthen and guide your will, and make you to know My Will; and then! Ah! then you shall ask *what you will*, and IT SHALL BE DONE.

The place of the will in prayer.

"Ye shall ask *what ye will*"—not what you *feel*! Here we see clearly the place of the will in prayer. Is your WILL set on God's side? Have you ever experienced a conflict wherein you knew not what to do, and you have prayed this way, and that way, but the situation has become almost one of despair. Then at last there has come to your lips, by the working of the Holy Spirit, the declaration: "There is one thing I am sure about; I do set my will on the side of God's will." And the result has been an immediate stoppage of the conflict, simply from this definite attitude of the will. There are times when the powers of darkness

bring such a cloud of confusion upon you that you cannot discern right from wrong ; until you retire, as it were, from the outward conflict to the centre, to your will, the helm of the ship, the centre spring of your whole being—and quietly put your will on God's side against sin and Satan. Thus the will is the "casting vote," so to speak, in every time of doubt or conflict. Yea, you can "take sides with God" even against yourself.

The condition of Faith.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Be thou removed! . . ." and it shall obey you (Matt. xvii. 20). It will obey you *if you have faith*! What has a grain of seed to do to move a "mountain"—an obstacle? Only to go into the ground and die. If you have faith—pure faith—only as much as a grain of mustard seed, it is enough for power to say to the mountain, "Go"! Briefly, use the faith you have, and it will increase.

The self-motive in prayer.

Another condition for answered prayer is, that you cease from the "self centre." "The Lord turned the captivity of Job when he prayed for his friends"; *i.e.*, when he ceased to revolve around himself and his sufferings, and began to pray for others. Leave the personal things with God, trust Him with yourself and your needs, and very often the answer for yourself will come while you pray for the needs of others.

This brings us to what may be described as "inverted" prayer. It is possible to pray, and pray, and pray for a certain thing, until you can think of nothing else, and are in a "muddle" of self-occupation and self-centredness; and no answer is given to all the praying. Cease from yourself, as your own centre, and give yourself to prayer for someone else, and it may be that the answer will come just at that point, for to pray "outside of yourself" lifts your spirit up to God.

The self-motive in prayer needs to be dealt with. A believer who persistently prays only for himself or even for his own circle, needs to ask himself: Would I be just as keen and earnest if the need I pray for were the need of someone else? A mother prays for her son *because he is* her son, and it would be a great deliverance for her if he, and her other children, were converted. Or it may be he is a disgrace to the family, and she wants to be rid of the "disgrace." Then there are mothers so anxious about the salvation of a son that they pester him, morning, noon and night, until he does not want to hear. Such a mother is unconsciously un-doing her prayers at the very time she is offering them.

The self-motive is very strong. Do not take it for granted that every thought, every motive is pure, in prayer or other matters, even though you may think so. Ask God, with His pure eyes, to lay bare the things you may not know of in your motives, your desires, the causes of your prayers. It needs a deep

work of God to bring a soul into the place where only God's will, for God's glory, is the petition, with no self purpose or ought else behind it. But all the power of God will be at the disposal of such a soul with such a motive. To be a man of prayer means a deep purging, not only by the Blood of Calvary that cleanses us, but by the Spirit of God as fire, laying bare the dross, even in that which appeared to be the highest and purest. The self-tree is a poisonous growth, and there may be filtering into that thing which appears so pure, some little tincture of the poison, which is giving ground to the enemy to injure your prayer-life.

Praying "In the Spirit."

The Indwelling Intercessor. "The Spirit also helpeth our infirmities . . . He maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27). All true prayer arises in the spirit of the believer, from the Holy Spirit resident therein. The Holy Spirit in your spirit knows the will of God, and His work is to create within your spirit a cry that expresses on earth what is the will of your Father in heaven. Whatever rises in your spirit from the movement, the inbreathing of the Holy Spirit, *that is* prayer according to the will of God, and mingles with the prayers of the Intercessor in heaven. Recognise, then, the Holy Spirit, and ask Him to teach you and to create in your spirit true prayer. The Holy Spirit is the Helper on earth (John xiv. 16, 26).*

The Intercessor in Heaven. Christ is the Advocate in the glory—"He ever liveth to make intercession for us": "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." As the believer is praying Spirit-born prayers on earth, the heavenly Intercessor is presenting those petitions before the Father in His own Name. This is the cycle of prayer.

The fundamental personal conditions for a life of continual answer to prayer are therefore: (1) A cleansed heart—no love of sin; (2) "planted into His death" as your permanent footing; (3) union with the Living Christ; (4) His Words abiding in you as your innermost food and life; (5) petition governed by the will rather than the feelings; (6) faith; (7) no self-motive; and (8) praying *in spirit* by the power of the Holy Spirit.

God wants intercessors. The greatest blessing God could give to His Church to-day would be a few souls who could pray as Elijah prayed; a few intercessors who know His Will, and seek and pray for nothing else. May God raise them up.

With prayer to reign in faith
Upon Thy Triumph-throne!
With prayer to learn all Thine is ours,
And we are Thine alone.

W.A.D.

* Greek: *Parakletos*, "one called alongside to help." The same word is translated "advocate," 1 John ii. 1, in reference to Jesus Christ. A note in Darby's N.T. says: "Christ manages all our affairs for us above; the Holy Spirit below."—Ed.

How to Pray for Missionaries

By Mrs. Penn-Lewis.

"WE on the Mission Field cannot rise above the level of God's people at home." These words, coming from a missionary, are solemnly true, and should cause deep heart-searching among the people of God as they look out upon the situation in all lands. The missionaries, says this writer, "are face to face with the Prince of this world every day, in fiercest conflict . . . if we were asked what missionary work really is, we could not do better than point to Ephesians vi. 12." Before the Church at home can become the effectual "fighting force" in prayer at the back of those who go forth to preach Christ to the heathen, she will have to come to the same knowledge that they have abroad, of the *real opposing forces* they are up against. It is a striking fact, also, that to the native Christians of China, Africa, and other lands, Satan is a reality, and evil spirits are a reality.

Our friends come home from the foreign Mission field, and find apathy and deadness in the Homeland, and the Church almost in darkness about these spiritual forces. Let us try to get an insight into the truth by a rapid look into Bible statements of the actual warfare, and see what we could do for God's missionary servants, if only we understood.

Our Lord's objective.

From the very beginning of His ministry, our Lord Jesus went forward with a steady aggressive warfare against the powers of darkness. He also gave to His disciples the same authority, and in every place where they went they had two main things to do, as directed by Him: *i.e.*, to preach and to cast out demons (Mark iii. 14-15).

The Lord refused to deal with "flesh and blood," or with the secular powers of His time, although He thereby disappointed many who would have accepted Him as the Messiah had He done so. His one objective, from the time of His baptism in Jordan to the hour of His finished work on Calvary, was the conquest of the prince of this world, so that He might redeem his captives and put him to an open shame (Col. ii. 14-15, Conybeare). For this purpose He came into the world (Luke iv. 18; John x. 1-18); and on the eve of the Cross He was able to say, "Now is the prince of this world cast out (John xii. 31). We read that during a storm He arose and *rebuked* the winds and the waves (Matt. viii. 26), and when He found Peter's wife's mother with a fever, He *rebuked* the fever (Luke iv. 39). They brought unto Him multitudes of sick and needy people to be healed, and again and again it was with the evil powers at the back of the trouble, that He dealt. When He saw the woman in the Synagogue with a "spirit of infirmity," instead of saying "Poor soul, let her have the rest cure, for she is always tired," He called her to Him and said,

"Woman, thou *art loosed!*" and when His enemies protested against this, He said "This woman, whom Satan hath bound . . ." (Luke xiii. 11-16). So we can trace throughout the Gospels, how Christ was dealing with the forces of evil. He taught the people truth about God, but He Himself was always dealing with the forces *behind* the evils around Him.

