

EIDELKONTINUA CRUX

The Cross and the Kingdom of God

The Overcomer

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

Volume XX

New Series

A.D. 1939

INDEX, 1939.

	PAGE
"A STATE OF WAR"	J. C. Metcalfe, M.C. ... 51
A REVIVAL MANIFESTO	Rev. R. D. Kilgour ... 21
"BE STRONG AND WORK"	Rev. Evan H. Hopkins ... 20
CROSS AND THE PRAYER LIFE, THE	J. C. Metcalfe ... 6
CROSS AND THE REIGNING LIFE, THE	Rev. A. R. Boughen 42, 45, 56, 59
(Bible Readings, Swanwick Conference)	
FOR THE LORD'S REMEMBRANCERS	M.H.B.C. ... 13
GLORYING IN TRIBULATION	A. B. Simpson ... 49
HELPS FOR TEACHERS (from Mrs. Penn-Lewis' Bible) :—	
TWO-FOLD MESSAGE OF THE CROSS ... ..	... 15
"I AM NOT" ... ..	... 15
THE NEW LIFE ... ..	... 30
THREE ASPECTS OF CALVARY ... ..	... 30
THE APOSTLE PAUL AS A SOUL-WINNER ... ..	... 52
"ALWAYS CONFIDENT" ... ..	... 64
INTERCESSORY PRAYER ... ..	... 5
"LIFTED ABOVE"	Mrs. Penn-Lewis ... 33
"LET US GO ON TO FULL GROWTH"	Editor ... 16
LOST SENSE OF WONDER, THE	Rev. J. S. Bunting ... 9
MESSAGE FOR THE HOUR, THE ... ..	... 14
NOTES FROM THE BOOK ROOM ... ..	... 31, 64
ON THE WATCH TOWER FOR PRAYER	E. M. Leathes ... 62
ON THE WATCH TOWER FOR PRAYER	Editor ... 31
POEMS :—	
"DWELLING IN LOVE—DWELLING IN GOD"	Rev. G. Harper ... 18
"WAIT PATIENTLY FOR HIM"	M. E. Ives ... 30
"WHEN GOD IS COUNTED IN"	Rev. G. Harper ... 26
"SEE YOUR CALLING"	J. B. Logan ... 34
POSITION OF VICTORY FOR PRAYER & PREACHING	Mrs. Penn-Lewis ... 3
POWER OF THE NAME, THE	Gordon B. Watt, M.A. ... 8
PRECIOUS BLOOD OF CHRIST, THE	Gordon B. Watt, M.A. ... 24
PRAYER AND THE MINISTRY OF THE WORD	Mrs. Penn-Lewis ... 19
PROTECTION OF THE MIND, THE	D. W. Griffin ... 23
SECRET OF CONQUEST, THE	Rev. Arthur Harries ... 54
SOUL-WINNING	Capt. Allen Cooper ... 12
SPIRITUAL LIFE, THE	
(Gleanings from Letters)	
SWANWICK CONFERENCE, THE	Mrs. Penn-Lewis ... 11
"THAT THOU MIGHTEST WAR A GOOD WARFARE"	A.B. ... 35
THE FAITHFUL GOD (FROM "I WAS IN PRISON") ... ..	... 1
"THE MORNING COMETH" ... ..	... 2
THE MOTH, THE WORM, AND THE LION	Mrs. M. E. McDonough ... 22
"THY NAME IS AS OINTMENT POURED FORTH"	Mrs. H. Homer-Dixon ... 55
"TRIBULATION WORKETH . . ."	Rev. Geoffrey R. King ... 25
VISION AND ENDURANCE	Alma E. Doering ... 49
WAY OF THE CROSS, THE ... ..	... 29
WORKING POWER OF THE CROSS, THE (Letters and Testimonies)	Mrs. Penn-Lewis ... 18
"YET HAVE I SET MY KING . . ."	Mrs. Penn-Lewis ... 27
	... 53

ERATA: The pages of the January issue are wrongly numbered 49 to 64. In the Index the references are given correctly, i.e. pages 1 to 16.

Volume
XX.

January
A.D. 1939.

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 Work of Prayer

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

THE "OVERCOMER" BOOK ROOM,
"CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH, ENGLAND.

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

THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.
Issued by the Council of the Overcomer Literature Trust.
EDITOR: M. N. GARRARD.

VOL. XX. JANUARY, A.D. 1939. Number 1.

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

TERMS OF ISSUE.

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

PLEASE NOTE.

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

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

N.B.—Letters to the Editor to the same address with a stamped envelope enclosed if reply is needed. (*Foreign correspondents excepted*).

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

Money Orders payable at
Westbourne Post Office, BOURNEMOUTH, Eng.
(*Letters should not be addressed there*).

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

Centre Distributors

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

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

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

MONTHLY CONFERENCE

at Eccleston Conference Hall,
Eccleston Street, Victoria, London, S.W.

The Conference for Christian Workers is held on the first Thursday in every month, October to July (inclusive). Meetings 11.30 a.m., 3 and 7.30 p.m. Question Hour 5.30.

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

DATES OF MEETINGS.

- Jan. 5.—Monthly Conference (Rev. Geoffrey R. King and others).
" 6.—Prayer Meeting, 11 a.m.
" 18.—Prayer Meeting, 2.30 p.m.
Feb. 2.—Monthly Conference (Rev. G. Harper and others).
" 3.—Prayer Meeting, 11 a.m.
" 15.—Prayer Meeting, 2.30 p.m.
Mar. 2.—Monthly Conference (Rev. J. W. Brown and others).
" 3.—Prayer Meeting, 11 a.m.
" 15.—Prayer Meeting, 2.30 p.m.

Capt. J. C. Metcalfe will continue his series of Bible Studies on the message of Calvary at the evening meetings. Syllabus on application.

The Twentieth Annual Conference on

The Message of the Cross

in connection with

The Overcomer

will (D.V.) take place at

The Hayes, Swanwick,

DERBYSHIRE

from

May 8th to 13th, 1939

The cost for the whole period will be £2 10s. 0d. (not including railway fares). Fuller particulars will be found on the back page of this issue, and programmes giving details of arrangements may be obtained (stamped envelope), from the Conference Secretary early in March. Address: Mr. H. E. HOYTON, Conference Secretary, "Hafod," Merstham, Surrey. Phone: Merstham 285.

GUEST FUND.

As the Conference is of vital importance to Ministers, Missionaries and other workers, 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 may be sent to The Editor, c/o The Overcomer Bookroom, marked, "Guest Fund."

Other Conferences arranged by the Council

CARDIFF.

Enquiries: Rev. A. Ll. Edwards, 21 Plastruton Gardens, Cardiff.

LIVERPOOL.

Jan. 10-11, (Tuesday and Wednesday). Gordon Hall, 3.30 and 7.30 p.m. Tea and Question Hour. Speakers: Capt. J. C. Metcalfe and Rev. John Pritchard.

Enquiries to Mr. Crewe, 34 Greenbank Road, Sefton Park.

SOUTHAMPTON.

Feb. 22. In the School Hall, Polygon Baptist Church. Meetings 4.15 p.m. and 7.15. Tea and open conference, 5.30. Speaker: Rev. J. W. Brown.

WEST NORWOOD.

Jan. 25. A Quiet Day with God, at Auckland Hall, 3.30 p.m. and 7.30 p.m. Messages from Rev. Douglas Wood, M.A., and others. Convener: Rev. George Harper, 2 Kingsmead Road, S.W.2.

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

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

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

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

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

Isleworth: Informal Conferences as follows: Second Monday of month at 8 p.m. Third Tuesday, 3.30 p.m. Fourth Monday, 7 to 9 p.m. Fifth Monday, 7.45 p.m. (Missionary).

Enquiries: Miss Gravatt, 37 St. John's Road, Isleworth.

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

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

THE OVERCOMER

"That Thou Mightest War a Good Warfare."

AS the New Year dawns upon us the Voice of God is heard through the tumult of earthly strife, speaking to our hearts of another warfare, invisible, but none the less real, that is being waged, unceasing in its conflicts, and fraught with issues far more important and enduring than can result from any battle-field of the world.

To all our fellow-soldiers enrolled under the banner of the Captain of our Salvation, who are engaged in fighting the Lord's battles, we send greeting, with this heartfelt desire expressed in the words—"THAT THOU MIGHTEST WAR A GOOD WARFARE." A warfare is necessitated by two opposing forces, each contending for victory, and each seeking to obtain or retain supremacy. We have only to be reminded that as early in man's history as the Garden of Eden, the great Adversary of God and Man began the conflict, and God's first promise telling of Him who should bruise the serpent's head, was virtually a declaration of war: "I will put enmity between thee and the woman, and between thy seed and her seed," and that enmity has never ceased to be manifested.

The warfare, on the Enemy's side, is against the rightful supremacy of God in the Kingdom of human hearts, and to usurp the throne of Him Who is God's chosen and anointed King, thus to retain in his possession the being of man, and to make himself possessor of the outward kingdom ruled by man.

Though he has been signally defeated and brought to nought in his purpose, through the glorious redemption work of our Lord Jesus Christ, all his malice and deadly hatred has ever since been directed towards the children of God, and it behoves us to strengthen one another's hands in God, to pray one for another, and to stand shoulder to shoulder in the mighty conflict.

"Chosen to be a soldier" This is our noble calling and high privilege. From the day that we enlisted in His service we received our commission from the Captain of our Salvation, to go forth in the ranks of His great army against the foe, though it may be that not every child of God has recognised the fact.

"Thou therefore endure hardness as good soldiers of Jesus Christ." A soldier's life on active service is not a bed of roses. Endurance, patience, courage, and indomitable perseverance are tested to the uttermost. A "no surrender" to the enemy and a hopeful expectation of final victory urges on the true soldier through all the vicissitudes of a campaign to the bitter end. "Endure hardness," soldier of Christ, when all things seem against you! "Endure hardness" when it means days and nights of being hard pressed by the enemy; when the very conflict separates you from your fellow Christians, and you have to "hold the fort" alone (and yet not alone);

when it entails night watches of prayer, and fatigue of mind and body; when the powers of darkness cast their evil shadow over the spirit, inducing gloom and sadness, pressing you hard to "give up."

Through such discipline as this, God trains His soldiers and begets in them the steadfastness of spirit which never turns back in the day of battle. "No man that warreth entangleth himself with the affairs of this life, that he may please Him Who hath chosen him to be a soldier."

Free from entanglement! Even while occupied necessarily with the affairs of this life, heart and spirit must seek first the interests of the Kingdom of God. One of the tactics of the enemy, too successfully used in many cases, is to get the soldier entangled, either through his mind or through his affections, and so to get him diverted from his real calling of waging war against the principalities and powers of darkness.

The divine equipment for the battle is given us in Ephesians vi., both defensive and offensive. See to it that you use only the God-given weapons of attack, and if you would know how successfully to handle them you must take the place of learner, and let Him teach your hands to war, and your fingers to fight (Ps. cxliv. 1, marg.) Again and again have the most signal victories been gained through persistent wielding of "the sword of the Spirit," and the weapon of "all prayer." The hosts of darkness can be put to flight, and the prey be taken from the mighty through the power of prayer. The warfare that is waged on our knees strikes the most effectual blows on the enemy, and the strongest citadel must yield sooner or later when stormed by faith, and besieged by prayer.

"Who goeth a warfare at his own charges"? The Apostle reminds us by the very suggestiveness of the question that the soldier has all his needs met, and that the cost of the warfare does not press upon him, but upon the King who sends him.

Spiritual reinforcements are ever at hand, and there is no need that we should ever be overpowered by the forces of the enemy, for though we wrestle against principalities and powers, against the rulers of darkness, yet faith's clear vision sees the hosts of God aiding and surrounding us. "Fear thou not, for they that be with us are more than they that be with them."

"He must reign until He hath put all enemies under His feet."

May we go forth into another year of warfare with Him, led in the train of His triumph to celebrate His victory over His enemies. "Behold I have given Him a Leader and a Commander to the people." Where He leads let us follow. "Behold thy servants are ready to do whatsoever my Lord the King shall appoint."

A.B.

A Word to our Readers.

DEAR FRIENDS,

Since last writing we have all suffered days of great anxiety, when we have been cast upon God for His providential overruling in the affairs of mankind. We recognise that a respite has been given in Central Europe, but we cannot forget the drawn-out agony of Spain, the horrors in Eastern Asia, nor the outrages inflicted upon the Jews and the helplessness of those who hate such abominations.

How long our breathing space may be, who can tell?

The world is experiencing a period of catastrophe from which surely must emerge that final crisis which heralds the Coming of THE KING. Let us continue to pray that the designs of the great destroyer may be thwarted until this time of deepening darkness is ended and we welcome the dawn.

As those whose citizenship is in Heaven we look on to the ultimate purposes of God in Christ Jesus, purposes of judgment, mercy and peace. Whilst we are thankful for the work of all men of goodwill, we need that spirit of detachment from all efforts towards appeasement which ignore the Divine solution of the Cross and the coming Lord. A clear recognition of things as they are is only to be found by those living in heavenly places.

It is a question of living in the knowledge of God as revealed in the face of Jesus Christ and so enjoying the peace which He has left with us. His people will always live *in Him*, bathed in His presence whatever the course of events to the hour of His Coming. However dread the alarms, we shall be given the strength to endure to the end. So there is nothing we need fear.

Occupy till I come is the standing order for the Church of God. Is our occupation an intensive one? So many secondary considerations jostle to make themselves primary in every believer's life. Even the routine of Christian work may constitute itself a hindrance. The effectiveness of our service is determined by the closeness of our walk with our Lord.

It has been truly said, "One can do more by keeping very close to God and growing in union with Him, than by any outside work, though it seems difficult to believe it sometimes." May the closeness of our walk with Him mean much in blessing to those around us during the coming days, to the praise of His glory.

I join with you in prayer for all the activities of our Testimony at home and abroad. Preliminary arrangements for Swanwick are occupying the attention of the Council, and they would doubtless wish me to remind our friends of the Guest Fund, which

needs replenishment each year. It enables many devoted ministers, evangelists, and other Christian workers to share in the blessing we look for at Swanwick and thus pass it on to others.

The Lord has again graciously opened a way of service and given the joy of meeting with His children in these past months. It has been thrilling to make contact with those who are friends of our work in the most remote and unexpected places. Surely the Lord has led us to these friends and blessed us in our fellowship.

I hope soon to meet some of our readers in the United States, but distances are great and there have been unexpected difficulties in planning the route. Guidance may be given by closed doors as well as open ones, even in small matters of travel.

Yours in the joy of His Service,

BERNARD W. MATTHEWS.

Jamaica,

December, 1938.

The Faithful God.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."—Isa. xl. 31.

In their nests the eagles are the most clumsy creatures. In the storms, however, and above the abysses, they are the freest and proudest of creatures. When the wings of a young eagle have grown in his nest on the crags, and he has to learn how to fly, the old eagle casts him out from the nest. It may well seem then as though he were falling into the bottomless deep, into the abyss. But lo! he feels how this invisible sea of air, into which he has fallen, bears him up. He needs only to spread his wings and to trust himself to them. Nowadays God has cast us Christians of our Church out from our sheltered nests, out from all nests of earthly security and human scheming. During these years, in sheer terror, we may sometimes have felt we were falling into the bottomless abyss, into nothingness. What are we to do now? We must learn to fly if we do not want to be cast into the yawning depths of despondency by the storms of oppression. But if only we learn really to believe, *yes really believe in God*, and when we spread our wings in staunch faith and trustful prayer, then we do experience—and how many times during these years—in amazement and adoration—have we not already been allowed to experience it? We are not, after all, just swallowed up into nothingness! There is a power that sustains us, we are borne up by God the Father's everlasting arms; we are supported through the storms, over the abysses, in—the Nothingness.

* * * *

The ways of God are wonderful. When He leads us through dark ways His glory may be experienced at the fullest! And it is always the same: "you thought of doing me evil, but God thought of doing me good." I am joyfully certain that everything we are suffering now serves "rather to the furtherance of the Gospel" (Phil. i. 12) in our parish, and that the parish should not let itself be carried away by any rash excitement if it is deprived of its church services.

(From "I was in Prison"—extracts from letters by German Pastors now in prison, to their families. S.C.M. Press, 58, Bloomsbury Street, London).

The Position of Victory for Prayer and Preaching

By Mrs. Penn-Lewis.*

WE have already spoken of the evangelist and prayer, and the evangelist's use of the Word of God: now let us consider the work of the evangelist with regard to the people and their condition. In order to reach the people with the Gospel, it is necessary to understand their condition, for of what use is it to put a plaster on the wrong place! To understand the state of the people, you must understand something of the working of the powers of darkness, so I want to take you to the sixth of Ephesians; but before doing so, let us turn to Ephes. i., for I fear to speak of the state of men and women "without God in the world," and of the work of the enemy, without first turning your eyes to the Person of the ascended Lord, the Conqueror on the Throne. It is only in the light of the Master's Person that we can bear to see the condition of things in the world.

In Ephes. i. 17, we have Paul's prayer for the Ephesian Christians, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." This is knowledge of a Person, the Living Christ. We need a spirit of wisdom, and a spirit of revelation, to know Him. The word "knowledge" here is *epi-gnosis*, i.e., full knowledge, and the emphasis is upon the word "full." It is possible to know Him partially—we need spiritual revelation that we may know Him fully.

The Apostle's next words show how this revelation comes to us: "Having the eyes of your heart enlightened," or "the eyes of your understanding being filled with light that ye may KNOW . . ." You may lose a member of your body, but what you intelligently *know* is yours for eternity. God grant to us all this inward illumination, that in the centre of our being we may walk "in the light," even though all be darkness without.

Do you know Him? Not, do you know *about Him*—the world may know about Him, but we know Him. Poor world, poor world! tearing to pieces the wonderful truth of God! Some day they will know Him too late. The best "Christian evidence" you can produce is your own knowledge of Christ as a Person, the Living Christ. Until you know Him like that, you are apt to be bewildered by the condition of things in the world, but a thousand sceptics cannot throw a shadow upon your heart if you really know Him. Nothing without will disturb you, and you can go into the blackest haunts of Satan in search of souls, and yet be with Christ "in the light, as He is in the light." All our equipment for the service of God is centred in a Person—it is the personal knowledge of Christ the Lord.

"That ye may know what is the hope of His calling, what the riches of the glory of His inheritance

in the saints, and what the exceeding greatness of His power to us-ward who believe"—not to us who doubt! And all this, not as a vague ideal toward which we have to struggle, but "according to the working of His mighty power," according to the active, working power of God. There is much in the Bible about working (*energeia*): the Word of God "worketh," the Spirit of God "worketh." Working means accomplishing something, and here it is the "energy of the strength of His might" which God wrought in Christ when He raised Him from the dead. There was no struggle to rise, and you cannot struggle up into the risen life. They bound His head and His body with grave clothes, and when they went to look for Him He was not there, but the grave clothes lay in the shape of His body, with the head cloth lying in its folds, by itself. He just rose up through them, and through the rocky tomb, and that is the pattern of the working of God's might when He raised Christ from the dead.

"Far Above All."

Then He lifted Him, and made Him to "sit at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named." What a glorious revelation! Is the "spirit of revelation" being given to you now, through His Word? Are the eyes of your heart being opened to see Him seated as Conqueror, far above all? And then God "put all things in subjection under His feet, and gave Him to be head over all things to the Church." "Over all things"—yes, He is our Master, the Ruler, the Conqueror, the triumphant Christ, Head over all things to His people.