The real truth is that thousands of God's people—"children of Abraham," *i.e.*, of *faith* (see Gal. iii. 29)—are bound with dumb spirits, with spirits of "infirmity," with spirits of prejudice; bound with most unaccountable things, so that the Church at home is paralysed by the cruel Adversary, and therefore unable to strengthen the hands of missionaries abroad because they do not *know the conflict*. They do not recognise the enemy, and therefore do not know how to pray and how to withstand him in the Name of Jesus. Our position in the Lord Jesus Christ, as truly joined to Him in spirit, and seated with Him in the heavenly places (Eph. ii. 6) requires of us the recognition of Satan as a conquered foe, through the Cross—that Christ absolutely vanquished the prince of darkness there, and now we can look that prince in the face and tell him that he is conquered, and he knows it.

But Satan has a great campaign, in so-called Christian countries, to make out that he does not exist, the while he is pouring his forces like a flood on the land. We must not play into his hands and allow him to blind our eyes and make us afraid of the truth of God; but go to the Scriptures and find out what God has clearly told us about these things.

"First bind the Strong Man."

In Matt. xii. 29, the Lord said, "*First bind the strong man,*" and then "*spoil his goods.*" How can you "bind" the strong man, if you will not recognise his existence, and face the fact that he is the hidden cause of evil? The Church must learn this "binding" power of prayer, for it is written, "Whatsoever ye shall bind on earth shall be bound in heaven" (Matt. xviii. 18). And what can this "binding" mean except restraining the working of the enemy by appealing to the conquering power of Him Who was "manifested to destroy the works of the devil."

Here is an illustration of what I mean: Once in the North of England, on a great market square, crowds of people were listening to the communists and atheists speaking. Some of their best speakers were there, trying to stir up the people, and attacking the Christian workers of the town, and their work. A Minister who knew something of this prayer warfare, called his Christian people together on the Sunday afternoon, and showed them from the Scriptures how Satan was at the back of this attack on the market square, and that the thing to be done was to "bind"

the Adversary. The Spirit of God made it so clear that about one hundred Christians took Christ at His word, and aloud, with united hearts and voices, they said, "In the Name of Jesus Christ we bind the strong man from stirring up these people and from attacking God's work." They sang a hymn of victory, and committed themselves in faith to a position of absolute reliance upon God to fulfil His Word. The next day a division arose among the atheists, their leader disappeared from the town, and a week later he was arraigned before the police court and sentenced for other matters in his life. Then the authorities intervened, and stopped the whole campaign on the market square, and the devil's attack was brought to nought.

In the light of this, and many other proofs of the working of this truth, is the Church of God to sit still, and let the enemy work unhindered? Is Satan to stir up strife on every hand while men pretend there is no devil, and Christians shut their eyes, and say "we do not like to speak about him"? This in itself is the work of Satan, and God's children are taking sides with the world, which is under his blinding power (2 Cor. iv. 4), when they yield to their feelings, and do not wish to face the truth. If you will only take the Word of God, and search out these things for yourself, you will understand that the victory of Calvary was not only a victory over sin, but victory over Satan—not only as a tempter, but as a hinderer, as a counterfeiter, as a deceiver, as a liar. And you will learn that you can have victory over the "strong man" in the victory of Calvary, and that too, not only for yourself, but for others: yea, you may also stand with Jesus Christ in victory for India, for China, for Africa.

The place of spiritual conflict.

When men walk as "natural men" they are not much troubled about Satan, for he hides himself behind their natural condition. It is when a man becomes "spiritual," and seeks to serve God, that he knows the opposition of Satan. Directly the spirit is open to God, it is also open to the forces that are against God. When into the spirit of man the Holy Spirit comes and takes His place of indwelling, then immediately comes Satan as an angel of light, to try to counterfeit the Spirit of God. He is in a spiritual realm, and hence the forces that come against him are spiritual forces.

The children of God ought to be "as lights" in the world. We may live as children of light, clothed with the armour of light, if we know our union with Christ in spirit, and understand how the forces of darkness can attack body and mind, and how to throw them off, and take victory over them in the mighty Name of Jesus.

God means you to have victory. God intends your whole spirit, and soul, and body to be set free for His service. He means you to have your *memory* in full

use, and entire control of your imagination, through the Name of Jesus. God means you to have your mind closed against the suggestions of the powers of darkness; to have your spirit so free that you can give the word of your testimony, and that you shall lose that sense of being bound—"this woman whom Satan hath bound"! The Holy Spirit of God, enthroned in your spirit, wants to use you, but cannot if you are oppressed, and heavy, and bound. Therefore ask God to give you the knowledge of liberty and victory in Christ, spirit, soul and body, so that you may walk in victory, and accept no bondage that comes to you without saying, "If this is from the enemy, *I refuse it.*"

You ask if this is enough! Yes, in this way: if you are joined to Christ in spirit, and are seated with Him in His place of victory, from that position "in the Lord" (Eph. vi. 10) you have power to say that Satan *shall not* touch your circumference, because it belongs to Jesus Christ. You may say to the emissaries of Satan that they *shall not* interfere with your memory, for it belongs to Jesus Christ and is for His use; that they *shall not* interfere with your tongue, and make you say things you do not mean to say, because your tongue belongs to Jesus Christ. From that centre throne of union with Christ "far above all principalities and power" you, as an intelligent redeemed soul, can take that simple attitude toward these outside forces of evil.

This is workable, and there is no "theory" about it. This key will unlock a thousand problems in the lives of God's children. They are yearning to be all that God wants them to be, and, as far as their *wills* are concerned they do belong wholly to God—and yet these souls are bound. If they lived a life of steady victory, living in the spirit, praying in the spirit, the servants of God toiling in far-off lands would have a prayer force at the back of them that would tell with mighty power. God has put into the hands of His children weapons for the warfare, weapons which are not of the flesh, but are "mighty through God to the pulling down of strongholds" (2 Cor. x. 4). If the people of God only knew, and laid hold of, the weapons God has given them, they would arise with a shout of victory, instead of being depressed, and talking about the blackness of the outlook on the world. The powers of darkness that have come down upon the whole Church of Christ could be shaken off. There are physical and nervous breakdowns, divisions injuring God's work, extraordinary tangles in Mission affairs, so great that some of God's saints do not know where to turn.

Here is the key: Take the victory of Calvary, and bind the "strong man" by prayer, so that he cannot stop the supplies for God's work. Bind him from sending money out for the devil's work. Bind him from pouring in money to those who are doing the very work of Antichrist. There is plenty of money for

propagating lies, and God's people are retrenching; This ought to go to the hearts of all. What is the matter? Satan is manifestly holding the money, and God's children do not know how to deal with the situation. We ought to have more money for God's work than the devil has for his, but the Church will not get it until she recognises that Satan is holding it back. Is he not the "god of this world"? Is he not pushing the *natural man* into extravagances, leading him to exalt the natural man by grand buildings, costly ornaments and costly clothes? God's people are doing all this—and yet men and women are willing to spend thousands of pounds for Anti-Christian cults. Does not the Church of Christ need liberating? Oh! may the Spirit of God come and set them free.

What shall we do? If you have got even a glimpse of the fact that Satan was conquered at Calvary, and that Christ says to you, "Bind the strong man in My

Name," and you *believe* His word "Behold I have given you authority . . . *over all the power of the enemy*, a nothing shall in any wise hurt you" (Luke x. 19, R.V. "the spirits *are* subject unto you" (ver. 20) in His Name. Then go and take it, just as you at one time took salvation, by faith in Him. It is not your experience, it is not your joy, it is not your education or knowledge: it is the Name, *the Name*, THE NAME "in MY NAME"! Bind the enemy in the Name of Jesus. Ask that the enemy be bound in China, in Africa, and in other lands. Ask that the Missionary Societies should not have to retrench—that thing ought not to be. It is an awful thing to keep back matured missionaries from returning to their stations, because there is no money. May God have mercy on the Church at home. It ought to send us to our knees to enquire *what is the cause?* Oh souls! do not beat yourselves. *It is the Strong Man.* "Bind" him, in the NAME OF JESUS.

Cross and Fruit Bearing

The Cross of Christ and "Fruit Bearing."

By Rev. Gordon B. Watt, B.A.*

THE aim of our Lord for each of His disciples is a fruitful life: "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples" And the secret of such an experience Paul gives us in those words to the Galatians: "I am crucified with Christ; nevertheless . . . Christ liveth in me."

What produces fruit? In nature it is the life of the tree flowing into every branch and twig. In Christian character, what is its source? "Without Me ye can do nothing." And one of the greatest needs in Christian life is to understand that this is literally true. Fruit in the sphere of Christian discipleship does not come through the development of the physical or the natural. Nor is it the outcome of bodily energy, mental powers, or personal attractiveness. The late Dr. Andrew Murray wrote, "No one knows what fruit is until he has learned to die to all that is merely human . . ." How difficult it is to die to dependence on our own intellects, or to pride in our abilities, or to our reputation, or to our natural desire for success, or to self-made plans. But fruit comes when we are willing that all these should go to the Cross, while *Christ* becomes everything and we depend entirely on the Holy Spirit for every word we speak, every work we do, and every path of life we take . . .

The source of fruit in the believer's life is not himself, but Christ, and leading up to that point where it is possible to have fruit for God, Paul states certain great facts. The first is, "I am crucified with Christ." The "I" is the representative of the self-life, and has to be dealt with if fruit for God is to be gathered. We cannot tie on the Christian life to the old Adam nature, and therefore the fact of God is very clearly stated by the Apostle, "Knowing this, that your old man was crucified with Christ" (Rom. vi. 6). Of that fact Paul gives us the confirmation in his own experience, "I am crucified with Christ." Do we not see what requires to be done? *Christ's Cross becomes our cross.* We share

with Christ death through the Cross to everything in us that is opposed to God, to His will, His purpose, and His power, everything in us that shows the taint of sin and has on it the mark of the Fall . . .

Whenever I consent to share Christ's Cross and allow the meaning of it to be worked out in me, in relation to *the good* as well as the evil in my nature, then the way is open for the life of Christ to flow on. For as we take up and maintain the attitude of death to each assertion of the self-life, and attack of Satan, it gives the Holy Spirit the opportunity to bring in us the life of Christ, setting us free from the law of sin and death. Christ and I are co-crucified . . .

And what then? "*I live.*" That is the interesting paradox stated by Paul: "I am crucified . . . nevertheless I live." Co-crucifixion with Christ does not create a religious machine. I live! A new "I" quickened by the Holy Spirit, raised with Christ, and seated with Him in the heavenlies, appears, and Ellicott states in his Commentary, "The fact is that I live in a truer sense than ever." I live all the more because I have died with Christ and the roots of my new life are in the Cross, in contrast to the old life, the roots of which are in the Adam nature . . .

"I live, yet not I" . . . "Christ liveth in me." Here is the secret of entering into the magnificence of Christ's salvation . . . The secret of this new life and the source of it is the Cross. Christ and the Cross are inseparable. Just in the measure in which we yield ourselves to the Holy Spirit to accomplish in us the work of the Cross, does Christ find it possible to make this real, "Christ liveth in me," and apart from the Cross it never can be true . . . The moment we come to the Cross, taking up the attitude of being willing for the Holy Spirit to work in us the purpose of the death of Christ, we touch the point of contact as it were, make it possible for Him to enter into an alliance with us; for the believer's true life, which is the life of Christ in him, is ever springing up out of death.

*Extracts from "The Cross in Faith and Conduct." The Sunday School Times Co., Philadelphia.

"The Cross of the Believer."

The Cost of Discipleship.

By Rev. R. B. Jones.

Matt. 10:38

57

Matt. 26:24

Luke 14:27

I was pointed out in the previous address† that the word "cross" is used but six times in the New Testament in relation to the believer. All the other twenty-two times the "cross" is that of our Lord. We are now to consider the six occurrences just mentioned. The passages are: Matt. x. 38; xvi. 24; Mark viii. 34; x. 21; Luke ix. 23; and xiv. 27. If we take the R.V. Mark x. 21 will have to be omitted, for in that rendering the word "cross" disappears. Thus the six passages are reduced to five. And, once more, they can be reduced to three, for one of the passages is the same, thrice given in three of the Gospels. Matt. xvi. 24; Mark viii. 34, and Luke ix. 23 refer to the same occasion.

There are thus three recorded occasions on which our Lord used the word "cross" in relation to His disciples. And, it is well to observe, it is our Lord alone Who does this. No apostle ever uses the word with this application. The particular saying of our Lord in which the word occurs is this: "And he that taketh not up his cross, and followeth after Me, is not worthy of Me." With but slight variation these are the words in all the passages mentioned.

An interesting token that these passages are links in one chain is found in the fact that in each case these are the words that immediately follow:

"He that findeth his life shall lose it, and he that loseth his life in this world shall keep it unto life eternal. It is significant that in no case does our Lord refer to the believer's "cross" without adding these words about "losing" and "finding," or "loving" and "hating" one's own life. The words in each of the passages referred to are practically the same, but the occasions of their utterance were several and different. Let us then note the three occasions.

The first occasion is our Lord's great charge to the Twelve ere they start out on their first mission (Matt. x. 38). The second is at Cæsarea Philippi where Peter makes his first great confession, and where for the first time our Lord plainly tells the Twelve of His coming death at the hands of the Jews (Matt. xvi. 24; Mark viii. 34; Luke ix. 23). The third occasion is not so well articulated, except that we gather that it was some time on the last great journey to Jerusalem (Luke xiv. 27).

On every one of the occasions of this special utterance our Lord is thinking of *discipleship*: "If any man will come after me, let him deny himself, and take up his cross, and follow Me." He is seeking disciples, disciples in the real sense—and is laying down the conditions of discipleship. The way of discipleship is open, but there is one condition, a condition that involves a "cross." The peculiar form which that cross takes can only be seen as we pay careful attention to the context in each case.