Paul gives us this glorious vision of the risen, reigning Lord, and then he comes down, down, down to earth, and says: "*And you* hath He quickened," you who were "dead through your trespasses and sins" (R.V.). What is quickening? Life! You did not struggle to obtain it—He quickened you, put new life into you, "when you were dead." Dead men cannot do anything for themselves, and this is a picture of the condition out of which the sinner is raised; helpless, dead through trespasses and sins, "wherein aforetime ye walked." Why this is worse! This man is dead, but he "walks"! How does he walk? "According to the prince of the power of the air": the activity which is in him is under the control of the prince of the power of the air. The man is dead to God, but he is alive to Satan, and he walks step by step according to the power and influence to which he is "alive." That is the condition of every unsaved soul. Do you see, then, where you have to begin in order to reach men with the Gospel of Christ?

"According to the course of this world, according to the prince of the power of the air." Not only sinners, but the whole course of this world is under the power of the prince of darkness—is according to Satan, and not according to God, since in Eden man

* From shorthand notes (hitherto unpublished) of a series of addresses to Evangelists. No 2 appeared in our issue of October, 1938.

chose his own way instead of fellowship with God. And yet there are those who think they can win this poor sin and Satan ridden world back to God by making use of the world's ways and methods. Is it not folly?

Paul goes still further, listen again: "the prince of the power of the air, the spirit that now worketh in the children of disobedience": Satan's spirit at work in the unsaved! It is terrible, but the words are plain, and unless, as workers, you get a clear understanding of these facts, you will not be able to reach the multitude to-day. The Word of God calls Satan "the god of this world," and "the prince of the power of the air," which clearly means that there is an organized monarchy of evil, set up in opposition to Christ, with principalities and powers, and world-rulers, and hosts of wicked spirits "in the heavenlies" (Eph. vi. 12, 13). That Satan has his princes, apparently set over various countries, we see in Daniel x., in the references to "the prince of Persia" and "the prince of Grecia," who withstood the heavenly Messenger. "World rulers of this darkness," holding sway over the sons of disobedience, "among whom we also all once lived, in the lusts of our flesh; fulfilling the desires of the flesh and of the mind" (ver. 8). What is the result of this rulership over the sons of men? They are "fulfilling the desires of the flesh, and of the mind." Notice the distinction: you may have ceased to fulfil the desires of the flesh, and yet continue in the desires (or lusts) of the mind—the intellect, the affections, the emotions.

This is the description given in the Word of God of every human being who has not turned from darkness to light, from the power of Satan unto God, and received forgiveness through the atoning work of the Lord Jesus Christ. This is the state of things the evangelist is up against in his work.

"BUT GOD . . ."

"But God, being rich in mercy, for His great love wherewith He loved us even when we were dead through our trespasses, quickened us together with Christ (by grace ye have been saved), and raised us up with Him, and made us to sit with Him . . ."—surely it is a mistake! No, it is written here! Then it must be just figurative language! Ah, that was not a figurative resurrection on the first Easter Day; and we are "in Christ"—there is some reality here. But does it not say that He is "far above all rule and authority, and power and dominion, and every name that is named?" Is it not written that God "hath put all things under His feet"? Yes, but it is also written that He has *raised us up together with Him*, and made us to sit together with Him. If you are in Christ, that is your place.

You ask, How can it be? It is in spirit, not in body: "he that is joined to the Lord is one spirit." This is a union of spirit with the ascended Lord. It means a reversal of the old order of our lives, when the outward life ruled us, or we were dominated by our feelings, emotions, the soulish life of nature.

When we are joined to the Lord in one spirit, the body becomes the slave, and the soul life becomes the vessel in which the spirit reigns, indwelt and empowered by the Spirit of Christ; a channel through which He can work in the world. God's order of precedence is, spirit, soul, body. "I keep under my body, and bring it into subjection," said Paul, for his spirit was joined to the ascended Lord, and he had learned how to take his place "in the heavenlies in Christ," and work from that position of victory. Christ is above the plane of the "rulers of this darkness," and He does not want us to walk in the mists of earth. Many of God's children are depressed and discouraged. They need to apprehend their position in Christ, and hold it by faith, refusing to come down.

The Work of an Evangelist.

What has all this to do with the work of an evangelist, with prayer and preaching? Let us turn from Ephes. ii. to Ephes. vi., and we shall see. Ephes. i. shows us the glorious revelation of Christ raised from the dead and set at God's right hand in the heavenlies: Ephes. ii. is the unveiling of the believer, quickened with life when he was dead in sin, joined to the Risen Lord, and lifted "far above all" in Him. In Ephes. vi. is revealed the conflict with opposing forces into which the believer passes, when he really apprehends his union with Christ, and takes his stand in spirit against them. He now finds that every soul won for God is a soul snatched out of the hand of the enemy, and no human power or effort is sufficient for this.

"From henceforth, my brethren, be strong in the Lord, and in the strength of His might." It is said of John the Baptist that he became strong in spirit. You cannot meet a spiritual foe with your intellect, or with physical strength. You can only meet a spiritual foe with a spiritual power, and for this conflict you need to be "strong in the Lord, and in the strength of His might." The Holy Spirit is "joining you to the Lord" (it is in the continuous tense), and you are joined to the One Who conquered the forces of darkness at Calvary. Now abide in that life-union with Him, so that you live in the place of victory *above* the foe.

Then Paul gives us the second step to victory: "Put on the whole armour of God, *that ye may be able to stand*." Again, this is not the action of your body. Stand in spirit—stand what? A few unkind words? No! "that ye may be able to *stand against*!" You are walking about in the territory of the "god of this world," and the rulers of this darkness do all they can to bring you down from your place in the heavenlies: to weaken your faith, to press you down, to hinder your service for God. But take your place by faith, strong in the Lord, that you may be able to "stand against the wiles of the devil"; and "walk in the light," so that you may recognise the wiles, the beguiling things, of the devil when they come to you.

"For our wrestling"—that is strange. We are "made to sit," yet we have to wrestle! It means

this: the purpose of the "wiles" is to draw you down. You hardly know what is the matter, but you feel depressed, your spirit is "down," things are becoming "too much" for you. Then you recognise the wiles of the devil, and your spirit begins to resist in the Name of Jesus. It is a fight of faith to abide where God has put you, "far above" the world-rulers, in Christ. If they can bring you down, they can make all your labours of no effect, and they know it.

"Our wrestling is not against flesh and blood"—you have to lose sight of flesh and blood in this battle. I have seen some extraordinary workings of Satan—difficulties in Churches, difficulties between Christians—broken up and brought to nought because, not going against flesh and blood, and refusing to be caught in arguments with flesh and blood, the enemy has been resisted in the Name of Jesus the Conqueror, on the ground of His victorious death and resurrection.

The climax of the wonderful revelation given in Ephes. i. and ii. is nothing else than this spiritual conflict. The Epistle that gives the fullest unveiling of the work of Christ in the glory, and the deepest teaching for His body, the Church, gives also the fullest unveiling of the opposing monarchy in the air, and the spiritual conflict in which the believer must share in union with his ascended Lord. The Body of Christ is the instrument through which He works on earth for the extension of His kingdom, and so we find that this teaching about the warfare and the weapons has for its objective, Prayer and Preaching. Armed with Truth, Righteousness, the gospel of Peace, the shield of Faith, the helmet of Salvation, the warrior is instructed to take the sword of the Spirit, which is the Word of God, and to pray always.

The Sword of the Spirit.

What is the sword for? Who are you to lunge at? Not "flesh and blood." In this passage Paul is speaking of the devil all the time, not about people. The sword of the Spirit here, is a weapon against the enemy, to be used with "all prayer" in the work of capturing for God the multitudes who are enslaved under his power: holding by faith the power of Christ's victory over the hosts of evil, until they "flee." The Adversary is afraid of the Word of God, because that Word sets free: "ye shall know the truth, and the truth shall make you free." The Word of God communicates the life of God, and it is that Life of God that Satan fears in God's servants. Only what there is of God in you is capable of power to stand against the enemy, and therefore in this warfare, everything depends upon your knowing how to cast yourself wholly upon God for life, and strength, and light and power, finding your entire equipment for service in God Himself.

"Praying at all seasons, in the Spirit . . . for all saints, and on my behalf," writes Paul, "that utterance may be given unto me." What! does Paul need the prayers of others that "utterance" may be given to preach the Gospel with boldness? Then

how deeply prayer is needed for those who go forth to proclaim the Gospel of Christ to-day; for now, as then, wherever this Gospel is preached, Satan's "fowls of the air" are waiting to snatch away the seed, and to cause criticism or indifference. It is these forces in the atmosphere that make it so difficult to preach the Gospel effectually. So this warfare of Ephesians vi. has everything to do with the work of an evangelist. If you understand your position with Christ in the heavenlies, and are willing for the Holy Spirit to disentangle you from all that would drag you down; if you will live and walk in the Spirit, then you will be able to "bind the strong man" in the Name of Jesus. Strengthened with the power of God, you will be able to "stand against the wiles of the devil," to "withstand in the evil day, and having overthrown them all, to stand unshaken" (ver. 13, Conybeare).

In view of the unspeakable need of the world and the professing Church, let us ask the Holy Spirit to teach us how, both to pray and to work from our faith-position of power and victory "in the heavenlies in Christ."

Intercessory Prayer.

THOU layest the burden of all this people upon me!" This is often the cry of the child of God, as he looks around upon the many whose cause he feels that he must plead with God.

Yes, dear friends, He does lay this burden upon you; but, in the way that He laid the burden of the people of Israel upon Moses—with Himself back of it. They are His people, all the while, and He allows you the privilege of co-operating with Him in caring for them—not your people, and you summoning Him to your help, as we are so apt to put it. You are to hold yourself at His beck and call, night and day, for them; to go, day by day, to Him for orders concerning them. But you are to feel no responsibility in the matter, other than that of holding yourself as an empty vessel at His disposal, for Him to fill and use.

"He spake to His disciples that a small ship should wait on Him"—to carry Him from one place to another. You must not mind that you are literally empty—being at times seemingly devoid even of desires sufficient to enable you to pray for them. When definite desires are not in your heart, wait upon him in silence that He may give utterance. Not sitting listlessly, but intently looking to Him, listen, expectantly watch. Humble yourself before Him, yet without disquietude or depression, remembering that He chooseth the "base things of this world, the weak things, even the things that are not" for His purposes, and that while you are praying, He is working—working on their behalf. Hand yourself over to the Lord saying, "I am of no use, except as filled by Thee." Rest on Him to meet this claim, as every other, saying "Lord, if the iron be blunt, and Thou do not whet the edge, then must Thou put to more strength" (Eccles. x. 10).

Yes, the less of you, the more of Him. The less strength and resources you have, the more He must supply. The weaker the instrument, the more glory to Him Who uses it. It is to them who "have no might"—none at all—that "He increaseth strength."

Selected.

The Cross and the Prayer Life.

By J. C. Metcalfe.*

THE teaching of the Cross and its message for believers, given throughout the New Testament, has for its objective the bringing of the inner heart life into fellowship with God. It demands, not mere outward agreement, but an inward working-out day by day, of our own vital union with our Lord Jesus Christ in His death and resurrection. If we follow out the thought of the Epistles—pray without ceasing, pray everywhere, praying always—we shall see that real prayer is not simply gathering together at a prayer meeting, but an *attitude of heart* all through our life; and there is no place where we need to understand our union with Christ so clearly as in our life of prayer before God. What we are in the secret place, what we are behind the scenes when no one is about, is what matters.

The verse that has helped me most in my own prayer life is Heb. x. 19: "Having therefore . . . boldness to enter into the Holiest by the blood of Jesus"—I can enter right into the Holiest, and stand there alone with my God. I am there face to face with the Father upon His throne, in all His majesty, all His might: the Father before Whom all nations are as a drop in the bucket, with Whom there is no variableness or shadow of turning. As my whole being is bowed in wonder before Him, I see at His right hand my Advocate, Jesus Christ, Who is the centre of all prayer, Who ever liveth to make intercession for me. When the veil closes behind me and I am in the presence of God, I see that it is only the intercession of the Lord Jesus Christ that can really prevail, and that true prayer on my part is just saying "Amen" to the thing that is the burden upon His heart.

So my first duty is to find out what is upon His heart, before I make any petition. How often we pray according to our own thoughts and ideas! The "old man" can pray long and fluently! I had a case of this among a group of young people in camp. We had a tent set apart for prayer, and one brother would go there, and for two hours at a time he would pray, so loudly that he could be heard all through the camp—but he was going on and on and on, about nothing in particular. He was really preaching a sermon to God! The "I" can pray, and pray, and pray!

In Matt. vi. 5 to 15, we are told how the Lord gave a very simple illustration of two kinds of praying, and then laid down some principles of the prayer life. Always remember that, though these principles were laid down before Calvary, our Lord was looking forward to the Cross. These instructions are an impossibility to the "natural man," but when the Spirit of God comes in and re-moulds us, and brings us into union with Christ, then His prayer instructions enter right into our hearts and lives.

"When thou prayest, thou shalt not be as the hypocrites are, for they love to pray . . . *that they may be seen of men*" (v. 5). Do you not think that the easiness of print to-day is sometimes a danger to us? Our prayer life is something infinitely sacred, but what happens when someone gets a remarkable answer to prayer? The first thing is, to write or talk about it. Immediately, probably quite unconsciously and with the best intentions, he gets into the limelight of publicity; and then perhaps a prayer life upon which God might have raised tremendous things, is broken—just because, instead of being the private dealings between God and His servant, that matter became public property.

We need to watch these things in our prayer life, lest we take to ourselves any credit for the way in which we prayed. God, in His grace, gives me an answer to prayer, and I begin to be spoken of as one who is a bit of an authority on prayer! The danger is that you get a halo, and probably a halo is the most difficult thing in the world to keep on! Take a halo with "prayer warrior" written on it, and you are in danger of having to pray "to be seen of men." What a snare this is. It is a snare to those of us who go about preaching, and perhaps it is even a greater hindrance to the prayer life, because it is so subtle: it goes right down into the most intimate things of the spiritual life. Prayer, answered prayer, is by the grace of our God. He answers out of the free bounty of His love, while I am absolutely undeserving of it. The only reason why He does answer our prayers is, for Jesus' sake.

If you read the Autobiography of George Muller, you find that he did not issue an account of God's dealings with him very easily, and he had to settle the question, "Is this for God's glory, or for mine?" All these men who have been mightily used of God knew in experience the message of the Cross. "There was an afternoon when George Muller died, died to self," he said—so he told of the workings of God, but only under the urgings of the Holy Spirit.

"When thou prayest, enter into thy closet, and when thou hast shut the door"—when your contact is made with the throne of God—"pray to thy Father Who is in secret, and thy Father Who is in secret shall reward thee openly"—things shall happen outside. If we should judge by the things that happen through the prayers of the Christian Church to-day, we should have to discount much that goes by the name of prayer. Perhaps if the prayer meeting was vital and alive, more people would come to pray. In the light of the present situation we need to re-discover the real spirit of prayer, and the first thing is, that we shall not pray "to be seen of men." This needs a very drastic dealing with ourselves before God.

It does not matter whether there are two people,

* A message at our London Conference, November 3rd, 1938. Not revised by the speaker.

or two thousand, whether we are alone or on the public platform, if we arrange our prayer to be seen of men it goes no higher than the roof; but if we go into the presence of God and our whole heart is poured out before Him, God will move. Only it must be thus—I who go to pray have been crucified with Christ, “I” have died.

People say to me, Here is a problem—how shall I pray? What words shall I use? But it is not what we say, not the framing of outward words, it is our spirit-touch with the Father on His Throne, that matters. “Use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking.” If you examine our Lord’s prayer life when He was on earth, you will see how few words He used. Face to face with the greatest crisis of His life, He goes to the tomb of his friend Lazarus, and all He says is, “Father, I know that always Thou hearest Me”—He was in spirit touch with His Father. Or take the picture on the Sea of Galilee: the ship tempest tossed, the disciples terrified. They awake Him from sleep and He rises and stands in the boat and says “Peace, be still.”

Union with Christ the Basis of Prayer

May I urge upon you that it is not the vehemence with which you pray, but the spirit-touch with your Father that counts. If you are going to pray against the powers of darkness, they will laugh at your words, mock at your phraseology, but when the spirit that is united to Christ, seated with Him in the heavenlies, cries against them, they know that will be mightily effective. “But use not vain repetitions” of words or phrases. We can get a lot of comfort out of our own words. We talk about “praying through,” but do we not sometimes mean that we have prayed ourselves into a sense of having prayed enough? If you and I are “joined to the Lord, one spirit,” in that one-ness of the Spirit within the veil we may rest upon Him. It is not our words, it is the Christ of God that prevails, for He ever liveth to make intercession for us.

“Be ye not therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him.” It is very wonderful to realise that God always knows what He is going to do. At the feeding of the five thousand, the disciples were puzzled, but the Lord knew what He would do, and He was going to test their faith first. Is anything hidden from the councils of God to-day? Does not God know all about the Dictators and the wars and persecutions? Is anything hidden from the eyes of Him with Whom we have to do? What I want to know is—“Father, what shall I ask? how do You want me to co-operate with You? what do you want me to pray for in this matter?” Then the Holy Spirit helpeth our infirmities, for we do not know what to pray of ourselves. In the very depths of my spirit I have the Holy Spirit, the Paraclete, the Advocate, One “called alongside to help.” The Son and the Holy Spirit, are making intercession according to the will of God—why should I initiate prayer? I have been crucified with Christ, and they will interpret to me what is in the heart of the Father. We need to learn what God is doing, what God is purposing.

I know that the heart of the Father is still pleading for lost souls, still longing for those who are in the far country. I suspect from the depths of my being any movement that is not evangelistic in these days, any movement that does not carry with it the burden of the lost and the great passion that is upon the heart of the Father, for those for whom Jesus shed His blood at Calvary.

What is the great enemy of souls after? The defeat of the Church of God, the driving of it back to such a level that it is useless to God. He will divide, break up, move the people this way and that way, and his whole objective is, a powerless Church and a lost world. But whoever you are, wherever you belong, there is one place where we all meet, and that is, within the veil before the mercy seat. What are we there for? That the purposes of God may be made known to us.

I am finding that, the further I go on in the Christian life, the less dogmatic I become on certain details; and the more I find in unexpected places people who know more about these things than I do, and who are absolutely one with us in the longing that the Father’s heart shall be satisfied and the Name of Jesus proclaimed. Sometimes the burden seems almost intolerable, but it is the burden that is upon the heart of the Father, and He knows what His plan is. All I have to do is to fall in with that plan.

Then if we pray constantly into the dark, we pray without faith. We can only pray with true faith when we pray what is in the mind of God—otherwise we have to work the “old man” up to believe something has been done, and perhaps two or three hours later, we are not quite sure; the circumstances have changed, and the faith has oozed away. But knowing the mind of the Father, I can pray in the simplicity of absolute faith, and then it is not necessary to have many words, and you don’t want to advertise it when the Lord gives you the answer, because you are humbled to the very dust before Him.

No “Self” Motive.

“After this manner therefore pray ye . . .” The thing that strikes me in this prayer given by our Lord is, that the whole of the first part is simply prayer for the glory of our God and for His will to be done. Do you not think that sometimes, in prayer for personal things, we may be in danger of dictating to God? A young man said to me, “There is a thing I have prayed for for a long time. I know I am going to get it, and I keep asking people to pray for me to have it.” I said, “If God does not want you to have that thing, are you willing not to have it?” and he said, “No, I am not!” “Well,” I said, “God will deal with you until you are prepared for His will.” We need to get to the place where we can say, “Do the thing that is for Thy glory Lord.”