It is clear at the outset that, in our Lord's thought, to be a disciple is something distinct and special. One may be a believer without being a disciple. These words are spoken to the Twelve, and even they are

taught that they may become "disciples" only on certain well-defined conditions.

Our Lord is Saviour seeking the lost; He is more: He is Rabbi and Master seeking disciples. Conditions of salvation are one; conditions of discipleship quite other. The Lord's own Cross suffices in order to salvation in the sense of forgiveness, but if there is to be discipleship there must also be the believer's own cross.

Our Lord's claim as Rabbi is an absolute one. He puts Himself first. All others—parents, brothers, sisters, friends, possessions, yea, and even self—come second. In making His claim absolute He simply acted as did every rabbi, and those who heard Him make it were in no wise astonished nor disposed to question His right. "Every rabbi required from his pupils the most absolute reverence, surpassing even the honour felt for parents" (Schurer).

Now our Lord is, exclusively, the believer's Rabbi, for he is forbidden to call any other, Rabbi or Teacher. And if other rabbis could make such tremendous claims on their disciples, how much more our Lord on His disciples? Will His pupils give Him less devotion and reverence than Hillel, Eleazar, or Gamaliel received from theirs? To the pupils of Rabbi Hillel discipleship involved denying self; a cross, a daily, heavy cross. Discipleship in the case of believers in Christ can involve nothing other nor less.

And now let us ask, Why does discipleship involve a "cross?" To this question three or four answers may be deduced from the teaching of our Lord. Discipleship involves a "cross" because it means a break with:—(a) The ties of nature; (b) The present environment of life; (c) The ordinary resources of existence; (d) Self and the self-life in their entirety.

These four things, so to speak, represent the chief "loves" in human life. They are:—(a) Love of relatives; (b) Love of the world; (c) Love of money; (d) Love of self. All these "loves," the Divine Rabbi claims, must yield to love of Himself. No person or thing may compete with Himself for the love, reverence, and loyalty of His disciple. Hence the "cross" of the disciple.

Let us take a further glance at each of these four things that make discipleship a "cross."

Discipleship and the ties of nature.

Discipleship is a "cross" because it cuts athwart the claims of earthly relationships: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren . . . he cannot be my disciple" (Luke xiv. 26).

Ties of nature are strong, tender, and sacred. They are ties of nature; Divinely ordained and ingrained. On no account can they be slighted or ignored. On their being respected and cherished depends much of the joy of individual and family life, and the well-being of the social order. Our Lord is no ruthless iconoclast in this tremendous claim of His. He is the Friend of families, and His benediction rests upon all natural love. He Himself commands parental, filial, and marital love.

† See *The Overcomer*, April, 1930.

But, in the words under consideration, He is envisaging a peculiar situation. He has—He is aware of it, and says so—He has come, not to send peace but a sword. His teaching, inevitably, when received, will cause trouble in states, societies, and even in homes. It will “set a man at variance against his father, and the daughter against her mother.” “A man’s foes shall be they of his own household.” They will be the foes, *i.e.*, of his new Teacher, his new ideals, his new spirit and life. There will come the severe test. In such a case shall desire for peace and comfort prevail? Shall natural love to those of his own household induce the giving up of the Divine Teacher and a ceasing to follow Him?

Here then is an unexpected “cross.” Home has ceased to be home. One is regarded as disrupting the family, as mixing its honey with gall. A severe trial. Will he be faithful or succumb? Shall parents, or wife, brothers or sisters or children rob Christ of the disciple’s devotion? Must he not rather love Christ even though in so doing he may appear to hate his loved ones? The disciple must be prepared, if need be, to sacrifice home for his Master’s sake.

Discipleship and earthly possessions.

Then, the disciple’s “cross” involves a new relation to what he has hitherto called “his own.” Here are the words: “So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple” (Luke xiv. 33).

“All that he hath!” This means his goods, property, possessions; in fact, everything that belongs to him, be it much or be it little. In short, “all that he hath” means his wealth, his wealth; with the stress on “all”—“ALL that he hath.”

Our Lord must have strong reasons for making this demand a condition of discipleship. Perhaps we may succeed in discerning a few. Three reasons at once suggest themselves. Our Lord claims in the case of a disciple:—(a) Complete attention; (b) Complete dependence; (c) Complete control.

(1). In the first place, He claims the *whole attention* of His disciple. In order thereto He commands that he “renounce all that he hath.” Possessions, wealth, any belongings of ours distract. They involve care in their safe keeping. They involve fear lest they should vanish or diminish, and we become poor. They are apt to become objects of love and devotion.

Obviously, there can be no successful discipleship if the disciple’s heart is torn between two interests. The eye must be kept single; therefore treasure must be in heaven alone and none on earth. Serving two masters is impossible. Learning in the school of Christ is impossible while one calls anything “his own.” Distraction is fatal to true discipleship. “This one thing I do” must be the motto of every disciple of Christ. All must be renounced in order to singleness of eye and purpose. Learning at the Master’s feet, as He hinted to Martha, is an all-absorbing task, and no time or energy can be spared for care or fear on account of earthly belongings.

(2). The Master also claims *utter dependence*. He Himself becomes wholly responsible for the disciple and for all his needs. His word is: “Seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you.” The Master knows

His disciple’s need of “all these things,” and make them His own especial care. His provision for them yielded; trustful one is sure. But, it is sure only where the dependence is utter. Christ will not share responsibility for His own with any other.

And how can the disciple say that he is really trusting his Lord while he tenaciously clings to “all that he hath?” And why does he cling to it? Is it not because, secretly, he is depending on it? The future he fears, may bring a turn in the tide of success. The stream of stipend, wage, business profits, stock dividends, may cease to flow. “All that he hath,” in such a happening, will prove useful! This, our Lord plainly states, is not discipleship. Of such an one He bluntly avers, “he cannot be My disciple.” Here is a divided heart, a split trust. Our Lord spurns it. He who will depend *at all* upon “all that he hath” must depend upon it *for all*. Christ will not enter into partnership with mammon in the care of His disciple. His trust in Him must be that utter trust that “renounceth all that he hath” at His bidding.

And so, to be a disciple of Christ is no easy-going matter. It means singleness, reality, whole-heartedness.

(3). Again, the true disciple must “renounce all that he hath” as a token of *obedience*. The Rabbi is Lord. The disciple calls him “Lord,” and such He is. Since He is Lord He must be allowed to control. Surrender, yieldedness, sincere homage are the first conditions of Christian discipleship. We are at liberty to give Him these or to withhold them. He does not compel, but to such as are interested these are His tremendous, His irreducible claims. He would have all know that apart from a cordial acceptance of them, there must be no pretending to be His disciples.

Once, a rich young ruler would become His disciple. He was welcome; but, on one condition: “Go, sell that thou hast and give to the poor.” Surely, a tremendously severe condition! And, some would say a condition peculiar to the young ruler’s case, and no one generally applicable. Indeed? And who has the right to say so? Who can say that what our Lord said to the young ruler differs from what He says to all? To all, He says, “Whosoever . . . renounceth not all that he hath cannot be my disciple”; to the young ruler, “Go, sell that thou hast.” Where is the difference?