Another danger to-day is speculation as to what is going to happen in fulfilment of prophecy. There are certain things that are hidden in the councils of the Father’s will. If it please Him to take the veil off a little, blessed be His Name; but never lay down

the law to God, be quiet, and wait to know His will, otherwise the "I" may pray.

Verses 14 and 15 seem to mean that our relationships with men must be right all the time. May I give as an example a domestic scene, a terrible case, where it was necessary to use everything one knew of warfare against the powers of darkness. In dealing with this case, we could get nowhere for a time. There seemed to be a block somewhere; and when we got to the back of it, and asked the wife, "Are you prepared to forgive him?" her reply was, "No, I don't see why I should!"

"If ye forgive men their trespasses, your heavenly Father will forgive you"—"Father, forgive them, for they know not what they do." How briefly worded! But that prayer was answered, for we read in the Acts that a great many of the priests believed—the very men who had cried "Away with Him." A heart of compassion toward the world. It is so easy to get hard and censorious, to look out even on international affairs, and say "The whole thing is rotten." But if we look out upon the world as deceived by Satan and led away from the Father's feet, and the Father's heart bleeding, we shall cry "Father, forgive them, and bring them back."

This is the attitude the Church should take. Our warfare "is not against flesh and blood, but against the principalities and powers, the wicked spirits in heavenly places," and on the Cross our Lord Jesus fought out the final battle and threw them off. We must not get bitter, even against the persecutors of the Church of God, for that will cripple our prayer life and hinder the purposes of God. And who are we to look in condemnation upon others? Look at the need in the world, the need amongst un-Christian people, the darkness in our own land, and the fact that the Church of God has not been "out and out" for Him. The rank and file of Christians spending so much time on things that do not matter, and when they ought to be teachers of others, needing to be taught again the first principles of the faith of God—babes, needing milk, and unable to take strong meat; dull of hearing (Heb. v. 12-14). The great pulsating world around us in desperate need—the Lord have mercy upon us.

We know not what we should pray for as we ought, but our Father knoweth what they have need of; the Holy Spirit knows what is upon the Father's heart; and praying in spirit-union with our Lord, we can, not only resist the evil in His Name, but bring the purposes of God to pass. The crying need is that the Church of God shall rise up in the strength of her victorious, triumphant Lord, and re-take the ground that has been lost.

"[My] God . . . is able to deliver from the burning fiery furnace; and He *will* deliver . . . BUT IF NOT"—(Dan. iii. 17, 18).

"IF NOT"—I will not be offended with Him.

"IF NOT"—He will be with me in the fire.

"IF NOT"—henceforth the CROWN.

"Great peace have they which love Thy [will] and NOTHING shall offend them." Ps. cxix. 165.

"Father glorify Thy Name."

John 14:13, 14

Christ, Name
Power

The Power of the "Name."

"If ye shall ask anything in My Name, I will do it."—John xiv. 13, 14.

IN the great fight with the powers of darkness and the forces of evil, The Name of the Lord Jesus Christ still constitutes an irresistible weapon.

But The Name is not a fetish. There is no charm in the letters of the word. We must therefore understand what the NAME of Jesus actually means: and the Holy Spirit has been given for this purpose. He leads us to employ it as a weapon against sin, and to experience its authority over the devil.

THE NAME stands for everything which the Word of God declares it is possible for the Lord Jesus to be to us, and to do for us. It therefore breathes authority. Behind authority is character. And what is the character of Christ? On earth He was despised and rejected. All that the world could give the Son of God, its Creator and Redeemer, was a Cross! But what is His character in heaven? How is it portrayed in the Book of Revelation, which speaks of the future? *As a Lamb*. Four times only is the Lamb, in reference to Christ, mentioned in the New Testament, save in its closing book, where it is used twenty-eight times. And His title "the Lamb," is the expression of His victory on Calvary.

The Name of Jesus stands, therefore, for the carrying out of the victory which He has won in His character as the Lamb of God. It is the purpose of the Holy Spirit to make that victory, in all its fullness and power, all that it is meant to be in the experience of the children of God.

THE NAME is the pledge that as we stand by faith in co-operation with the Holy Spirit, on the ground of His shed Blood, we shall know the victory over Satan and sin in our daily life. What the individual Christian has now to do is to *appropriate by faith all that Christ has accomplished on the Cross*, whereby he will occupy a position of strength and victory. The Holy Spirit, in the divine purpose of His mission has come to lead each one of God's children into this triumphant confession: "Christ is victor, and I claim by faith the fullest possible realization of His victory in my life and work, and I claim it now because of His Name." Learn to use that Name against the assaults of temptation. Keep hold of the fact that THE NAME speaks of the victory of Calvary. Claim the fruits of that victory in your life and work.

"His Name shall be called **WONDERFUL**."

Gordon Watt

Dwelling in love—dwelling in God.

1 John iv. 16.

They dwell in love who dwell in God.

Would that this fellowship Divine

Might evermore be truly mine!

Then as the little glow-worms shine

With sparkling light

In dark midnight,

We thus shall glow with radiance bright:

That others may be led to know

The secret of a life aglow

For Christ, and burdened ones below.

They dwell in love who dwell in God.

George Harper. 8

The Lost Sense of Wonder.

By Rev. J. S. Bunting.

MULTITUDES of Church people to-day stand strangely silent before the wonder of the Person and Love and Work of Jesus Christ.

We hate hypocrisy and unreality and love the real and the sincere. So it ought to be. We have a horror of "talking religion" and it is justified. But let us remember that we do not help things by never saying or doing anything definite about that which is eternal.

So few of us refer to Christ to any extent and some of us never at all. We have been lifted from darkness to light. We have been delivered from sin, Satan and death, but you would never know it, so far as any definite personal interest is concerned. Men all about us, for the sake of business enterprise, will push their way into a man's most private and intimate personal affairs to sell him more insurance, or induce him to invest in some subdivision real estate, and it is called "good salesmanship." But why this frigid reticence about the greatest thing in human experience?

There is such a thing as the reserve of a strong man, sure of his ground, and reserved because he is sure. But there is also the reserve of another man who is silent because of a vacant mind.

There are many aspects of Evangelism, but the great need of our time is that our laymen should be aroused to say something and do something definite for Christ. That is the need that presses. *And wonder must be stirred to do it.*

The World Asks for Something Definite.

Life is calling loudly to-day for help which only Christ can give. Unless all our great world leaders are mistaken, we are at the cross-roads of great and new decisions. In spite of many things that alarm and discourage, the general subject of Religion is in the air. The newspaper headlines have caught it and it is sought as good story. The publishers of a certain magazine inform us that since they have added a religious department their subscriptions have increased 40,000.

It ought not to be hard to get a hearing when such a tone is in our common air. Yet we wonder how many people are going to risk saying something definite for Christ to-day.

Robert Louis Stevenson somewhere tells us of a sailing expedition he took, on one occasion, with his uncle. It nearly cost him his life. He goes on to tell us how a storm overtook them before they reached home. The uncle told young Louis to go and see the captain and learn if all was well. In order to reach the front of the vessel he had to crawl along the deck. When at last he reached the pilot house he saw the captain lashed to the wheel, the wind whipping his sandy hair in his face, his shirt torn, and his cap blown away. But the captain did not seem worried, for a broad smile was on his face. Louis went back to his uncle and said, "Uncle, it is a bad storm, but I guess we will reach port all right, because the captain is smiling." His uncle replied,

"Then it is all right, and when we get back I am going to tell the people what a wonderful captain we have."

Many of us have gone through worse storms than that, but when we got through it all, did any of us say, "What a wonderful Captain we had?" Our wonder is lacking. No sense of amazement, no divine surprise. Few people are astonished at anything spiritual to-day. When we speak of God at all, it is to call Him the "Unknown," the "Transcendent", the mysterious "Reality."

Jesus sought in every way possible to discourage people from seeking something materially amazing and astonishing to their senses, and to arouse in them spiritual wonder. "This generation seeketh after a sign, but no sign shall be given it." "If they hear not Moses and the Prophets, neither will they believe though one rose from the dead." Ringing through parable after parable, comes that strange note of gladness and surprise, "Behold!" "Lest coming suddenly!" "Verily, I say unto you!" "Rejoice with Me!" "Joy in the presence of the angels of God."

All around us to-day are so many who have the wrong outlook on things, a sort of quiet, sleepy, careless habit of taking everything as a matter of course, who have to make an effort to attend worship, who will tell you, perhaps, that they do not get anything out of it anymore. *Imagine a man getting weary of the wonder of the Love and guidance of God.*

In a certain place in his Journal, John Wesley speaks of being "out of breath pursuing souls." One wonders how many you and I could find, who are "out of breath, pursuing souls." Once while reading a hymn, "Come, O Thou Traveller Unknown," to a congregation, we are told that he broke down from uncontrollable emotion. If one were to do so to-day, what would a congregation think? We wonder! But remember that it was because of the unutterable wonder of the Love of God in Christ that John Wesley was able to speak with the trumpet of God to the drowsy, sleepy hearts of eighteenth-century England.

If we are to waken the splendid body of lay people in the Churches and send them forth to speak for Christ, we must arouse within them some of John Wesley's sense of wonder at the Presence of God. Because, "THE KINGDOM OF HEAVEN SUFFERETH VIOLENCE AND THE VIOLENT TAKE IT BY FORCE."

A man will not say or do anything definite for Christ until he sees that Christ has said or done something eternally definite for him. If he does not strenuously try, then we must doubt whether he has been definitely reached. Speaking for Christ is usually evidence of discovery by Christ. No impression, no expression, no testimony, no vision and no experience.

One of the best books that has recently appeared, and at the same time one of the saddest, sad because true, is L. P. Jack's "The Lost Radiance of Religion." An indictment is in the title—a

"Radiance" that has gone. Strongly written, most interesting, and saying many things that will improve this state of heart and mind, but leaving one strangely sad and alarmed that any such "Radiance" should ever be "Lost."

Christianity a Staggering Wonder.

One could not help recalling the remarkable experience which one of our clergy recently had. A little girl whose mother was very ill in a certain hospital, and whose father was trying to be both father and mother in one, was about to retire one night. Absorbed in thought, troubled in mind, the father omitted to hear her prayers. He himself was about to retire to his room across the hall and was kneeling at his own bedside, when she rushed in and exclaimed, "Daddy, you forgot to hear my prayers, and I am going to say mine with you." So they did. And when she rose to her feet, her little face shining with delight and surprise, she said, "I think it is wonderful that Jesus is so near that He can hear everything that anyone says, and never gets tired. I think it is perfectly wonderful." So it is, perfectly marvellous!

Christianity is a staggering wonder or else it is nothing. If we are not supremely touched when we think of it, then something deadly must have struck at its vitals. That little girl, we venture to say, could have told Dr. Jacks a great deal.

Yet, the question arises, what can we do? How can indifferent minds be altered. How can a new birth of wonder be aroused within?

Many things can be done, that will help, but the supreme thing is Prayer. We can have all the organizations we want, all the parochial machinery, but it must be driven forward and extended by the Divine Power which comes through Prayer. It is through Prayer that one becomes aware how unprecedented are those things of the Spirit. Through prayer the material world becomes small and powerless, loses its glamour and its spell, and the world of the Spirit becomes commanding and real and near.

Obsessed by the things of Time.

The world of to-day is full of startling, immense and spectacular discoveries and enterprises. It fascinates and compels. Each day we look for some new wonder and mystery and charm. So that if you and I are to dominate for Christ, we must be dominated by Christ more visibly than we seem to be.

We cannot go on, never feeling anything spiritually amazing about the faith and worship we have, and expect to sway a world obsessed with physical wonder by the marvels of to-day.

When the early Disciples had assembled in the "Upper Room," and had prayed for help and power and guidance, we read that the Holy Ghost descended and they spake with other tongues, and then they went forth *burning with interest* and could not be resisted. It was prayer that filled that room with splendour and made life a glory. All about them were problems, complications, confusions, just as numerous and intricate as our own; all within them was a sense of helplessness as great as anything we feel. But they became convinced that God was with them and that His Wisdom and Grace would move men to listen. It was a new birth of wonder.

Turn to almost any of the Epistles of St. Paul—Romans, for instance. When Paul turns from any of the problems of life to the Person of Christ, he seems to rush forward almost out of breath. "What shall separate us from the love of Christ—shall tribulation, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the Love of God which is in Christ Jesus our Lord."

Again, in II Corinthians, we hear him say, "As unknown, yet well-known, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things. O Corinthians, our mouth is open unto you, our heart is enlarged." This is Paul—lifted up and borne forward by a compelling sense of wonder.

We remember standing in the little room at Chalfont St. Giles, where Milton wrote his "Paradise Lost." We looked round about us upon the simple things that we saw; the plain wooden table, the rough chairs, the low-pitched ceiling, the meagre furniture, none of which suggested the presence of greatness. We were amazed that anything great could have been born there. Yet there it was this blind singer and marvellous seer looked, with his mind's eye, upon vast worlds of wonder and glory, and heard a heavenly chorus, and beheld the presence of shining faces. A world luminous with God.

The meagre sense of spiritual wonder felt by the disciples of to-day is partly due to the loss of interest in and realization of immortality, and the mistake of becoming so absorbed in the social and economic problems in the world around us, that there is not time to become awakened unto the *splendour of the world that is to come*.

The Glory of the Immortal Life.

Once, while walking through a certain beautiful mountain country, we were led down a path which took its way through a little gulley and at last led out upon a great table rock, where we stood. All about us were most uninteresting things, a few scrubby trees, a scattering of weeds, and all the rocks were splashed with reddish clay. All about our feet and immediately around there was nothing either charming or sparkling. Then we lifted our eyes and looked far away at the vast and wonderful scenes in the distance—looked away from the rocks and soil immediately at our feet to the mountains billowing and rolling, and at the immense forest swaying in the wind. A deep silence covered all, and a majesty that was inspiring.

God has given us the immortal life to be entered into and to be realized fully later on, but He has also given us the *eye of faith* and the *light of hope* in order that we may lay hold on it in part now. We must take the time now and then to pause and let its *nearness and glory and joy come to us*, in order that we may be REFRESHED AND AWAKENED UNTO NEW LIFE FOR HIM.

The Spiritual Life.

Gleanings from Letters by Mrs. Penn-Lewis.

GOD can afford to throw us into the tempestuous sea, for HIS LIFE must swim—it cannot sink.

* * * *

"All things are yours," in Christ, and the walk of faith and power is not asking, seeking, or wanting, but *believing we have*, and acting upon it. I take the position of unbelief by continuing to ask instead of going forward upon His Word—His calling of "the things that are not as though they were."

You have come to a place where you must let go past attitudes of "wanting a fresh vision," or a "fresh touch." If we ARE NOT, and He is our life, how can He be giving us a fresh touch? We are at the place where it is no longer Christ separated from us and "touching" us, but taking our place as "not," and Christ working through us as He wills. This is the secret of authority and power—not our being "touched" from the outside, but Christ Himself in authority at the centre of our being, through us saying to the mountain "Go," and it goes! GOD IS—we are not. God in power through you, and you lost in Him. It is not seeking, but abiding.

* * * *

Take heed that, for all you give out, you go deeper into God, or your messages will only add to the mass of "words" that is already like a mountain, sinking the English Christians further away from the true life in God. They know too much, and their knowledge is keeping them from the child attitude to their Father. Beloved, may He so concentrate His work through you that one sentence shall quicken into life the needy hearts before you. "He spake, and it was done"! So may He speak through us, words concentrated and intense as the very Word of God, which will do what He speaks, at the moment He speaks. I fear more LIGHT on the deeper things of God, for England. Oh may we be as God's mouth, that all they have already heard may be QUICKENED INTO BEING by His voice!

* * * *

It is not "vicarious suffering" that is to be ours. It is better expressed in the law of nature and of grace, "travail." The "filling up the afflictions of Christ for His Body's sake" means sharing in Christ's travail over the birth of His Church. It is not suffering FOR, but suffering WITH Christ, in the birth of souls into ever fuller planes of life in God. . .

* * * *

There is danger lest we become more occupied with the *guidance* than with the Guide. The real secret of guidance is, a personal transaction with our Guide. Like a little child, looking up to our Almighty Lord and saying, "Lord, Thou seest my perplexity. I desire only Thy will and Thy plan. I commit the matter to Thee, and trust Thee to block every step not in Thy plan, and I count upon Thee to put Thy hand on my shoulder and guide me by the skillfulness of Thy hand into every step of the way."

So far as I am able to discern, I am under the impression that you are not yet *childlike* in your dealings with God. You are apt to be too much occupied with your part—you want to grasp things too clearly, instead of trusting more absolutely, to be carried safely through in the Father's bosom, without understanding the way. No "light" from others can take the place of this childlike dependence upon the Lord. No one can see all round a situation as He does. No one can understand as He does.

You still see things too much from your side, instead of from God's side. You say "how can I obtain the knowledge . . . ?" i.e. you want to obtain it, whereas I find it easier to take the place of a child, and say, "Father, I am so foolish and ignorant, I don't understand—You show me what I need to know." Friends cannot help you here—their impressions are more likely to blur the simplicity of the agreement between you and your Father-God.

I do not mean you must never consult others—the Corinthians wrote to Paul, because he had wider experience. We certainly should seek light, but *the conclusion* must be arrived at with God alone.

On the practical matter of taking a particular step—you can trust Him to give your heart a "draw," one way or the other. He can work in so many ways, that it is best to stop looking at the "leading," and cast yourself upon the Leader! The Lord's way of showing us that He is pleased with a step is generally a deep settled conviction that all is right, and a blessed heart rest in the steps we take.

* * * *

You can trust the Lord, you say, but not yourself! I thought you had dropped "self" into His grave! I feel, dear child of God, that you are not quite free yet—you cannot *drop yourself*, and let the Lord look after you and keep you from making a mistake. Your fear of making a mistake is causing you to look all round for light, instead of being His little child, and dealing only with God. It is so simple—so very simple. Trust your Father, and then peacefully and trustfully take the step that looks to you *right*. He holds you accountable to act only so far as you know.

* * * *

Gossip: How can we minister to the fleshly mind of others in their questionings? I always refuse to do so, and simply reply that the questioner must go to the person concerned. Nay more, God can cause others to be so conscious of His Presence in us, that they will not ask us these things. We meet every soul as God's mouthpiece—God's representative. Our part is, to minister His Word, and never to allow any gossip about others in our presence.

* * * *

Love should be so strong that it does not make you weak. The stronger the love, the more able to be unmoved in courage to do what is right for others. A heart full of love does not mean "softness" . . .

Soul-Winning.

By Alen Cooper.

NOTE: In going through some old note-books, we came across the following brief notes of a talk on soul-winning, given by the late Capt. Allen Cooper to a group of young people at our Swanwick Conference. Captain Cooper was a skilled workman with the Word of God, and we believe these notes will be of value to many who long to become "fishers of men."

IF you want to see the Master soul-winner at work with a soul, read John iv. 1 to 36. The Lord Jesus never wastes a word, and never fails to get right on the spot in a moment. He is skilful in diagnosis, and we stand amazed at the way he began at once, with this woman, to talk along the right line of approach. I want to give you a brief analysis of what we call "conversion." At the back of my mind there is a formula which I invariably use when I go to speak to an individual. Every conversion resolves itself into seven distinct stages—though these stages do not necessarily need to cover seven years! Sometimes only seven seconds suffice. But you need to know where to begin.

(1) One's first endeavour is to discover whether there is any sense of need, and all one's efforts are directed to try to awaken such a sense. You see our Lord doing that with the woman at the well. Here were two people who wanted water, two people with one purpose. Just at that point He and the woman had everything in common; so the Lord began there, and won the woman's sympathies straight away. Thus He made His first contact, and began to tell her something which aroused her desire for something else. She at once began to enquire what this "living water" was, and when she heard that He could give it, all her desire was set upon obtaining it.

Try to awaken a sense of need, but if you do not succeed, do not despair. You have probably laid the first stone, which will be built upon by someone else, later.

(2) If there is already a sense of need, is there any knowledge of the cause of it? Does that soul know what underlies that great need? It is here that the Spirit of God will seek to produce the consciousness of sin. When you deal with the sin question, you have to be very careful—but not afraid. Sometimes it is very difficult at this point, and often, in the case of men I have dealt with, I have had to leave it there. People always jib at the thought of their being "sinners." One thing is most important. If you want to be successful in evangelistic work, you need to have the whole Bible at your finger-ends, so that the Holy Spirit can speak through you to produce this sense of sin. *You* cannot convict of sin. You simply give the Word as God leads you, and the rest He will do. Your object is to be a witness for Jesus Christ.

(3) If these two conditions are met—a sense of need and a consciousness of sin—the next thing to discover is, whether there is any knowledge of the way of salvation. Here again you need, not only the Scriptures at your finger-ends, but to be God-

guided in the use of them. The Holy Spirit alone must select the Scriptures used. In my own case, scores of people showed me Scripture after Scripture that told me the way of salvation, but not a single man said to me the thing that finally met my heart question. Yet after I had been under conviction of sin for years, a man opened his Bible, apparently at random, and read me John vi. 37: "he that cometh unto Me I will in no wise cast out." That word was used of the Lord to bring me right over, not because it is of greater authority than another, but because it just met my individual need. There is an infinite variety of need, and of the manifestation of sin in human nature, and none of us can personally understand the case before us. All we can do is to look up to the Lord, Who does understand that need, and is able to give us the Scripture to meet it. The Man Christ Jesus said Himself—"I have given unto them the words *which Thou gavest Me*" (John xvii. 8).

The basic words for bringing a soul out of darkness into the light are these: Come, believe, receive, confess, forsake.

(4) Is there a willingness to surrender and accept God's way of salvation on God's terms?

(5) Acceptance with the mind is not enough, there must be an acceptance in the heart, "for with the heart man believeth unto righteousness." This is the point that really brings a man into touch with God.

(6) Confession of Christ. This is essential to the *enjoyment* of salvation. The Word says there must be belief in the heart and confession with the mouth—"with the mouth confession is made unto salvation." Please, for God's sake and for the soul's sake, make this your objective.

(7) The convert himself must experience the seventh point, which is, the realization in his emotions of what God's salvation means (Rom. viii. 16; John i. 12).

The New Life for the New Man.

"If any man be in Christ, he is a new creation" (2 Cor. v. 17).

Let us note a few points about the changed condition of the one who has received the new-creation life.

(1) He has become a partaker of the Divine nature (2 Pet. i. 4). An entirely new kind of life has come into his spirit, a life that is truly foreign to human nature. It is called "eternal life," an indissoluble life, a life that can pass through death and have no hurt, a life that can pass through anything that sin and death, the world or Satan, can bring to bear upon it. A life altogether foreign to anything that earth can know or possess—this life is the gift of God in Jesus Christ.

(2) This Life adapts me for fellowship with God; it is the medium of my knowledge of God, the channel along which it can come into my heart. "Except a man be born again, he cannot see the kingdom of God" (John iii. 3). I cannot apprehend God, or receive anything of His Spirit, until I have the gift of Life, and by it am adapted for fellowship with God.

Where do we come into contact with this Life? At the Cross of Jesus Christ. How does it become the motive power of our lives? On the "life side" of the Cross. Read Romans vi. 1 to 11, and notice that in these verses seven times death is linked with life, and resurrection life is linked with death; and the two meet at the Cross. It is at the Cross alone that we come into contact with the Life that was released for us there. If there are any who are trying to step into the liberty and the life of Christ without going that way, I will tell you it is the way the Son of God went, and your efforts will be futile. Life comes only by the God-ordained gateway, the Cross, the death, of our Lord Jesus Christ, and our being united to Him in that death, "for if we have been planted together in the likeness of His death, we shall be also of His resurrection." "If we be dead with Christ, we believe that we shall also live with Him"—therefore "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The serpent-poisoned Israelite in Numbers 21, knowing full well that death is at work in him, reckoning himself as good as dead, does what God tells him to do—he just looks! And life replaces the death in him.

The God-appointed course for the New Life.

Our Lord gives us a picture in John xii. 24, of a grain of wheat, as an illustration of a definite alteration in the course of a definite life, and also of its end. There is a hard shell there, and within it there is the germ of life. If that germ of life is to bring forth fruit, the hard shell must be placed in the ground to die. Then the moisture of the soil gets to work on it, rotting it, and bursting it, and the little germ of life that is at the heart of the grain of wheat is at last liberated, to grow up into the sunshine, and afterwards to reproduce itself an hundred-fold in similar grains of wheat for a similar destiny. That is how the Gospel of Life has come down to us through the centuries.

How is this worked out in human life? You will find it translated into terms of living experience in Phil. iii. 10: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death . . ." That is a strong prayer to pray: what does it mean? There was in Christ a great passion of divine love—the passion that always springs from a knowledge of God: "As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep" (John x. 15). If the life of God is performing its function in you, your life will be sacrificial. This is the inevitable consequence of knowledge of God. The answer to our prayer "That I may know Him," brings us to the place where we are "made conformable unto His death," for the reproduction of His life in others.

For "the Lord's Remembrancers."

Prayer

"But the saints of the heavenlies shall take the kingdom and possess the kingdom for ever . . ."—Dan. xii., 18. lit. (Govett).

IS the Lord waiting for the co-operation of His own, in this critical hour of the Church's history. Waiting for them to stand in their position 'in Christ,' joined to Him in living vital union, and in heart unity with all the members of His Body, with a great cry to Him that He will turn back the forces of darkness, and liberate the Hosts of Light for a mighty quickening of the Holy Spirit? We cannot but feel that, ere the saints are caught up to the Throne, the Risen Lord will demonstrate once more that "when the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him." Indeed, there are signs, even now, of the raising of that standard, in the wonderful increase in the sale of the Scriptures, at a time when doors for human witness are closing in many lands.

Intercessors, pray on! Let us steadily stand in His councils, and in the Name and authority of our victorious Lord, claim that His reign shall be established, and His deepest purposes for the Church and for the world shall be accomplished. Let us wait upon Him continually, as Daniel did, as we see His Word being fulfilled before our eyes in so many ways, even *through* the suffering and tragedy that is spreading throughout the world. M.H.B.C.

PRAY that the whole Church of Christ may awake to her responsibilities, and exercise the authority of the Name of her Lord (Luke x. 19; Ps. 149, 6-9).

PRAY that believers may be delivered from the spirit of fear which is paralysing many, thus giving ground for Satan's attacks on the mind, and hindering the Spirit of God.

PRAY that God will "bring to light the hidden things of darkness" and destroy the work of lying spirits working in the atmosphere of the world-system, so that the peoples shall be able to choose between right and wrong, justice and injustice.

PRAY for all in prisons and concentration camps; especially God's servants who are there because of their loyalty to their Lord. Pray that their faith fail not, and that their witness may be used to others; and that God will gather up all their suffering and use it, in His own way, for the accomplishment of His eternal purposes in the unseen realm.

PRAY for the refugees in China, that thousands may find their Saviour, and for Nurses, Doctors and others who are working among them.

PRAY for Palestine, and the problem confronting the British Government there.

PRAY that as God's purposes are being worked out, all His children may be wholly useable and continually encouraged in their Lord, that they fail Him not in the hour of darkness and trial.

The Message for the Hour.

THE civilized world has been shocked by recent happenings on the Continent of Europe. Vengeance has been unleashed, by mob violence, upon a defenceless people, and justified as State policy, and ruined lives form a new "refugee" problem. One hopeful sign emerges, in the spontaneous outburst of righteous indignation from a watching world.

What message can possibly deal with such a world situation as faces us to-day? Only one, "The Word of the Cross," rightly understood and faithfully interpreted.

The issue before the individual Christian is, whether he shall become the medium of self-expression, or Christ-expression. Around this question the mightiest conflict of the spiritual life is waged. The strategic battle of this warfare, which determines the whole issue, and which must be won, is "What place shall the Cross occupy in the redeemed life"? How is the triumph secured? Can self-expression, however misdirected, be guided into Christ-expression by personal culture? This is a question occupying the attention of a growing number of men and women. There is only one answer given in the Word of God; not primarily by a great culture but by a great renunciation.

"I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." In this verse the greatest truth concerning the Cross lies embedded, to be understood in mind and spirit. Christ gave Himself FOR ME, in order to give Himself TO ME, that He might express Himself THROUGH ME.

His sovereignty in this way can be secured by no lesser means than the Cross, and crucifixion. Self must be willingly surrendered to its destined end, and the way of the Cross in life accepted, ere Christ's rule and Spirit can be freely manifested. Then the "sweet savour of Christ" can be released before friend and enemy alike, and the greatest possible contribution given to the healing of the springs of suspicion, and fear, and hatred which poison life to-day.

We are seeing the perils of an undisciplined self-expression in the largest realms of life. Where this becomes the dominate purpose in life, whether for personal ambition, a family concern, or a national ideal, a way may be prepared for abounding iniquity. It often opens the door to evil forces, which play upon the life, under Satanic control, and the logical end is reached with the acceptance of a pagan philosophy, "Might is right," expressed in the bitter arbitrament of the sword. Obedience can be imposed upon a community by force, but goodwill cannot be commanded. From this springs revolution, and the abyss.

The greatest answer to this world-madness that the Church of Christ can give is surely in "The Word of the Cross, which speaks on this wise, "Thy gentleness hath made me great." Her ministry is not to solve political problems, but to bring to bear

upon the world the "gentle-mighty" influence of the Spirit of Christ, Whose Calvary victory brought redemption and salvation to men. What a voice the Church of Christ would have in the world, if, through her members who entered into the fellowship of His Cross, He was expressing His own Spirit, in Sovereign power, in the working out of the eternal purpose of God, in these days.

May we not unite in prayer that Christ may see of the travail of His soul and be satisfied, in a new and deeper apprehension and acceptance of His Cross, by His own, in these days of such desperate need?
B. G. Lovelace.

* * *
A GREAT cry went up from the jeering, reviling Jews who surged about the Crucified Redeemer: "If He be the King of Israel let Him now come down from the Cross and we will believe on Him." We read that "the thieves also, which were crucified with Him, cast the same in His teeth."

In recent years a great cry, an echo of that ancient clamour, has gone up from the Church. If Christ would only come down from the Cross! We want the Christ of the Mount, we believe on the Christ of the healing ministry, we love the Christ of the sublime example, we preach the Christ of the Social Gospel—but the Christ of the Cross is an offence. "Let Him now come down from the Cross and we will believe on Him." . . .

But the King did not come down. His right to Kingship was never more Divine than in that awful hour. It was from the Accursed Tree that He would reign. It was here that He wrought redemption. . . . It is from this ignominious Tree, however galling the offence of the Cross, that the King still reigns.

From no other throne will He establish His Kingdom. Christians do not enter into the unutterable glories of the Christian life in union with Christ, until they learn to glory, as Paul did, in this Cross, offensive as it is to the natural man. The Cross is *still* humanity's only hope. Calvary's amazing consummation is *still* the Alpha and Omega of the Church's life and message. The pulpit which is not committed to a proclamation of the verities of Golgotha, however brilliant, is still doomed to sterility, at least in so far as the purposes of God are concerned.

When Jesus spoke to His disciples of the necessity of His suffering and death upon the Cross, Peter sought to dissuade Him. Jesus turned upon him with a flaming reproof: "Get thee behind me, Satan, thou art an offence unto Me; for thou savourest not the things of God, but those that be of men." How much of the Christian service, and Ministry, and message in our day comes under this burning condemnation? It is an offence. It savours of "the flesh." It is not of God. The Cross is wanting. It does not spring from a oneness with the crucified-resurrected Christ. Calvary is not at the heart of it. God cannot own it. IT DOES NOT REDEEM.
F. J. Huegel.

(From "The Cross of Christ—the Throne of God.")

Helps for Teachers.

"Rightly dividing the Word of Truth."

2 Tim. ii. 15.

THE TWOFOLD MESSAGE OF THE CROSS."

"Christ died . . ." Rom. v. 8.
 "We died . . ." Rom. vi. 2.

I. The Message of Substitution:

- "Christ died for the ungodly . . . Christ died for us"
 Rom. v. 6-8.
1. The fact of the Fall Rom. iii. 11-19.
 2. The proof of the reign of death Rom. v. 12.
 3. The Substitutionary death of Christ Rom. v.
 Reconciled (ver. 10).
 Saved (11).
 Justified (9).

II. The Message of Identification:

1. We who have died . . ." Rom. vi. 2.
 "Fellowship with His death" vi. 3, C.H.
 "Wherein we shared His death" vi. 4, C.H.
 "Grafted into His death" vi. 5, C.H.
2. A death to SIN—
 "Crucified together with Him"—no longer the
 slaves of sin Rom. vi. 6.
3. Death to the Law—
 "Now that we have died [with Christ] the law
 . . . has lost its hold upon us . . ." Rom. vii. 6, C.H.

III. How deep is this "death"?

1. "We who died"—to SIN Rom. vi. 2, R.V.
2. "Now we have died"—to LAW Rom. vii. 6.
3. "When you died"—to "outward things" Col. ii. 20, C.H.
4. "For ye died"—to "things earthly" Col. iii. 2, 3, C.H.
5. "If we died with Him"—we can "endure all
 things" 2 Tim. ii. 10-11, R.V.
6. "All died"—to LIVE only with Him, to exist only
 for God 2 Cor. v. 14-15, R.V.

IV. The out-working seen in Paul's ministry:

"The world is crucified unto me" Gal. vi. 14.
 i.e., religious reputation, ver. 15; "converts,"
 ver. 13; compromise to save suffering, ver. 12;
 no "push" of ordinances, and no objective
 BUT "a new creation," ver. 15.

V. In the removal of denominational differences:

Gentiles and Jews made "one . . . for in His flesh He
 destroyed the ground of our enmity (i.e. by His
 Cross) Eph. ii. 11, 14-17, C.H.

VI. The out-working seen in Paul's life:

Note the dates of the Epistles:
 Romans and Galatians, about A.D. 58 or 60.
 2 Corinthians, about the same period.

And their subjects:

Romans—positional truth
 Galatians—personal attitude to it
 2 Corinthians—experimental knowledge of it

What the Cross of Christ meant to Paul is seen in
 2 Corinthians: "The sentence of death in ourselves,
 that we should not trust in ourselves, but in God"
 (Ch. i. 9); "always delivered unto death . . . that
 the Life also of Jesus might be manifest in our
 mortal flesh." See also 2 Cor. xiii: "weak in Him"
 but the power of God toward others.

C.H.—Conybeare and Howson's translation of the Epistle of
 St. Paul.

"Thine eyes are upon me, and I am NOT."

Job. vii. 8.

SOME glory in what they have—others in what they
 have NOT; for only when we have NOTHING and are
 NOTHING can God be all. Paul was one of these.

"If I must needs glory, I will glory of the things that
 concern my weakness" (2 Cor. xi. 30, R.V.)

"I am NOTHING" (2 Cor. xii. 11, R.V.)

I. As regards his preaching—

"Not wisdom of words" 1 Cor. i. 17.
 "Not excellency of speech" 1 Cor. ii. 1.
 "Not enticing words" 1 Cor. ii. 4.
 "Not in words man's wisdom teacheth" 1 Cor. ii. 13.

II. As regards power—

"The power of God and NOT of us" 2 Cor. iv. 7.

III. As regards thinking—

"Not . . . sufficient of ourselves to think anything as
 of ourselves; but our sufficiency is of God" 2 Cor. iii. 5.

IV. As regards resources—

"Not trust in ourselves, but in God" 2 Cor. i. 9.

V. As regards credit—

"Not that we might appear approved" 2 Cor. xiii. 7.

VI. As regards abundant labour—

"Not I . . . but . . . God that was with me" 1 Cor. xv. 10.

VII. As regards the preacher—

"Not ourselves," but Christ the Lord; "ourselves your
 servants" 2 Cor. iv. 5.

VIII. As regards even life—

"Not I that liveth; but Christ that liveth in me" Gal. ii. 20.

IX. As regards spiritual attainment—

"I count NOT myself to have apprehended; but . . . I
 press toward the mark" Phil. iii. 12, 13.

Paul furthermore gives us a list of God's chosen souls.

"Not many wise
 (that their wisdom may be of God),
 "Not many mighty
 (for to them who have no might He
 increaseth strength),
 "Not many noble"
 (God hath chosen the poor of this
 world, that their riches may be all
 in Him).

God's chosen instruments are—

(1) Foolish; (2) Weak; (3) Base; (4) Despised;
 (5) "Things which are NOT" 1 Cor. i. 28.

Let us note the language of Paul's pattern—the Christ of
 God.

"My doctrine NOT Mine" John vii. 16.
 "I seek NOT Mine own glory" John viii. 50.
 "I seek NOT Mine own will" John v. 30.
 "I have NOT spoken of Myself" John xii. 49.
 "I am NOT come of Myself" John vii. 28.
 See John xiv. 10, 24.

"I am NOT"; oh words unwelcome

To the lips of men;

"I am NOT"; oh words that lead us
 Back to God again.

"Speech of heaven, from wise men hidden,

Unto children taught;

Few the words of that great lesson,
 Only "I am NOT"—SUSO.

"Thine eyes are upon me and I—am NOT"

Thus saith Jehovah—

"I am that I am."

Ex. iii. 14.

"Let us go on to full growth."

(Heb. vi. 1, Darby).

IN the evening meetings of our London Conference, we are studying the Christian's pathway from the New Birth onward to maturity and service, under the general title "Let us go on"; and have been seeing the futility of laying foundations without building upon them an edifice worthy of God. We have been asked, sometimes, why we do not give space in our pages to messages for non-Christians, and our reply has been that "The Overcomer" was called into being, and has been sustained by God for many years, for this one purpose—the building up of His children "unto perfection," that is, completeness, full development. This is not an easy commission, for who is sufficient for these things? But "our sufficiency is of God," Who "calleth the things that *are not* as though they were."

There is a solemn statement in Heb. vi. 4-6, which refers to some who have apparently laid a foundation, even to the extent of being "partakers of the Holy Ghost," followed by a big "if"—"if they shall fall away." It is a statement which has given rise to much controversy, and we do not want to touch upon the theological difficulties of the passage, but in preparing this issue of "The Overcomer," with its emphasis upon the prayer life, we have been led to a comparison of two Greek words translated "partakers" in the New Testament, which has been very suggestive in connection with the work of prayer to which the Church is called.

MET-OKHOS: This is the word used in Heb. vi. 4, and it means (according to the Lexicon) a "going along with." It is translated in Luke v. 7, "partners," and in Heb. vii. 13, "pertaineth to" or "belongeth to." In two other places in Hebrews it is translated "partakers," but in the first (Heb. iii. 1) it is rendered "companions" in the margin, and in Ch. xii. 8 it refers to partaking of chastisement—an incident of time, not a continuous experience.