And, what does it all mean? This, at least; the Master demands the right to dispose of everything in the disciple’s possession. The disciple renounces his right to all and acknowledges the Master’s right to it. The disciple is no longer *owner*; henceforth he is but a steward handling the goods of Another. The Owner now is the Master. If He says, “Go, sell”; you are His disciple; you simply do as you are told. It is clear at once that that cannot be discipleship which shuts out the authority of Christ from any part of our being, life, or belongings. If Christ is not permitted to dispose of the pence of the poor, and to write the cheques of the rich, it is vain to talk of discipleship.

Is this a terrible “cross”? Christ never denied it, never hid it. In fact, He himself persists in calling it “cross.” It is not placed there gratuitously. It bearing is indispensable to Christian discipleship. “Renounce all that he hath!”—take leave of, separ-

ate one's self (especially in heart and spirit) from all that he hath. Absolutely without anything which he calls his own, the disciple enters the school of Christ. There seems to be no other way of entry upon the training which converts saved but imperfect believers into the likeness of Christ, and into heirs of His glory.

Discipleship and "the world."

But, more briefly, there must also be a new attitude toward the world. This is suggested in the phrase: "his own life." Here is the whole verse: "If any man come to me, and hate not his father . . . , yea, and *his own life* also, he cannot be my disciple (Luke xiv. 20). "His own life"; or, as it might be rendered, "his own soul."

This thought about "hating" or "losing" the life is a common one in our Lord's teaching. He never tires warning His disciples in some such words as "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Sometimes, instead of "finding" his life, the word is "saving" or "loving." The "life" is "loved," and, because loved, "sought after" and "found"; and, when "found," "saved"; that is, cared for and protected.

That it is possible to substitute "soul" for "life" indicates that the "life" meant is not physical life, nor yet spiritual life, but rather, soul-life. This word, "soul-life," we shall find helpful to use in our consideration of our Lord's most important declaration, "He that findeth his soul-life," etc.

Now can we understand something of what this "soul-life" may mean? Spiritual life, as commonly understood, is the life of the spirit in us in fellowship with God. Physical life, on the other hand, is the life of our bodies in contact with the material world. Is "soul-life" the life of the soul in fellowship with that ethical order or system called "the world." There is something in the invariable context of this statement of our Lord which strongly suggests this. After speaking of finding life and losing it, or losing life in order to find it, He immediately adds something about His own Coming: "For the Son of Man shall come in the glory of His angels," etc. His Coming in glory seems mentioned as accounting for the truth that the finders of life shall lose it, whilst the losers will find it. And, not only as accounting for it, but also assuring it.

We may well inquire therefore what His coming in glory is going to effect. The answer is, a revolution; the greatest of all revolutions. The present prince of the world will be dethroned. His dethroning will mean the end of his system, his kingdom. His kingdom is "this world"—this present evil world. The fashion of this world having passed away a new order will be set up; a system whose Author and Head is Christ. Life, in that order, will be that so often called the "life of the ages."

Thus, the "present evil world" and the "world to come" are two orders, the one radically different from the other. We may have our "soul-life" in either; but, not in both. He who is adjusted to the one is, by the very nature of things, completely unadjusted to the other. A choice of one or the other is therefore an inevitable obligation. Shall we find our "soul-life" in fellowship with the world as it now is, and so lose it hereafter because of our lack of affinity with the world to come? Or, shall we sacrifice the "soul-life"

possible by affinity with the present order of things and thereby gain it in the kingdom of God soon to be set up? In other words, shall we choose the life which must end when the present environment of "soul-life" goes down in the crash of doom, or shall we patiently wait and be trained for the life of the unending ages? "He that loveth his soul-life shall lose it; and he that hateth his soul-life in this world shall keep it unto life eternal" (John xii. 25).

Affinity with the environment of the Coming age: this, let us carefully observe, is something to be developed. Naturally, we are in affinity with the present age, and thus, from the present environment, there must be a cutting off. Soul-life in fellowship with things as they are is something to be studiously avoided. To find our soul-life here is fatal: for, "If ye live after the flesh ye shall die" (Rom. viii. 13).

To lose our soul-life here; is not that a cross? To be cut off from the world as it is; is not that a cross? To refuse the soul-sweets of the present and wait patiently for the soul-sweets of the future; is not that a cross? It is; and that inevitably.

Discipleship without the cross in this particular form is out of the question. And, spite of its agony, it is worth while. Better to wait in rags for the glory to come, than to squander the soul-life now and, in the end, find nothing but age-abiding tatters and want.

Discipleship and "himself."

A final word is needed in which to present another new relation belonging to true discipleship. In addition to new relations to loved ones, belongings, and the world, there is an entirely new relation to self; a relation, perhaps, somewhat inclusive of the former three. This further relation is expressed thus: "If any man will come after me let him *deny himself*, and take up his cross, and follow Me" (Matt. xvi. 24).

Deny himself! This is the hardest of all. It is central to everything else in discipleship. There can be no new and right relation to loved ones, or belongings, or to the world, until self is denied.

Defining "himself" is too difficult, but it at least stands for all ideals, affections, desires, thoughts, prejudices, inclinations, natural appetites and habits formed by, and belonging to, us as apart from Christ: self-will; self on the throne; God-excluding, Christ-excluding self. Self: that which sets itself first; that counts its own interests paramount, and is intolerant of all interests clashing with its own. Self: that which struts forth in the arrogance of such pride as, if it could, would leave room for no other—man or God—in the whole universe. Self: the enemy of God, inveterate, incurable.

This self must be denied—"let him *deny himself*." "Deny"—renounce, refuse, disregard, cut, utterly disown, abjure. Self's pretensions must be mocked; its arrogance scorned; its throne taken away; its motives suspected; its inclinations feared; its desires ignored; its cravings throttled; its affections trodden down; its appetites denied; its habits paralysed. In not even the slightest degree must its life find expression.

Deny it! A stern, uncompromising "No" must be the reply to its every motion and suggestion. This, so says the Master, is the supreme, the irrevocable condition of discipleship.

"Let him deny himself!" And the word suggests

I therefore side with God—He has reckoned, so will I. Christ has died to sin—so will I reckon myself to be dead indeed to it; God reckons I have been raised with Him; so will I, and will claim from Him my right as a believer to live in newness of life—life risen, beyond the power or control of sin, able to walk and not sin. “If we say we *have no sin* we deceive ourselves”—never others! Daily life will demonstrate this to us. If we say we *cannot sin*, we shall find ourselves to be liars; but we CAN say, in this living union with Christ in death and resurrection, that we *need not sin* any longer, its control has been removed and a new one, in a new inward creation, established.

III. *From the response of our members to outside temptation to sin.* Romans viii. 13; Col. iii. 5.

The “members” are the organs of contact with the world outside ourselves. Besetting sins are attacks made upon those particular members which will most readily respond to sin, either from weakness, or from long habit of yielding. If I have died with Him, then my members have all died too, in God’s reckoning.

When therefore I find any one member pressing its claim to self-pleasing or self-gratification, I must hand that over to the Spirit to be dealt with, that it shall no longer respond and bring me into slavery to sin. The mind that plans without God; the lips that speak both blessing and cursing; the hands that greet while the heart despises; the feet that wander into strange paths; the eyes that will look where they have no right to; the ears that long to tingle with delight at some titbit of scandal; the intellect that prefers its own grasp of things rather than submit to God’s rulings; the proud heart; all these and every other not mentioned here, must be brought to God and the Cross, there to be mortified, as they are discovered in His Holy light. It does not necessarily follow that God will take every talent from us—but He will take away those which are not conducive to His glory in a surrendered life, and will quicken those He can use most, and we shall be in full agreement with Him in all His actions in us if we are living in fellowship with Him.

IV. *From the allurements of the world.* Gal. vi. 14.

A right view of the world shows that it had nothing for the Son of God but a manger, a cross and a tomb. The world will deal in like manner with every one who takes sides with Him to-day. No Christian need ask the question: “Ought I to go there, or to do this or that?”—only live as one dead to sin and alive to God, and the world will settle such queries. Looking at the world, then, through the Cross, one may see a system in which He has no place, and which, when He came into it, resented His advent and speeded His departure from it.

We are not of (= belonging to) this world; the death of the Cross has separated us from it. Therefore it cannot lay any claim to us in any way. While we

must live in it, yet we can by His life and power live as those who are but pilgrims passing through it. If anyone would think of going back again into it, such an one must pass over the Cross and grave of Christ, treading them down in doing so. Let me press this fact upon any young reader who still finds the world attractive and clamouring for a place in his or her heart!

V. *From the hold of the devil.* Heb. ii. 14.

Throughout the earthly life of Christ the devil sought to cause Him to swerve from the pathway leading to the Cross. By enticements, by threats, by subtlety, lying in wait—by every conceivable means he sought to *retain* his hold on mankind and to *obtain* a hold on Christ. But each effort was a failure, and in the Cross Christ consummated a victory that completely routed the whole forces of hell. He won this *for us*, and as we enter by faith into the death-resurrection-union with Him He imparts it to us, as and when need arises.

The wiles of the devil are revealed clearly in the Word of God, and need not to be enumerated here; what we wish to emphasise now is that in the Cross there is deliverance from each and all of them. Note some Old Testament types of this—the Ark as it were rising out of Dagon’s temple in victory; Jonah rising from the depths of the sea and from the belly of the great fish; the three children coming untouched out of the fire, etc.

VI. *From the works of the devil.* 1 John iii. 8.

These may be defined as wrong relationships between man and God, and between man and man. Cravings of body; rebellion in soul; blindness in spirit; all that horrid tangle of life arising out of them may be undone by the reconciliation of the Cross. “For this purpose the Son of God was manifested, that he might *undo* (Greek) the works of the devil.” If we are willing to bring to Him those that affect us, just as they are; and confess our share in the work of tangling, He will straighten everything out to His glory, and at every point deliver us and adjust our tangled lives to His perfect life. No sin has ever taken Him by surprise as it has done with us; the Cross has dealt effectively with all of them. Let Him then take them in hand.

VII. *From selfish to selfless service.* 2 Cor. v. 15.

One vision of that Cross, and the exceeding greatness and exceeding selflessness of the love underlying it, changed Paul from a religious bigot to a self-sacrificing missionary. The culmination of the effect of that vision is expressed in the words: “I could wish that myself were accursed from Christ for my brethren” (Romans ix. 3). Everyone who has seen the deep implications of the Cross has been so changed, by the impartation of that holy passion manifest in the life of the Lord Jesus, in that they no longer live unto themselves, but “unto Him Who died for us and rose again.”

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly dividing the Word of Truth."

2 Tim. ii. 15.

THE "OWN."

I.—The seeking of the "own":

"We have turned every one to his *own way*." (Isa. liii. 6.)

"Our lips are our *own*; who is Lord over us?" (Ps. xii. 4.)

"I let them go after the stubbornness of their heart, that they might walk in their *own counsels*." (Ps. lxxxi. 12.)

II.—The seeking of the "own" and its results:

1. The "own" as the cause of unanswered prayer:

"In the day of your fast ye find your *own pleasure*." (Isa. lviii. 3.)

2. The "own" as the cause of withholden blessing:

"Mine . . . lieth waste, while ye run every man to his *own* . . . therefore over you the heaven is stayed from dew." (Haggai. i. 9, 10, m.)

3. The "own" leads to seeking self-glory:

"He that speaketh from himself seeketh his *own glory*." (John vii. 18.)

4. The "own" hinders our knowledge of God:

"Shepherds that cannot understand; they have all turned to their *own way*, each one to his gain." (Isa. lvi. 11.)

5. The "own" hinders real service for others:

"I have no man . . . who will care genuinely for your state. For they all seek their *own*." (Phil. ii. 20, 21, m.)

6. The "own" hinders clear vision in helping others:

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine *own eye*?" (Matt. vii. 3.)

III.—The outcome of seeking the "own" in any form or degree:

"Whatsoever a man soweth, that shall he also reap. For he that soweth unto his *own flesh* shall . . . reap corruption." (Gal. vi. 7, 8.)

IV.—The "own" must be renounced to follow Christ:

1. The "own" in family relationship, so as to let Christ be first:

"If any man cometh unto Me, and hateth not his *own* . . . he cannot be My disciple" (Explained by Matt. x. 37). (Luke xiv. 26.)

2. The "own" even in clinging to life:

"Yea, and his *own life* also, he cannot be my disciple" (ver. 26).

3. There must be the taking of the Cross:

"Whosoever doth not bear his *own cross*, and come after Me, cannot be My disciple." (Luke xiv. 27.)

It is in taking the Cross of Christ as our very own, so as to be delivered from the seeking of the "own," that we prove ourselves to be true disciples—taught ones—of Christ.

V.—The Christ as our Pattern:

"I am come . . . not to do Mine *own will*." (John vi. 28.)

"I seek not Mine *own glory*" (see John v. 30). (John viii. 50.)

VI.—The Spirit of Christ in the Apostles:

Peter: "Why fasten ye your eyes on us, as though by our *own power* . . . we had made him to walk?" (Acts iii. 12.)

Paul: "On mine *own behalf* I will not glory." (2 Cor. xii. 5.)

"Not seeking mine *own profit*." (1 Cor. x. 33.)

"Not having a righteousness of mine *own*." (Phil. iii. 9.)

See too in the Old Testament:—

Moses: "I have not done them of mine *own mind*." (Num. xvi. 28.)

David: "I will be base in mine *own sight*." (2 Sam. vi. 22.)

How the Lord hates the "own" spirit, we see in His words to Gideon: "Lest Israel vaunt . . . saying, Mine own hand hath saved me" (Judges vii. 2.)

VII.—The result of renouncing the "own":

"If . . . Not doing thine *own ways*—

Nor finding thine *own pleasure*—

Nor speaking thine *own words*: then shalt thou delight thyself in the Lord." (Isa. lviii. 13, 14.)

VIII.—How to renounce the "own," in recognising the "own":

1. Let each man prove his *own work*." (Gal. vi. 4.)

2. Provide "for his *own*, and specially his *own household*." (1 Tim. v. 8.)

(It will be well to study the Lord's words in Mark vii. 9-13, to interpret this, and to remember how the Lord Jesus acted Himself. See John xix. 26, 27.)

3. "To his *own lord* he standeth or falleth." (Rom. xiv. 4.)

It means a real renouncing of the "own," to walk only to please the Lord, and not as pleasing men.

IX.—The Lord's promise, if we seek not the "own":

"Peter said, Lo, we have left our *own*, and followed Thee. And He said . . . there is no man that hath left . . . who shall not receive manifold more in this time, and in the world to come eternal life." (Luke xviii. 28-30.)

The exchange:

"A people for God's *own possession*." (1 Pet. ii. 9.)