It seems clear, from this use of the word, that Heb. vi. 4 implies something less than a personal identification. It speaks of a partnership, or companionship, which can be broken off: a "going along with," but with the possibility of turning back. This is illustrated by our Lord in Matt. xiii. 20-21. There were those who heard His word, and at once received it with joy: but it must have been simply a mental acceptance of the truth, or appreciation of the ethical value of His teaching, for He says that they had "*no root in themselves*"—no essential union with the Life-giver.

In Heb. xii. 10 we find another word translated "partakers."

META-LAMBANO: "Partakers of His holiness." This word means "to share with," to take, to receive to ones self. It is used only here, and in 2 Tim. ii. 6, where it has the very suggestive meaning of *eating*, assimilation, i.e.: the husbandman "partaking" of the fruits of the earth. Surely this speaks of an unbreakable, indissoluble union—the union between

Christ and the members of His mystical Body, who are "joined to the Lord, one Spirit," because they have been "united with Him in the likeness of His death" (Rom. vi. 5, R.V.) The word united (*sumphutos*) means "to make to grow together, united in one stock"—as the bud of one tree may be grafted into the stock of another, to grow together as one, sharing one life, from the same root.

How great is the need that the Church should rise to her place of power and authority "in Christ," in these days. What will a Church walking in the shallows do in the darker days that may be ahead? Nothing but this deep, unbreakable union with the Risen Lord will suffice to carry His people through in victory.

From the newspapers and the speeches of statesmen we get a very dark picture. It is being said that 1939 is likely to be one of the most critical years in the history of the world. The unseen powers of evil seem to be making their final bid for world dominion. In every quarter of the globe their work is seen, in the indescribable sufferings of men and women, and we cannot tell how widely this may yet spread. But we know that God will have the final word. The Lord Jesus Christ met the full blast of their power at Calvary, and "boldly displayed them as His conquest" (Col. ii. 15, Weymouth). The Holy Spirit is still in the world, as a holy cosmic Power working against the evil cosmic power of the "prince of the air." As Satan's spirit now works through "the children of disobedience," so the Spirit of Christ works through the members of His Body on earth. We are told in Eph. iii. 10 that "God created all things by Jesus Christ, to the intent that now unto the principalities and powers might be made known, through the Church, the manifold wisdom of God." *Through the Church* the powers of evil are to be made to acknowledge that they are fighting a losing battle: *through the Church* they are to find that they cannot carry out their plans to wreck the eternal purpose of God.

And tho' this world with devils filled
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us.

"Let us go on." The battle is not ours, but God's, and Martin Niemöller, in solitary confinement in a concentration camp, may be of more use to God as His channel for this mighty power than he could be in his own pulpit. The Spirit of God is not bound, and His wordless, groaning intercession through His servants is "mighty to the pulling down of strongholds."

The body they may kill;
God's truth abideth still;
His Kingdom is for ever.

(Martin Luther).

"Let us go on," and ask the Lord to keep us so "hid with Christ in God," that His Spirit can pray through us as He will—not *our* burden for the immeasurable need we see before us, but "according to God," and His knowledge of His own purposes, which He will certainly work out through all the upheaval and confusion in the world. M.N.G.

Books and Booklets on the Victorious Message of Calvary.

By MRS. PENN-LEWIS.

- The Story of Job.** A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/4.
- The Cross of Calvary and its Message.** (Sixth edition), with preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/3; Stiff paper covers, 2/-, post free 2/2.
- The Warfare with Satan and the Way of Victory.** (Fourth Edition) Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2
- Thy Hidden Ones:** Union with Christ traced in the Song of Songs (Fourth Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/- post free 2/2.
- Soul and Spirit, and "Soul-Force" versus "Spirit-Force."** A Glimpse into Bible Psychology (Fourth Edition, revised and enlarged). Art vellum cloth 2/6, post free 2/8; Stiff paper cover 1/6, post free 1/8.
- The Centrality of the Cross.** Stiff paper cover 1/6, post free 1/8.
- Face to Face.** The Inner Life of Moses the Man of God. Art cloth cover 1/6 net, post free 1/8.
- "All Things New."** The Message of Calvary for the Time of the End. Stiff paper 1/-, post free 1/1.
- The Conquest of Canaan.** Sidelights on the Spiritual Battlefield. Stiff paper cover 1/-, post free 1/1.
- Life in the Spirit.** A Glimpse into the Heavenly Warfare (Fourth Edition). Stiff paper cover 1/- net, post free 1/1.
- The Magna Charta of Woman "According to the Scriptures."** Stiff paper cover 1/- net, post free 1/1.
- The Spiritual Warfare.** Gleanings from Question Hours, conducted by The "Glinic Hour." Mrs. Penn-Lewis. 6d. each, post free 7d.
- Spiritual Perils of To-day as seen in the Pentecostal Movement.** 6d. each post free. (*Reduction for quantities*).
- The Spirit of Truth, the Power of Pentecost.** Abandonment to the Spirit and Ministry to the Lord. Power for Service and Warfare. A message and a testimony. 8d. each. 7d. post free
- The Pathway to Life in God.** Out of Print.
- Much Fruit.** The story of a grain of wheat.
- Life out of Death;** and Characteristics of Divine Union.
- The Work of the Holy Spirit.**
- Union with Christ in Death and Resurrection.**
- Your Intelligent Service.**

The Inner Life Series of Booklets. 1/6 per doz., 1/8 post free.

- | | |
|---|--|
| 1. How to maintain communion with God. | 10. Co-Praying with the Spirit of God. |
| 2. How to walk after the Spirit. | 11. The Blessed "Un-offended." |
| 3. How deep shall the Cross go? | 12. Change Your Attitude. |
| 4. Delivered unto death for Jesus' sake | 13. The Silence of Jesus. |
| 5. The Magnificent Christ. | 14. A Revival of Prayer needed. |
| 6. Four planes of the Spiritual Life. | 15. Assurance of Answered Prayer. |
| 7. The Work of Prayer. | 16. Overcoming the Accuser. |
| 8. More than Conquerors. | 17. The Cross and the Blood. |
| 9. "Human Depravity in relation to the Body of Christ." | 18. "Be of the same Mind." |
| | 19. The Cross and our Weaknesses. |
| | 20. Life Triumphant over Death. |

The "Warfare" Series. 1/6 per 12; 1/8 post free.

- | | |
|--|---|
| 1. Like a Lightning Flash. | 6. Where also their Lord was Crucified. |
| 2. Translated Out of the Power of Darkness. | 7. The Peril of the Spiritual Church. |
| 3. The Battle for the Mind. | 8. Psychological Dangers of To-day. |
| 4. The Time of the End and "Signs and Wonders." | 9. The Prize of the Throne. |
| 5. Jesus I know and Paul I know but who are ye? Dr. F. B. Meyer. | 10. The Cross and the "Natural Man." |
| | 11. The Church Militant. |
| | 12. First Blind the Strong Man. |

The "Pathway" Series. 1/6 per 12; 1/8 post free.

1. The Glorious Secret. (For Young Christians).
2. The Leading of the Lord. A Spiritual Autobiography.
3. The Way of Deliverance. (The Message of Rom. vi.).
4. The Unveiling of the Self life.

Via Crucis Series. 8d. per 12.

1. How to Pray for Missionaries
2. The Cross and Revival.
3. "It is Finished."
4. (Out of Print).
5. Spiritism and the "Blotting Out" of Sin
6. Two-fold Message of the Cross.
7. The Searchlight of Calvary.

Overcomer Reprints. 2pp., 4d. per 12.

1. "Time" or "Eternity." A Word to Workers.
2. Stand Unshaken. (A Message on Ephes. vi.).
3. (Out of print).
4. "One Died for All" By the late Rev. Evan H. Hopkins.
5. The Word of their Testimony.
6. The Divine View of Calvary.

Overcomer Leaflets. 3d. per doz., 1/6 per 100.

1. Two Aspects of the Cross.
2. Reckon
3. The Preparation of Peace.
4. Out and out Divine"

MRS. PENN-LEWIS A MEMOIR

By Mary N. Garrard.

Compiled, as far as possible, in the words of Mrs. Penn-Lewis herself, from diaries, letters, articles, and the Journals kept during her journeys abroad in the Lord's service, this volume carries a definite message to all Christian Workers who would learn the way of fruitful service for God.

CLOTH BOARDS, DEMY 8vo. FOUR PHOTOGRAPHS

PRICE: 6/- net; post free 6/6.

In stiff paper cover: 4/-; post free 4/6.

(In American Currency: \$1.50, paper cover \$1.00, postage 12 cents.)

Obtainable also in French.

Fifth Edition.

"War on the Saints."

A Text Book on the work of Deceiving Spirits among the Children of God and the way of Deliverance.

BY

MRS. PENN-LEWIS IN COLLABORATION WITH EVAN ROBERTS

Topical Index. Diagrams. 360 pages,

Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

Obtainable also in French, German and Norwegian.

Apply to the Book Room

The following chapters of the book are published separately:

The Volition and Spirit of Man (Ch. ix.); War upon the Powers of Darkness (Ch. xi.); and The True Manifestations of the Holy Spirit, Contrasted with the Counterfeits of the Powers of Darkness.

Price 6d. each; post free 7d.

"God's Plan of Redemption"

The Gospel from a Biological Standpoint.

By M. E. McDonough

Chart in three colours

Cloth Boards 3/-; post free 3/3. Stiff Paper Covers 2/-; post free 2/2. (Also in French and German.)

The Charts can be obtained separately, 1/6 per doz.; post paid 1/7.

By the late Dr. Andrew Murray.

"The Spirit of Christ."

Pale blue cloth, 5/- net; post free 5/6.

Also Booklet
The Cross of Christ
3d.; post free 3½d.

"Throne Life in Union with Christ"

Extracts from a book now out of print, as given in the pages of *The Overcomer* during 1926-1927, and reprinted by request.

Stiff paper cover, 1/- net, 1/1 post free.

Songs of the Heavenly Life.

(Eighth Edition, revised and enlarged)

3d. per copy, net. 3/- per 12; 3/4 post free.

BOUND VOLUMES OF "THE OVERCOMER"

for the years from 1926 to 1937, 2/- each year, post paid 2/2. All volumes previous to 1926 now out of print.

Obtainable only from

THE "OVERCOMER" BOOK ROOM, "CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH ENG.

PRELIMINARY ANNOUNCEMENT.

The Swanwick Conference, 1939

*The Nineteenth Annual Conference
for Christian Workers*

in connection with

The Overcomer

will (D.V.) take place at

The Hayes, Swanwick, Derbyshire

MAY 8th to MAY 13th, 1939

The subjects for our consideration, under the guidance of the Holy Spirit, will be

The Cross and the Reigning Life.

(1) Our Purchased Inheritance

Life through the Cross of Christ.

(2) Our Pathway to this Inheritance

Union with Christ in His death and Risen Life.

(3) Our Possession of this Inheritance

Reigning in Life by Christ Jesus.

(4) Our Partnership in this Inheritance

In victory over all the power of the Enemy.

We hope to have with us Rev. A. R. Boughen, Rev. J. W. Brown, Rev. Theo. M. Bamber, Rev. W. E. Dalling, Dr. F. T. Ellis, Rev. J. Ellison, Rev. George Harper, Rev. A. Harries, Rev. B. G. Lovelace, Miss E. M. Leathes, Capt. J. C. Metcalfe, Dr. W. H. Thomasson, and others.

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

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

Volume
XX.

April
A.D. 1939.

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 Ministry
of the Word.”*

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

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

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

THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.
Issued by the Council of the Overcomer Literature Trust.
EDITOR: M. N. GARRARD.

VOL. XX. APRIL, A.D. 1939. Number 2.

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

TERMS OF ISSUE.

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

PLEASE NOTE.

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

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

N.B.—Letters to the Editor to the same address with a stamped envelope enclosed if reply is needed. (*Foreign correspondents excepted*).

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

Money Orders payable at
Westbourne Post Office, BOURNEMOUTH, Eng.
(*Letters should not be addressed there*).

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

Centre Distributors

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

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

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

MONTHLY CONFERENCE

**at Eccleston Conference Hall,
Eccleston Street, Victoria, London, S.W.**

The Conference for Christian Workers is held on the first Thursday in every month, October to July (inclusive). Meetings 11.30 a.m., 3 and 7.30 p.m. Question Hour 5.30.

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

DATES OF MEETINGS.

Apr. 6.—Monthly Conference (Rev. A. R. Boughen and Capt Metcalfe).

" 7.—GOOD FRIDAY—NO MEETING.

" 19.—Mid-monthly Prayer Meeting, 2.30 p.m.

May 5.—(Friday). Meetings for Prayer and Conference, 11 a.m. and 3 p.m. See notice below.

" 17.—Mid-monthly Prayer Meeting, 2.30 p.m.

June 1.—Monthly Conference.

" 2.—Prayer Meeting, 11 a.m.

" 21.—Prayer Meeting, 2.30 p.m.

NOTE: In order to accommodate our friends of the Scripture Gift Mission, our May Conference will be held on Friday, May 5th, instead of the previous day. We hope as many as possible will be present, as time will be given to prayer for the Swanwick Conference. There will be no Evening Meeting on May 5th.

The Twentieth Annual Conference on

The Message of the Cross
in connection with
The Overcomer

will (D.V.) take place at

**The Hayes, Swanwick,
DERBYSHIRE**

from

May 8th to 13th, 1939

Subject:

The Cross and the Reigning Life.

The Morning Bible Readings will be given by
Rev. A. R. Boughen.

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

Address: Conference Secretary, Mr. E. Hoyton, "Hafod," Merstham, Surrey. Tel.: Merstham 285.

GUEST FUND.

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

Other Conferences arranged by the Council

BALLYMENA (Antrim).

Enquiries to: Rev. J. Kyle Paisley, 16 Waveney Road.

CARDIFF.

Apr. 27. At Longcross Street Baptist Church (near Infirmary). Meetings 11 a.m., 3 and 7 p.m. Speaker: Rev. Arthur Harries. Enquiries: Rev. A. Ll. Edwards, 21 Plastrun Gardens, Cardiff.

LIVERPOOL.

Apr. 18-19 (Tuesday and Wednesday). Gordon Hall, 3.30 and 7.30 p.m. Tea and Question Hour. Speakers: Revs. G. Harper and J. K. Paisley.

Enquiries to Mr. Crewe, 34 Greenbank Road, Sefton Park.

SOUTHAMPTON.

Apr. 26. In the School Hall, Polygon Baptist Church. Meetings 4.15 p.m. and 7.15. Tea and open conference, 5.30. Speaker: Rev. H. K. Bentley.

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

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

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

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

Harrow: At Headstone Hall, Headstone Road, (2 minutes from Met. Station). Informal Conference, first Tuesday of each month, at 3 p.m. Speaker: Miss E. M. Leathes. Enquiries: Miss Beck, 59 Harrow View, Harrow.

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

Isleworth: Informal Conferences as follows: Second Monday of month at 8 p.m. Third Tuesday 3.30 p.m. Fourth Monday, 7 to 9 p.m. May 1 and July 3, 7.45 (Missionary).

Enquiries: Miss Gravatt, 37 St. John's Road, Isleworth.

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

Manchester: Second Monday at 7 p.m. in No. 2 Committee Room, Houldsworth Hall, 90 Deansgate. Enquiries: Mr. W. Astley, 28 Elmsmere Road, Didsbury, M/c. 3.

THE OVERCOMER

The Way of the Cross.

A FULLER knowledge of the Cross of Christ is the deep need of the Christian Church. Not only the liberating, loosing power of the Cross, but the fellowship of the Cross in "power to be martyrs"—which is the meaning, in the original, of "power to witness." How blinded we are, in our human vision, of the real meaning of Calvary. Christ saved the world, not by His mighty signs and wonders, but by His poured-out life at Golgotha, and God's way of saving the world is still through death, not by mighty signs. The seed grain must die, if it is to bear fruit: the "seed grains" that spring from Christ The Seed-grain *must die for fruit*. The Cross means the sacrifice of self—that is, wanting anything for self. It means being willing to lose all that *others* may gain all. Even the cry for "gifts" and "power" may divert advancing souls from the divine purpose of their being "conformed to the image of His Son."

Let us see what the Apostle Peter set before the believers of his day. "Christ suffered," he writes, "leaving you an example that ye should follow His steps" (1 Pet. ii. 21). Bishop Moule says that in the Greek the word rendered "example" is unique. It does not suggest a person who can be watched, but *a record that is to be studied!* "Follow His steps," writes Peter. To do this the record of "His steps" as He walked the earth as Man must be carefully studied, so that He may be followed. "His steps" led Him to Calvary, and thence to Resurrection, and Ascension glory. Resurrection and Ascension we would like—but not the steps that led thereto.

"Christ suffered." How did He suffer? He suffered *innocently*. So the Apostle puts before the Christian the example: "This is grace, if for conscience toward God a man endureth griefs, suffering wrongfully." If, when ye do well and suffer for it, ye shall take it patiently, *this* is grace with God. For hereunto were ye called . . . (R.V. margin).

"Called!" Called to do well and suffer for it! Not called to do well and thus escape the suffering which is generally supposed (and generally does) follow wrong-doing. The calling of the Christian in this world is to follow the steps of the Saviour, Who did well, and "suffered for it." "He did no sin," yet "He suffered!" There was "no guile in His mouth"; He said no word which could draw upon Him a sharp answer, an unkind retort or a rebuke—yet He suffered. "When He was reviled He reviled not again," yea, when He suffered "He threatened not." He gave no cause in word or manner, thought or look, for the buffeting of others, yet He suffered. He "did well, and suffered for it." And this is the Christian's calling—this is the path of following His steps. This is "the high calling of God in Christ Jesus," for this is *grace*—real grace, real proof of Divine power.

How is this possible in actual practice? Only as it was possible to Christ Himself. He "emptied Himself" and became Man, so that He suffered as a man, and is "touched with the feeling of our weaknesses." He suffered as we do when "reviled," when reproached, when buffeted. But He had grace, because in the suffering "He kept handing Himself over to Him that judgeth righteously" (1 Pet. ii. 23, Lit.).

However keen the taunt, however untrue and unjust the accusation, He had grace, and "threatened not," but "kept handing Himself over" to God! He spoke not of the certain judgment which He knew well lay before the people who cried "Crucify Him." He answered not the false witnesses who twisted His words and charged Him with evil purposes. He said nothing to the scoffing, spitting soldiers, of the "twelve legions of angels" which one word to His Father could bring to His aid. He threatened not! He "opened not His mouth," but "kept handing Himself over" to the Righteous Judge; and it was that we might thus have "grace" that "His own self bare our sins in His body on the tree, that we, having died (in Him and with Him) unto sins, might live unto righteousness."

Because, then, Christ "suffered in the flesh," the call comes to us: "arm yourselves with the same thought" (Ch. iv. 1, R.V. m.). Christ suffered in my stead, suffered innocently to redeem me; then I must follow in His steps and accept the calling to "do well and suffer for it." If I thus "suffer in the flesh" I shall "cease unto sins"—cease from threatening, resenting, answering again.

Will you study the record? Will you cease desiring to escape the Cross, and choose rather "to suffer affliction with the people of God" than to have the pleasures of sin for a season? How changed Peter was by his being an eye-witness of the sufferings of Christ! Once he sprang with his sword to defend His Lord. Once he cried to the Lord, in view of the path of the Cross, "Pity Thyself, this shall not be unto Thee." But now he had followed the Lamb, and drunk of His Spirit, so that he can tell the believers that to do well and suffer for it is the heavenly calling. "Christ suffered" is now his one answer to all their sufferings: "it is enough that the servant be as his Lord."