The command:

"Let no man seek his *own* . . ." (1 Cor. x. 24.)

"Not looking each of you to his *own things*, but . . . to the things of others." (Phil. ii. 4.)

General

THE ABSENCE OF THE "I" IN SERVICE.

Paul in his co-working with others.

1. Recognition of another's work:

"Ye are God's fellow-workers . . ." (1 Cor. iii. 9.)

2. His honest recognition of his own part:

"What is Paul . . . ?" (1 Cor. iii. 5.)

3. His knowledge of his own limit:

"My appointed limits." (2 Cor. x. 13, C.H.)

4. His making way for others:

"Not build upon another man's foundation . . ." (Rom. xv. 20.)

5. His care not to trespass:

"Not . . . work made ready to my hand . . ." (2 Cor. x. 15, 16, C.H.)

6. Recognition of the danger of "stretching beyond due bounds": (2 Cor. x. 14, C.H.)

7. Recognition of the danger of comparisons:

"Measuring themselves by themselves . . ." (2 Cor. x. 12, C.H.)

8. His "press on" spirit:

"Not where Christ was already named . . ." (Rom. xv. 20.)

9. His consideration of others' rights:

"Unwilling to do anything without thy decision . . ." (Phile. 14.)

10. His care of others' freedom:

"Not as though your faith was enslaved to my authority." (2 Cor. i. 24, C.H.)

11. His utter surrender of all:

"Most gladly will I spend . . . myself be spent for your souls, though the more abundantly I love you the less I be loved." (2 Cor. xii. 15, C.H.)

12. His attitude to insincere workers:

"Some preach Christ from a spirit of intrigue . . . Christ is proclaimed, and therein I rejoice . . ." (Phil. i. 14-19, C.H.)

13. His selflessness as to reputation:

"That ye may do right, although I should seem unable to abide the proof . . ." (2 Cor. xiii. 7, 8, C.H.)

14. His attitude to "gifts":

"Not that I seek for the gift; but I seek for the fruit . . . to your account." (Phil. iv. 17.)

"Let us therefore . . . be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you" (Phil. iii. 15).

Progen, Omnipotence of God

"The Lord God Omnipotent Reigneth!"

Ps. 99:1 63
1 Cor. 15:25

A Message to Prayer-Warriors.

"The Lord is King, be the people never so impatient: He sitteth between the cherubims, be the earth never so unquiet" (Ps. xcix. 1, Pr. Bk. Version).

"For He must reign till He hath put all His enemies under His feet" (1 Cor. xv. 25, R. V.).

WE see not yet all things put under Him, but we see JESUS . . . (Heb. ii. 8-9). HE is the focal point of our vision, as we look out upon the world, with its accumulation of apparently impossible situations in almost every land. Let not the children of God, therefore, yield to the spirit of depression that fills the atmosphere of the world, but let them "look up," for their redemption draweth nigh. The Word of God has told us beforehand that all these things must come to pass at the end of the Age. God looks down upon the earth that He made, and sees more, far more than our finite vision can grasp of the on-rushing tide of apostacy upon the professing church, the slackness and feeble witness of many who are truly His, and the awful chaos of the nations. He sees Satan's attempts, where he cannot destroy, to dilute and adulterate the Gospel until it is no longer a "gospel." More than that—He sees that still more subtle ruling of Satan in the world of which he has usurped the headship—the exalting of man as man, the glorification of Fallen Adam, and the preaching of "salvation" without God.

But God's hand is not shortened that it cannot save. His own are in His special care and keeping, while He allows Satan's rule of the earth to run its final course of disaster—that the whole universe may see (what the Church of God sees even now) that God is Omnipotent, and *does reign*! The whole course of the ages is culminating in this manifested failure of the Usurper to rule the world without God. From the first promise of the Seed which should "bruise the Serpent's head," God has been reigning in His Omnipotence far above the sphere occupied by the "principalities and powers," the "rulers of the darkness of this world," and HE SHALL REIGN for ever and ever. "Jehovah is King . . . be the earth never so unquiet."

And marvellous provision of His grace! God is in this age proving Himself more than a match for the Devil by means of a creation "a little lower than the angels" (to which order Satan belongs). "Satan is to be humiliated by man, by the Spirit of God in man" (Oswald Chambers). God Himself, dwelling, by the Spirit of His Son, in the inmost spirit of His redeemed ones, makes them "more than conquerors," even while they walk in the territory at present occupied by the Usurper Prince.

"Prayer warfare simply means holding unceasingly the power of the finished work of Christ over the hosts of evil . . . The prayer warrior holds up steadfastly the victory of Calvary, the finished victory of Christ over Satan—until the forces of evil retreat and are vanquished."*

Shall we not, therefore, as an united force to whom

* Mrs. Penn-Lewis. (See *The Overcomer* for January, 1930, pp. 12.)

God has unveiled something of this mighty victory, wield the Sword of the Spirit against these evil forces, not in a spirit of fear and depression, but in the light of the unbreakable Word of our God given above, asserting before men and angels that assured fact that "the Lord reigneth," and that "HE MUST REIGN" until all His enemies are under His feet. Those who thus stand "on the Lord's side" will find themselves on the winning side in that day, though here they may often *appear* to be on the losing side, as they "follow the Lamb" in the path He has marked out for them. Did any victory ever look more like defeat than Calvary?

Do not be discouraged if no result is seen by you. Your prayers are binding the powers of darkness in the unseen realm. The Holy Spirit in the Church is restraining, holding back, the onrush of evil, until He be taken out of the way—until the Holy Spirit and His temple ("which temple ye are," 1 Cor. iii. 17) together are removed from this earth. There is "war in the heavens" even now, for the casting down of Satan and his hosts, and the prayers of the saints are having effect against the massed hosts of principalities and powers in the heavenlies. Vital work is being done by the prayers of those who pray in union with Christ and by His Spirit, as they stand, in the Victor, against the foe.† Days may be coming when we shall see less and less result on earth of our praying, days when all that the Church of God can do will be to "stand," stand in spirit against the forces of evil, stand for the will of God to be done at all costs.

If it were not for the prayers of the saints on earth, the lawlessness would know no bounds, but while they are on the earth they are the "salt of the earth," and "lights in the world." Therefore as we look over the world, and see the convulsions of nature, the chaos of nations, and the apostacy of the professing churches, and even the subtle ways in which many true believers are being side-tracked from "the simplicity that is in Christ Jesus," let us lift up our heads and shout "He is Victor—Satan is a defeated foe!" Every prayer indited by the Holy Spirit will be answered, even though it may not appear that they make any material difference. In the unseen realm they are being added to the "censer" of the prayers of the saints of all ages before the Throne, the Heavenly Intercessor offers them to God in His own all-prevailing Name, and they are aiding in the consummation of the purposes of God for this age.

M. H. Wanzer.

Therefore Pray.

That God will call out and equip "prayer warriors" for this last battle, that there may be a "mobilization of the saints" to meet the mobilizing of the forces of evil throughout the world in these closing days of the Age.

That to this end there may be a great uniting of the scattered forces of God at the Cross, that the Spirit of the Cross may "make to die" all that "religious flesh" which causes divisions, and cliques, and the spirit of "I of Paul" and "I of Apollos."

M. N. G.

† See Rev. viii. 3-5, for the result on earth of the prayers of the saints, after they have "ascended up before God," and been mingled with the fire of the altar.