"Wherefore," again he says, "let them also that suffer according to the will of God *keep handing over* their souls in well-doing unto a faithful Creator" (iv. 19, Lit.). "Keep handing over"—then will God also keep "handing over grace" for every time of need. He is a faithful Creator, re-creating the believer in the image of His Son by giving grace to "follow His steps."

J. Penn-Lewis.

To our Readers.

DEAR FRIENDS,

Absence from home intensifies interest in all that goes on there, and all news connected with the home base of the "Overcomer Testimony," you may be sure, has been eagerly absorbed.

To be *in Christ Jesus* annihilates distance: the Lord keeps us close together, and close to all His saints. As we remember each other before Him we would be faithful in prayer for our brethren afflicted and distressed in China in these days of her long drawn out agony. We would not cease to stand beside those in German camps and prisons—for the Name—as being in bonds with them. We would remind ourselves, too, of Korea's trouble and of the difficulties of the believers in Japan.

How greatly we need the grace of steady continuance in prayer for those issues which are beyond our horizon, and for those for whom we should pray with whom we are not in personal touch. The Lord grant us the prayer vision we so often sadly lack.

The professing church is famine-stricken and the famine is world-wide; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

Whilst the famine is tragically obvious, in America as elsewhere, this also is blessedly true,—*He shall feed His flock like a shepherd.*

Nothing is more easy than to bewail the failure of organised Christendom, from ancient Rome to the latest modernism, but the Lord knoweth them that are His, and our part is to love the brethren wherever we find them.

Signs of the Shepherd's provision for His flock are plentiful and most comforting. Everywhere small groups are being gathered and tended by those whose care it is to be faithful and wise servants.

It has been my happy privilege to meet with many such gatherings during these past months of journeyings in the West. As in South Africa and elsewhere, readers of the "Overcomer" have been the first to help by arranging meetings and commending me to new friends. With some readers a warm clasp of the hand after a service, and a fervent "the Lord bless you," has been the only personal interchange possible, but every contact has been a joy to me.

The communion of saints is a tremendous reality. It is based on our common life in Christ Jesus, and men and women of every tribe and tongue are thus one *in Him*.

Once a missionary friend introduced me to a young man and wife, born high caste Hindus, but recently reborn into the family of Faith. My friend translated a few broken words of mine on the wonder of the Saviour's love, and our new brother replied in Telugu, "He is our life." That is the answer of us all, and so, the world over, we rejoice in this wonderful family likeness and life.

During these recent months in the United States I have realised more strongly than ever that there are many who feel their need, but have never heard the message of the Cross for the believer. Surely for each of us there is a responsibility towards these

hungry ones. Should our own shortcomings prevent us from sharing such a gospel of freedom when it is so clearly in the Word?

I need not apologise for a personal note in these letters. Many of our friends have asked for details concerning the preparation of this magazine and those who are responsible for its production. I have hastened to explain how insignificant a part was mine, and how much, under God, we all owed to the hidden and loving work of its Editor and the one who has so devotedly stood by her in prayer and comradeship these many years. Never does an issue of the "Overcomer" leave the Editor's office without that conflict which can only be dealt with by prayer, and seldom without physical cost to the one most responsible for its contents. I beg your prayers for her and her helpers.

Now a word as to the future. Gladly though I would have taken part in our Conference at Swanwick in May, I feel sure that my work this summer lies on this side of the water. Swanwick means so much to some of us and I am sad to miss it, but I am convinced of the need for consecutive teaching of the truths we wish to emphasise, and I trust the summer months will find the way opening for this, in the continued goodness of the Lord.

I thank God for your prayers: will you continue to remember us as the Lord reminds you, and remember to praise as well, for we have been very conscious of answered prayer.

Commending you to the Grace of the Lord for all the coming days,

Yours in His service,

BERNARD W. MATTHEWS.

Bermuda,

March, 1939.

The Conference Guest Fund.

ONCE more we would remind our readers of the Guest Fund for the Swanwick Conference. These Conferences are convened especially for Christian Workers, for it is our conviction that God has commissioned us with a Message to proclaim which is of inestimable value to all who are seeking to lead souls to the Saviour, and to teach them the way of deliverance from the *power* of sin. Some of these servants of God who are unable to meet the cost themselves, are paid for through this Fund, either wholly or in part.

We very gratefully thank, in their name, all who in past years have enabled us to help them in this way. Every year our hearts are deeply touched by the selflessness of many of these gifts—from the generous amount which often comes from far-off lands, to the tiny contributions we receive from readers who are truly poor in this world's goods though rich in the Kingdom of God—none of whom have the coveted opportunity of attending the Conference. We have these dear friends especially in mind when preparing the Conference Number of this magazine, and rejoice to know from their letters that the Holy Spirit makes it "a dish of food" to their souls when they receive it.

Er

Prayer and the "Ministry of the Word."

By Mrs. Penn-Lewis.*

"We will give ourselves continually to prayer, and to the ministry of the Word"—Acts vi. 4.

"WE will give ourselves to prayer," said the Lord's Apostles in the earliest days of the Church, "and the ministry of the Word." Prayer first, as the preliminary work, and then the ministry of the Word of God. No mention was made of sermons or addresses *about* the Word: the Gospel was to be propagated by the ministry of the Word itself—the Word of God, committed to them to minister to the people. What a solemn thing that is! God has committed His Word to men to "minister," to handle as a steward handles his master's property. Servants of God, are you ministering the Word like that? But it means that the Word must work in you first, for only as it works in the messenger will he be able to "minister" it to others.

How does the Word of God "work" in a believer? In Heb. xii. we read that it works in us for the dividing between soul and spirit, penetrating to the inmost being and "discerning the thoughts and intents of the heart"—"discerning the mental conceptions" (Fausset). So it is evident that the work of the Word of God in you is, to discern the mental conceptions, the innermost hidden thoughts and motives of the soul, and divide them from the spirit, which is the place of the indwelling Spirit of God. The Holy Spirit works in the spirit to divide it from entangling mental conceptions and preconceived ideas. Oh how deeply we need to get away from "mental conceptions" of this Book, if we are to minister the Word of Truth to others in purity!

You will find in 1 Thess. ii. 4, that the Apostle Paul looked upon this ministry of the Word as a definite trust; "we were approved of God to be *put in trust* with the Gospel," he says, and therefore, "we speak, not as pleasing men, but God"—God Who, he writes to the Corinthians, "made us able ministers of the new covenant." Seeing therefore that he has received this ministry, he will not "handle the Word of God deceitfully," but by the "manifestation of the truth" his ministry will be commended to his hearers (2 Cor. iii. and iv.).

"Not handling the Word of God deceitfully!" How very easy it is to do that, without knowing it! There is a certain verse, for instance, which does not perfectly agree with my experience, so quite unconsciously it is turned round to suit that experience. Have you noticed that? There is that verse, "he that is begotten of God keepeth himself, and that Wicked One toucheth him not." At the back of the mind we think: "keepeth himself"—that must mean that God keeps him." How unconsciously that can govern one's reading of the text! But you will find as you proceed that the Bible means exactly what it says: "he that is begotten of God keepeth himself." Certainly God keeps His chil-

dren, but there is a sense in which you have to keep yourself, so that the Wicked One does not touch you. "Keep yourselves from idols," writes John in the same letter. If you allow in your heart an idolatrous love for the things of the world, you will not be kept from going after them. If you fulfil conditions upon which evil spirits can make a "medium" of you, you are turning from God and opening the door to the enemy. Can you expect to be "kept" from the consequences? We need to have these mental conceptions of what the Bible teaches stripped away, for they lead to handling the Word, not intentionally with deceit, but not always with straight-forward honesty.

In 2 Timothy ii. 15, Paul writes of "cutting in a straight line the Word of truth" (Darby), steering straight through the whole Word—no picking out of your favourite texts, but submitting yourself absolutely to the authority of the Book; facing out every word, and letting it search and examine you. As Christian workers I ask you most reverently: What is your attitude to the Word of God in regard to yourselves? Do you read it straight-forwardly, holding a straight course and not twisting about in it? Do you adjust your thinking to the Word? Do you submit to the Word? Unless you do this, the Lord cannot make you "able ministers" of that Word to others.

Prayer for "open doors."

"Continue stedfastly in prayer . . . praying for us also, that God may open unto us *a door for the Word* . . ." (Col. iv. 2). I once heard Dr. Meyer say, "I do not ask the Holy Spirit to bear witness to my theories for putting the world right, but to give an open door for His own Word." Is the outcome of your prayer life a ministry of the Word itself, handing it out to the people, as a father hands out bread to his children?

I wonder if you will allow me take such a liberty as to touch upon the question of your preaching? What do you do—just take a "text" as a peg to hang a sermon on? *Are you willing simply to "minister the Word"?* How do you prepare? Do you soak yourself in the Word of God until it is the atmosphere you live in and breathe? That is the best preparation for preaching. Read it, dwell on it, feed on it, breathe it, until it is incorporated into your very being. Then, when you go to face the people, the Holy Spirit has all this divine material within you to draw upon: but He cannot draw out what has not first been put in. If you do not fill your inner life with this pure Word of God, when you face the people you will speak out from yourself, giving mental "light," your own "views" of truth, instead of ministering the Word of Life. If there is in you this deep fountain of the Word of God, God will give you open doors, and if you have to speak at a moment's notice, He will draw out the word that will meet the need of that moment.

* From shorthand notes (hitherto unpublished) of a series of addresses to Evangelists. No. 3 appeared in our issue of January, 1939.

So very lovingly I ask you—Are you prepared to pay the price for being a man of God? It is not only a question of praying for the power of the Holy Spirit, but whether you will give Him the right of way for complete mastery. What about your reading? Shall He decide what you fill your mind with? The human mind can only hold so much, and if it is ninety-nine parts filled with the things of this world, the Holy Spirit cannot fill it with God's truth. If you are living, in the main, a soulish life yourself, you are bound to communicate it to those to whom you minister. If you speak from your soul-life, you will move the soul-life of the people, but if you speak out from your spirit, you will reach the spirit of the people.

The price of power.

We have been speaking about the equipment of an evangelist. They need the dynamic power of the Holy Spirit, and that is free to all, for He longs to communicate Himself to us. There is no difficulty on God's side! The trouble lies in our pleading with Him to empower material that He cannot have anything to do with. We ask Him to empower minds that are saturated with the thinking of the world. Would the Apostles have been the men of God they were, if they had soaked themselves in the newspapers of to-day? I do not mean that it is wrong to read newspapers, but you know how it is possible for them to dominate the thought life of God's children more than the Word of God. Are we willing to pay the price? You cannot "minister the Word" as the Apostles did unless you are willing to be clean-cut in spirit from "the course of this age," which is under the control of the prince of the power of the air.

Why is it that error flashes through the world like wild-fire—lies concerning the Bible, concerning the Deity of Christ, and the fall of man? Why is this dry-rot penetrating the colleges and the pulpits to-day? Is it not that the Prince of the Air has his "wireless telegraphy" ready, and flashes the errors through the world; while he does all he can to block the knowledge of the truth? No wonder the Apostles said, "We will give ourselves to prayer" first, and then "to the ministry of the Word." No wonder Paul wrote in Ephes. vi. that our wrestling is not against flesh and blood, and that we need the whole armour of God for the fight, "with all prayer and supplication in the Spirit, and watching with all perseverance" for all saints, and especially for the man who is set for the proclamation of the Gospel.

But praise God, our wrestling is against a foe already defeated. In Christ we are raised to the heavenly places, and we need to understand how to live above the realm of the prince of the air in spirit, so that our minds do not take in the poison with which he has filled the atmosphere of the world.

"We will give ourselves to prayer." There must be this prayer work at the back of all preaching, to drive the pure Word of God through the clouds and fog with which the "prince of the air" would hinder it. The one thing Satan is afraid of is, the pure seed of the Word of God, and just so far as you faithfully minister that, there will be the power

of God in it, and the opposition of Satan to it. You may preach a hundred sermons out from your mind and he will only laugh. He is not afraid of your eloquence. Indeed, he can set the mind thinking of exquisite things *about* the Book; but if the power of God is not in it—if you do not actually minister the Word of God itself—he is not in the least afraid of it. What goes on in your mental life does not touch the realm of the enemy, and that is why all intellectual preaching of these days accomplishes little. The enemy is not dislodged, people are delivered, souls are not set free. It is only when the ministry of the pure Word of God is driven against the forces of darkness that progress is made.

Only prayer will open the door for that kind of ministry, and when the door is opened, the Word can only "run" (2 Thess. iii. 1, R.V.), if there is prayer at the back of it. The Lord, explaining His disciples the parable of the sower, told them that one reason why there was no crop was that "the devil cometh and snatcheth away the seed" before it has time to germinate! So I would say to you as those who are evangelists and preachers: First give yourselves to prayer, then "preach the Word" and God will bear witness to your ministry.

* * *

"The Word of God . . . effectually worketh in you that believe"—yet I know that the very message which will meet your deepest need can fail to reach your heart and spirit, unless you will be praying, "Lord, unveil to me the inner truth of this, and it effectually *work* in me." So I commend now to the blessed Spirit of God all that is from Him in my message, and I ask you beloved, to turn it all into prayer. Ask the Lord to bring it to full fruition in your life and ministry, that you may be equipped with all the power of God against the prince of the power of the air, and for the fullest ministry of the Word for His Name's sake.

"Be Strong and Work."

"For I am with you, saith the Lord of Hosts."—Hag. i.

WHAT an encouragement for the weak and tired labourer in the Lord's vineyard! God's commands are assurances of power. He knows we can make ourselves strong. What He requires is, that we should be willing to be made strong. "Allow yourself to be empowered. You have no ability, but I have given you capacity. Your weakness and emptiness and need are your capacity to receive. Power belongeth unto Me. I have the ability to accomplish." It is thus that God equips us for service. He who bids us "work" is ready, by His own might, to make us "strong."

The encouragement is based on the fact that we live in His Presence. "I am not only for you, but with you, close at hand, to succour and sustain." No duty or difficulty can be too great if the Lord of hosts is with us and calls us to go forth.

Three things are intimately associated—the call to service; the work, or sphere of service; and the power or equipment for service. They each come from God. Let us seek to let God have His right place in each of the parts of Christian service.

Evan H. Hopkins

A Revival Manifesto.

By Rev. Robert D. Kilgour.*

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit"—John xii. 24.

IN his Radio address on "Brotherhood Day" (1936) President Roosevelt said: "No greater thing could come to our land to-day than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a re-assertion of their belief in God, and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political or economic—that would not melt away before the fire of such a spiritual awakening."

Revival has been defined as, "The quickening or restoration to normal activity of that which already has life." A widespread notion has confused evangelistic campaigns and special efforts to reach those outside the church, with revival. But revival, primarily, has to do with God's people. Revival is needed whenever the church falls below a normal New Testament standard of life, faith, and power. The church to-day needs revival because it is numb, paralyzed, and suffering from prolonged sleeping sickness.

Then some imagine revival to be so uncertain that no one may predict when it is likely to come. It is regarded as a special act of God occurring, perhaps, once in a hundred years. This view fails to recognize that revival is our responsibility, and that God is ready to act whenever man meets the conditions. It is wrong to regard revival as something extraneous to normal Christianity, when the opposite is true. A surviving church may be a very sick church, but even prolonged sickness is never normal. Just as many suppose that to be fully surrendered to Christ and filled with the Holy Spirit is a special form of Christian life reserved only for the spiritual *élite*, so they think revival is an unusual and special expression of religious life.

Herein, we believe, lies the crux of the problem of revival. Too many Christians think that to be "dead with Christ," and risen with Him into newness of life, is an added deeper life or higher Christian experience for the select few. But this is the *normal New Testament standard* of Christian life. It is not an "elective" or advanced course for certain spiritual leaders or professional Christians.

The Lord Jesus explicitly states in Luke xiv. 27, "And whosoever doth not bear his cross, and come after Me, cannot be My disciple." Even more drastic is verse 33: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

Paul found at Ephesus certain disciples who were subnormal. They had repented of their past sins, but they did not know deliverance from sin through identification with Christ in the judgment of the cross, consequently they had not risen with Him, nor

been filled with the Holy Spirit. Many professed Christians have never been delivered from life in the flesh. They are totally unchanged in the citadel of self, and they do not enjoy the victories of resurrection life.

Revival, like resurrection, implies a previous death-like existence. If the church needs reviving, it is because we individuals who make up the church need it. If one feels no need, one of two things must be true: either you need it all the more since you are unconscious of the need, or you are not a fit subject for revival in that you have not that life in the first place to be revived.

And do not imagine that you are to wait until the rank and the file are brought up to God's standard before there can be a revival. Our text tells us that God will work mightily through one corn of wheat utterly given over to death in union with Christ.

Revival repeats the miracle of Calvary and the Resurrection. To be saved implies being lost. To be saved by God implies man's complete ruin apart from God. The cross stands as a witness for this. It is the centre of all God's revelation to us. At the cross God is revealed, and we are saved when we see that for man and for everything human there remains only judgment through sacrifice and death. But the New Man stands beyond the cross. This New Man of the resurrection is a changed man entirely and wholly and absolutely different from the old man merely improved.

"Except a corn of wheat fall into the ground and die." To God, natural man is something that has to be overcome, to be conquered if man is to attain to his God-given destiny in Christ. This something is not only the bad, godless, unbelieving and immoral man, but *man*—irrespective of his evil or good inclinations.

The Unconformable "I."

There is a place within man which is situated beyond all these differences—beyond good and evil, while knowing both. This place is a strong centre, a mighty fortress, an unconquered citadel where I, myself—apart from any additions of good or evil—dwell. Here I am, "I" alone in an inner chamber into which only God or the devil enters. Here "I" am master, independent and unconquered. To this place "I" retreat; here "I" elude God; here "I" defend myself against all attacks. Into this ultimate fortress "I" escape from the outer circumference of life. Here "I" sigh and suffer; here "I" defy God and triumph in my own integrity. Many battles are fought, but they all take place in the outer circumference in defence of my indomitable self.

When "I" fight evil in the outer circumference, it is only because evil makes this "I" uncomfortable. When "I" do good, it is because it contributes to the self-esteem and pride of the "I"

* From "The Alliance Weekly" (U.S.A.)

within. Prick many a so-called Christian, and you will arouse this "I" that lives unconquered and unbroken under the skin.

To Jesus Christ, the good and the bad were alike as long as this "I" remained unconquered. To Him there was no difference. The evil in man never discouraged the Lord. He knew that none was hopeless if He could invade the inner citadel and conquer the "I" at the centre. He was often baffled by the good in the outer circumference, when it was used to defend and vindicate the "I" and resist Him.

The rich young ruler had kept all the law from his youth, and it contributed to the complacency of this "I" to think there was "some good thing" more that he might do to inherit eternal life. Yet when Jesus put His finger on the strong point of the young man's confidence and touched the "I," rather than surrender, the young man turned sorrowfully away, unconquered and unchanged.

Man wants to be or become something himself, not wholly bad and not utterly good. But this something, this crafty, defensive and defiant "I" must be brought into death. It must be ruined, slain by God, if man is to be delivered from its mastery.

This is why Christianity apart from the cross is still such a human thing. This is why we are without decisive power to influence men. The truth alone has not this power. It must *take possession of us* at the innermost centre of our being. The Word of God must conquer us before it can be personalized by us in the sight of men.

The world will not take us seriously because it well knows that our Christianity, as a whole, does not take hold of this central place of man in earnest. The world sees that we are merely using Christianity as a cloak for the unchanged "I" within. Therefore, they say, we might as well be Buddhists as Christians, since one set of ideals or ethics is as good as another when operating in the outer circumference, and leaving the man behind the wall still alive and successful.

We defend ourselves. We appear strong. We believe that what we say, do, and think, should be attended by the applause of the better thinking people. The worst misfortune that could overtake us is that the "I" should weaken, become afraid or fail. So we defend it tooth and nail. But the Lord Jesus refused to assert Himself. He was the despised, broken, suffering, crucified Man! He was the God-conquered Man!

"If It Die."

Before revival can come, the sword of God must descend. The cross must slay the "I" at your centre. The truth preached must cut you down, and utterly destroy the man behind the wall. Are we willing to put our hearts on God's sword? This is the condition and price that must be paid. You may hedge, cringe, protest, hide, "talk back," or seek to vindicate yourself. You may escape the cross if you will, but you will never know the power of His resurrection until the "corn of wheat" dies.

We may even pray for revival, but it is a waste of breath. We only weary God with our prayers.

Until Christ invades the inner citadel and conquers the "I" of self, there will be no manifestation of divine power. As long as God's people evade the going down into death at their centres, there will be no revival, and the world need will remain untouched. When any group of believers, or even one, man sells out to God and becomes utterly God-conquered and God-possessed from centre to circumference, the church and the world are turned upside down. If we desire revival to confirm our position, to vindicate our party, or to bring glory to the flesh, there will be none.

* * *

It is the presumption of all that has been written, that out of the death will come the life, power, and fruit of His resurrection. This divine, all-conquering power seeks release through empty and cleansed channels. It will go out against the powers of evil entrenched in mankind, and many souls will find emancipation and peace. The life of the church will be transformed. The question remains: Do we see the possibilities of this emancipated life in Christ? Oh that we might see it!

"The Morning Cometh."

I fear that much prophetic teaching is sadly lacking. The awful horror of tribulation days, of the gathering storm-clouds of war, etc., have been sent forth, but the result is often only a condition of fear and apprehension. Instead of this, God's children should become *radiant and expectant*. WE are facing the glorious sunrise!

I used to wonder over the meaning of that verse, "Watchman, what of the night? The morning cometh, and also the night." Now it has become plain to me. The morning is for us, but the night—midnight darkness—is for God's enemies. When the earth is turned away from the sun it is night; when it is turned toward the sun, it is morning. We, God's own, are turned toward our Sun, but the wicked are turned away from Him.

Again, we have the parable of the wheat and the tares. It is obvious that the tares are ripening rapidly, therefore the wheat should be ripening too. Consequently I feel we should concentrate our gaze upon the *wheat* rather than the tares. Someone has written, 'the wheat is nearly ripe; it only needs the showers to fully ripen' . . . Many seem to think that translation will come anyway, and requires no preparation on the part of the believer; but to Enoch translation was not a shock. He lived in the light of expectancy, and so walked with God that he was ready for the final step into glory.

Much of the work of the defeated foe is directed against such souls. So long as we only talk about translation we may know little of testing, but when it becomes a personal objective, then we experience a peculiar testing we should not otherwise know. Praise the Lord, we overcome because of the recognition and manifestation of our identification with Christ, THE OVERCOMER.

Let us pray for the Sunrise, and its dawning glory will so illuminate us that we shall "walk as children of light" in these dark days.

M. E. McDonough.
(Extract from a personal letter).

The Protection of the Mind.

By D. W. Griffin.

"Commit thy works unto the Lord, and thy thoughts shall be established"

Proverbs 16, 3.

THE mind is an entertaining room, and in some instances it is a very packed chamber. All visitors to one's threefold being come in through the mind. They first enter the mind, then drop down into the spirit and get root, then seize the tongue, and then put the hands and feet in action: and so possess the whole man. A scattered, distracted, wrongly-possessed, wrongly-centered mind is a calamity.

Thoughts are bold and daring and strong and persistent. Like personalities they charge us and force themselves into the mind. They come enticingly; they come offering gain; they come insinuating; they come in threat; they come in uncertainty; they come in a thousand ways; they come singly; they come in droves; some wait at the door of the mind and push and crowd to get in and talk while the room is full; they occupy every available space and every moment of the mind if allowed, and feed on one's peace until none remains and death is preferred. They keep up a din and chatter, and strain the nerves and weaken the brain and chill the heart.

Fear dashes into the mind and runs us down and captures us. The heart palpitates while fear holds us fast, and some visiting sickness in the community from hell grips us. How many souls have entertained fear and have been caught by the thing itself.

A thought knocked at the door of the mind. It was admitted and communed with. It was locked arms with and obeyed, and it led to the gallows.

Passion enters the mind. It is looked at a while and possesses the whole being, and it leads to sin and shame.

Anxiety, shaking and nervousness, appear and drive off rest and keep one sitting up all night for nothing.

Doubt, as full of death as hell itself, is let in and consulted with and blows out every light and fills the room with darkness.

Trouble, many-faced, many-handed, very suggestive, big and squatty and imaginary, will fill the room and stay all day, and return in the morning by the time you open your eyes.

Slander appears with a large mop dripping with filth and wants to paint the whole being.

Poverty, long and thin and pale and empty will come and lean against the wall and warn you like a ghost.

Care, as big as the earth, and with a thousand weights of a thousand pounds each, comes to unload in the room.

Old self, under God's judgment and refusing to die, wants to stay on hand all the time, with a ready sword of protection and having pitying attendants on hand with fans and camphor bottles in case it is hit or wounded or slighted or knocked down. It wants the best chair in the mind and the most attention, notwithstanding it is the most unwholesome visitor of all. It

has been deposed by God and is under His everlasting curse, and yet wants to lurk around all the time.

And friends and foes, and husbands and wives and children, and tomorrow, and houses and lands, and the work on hand of whatever nature, and what was and what is and what is to be, and this and that and the other, real and imaginary, demon impressions and suggestions, and the thoughts of friends and foes toward you, coming to you in dream and while awake as swift messengers—all these things in the different shapes and sizes and sounds will harass and possess and occupy, and claim all the attention of the mind possible, if allowed. People who are against you and talk against you, their thoughts and words, like demon spirits, can visit you and harass you almost to death.

Thousands are in the grave and in the mad-house, and other thousands are in physical torments and sickness because of the mind being thus occupied—and many honest souls are craving deliverance. How is it found? These visitors cannot be humanly driven off. They are too many and too strong and smart for us. They have no shame nor feeling. Throw them out and they get up and come in again. Lock the door and they, everyone, have a master-key.

Deliverance, because of Calvary.

But thank God there is a way of deliverance from these tormenting thoughts, spirits, things. That way is through the precious blood of the Lamb once slain. I had been in trouble with people. I had done all I was able and knew how to do. I was willing for all I saw to be God's will. Yet they would come into my mind every day and consume the whole day talking over in thought the old troubles, etc., etc. When my eyes opened from sleep, they had made an early start, and were on hand to torment, these old thoughts, these people in thought. I was helpless. I knew not what to do with them. And the Lord showed that door in Egypt, with the blood sprinkled over and around it, into which no evil, tormenting spirit could come, and that I was just simply to be willing to commit my mind unto Him in helplessness and then to claim and believe and see the blood of Christ over and around it, just like that door, that room in Egypt.

It was a new and blessed thought to me. I did so. They came again and I said, "The blood is over the door. The world is dead to me and I am dead to the world. You cannot enter under the blood." They backed off. Again and again they would come, but I simply pointed to the blood over the door, the mind. I thought on the blood whenever they came; and soon their power was gone and they ceased; my mind had rest, as I committed all to God and thought on the blood. The spotless Lamb of God has shed His most precious blood for you, to cleanse and cover and free and keep you not only from sin, but in mind from torments and distractions as well.

The blood is your one safety. Not a death-dealing, troubling, tormenting, fearful visitor could enter the room that night in Egypt, where the blood was on the door. And a thousand-fold more real and powerful than the blood of that little lamb is the precious blood of the Lamb of God. See by faith His blood sprinkled over the mind, the door to your being. When these things appear and knock for attention, point them to the blood on the door. *By faith put death between them and you. Consent to your death in that blood,*

*Blood of Christ
Christ, Blood of*

The Precious Blood of Christ.

By Gordon B. Watt.

THE late Dr. Andrew Murray says of the precious Blood "I know of no word in the Bible or in human speech that contains such mysteries! In it are concentrated the mysteries of the Incarnation, in which our God took flesh and blood: of the obedience unto death in which the blood was shed: of the love that passeth knowledge that purchased us with His own blood: of the victory over every enemy, and the everlasting redemption: of the resurrection and the entrance into heaven: of the atonement and the reconciliation and the justification that came through it: of the cleansing and perfecting of the conscience: of the sprinkling of the heart and the sanctifying of the people."

There are four passages in the book of Revelation in which the word "Blood" is found. Each has a special message for us in these last days with reference to conflict and victory.

1. Loosed from sin by blood (Rev. i. 5, R.V.).

That is one of the magnificent aspects of the power of the blood of Christ. It brings us individual liberty from the dominion of sin. As we yield ourselves to the Holy Spirit to be taken into death-union with the Lord, we find ourselves joined to Him in all the power of a new life, by means of which we stand free from the bondage of the old nature through which Satan works. Death-union with Christ means a loosing from the thralldom of evil. But that is not all. There is indeed no limit to the loosing power of the blood of the Lamb. The Church has a right to claim all the fruits of the victory which Christ has won for her on Calvary. Is there any limit to that victory? If there is, it is altogether on our side and is due to unbelief and to our unwillingness to "follow the Lamb whithersoever He goeth."

The great Enemy of the Church has so paralysed her will and deadened her sense of responsibility that ripening harvest fields are still waiting for labourers, and the means required for the ingathering of precious souls are refused by the members of the Church. Such is the work the devil is accomplishing, only too successfully; and yet the eyes of many are closed to the fact.

If the Church will only enter into possession of what the Lord Jesus has won through His sacrifice on the Cross, she will be able to claim that all the powers of the enemy directed against her shall be

and take your place definitely and continually under its protection.

* * *

"I plead with you, therefore, brethren, by the compassions of God, to present all your faculties to Him as a living and holy sacrifice, acceptable to Him. . . . And do not follow the customs of the present age, but be transformed by the entire renewal of your minds, so that you may learn by experience what God's will is—that which is good and beautiful and perfect." (Rom. xii. 1-2, Weymouth.)

utterly broken; and also that, by virtue of the precious blood, there shall be loosed out, for the glory of God and the need of the world, men and money and all else that is required for the prosecution of victorious missionary enterprise. Calvary is the call to the Church to be loosed from her grave-clothes, and to enter into the most aggressive warfare possible against the strongholds of evil; as it is a call to receive the fullest supply of the Holy Spirit, and to put on her beautiful garments in anticipation of the coming of her Head, and the dawning of the day of victory.

(2) Purchased for God by the Blood.

"Thou wast slain, and didst purchase unto God with Thy Blood men of every tribe and tongue and people and nation . . ." (Rev. v. 9, R.V.).

This will be the song of the translated Church, as she looks back on her earthly journey. It is the song, now, of every believer who knows his debt of sin is paid.

(3) Cleansed by the Blood.

"They washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14). What the Blood purchases it possesses in order to keep it safe. "The Blood . . . cleanseth" (Jno. i. 7). Thank God the cleansing is a continuous act, for that is what we need. "Blessed is he that watcheth and keepeth his garments."

(4) Conquering through the Blood.

"They overcame him because of the blood of the Lamb . . ." (Rev. xii. 11). The Greek word for "overcome" means to conquer: in a court of law it is to win the case; in conflict, to knock the weapon out of the adversary's hand.

By that blood the accuser is silenced and put out of court (verse 10). Victory over him, at every point, is grounded on and is a consequence of the blood which has been shed.

The Holy Spirit has come to teach us all that it means, and to lead us into personal experience of its powers, so that in every conflict with evil it is the weapon with which we meet the enemy, and find victory and perfect peace. The Holy Spirit has an ample supply for us in the struggle. What He requires is that we shall be yielded to Him, receptive of what He offers, obedient to His orders, and active in daily service for the honour of the Victor of Calvary, to the glory of God the Father.

"Thy Name is as Ointment Poured Forth."

Song of Songs, i. 3.

*Rev. Geoffrey R. King.**

HAVE you ever wondered at the strange association of ideas in these words? How can a name be like ointment? Yet you will see, if you follow through Scripture the use of ointment, that it illustrates very pointedly the victorious power of that ONE NAME that is above every name.

"What's in a name? A rose by any other name would smell as sweet": yet names have associations. Britain! only a name, but it stands for something to you and me, and please God, to the world, too. Home! It is a name, but it stands for so much more than a name, and what fragrant associations gather around the word.

Mother! it is but a name, but how many of us think that to be the sweetest human name on earth.

And the Name of Jesus! Well, it is but a word of five letters in our English language, but who would dare to say that that word is "simply a name"? All the associations of heaven and eternity gather around that Name—

*Jesus, the Name high over all,
The Name to sinners given—*

When we utter that Name we believe that it stands for everything that the Son of God is to us and for us. It stands for Him Who came out of the ivory palaces, down to Bethlehem's manger, and went on to the Cross for the sins of the whole world, and rose from the dead, smashing for ever the power of Satan, robbing hell of its victory. Who ascended to the Father, and at this present moment of time is on the Throne in heaven, so that as we gather here, God's angels in heaven are looking upon wounded hands and feet, and thorn scarred brow; and from that throne we believe He one day shall come to earth the second time, and all the rulers of the earth shall bow down before Him.

That Name—it stands for everything we know about our Saviour; and the Holy Spirit, through Solomon, gives us this truth when he says that His Name "is as ointment poured forth." What is ointment? The most frequent use of ointment in Scripture is for healing: is there anything to do with healing in the Name of Jesus? Assuredly there is.

One of the busiest men I know in London once told a gathering of his fellow Ministers that sometimes he is almost driven to desperation point—letters, telegrams, requests here and complaints there—sometimes it seems almost more than he can carry on. Pressed beyond measure with the host of little trifling annoyances—"they compass me about like bees." When times like that come, he will turn the key in his door, close his desk over the papers, and fling himself in his easy chair and relax for two or three minutes, and, he said, "I find there is divine magic in just closing the eyes and saying very quietly the Name of Jesus; and after two or three minutes of that studied relaxation, I can go back to the desk and all the distracting things, marvellously refreshed."

* A message given at our London Conference, January, 1939.

This is not fanciful, it is true, and I am sure many of you know it. I wish I could pay more practical tribute to it, but I know it works. There is healing in the Name of Jesus. Something of the calm that never left the heart of the Saviour swells into our hearts and takes possession there through the uttering of that Name in faith, and in the spirit of yielding to His power. "Thy Name is as ointment." Do you apply the ointment? Do you know the secret of its use?

Another thing about ointment is, that it was very fragrant. All the art of the apothecary was to be put into the ointment for use in the Tabernacle. Is there anything of fragrance to be found in the Name of Jesus?

The more I look into my own heart, the more impressed I am that one of the things we need to-day more than anything else is fragrance. I mean, a charm-filled life. Many Christians are so carefully orthodox; they go to Keswick every year, and say "Amen" to everything they hear; they are so dogmatic on this doctrine and that—very champions of the truth—and sometimes they are undoing all the good they might do, because they just lack that "something" that people expect to see in "Jesus" men and women. I come upon young people who have almost had their faith wrecked through that kind of thing. It makes me feel that, though I want to be sound (and I have no time for any other gospel than Paul's gospel) yet I covet even more a life that makes people think of the love of Jesus; a Christ-filled life. I believe that fragrance, that gentleness of character, comes through His Name. I believe those who make most of the Name of Jesus are those who become most like Him.

Is it not Dr. Boreham who tells how two men were walking through a Lancashire town: one a native and the other a stranger. The stranger began to sniff the air, looking upon the terraced rows of black sooty houses, and said "I can smell roses! Where is there a garden?" And the man who knew the place said, "You see those girls over there? They have come from a perfume factory, and every bit of them reeks of roses. There are no gardens anywhere near here." I would like my life to be fragrant like that! I would like someone to come up and say to me, "I saw the love of Jesus in you and it did me good."

Have you a fragrant life? Do men in business know from their own observation that you love and honour the Son of God, Who went about doing good? Your friends think you are very charming—do your servants think the same? I believe that as we make much of His Name, as we apply the ointment of that Name, there comes into our lives something of the fragrance that always characterised Him.

"Thy Name is as ointment." It was the custom, in Old Testament days, when one sought an audience with a king, to prepare oneself with choice ointments, that one might carry into his presence a pleasing

fragrance. "Him hath God exalted to be a Prince . . . and hath given Him a Name which is above every name, that at the Name of Jesus every knee should bow."

Of course, we all end our prayers in the orthodox way, "for Christ's sake"—"in and through the Name of Jesus"—but it can be nothing more than a phrase. Do we really feel, every time we pray, that if we come with that Name upon our lips, it is the key which unlocks every treasure of heaven for us? Have you ever been impressed by noticing in Acts how you read again and again of "the Name." Peter, explaining the miracle of the crippled man, says it was "His Name, through faith in His Name" and not any power of his own. Before the Sanhedrin he again affirms that it was "by the Name" of the One they had crucified that the man was made whole, and adds "neither is there salvation in any other"—"there is none other Name given among men whereby we must be saved." And in prayer we find the disciples praying "in the Name of Thy holy child Jesus." In Acts v. the authorities of the city say to them, "Did not we straitly command you that ye should not teach in this Name?" because of the witness God gave to the power of that Name.

Prayer in the Name.

Do we pray like that? That is overcoming prayer: going to the Throne of God, humbly yet boldly, because we are accepted in the Beloved, and for the sake of His Name the golden sceptre of God is held out to us. I believe nothing is impossible to a believer "in the Name of Jesus." For example, I was tremendously impressed a while ago by a Deacon telling me this: "I am rather lonely in my church, but God gives me marvellous doors for testimony. We have had trouble with two office bearers, who give no evidence of being born again, and the business of the church is wrecked and spoilt by them. The other night I felt a burden for our deacons, and I got down in my home and prayed: 'Father wilt Thou keep back the power of the tempter from these two men. I take the Name of Jesus my Saviour and hold it as a banner of victory for the meeting tonight.' And at the church meeting the agenda went through without trouble, and these two men were like lambs! All the other members gathered round and said 'What has happened?'"

That is a very practical illustration. I believe prayer in the Name of Jesus can keep back the hosts of darkness. I—a sinful man, a weak man—can stand before the Throne in Jesus' Name, and all the power of hell trembles at the sight of me standing thus! I know that this works. I know sometimes the Tempter leaps up unawares, but I also know that at the Name of Jesus the Tempter flies. We may all be overcomers in prayer by the power of that one overcoming NAME.

Healing, fragrance, and preparation for the presence of the king. Ointment was also used for anointing the dead. Luke tells us the women prepared spices and ointments to anoint the body of the Lord after His Crucifixion. I am sure of this,

when you and I go (unless the return of the Lord takes place first) to take our last farewell of this life, when the waters of Jordan are cold about our feet, we shall find strength and comfort and courage in the name of Jesus. That is how I want to cross, and with my latest breath to speak His Name.