Notes from the Book Room.

IT is with very deep gratitude for the faithfulness of God in His continued enabling for this ministry that we send forth the last issue of "*The Overcomer*" for another year—the third complete year since He called its founder to Himself. We believe that this has been in response to the united prayers of readers in many lands, and of the little group of faithful souls He has given us at the centre, who uphold the magazine and the one upon whom the labour of it falls, with ceaseless prayer before the Throne.

May I be permitted to express a personal word of grateful thanks to all for their prayers, and for their letters. In the heavy pressure of the past two years, in which every bit of strength, and every possible moment, has been given to the preparation of the MSS of the "Memoir," it has been impossible to reply to many letters calling for an answer. But now that the book is completed and the burden lifted, I trust, by the grace of God, to be able to keep the correspondence more up-to-date. I thank you from my heart for your patience, and your prayers.

Such a letter as the following, stirs one's heart with praise that God still makes the magazine a strength and comfort to His hard-pressed children, who "sigh and cry" for the things that are done and said in the name of "Christianity":—

"I could not get on without '*The Overcomer*,' as I am a member of a Chapel where there is a Modernist Minister. I have been enabled to witness for the truth, and have given him some books, and am trusting that his eyes may be opened. He has been asked to stay for a fourth year—the first time I, in 25 years, have known a Minister stay above three years. So you will understand the state of things . . .

He came here at a time when God was opening my eyes through '*War on the Saints*!—I had been in the "Tongues Movement"—and he told me he did not believe in a personal Satan, nor in the fallen nature. It makes one weary to hear them preach about the goodness of man, of heroes, and of man becoming divine, but not a word about the personal Return of the Lord Jesus. I feel concerned about the children under such teaching. How we need to cast our care upon Him, Who careth for us.

Forgive me for troubling you, but it is a sort of relief to write and express oneself, as I have not one about here to stand with me against this stuff! He comes to see me sometimes, and says he admires me, but confesses he cannot, for the life of him, see as I do. The 'Romans' doctrine, he thinks, ought not to be in the Bible . . . How one's heart goes out to these men . . ."

What shall we do?

"Reign in Life Through Jesus Christ."

We earnestly pray that these words (quoted from our Motto Card for 1931) may be a constant reminder in many homes, of the blessed fact that: "Greater is He that is in [us] than he that is in the world."

May God enable all His children, set in solitary places, to "stand" and "withstand" in the Name of Jesus Christ, knowing that their prayers are accomplishing something in the unseen, God having called us into prayer co-operation with Him in His Sovereign purposes for the world. Another reader writes from Africa:

"I had almost decided to give up the little paper because of my weak sight; but Oh! I cannot. Its teaching is too much needed in these days of Satanic oppression. No other paper makes it so clear that in death-union with Christ we are lifted "far above" all that is from the enemy, and placed in the heavenlies in Him, from whence we can successfully co-operate with Him against Satanic forces . . ."

We have received quite a number of requests; during the past year, that "*The Overcomer*" should be printed in clearer type; many who have read the magazine from its earliest days saying that they find it difficult to read the close print. After consultation with our printer, we have had this issue set in other type as an experiment, and think our readers will agree that it is a great improvement.

Back Numbers.

We have an urgent request for a copy of the "*Overcomer* of January, 1924. If any reader has a spare copy of this number, our correspondent would be very grateful to receive it. The whole year 1924 is entirely out of print.

We should also be glad to receive any spare copies of "Centres" may have left, of the issues of *January and April* 1930. Our circulation is increasing, and these two numbers received an almost unprecedented call, so that we have only a few of each left.

"War on the Saints."

We regret to say that the Fourth Edition of this book is almost out of print, at least as to the stiff paper cover. We hope to issue another edition as soon as possible; meanwhile we would direct the attention of those who want the teaching in a cheap form, to the chapters published as separate pamphlets, and especially to the one containing "*The True Manifestations of the Holy Spirit, Contrasted with the Counterfeits of the Powers of Darkness*." This pamphlet is quite a compendium of the teaching of the whole book, in brief: concise paragraphs, and most valuable for giving to any danger of being side-tracked by the many "doctrines of demons" counterfeiting the truth of God in these days.

M. N. Garrard

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"I was driven from my post of duty . . . because I obeyed God rather than man . . . because I read the Word of God and, being guided by the Spirit through the Word, I will not be led by the flesh, God helping me. When I left the work I visited other Christian Workers, and we consulted and prayed as we read "*The Centrality of the Cross*." We realised we had drifted from the Word, and thank God, many are seeing things differently . . . We began to study the Word together for an hour every night, and great is the change in all of us. Praise His Name. Death with Christ was the starting of our studies, and God blessed them. I believe some "Overcomer" literature is being sent for, to be studied. As I point Ministers to the truth they are seeing the cause of the drought in the Church here.

Since I am working in — Church again, we are led by the Spirit to point out the ground-work of the life of victory . . . On Good Friday we not only thought of the death of Christ, but that "*we died with Him*." Oh how our souls were blessed . . . I visited another Church that night, and heard Brother — taking up the Message of the Cross, as he was led by the Spirit to show God's pleasure in the Finished work of Calvary, in exalting His Son far above all principality and power, seating Him on His right hand, and all who are united with Him in death, burial and resurrection are there—"hid with Christ in God".

Last Sunday I was privileged to speak at — Church. How wonderfully God spoke to those dear people of the condition of the believer who is still alive to the flesh and serving the flesh . . . The Pastor also saw the truth, and the Church broke to the altar in tears, confessing their condition and ignorance.

You do not know what that little book you sent is doing. I am lending it to one after another. My April Number of "*The Overcomer*" I have loaned, and it will be going the rounds for others to study. I wish I had about six copies . . . Money is short, but I am asking Him to help me get some more of these books, that many may see the light and walk therein.

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The Translation Work.

FRANCE.

Madame Brunel asks that her grateful thanks be conveyed to those who pray for "*Le Vainqueur*," and send help for its publication, and encloses extracts from a letter (translated) sent to her in response to a parcel of back numbers of the French "Overcomer":

"Thank you so much for *Le Vainqueur*. I do thank God, and bless you. Reading them has been a revelation to me and a cause of much deep thinking. Till lately I never understood things that have been revealed to me through *Le Vainqueur*; and now I see possibilities of a life with God so victorious, so triumphant, that I almost shake under the glorious vision of such a life . . . My life is a new witness to the love of God, Who seeks souls, and wins them from the thralldom of Satan . . . I am with you in your work through prayer and faith . . ."

Madame Brunel adds: "Are not such letters an answer to many prayers for *The Overcomer* and its message?"

MEXICO.

We have received from Mr. de Roos the first chapter of "*The Cross of Calvary*" in Spanish, issued by him for widespread distribution in Latin America. It is clad in an attractive red cover and beautifully printed. Our brother writes: "There is so little teaching in this land, and so much Modernism, that the 'babes' can only take a little at a time"; but he hopes to print further chapters later on, as God shall send him the means to do so.

DENMARK.

The Danish edition of "*Soul and Spirit*" is now in the hands of the printer. Will our readers pray this vitally important message out into the hands of Ministers and Christian Workers in Scandinavia.

Donations for this Literature Extension Work may be sent to the offices of "The Overcomer," marked "France," "India," "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.)