"*Poured forth*"—it is the pouring forth of the ointment that gives it its preciousness. In the Old Testament the Name is ointment *sealed*. The Son of God came and spoke with Abraham, and with Manoah; as a man He wrestled with Jacob, but whenever the question was asked "What is thy name?" the Name was deliberately withheld (see Gen. xxxii. 29; Judges xiii. 18). The Name was as ointment sealed! But in the New Testament the secret was revealed, "Thou shalt call His Name Jesus, for He shall save His people from their sins." At Calvary the alabaster box of His human body was broken, and it is thus, and there, that we know the worth of the Ointment of His Name. Ever since then the world has been filled with the odour of the ointment.

Of course the "Overcomer Testimony" stands for this, that everything we have of God in our life is as the result of Calvary. That Name is as ointment—but it must be poured forth, and if there is healing, and fragrance through His Name, if there is a marvellous omnipotence in prayer through that Name, and if death shall be sweet for us through that Name, it is all because His soul was poured forth as an offering on Calvary's Cross for us. Everything is the fruit of all that "THE NAME" stands for.

When God is "Counted In."

1 Cor. vi. 25.

God's movements may, to man look small:
Man's mightiest plans to earth but fall
If God be "counted out."
Ah! who can tell His Sovereign will,
Or measure true His perfect skill
In wonders all about?

Creation shows us man like God:
Redemption's claim is through the Blood
Poured out by Christ for me.
The shameful Cross becomes His Throne
Of conquering triumph—and we own
His Lordship glorious.

When in His tomb His body lay
His followers filled with strange dismay,
'Twas to His foes their "hour."
But from that prison-hold of night
He rose in all His sovereign might,
Victorious in His power.

The nations may in rage arise,
And in their wrath God's Son despise,
Nor hearken to His Call.
What God is in, who can withstand?
Or set at naught what He hath planned—
That Christ must rule o'er all?

With heavenly sceptre in His hand.
Almighty power at His command,
And myriads in His train;
In dazzling light shall Christ descend
To take dominion without end,
Then righteousness shall reign.

George Harper.

The Working Power of the Cross.

THE following letter, recently received from a Missionary reader of our magazine, has interested us very much, for it contains a most practical and helpful suggestion. She writes from India:—

"Words cannot tell the value these papers are to me and the courage they have given me to put into practice what I have learned by His Spirit regarding our spiritual warfare. If I could make any suggestion that might add to their helpfulness, it would be this: that some concrete experiences might be related to supplement the abstract truth of 'dying to self,' 'standing in the victory of Calvary,' 'reckon yourself dead to sin,' and so forth. It has taken me years to reduce the abstract truth to concrete reality, and I am only a beginner now. The cry is, I find, 'We understand the theory, but HOW CAN WE MAKE IT WORK?' I remember saying to a friend who preached this truth (and preached it clearly, too): 'I have learned by your life to realise the meaning of the abstract truths which you have preached.'

I believe it would help many to have these truths illustrated through actual experiences in the lives of those who teach the Message of the Cross. . . ."

* * *

The truth is, that the Word of God is full of broad principles for life in the will of God, and in union and fellowship with Him, and every individual Christian must needs reduce these principles to "concrete reality" in his own life, more or less for himself, for no two sets of circumstances are alike. God never deals with us *en masse*, but with the loving individual care of a Father for each of His children. Nevertheless, it is as we watch the lives of others who are seeking to translate the Word of God into a God-filled life, that we see "How it works," as applied to our own special needs and circumstances.

The Cross and the self-life.

An old friend of "The Overcomer," to whom the above letter was shown, writes:—

May I pass on a personal witness to this aspect of truth, as the Spirit of God may guide, in the hope that in some measure, light may shine upon another's pathway. A few days ago a paragraph was sent to me, under the heading "Our Horizon." It said, "The limit of the distance to which one can see varies with the height of the spectator. If you were five feet high and were to stand at sea level, your horizon would be less than three miles away. If you climbed to the top of a twenty-foot cliff and looked again, your vision would reach to nearly six miles. The higher you go the farther you can see. If you were on the top of a mountain twenty thousand feet high, your horizon would be over one hundred and eighty-three miles away."

How far does our vision extend to the great truths the Holy Spirit seeks to unveil? Are we rooted to this earth with a five-foot vision? Or is God's Spirit our guide and companion, cheering and encouraging us in our Homeward climb?

In Romans i. to iv. we have a picture of the unregenerate man, and are shown all the world

"guilty before God." In Ch. v., the believer is shown that, being "justified by faith," he has "peace with God" and is "saved from wrath" through Christ, so that "where sin abounded, grace did much more abound." So in Ch. vi. the question is asked, "shall we continue in sin, that grace may abound?" and to this question the whole chapter is the answer.

God says that "Our old self was nailed to the Cross with Him, in order that our sinful nature might be deprived of its power" (Rom. vi. 6, Weymouth). I want to give testimony to the *working power* of this truth in the ordinary daily life.

In my early Christian life, through many shortcomings and "heart failures," but with an ever-increasing longing after a fuller life with God, I was privileged to hear the Rev. H. B. Macartney, of Melbourne (Australia), give an address on the Cross. Before closing, in a personal testimony out of a full heart, he said: "When I saw that my Lord Jesus had taken to His Cross my vile temper, that which so grieved me, and so spoiled my witness for God—when I saw that *God had laid it upon Christ*, Who through death had delivered me from its power, I took it to Calvary and left it there. I was set free!"

Returning home with a new light and hope in my heart, and waiting at the foot of the Cross for a similar deliverance, I was enabled by faith to "reckon" myself dead to sin—and to this particular sin—and the Spirit of Life released me from it. I, too, was free! "Crucified with Christ," the "law of the Spirit of life in Christ Jesus" came in, and "made me free from the law of sin and death" (Rom. viii. 2). From that time, I found that a key had been given to me which was to open up many Scriptures, dealing not only with "sins" (the fruit of sin), but with the root—SELF! Self, from which sins spring. Later, in conversation with a friend, my position as "alive unto God" was made clear, and Ephes. ii. 6 was opened to me. I saw that our Lord, having taken the sinner's place in death, had to go back to the Father the sinner's way—"by His own blood" He entered in once into the Holy Place," and He raises the crucified and quickened believer to "sit" with Him in the heavenly places.

A great unveiling of the self-life had to follow. Will, mind, heart, conscience—all corrupted and out of centre through the Fall, must be handed over to the death of the Cross, that the "mind of Christ" and the will of God may direct and lead. These faculties are God-given, and belong to Him first by creation, and now by redemption. As the vessel marred by sin is brought to Calvary and put into the hands of the Potter, He takes it, wondrous grace! and "makes it another vessel" as it pleases Him. As the old life, root and branch, is yielded to death, the cleansing, life-giving power of Christ's risen life flows into our being, and with Paul we can say, "the world is crucified unto me, and I unto the world."

At Calvary, God in Christ dealt also with the enemy of our souls: our Lord was "manifested to destroy the works of the devil." This aspect of the Cross

surely needs to be more fully understood. Through the power of this victory, I have seen souls released from a mental darkness which could not have come from God, "in Whom is no darkness," and the normal condition after release has proved that the darkness was not the result of a diseased mind. I should like, before closing, to relate a recent personal experience. I was laid aside with a serious illness which caused acute agony in the head. For weeks there was anxiety over my condition, and it was thought I might never be the same as before (mentally) on account of the constant suffering. One day I opened my New Testament at Ephes. vi., anxious to see if any of the "armour" fitted my need. Realising that Christ Jesus was my armour, I came to, "Take the helmet of salvation." I said, "That is for the head, a covering for the brain, the mind!" And I prayed, "Lord, Thou knowest the fear in the minds of loved ones, but with Thee for my Helmet there is nothing to fear." Again I got "Take the helmet," and three times—*Take, Take, Take!* By an active faith I took Christ as my protection from all that would prevent a continued and fruitful witness for Him, and soon the trouble ceased, and I began to mend. "Thou hast covered my head in the day of battle. . ." (Ps. 140. 7)).

Now, facing the sunset of life, the radiant glow turns the face heavenward. Looking back on the blood sprinkled way, one can only marvel at the love and grace of our God and of His Christ. To the question, what about the future? my passport reads—it "shineth more and more unto the perfect Day." About my strength Lord? "Even to old age I am He." And my witness? "They shall bring forth fruit in old age." Bless the Lord, O my soul, and forget not all His benefits. I.R.S.

"Not easily Provoked."

Another old friend writes as follows:—

It is important that we understand, not only the doctrine of Rom. vi., but how to put it into practice in the difficulties of life. This needs a very close walk with God, utter dependence on the Holy Spirit's leading, and the power of the Precious Blood to cleanse and keep. When we come to recognise that God's "sentence of death" is upon all that springs from the old natural life, with its self-pleasing and bondage to the world, we find in Rom. vi. God's wonderful provision for our deliverance from it. We see that we have been "baptised into His death" that we should "walk in newness of life," and we can only walk thus as we continually hand over to the Cross every bit of the "flesh" as the Holy Spirit reveals it to us. Then the loosing liberating power of Calvary works out in our daily life just as naturally as did the "Old Adam" life before.

One day I went to see a fellow-worker in God's service—a dear Christian, but very impulsive. As we talked together in her hall, I said something she did not like; and she took me by the shoulders and pushed me over the doorstep, shutting the door in my face! I walked home feeling very indignant, but as I waited on the Lord for light, He turned me to John xiii. 35: "By this shall all men know that

ye are My disciples, if ye have love one to another," and He said, "Will you go to her house tomorrow and show her love *for my sake?*" I agreed to do so, and handing over my natural indignation to death (His death) I went. The result was unity and peace, instead of division. Then I saw that Satan had tried to separate us, and bring a spirit of bitterness, so as to hinder our uniting in prayer. Praise God, the victory was a very real one, through the working power of our union with Christ in His death.

The "Lamb" spirit.

Here is another:—

The Lord taught me what the way of the Cross means in actual experience by allowing me to pass through a time of great difficulty and suffering occasioned by the apparent enmity of a fellow-worker who sought to surround me with distrust, and to cause me to give up a piece of work I knew God desired me to carry through. Without giving details of what seemed at the time a real persecution, I would say that I had no peace of mind, or rest of spirit, until one day when the Lord brought before me the word "as a sheep before her shearers is dumb, so He opened not His mouth." I saw at once that if the sinless Saviour did not seek to justify Himself when falsely accused, neither must those who "follow the Lamb," and I definitely committed my cause to God Who "judgeth righteously," and refused to let my mind work round and round the matter, seeking a way out.

Not long after, the word came very strongly to my spirit: "The Lord turned the captivity of Jol when he prayed for his friends." Prayed for his friends, who had so misunderstood him, and had judged him so unrighteously! Could I do that? No not of myself. But I asked the Lord to give me prayer, and He did so by showing me that this friend was grieving Him more than me. That the Saviour was suffering more over this state of things than I, a sinner, could suffer, for it was like a sorrow in His spiritual body, the Church. This brought a real burden of prayer into my spirit—not for my own release from a painful position, but for the deeper and more urgent need of deliverance for the one who was grieving the Holy Spirit of God. In a very short time, the whole trouble came to an end, without my putting out a hand to save myself, or uttering a word of explanation or self-justification. So suddenly, and in a way so entirely unlooked-for, that it seemed like a miracle—as indeed it was. All the out-workings of Calvary are wonderful, and beyond any human explanation.

* * *

This is "how it works"! It is not the effort of the self life to appear "crucified," or the using of the phraseology of "Romans 6," or even an understanding of the theological doctrine set forth by Paul. We have known saints of God who thought "Romans 6" was the most difficult chapter in the Bible, and who yet exhibited in their lives a beautiful picture of what Paul was aiming at in his instructions to the Christians of his day. It is

certainly important to understand the "sound words" of Scripture, if we are to help others into the path of the Cross, but as Paul himself says, knowledge only "puffeth up," if we stop there. "Love buildeth up," and love is the outward expression of the "Lamb spirit"—the Spirit of Him Who is "the Lamb slain from the foundation of the world." The secret of a Christ-like life is just "Christ in you." The out-working of the Cross in the life is simply the result of a deep-wrought union with "the Lamb of God" in His death, so that the very life and spirit of the Lamb may be manifested in the one who is "raised with Him" to a new life of victory.

Since writing this, a Minister who is closely connected with our testimony, the Rev. W. G. Stalley, has sent me the following, which seems to sum up the whole matter:—

Truth—"Abstract" or Basic?

I was in India myself when I first came into touch with the truth for which "The Overcomer" stands, and I used to express myself very much as our friend does, i.e., "abstract truth," and "concrete reality." I feel that the whole matter would become clearer to seekers by just changing the words. My dictionary says, "abstract" means "existing in the mind,"

"not concrete," but as I have closely studied the Scriptures on which our Testimony is based, I have found it better, safer, and more true to call these truths "BASIC"; they are the facts of God, e.g., "I am crucified with Christ" (Gal. ii. 20), "for ye are dead" (Col. iii. 3), "If one died for all, then all died" (2 Cor. v. 14).

Just in the same way that, years before, my faith rested on the other basic truth, that "Christ died for our sins," and assurance of justification became a reality and life became completely changed, so I accept these truths. It is when faith counts on God's facts that the truth becomes experimental. I venture to think that if seekers will just re-read those Scriptures which they (like myself) have regarded as "abstract truth," and regard them now as BASIC TRUTH, e.g. unassailable foundations on which our life and service for God may be built, the Holy Spirit will lead them into their out-working in life and experience. But faith must rest in the facts of God as expressed in His Word rather than in the phrases by which we express our experience.

The following simply stated method of studying Bible truth has often helped me: (1) God's facts; (2) my need; (3) Faith causing both to meet.

Vision and Endurance.

"He endured as seeing Him Who is invisible."

"GIVE ME THIS MOUNTAIN"! (Josh. xiv. 12). The hallmark of divine vision is its intense practicability.

What a working proposition, that enabled Moses to endure forty years of dull sheep-tending, after long training for the Throne! Endurance took the BIG "I am" out of him, and vision lured from him the query, "Who am I?"—bringing God to the scene to take the LITTLE "I am" out of the way of His working.

Then followed endurance through another forty years, as Moses assimilated the "Thus saith the Lord" into life and service, visualizing God's declarations. SEEING GOD was only possible to a revelation from God. Revelation is the discovery of truth objectively: vision transfers it to a subjective application, as a WORKING FORCE in personal experience. Moses needed applied revelation, for the ideals of youth had fled, and with them life's promises. His first forty years, a boundless romance of possibilities, were marred by one mistake: want of endurance, and flight! Now, the heat and burden: luring peaks obscured by dazing heat; road dusty; mileage long; feet sore; endeavour exhausted; life, a way-less wilderness.

Then vision! "He endured, as seeing HIM," on the sole ground of God's Word, through crumbling aspirations, crushed attainments, faded preparedness, and lost admirations.

The discipline of disillusionment.

"Give me this mountain"! Caleb, with the heritage of Moses' vision, went further. He visualized the unattainable. He had been one of the youthful spies; he revelled in mountains where the blood runs quicker, the air is vigorous, and all things seem possible which were unattainable in the valley. After his forty years of waiting, he knew that mountains stir in us aspirations, and leave us exhausted in climbing to reach them. The lives of great

men are beautiful to behold, but they leave us paralysed with a feeling of our own littleness in an effort to be like them, until we SEE HIM.

Caleb knew the giants that inhabited his coveted mountain. They had made the heart of the whole nation to melt. Only Joshua and Caleb, who had measured the giants by God's Word, endured and lived after the whole doubting nation had died in their self-made tracks. Even the elements of sadness, in maturer years, over what might have been had we always been true to vision, and made no mistakes, leaves Caleb undaunted. There may be interior desolation: God may withdraw Himself from our consciousness that our faith may rest in HIMSELF ALONE, but we get our "mountain" by the processes of the Cross and the long, long trail of vision-endurance.

If the way is mysterious, it proves that our Guide knows better than we do. It is nothing exceptional nor sensational, but rather inarticulate because it is beyond our expression. We do not know why we are moved as we are: but we do know that all the revelation needed, whereby our will becomes the will of God, is in the pages of the Bible. What we need is eye-salve, to see what is already there for us. The famishing Hagar did not get a well from God in answer to her cry. All God did was to open her eyes to see the well near at hand.

God's Word, to Caleb, was his title to the mountain, and thus the vision became a working proposition. He asked, and obtained. Note the steps and stops of discipline and endurance in God-directed lives. The long trail begins at the Cross. Mountains are only accessible by zig-zag trails, often over chains of foot-hills with their wearying ups and downs. But "ye shall hear a Word behind you saying, This is the way, *walk ye in it*" (Isa. xxx. 21).

Alma E. Doering.

Helps for Teachers.

(From Mrs. Penn-Lewis' Bible.)

"Rightly dividing the Word of Truth."

2 Tim. ii. 15.

THE NEW LIFE.

1. The death-position (or fact declared by God) in Christ—
"Ye be dead with Christ from the elements of the world" Col. ii. 20.
2. The life-union with Christ—
"Risen with Christ, seek those things which are above where Christ sitteth . . ." Col. iii. 1.
3. The home of the one united to Christ—
"For ye are dead and your life is hid with Christ in God" Col. iii. 3.
4. The new source of life—
"Christ, who is our life . . ." Col. iii. 4.
5. The practical application of the "death"—
"Mortify." "Make dead" R.V. margin. "Put to death" American R.V., "Your members which are upon the earth . . ." Col. iii. 5.
6. The action of the will in the "making dead"—
"Now ye also put off . . ." i.e., "Put . . . away" R.V. "You must renounce" (Conybeare). "Put off the old man with his deeds." *Imperative aorist tense.* Col. iii. 8, 9.
7. The decisive taking of the "new" (*again*, action of the will—
"Put on the new man . . ." Col. iii. 10.
8. The progressive growth of the new—
"The new man which is being renewed unto knowledge after the image of Him that created him (R.V.)" Col. iii. 10.
9. The new sphere on resurrection ground—
"Where there is neither Greek nor Jew . . . but Christ is all, and in all." "Where there *cannot* be Greek and Jew," etc. (R.V.) In the sphere "in Christ" earthly distinctions *cannot* be, for Christ is all and in all. Col. iii. 11.
10. The manifestations of the new life earthwards—
Col. iii. 12 to Col. iv. 6.
 - a. The Christ-character depicted. v. 12, 13.
"A heart of compassion, kindness, humility, meekness, long-suffering; forbearing . . . forgiving . . . love . . ."
 - b. The arbitrator of all difficulties.
"Let the peace of Christ arbitrate . . ." v. 15, R.V. m.
 - c. The book of the new man.
"Let the word of Christ dwell in you richly." v. 16.
 - d. The songs of the new life.
"Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." v. 16.
 - e. The power for every action.
"Do all in the name of the Lord Jesus." v. 17.
 - f. The new life in every sphere. Verses 18-25, ch. iv. 1.
 - g. The fellowship of prayer. ch. iv. 2, 3.
 - h. The action to all "without" Christ. ch. iv. 5, 6.

WHAT CHRIST DIED FOR.

- That we might become righteous in Him,
"Him Who knew no sin, He made to be sin on our behalf: that we might become the righteousness of God in Him." 2 Cor. v. 21.
- That we might die to sin in Him.
"His own self bare our sins in His body on the tree that we, having died to sins, might live unto righteousness." 1 Pet. ii. 24.

1 Cor. i. 18

That we might no longer live unto ourselves.

"He died for all, that they which live might no longer live unto themselves, but unto Him . . ." 2 Cor. v. 15.

That we might be delivered from the world.

"Who gave Himself for our sins that He might deliver us out of this present evil world." Gal. i. 4.

That we might become sons of God.

"God sent forth His Son . . . that He might redeem . . . that we might receive the adoption of sons." Gal. iv. 4, 5.

That we might be sanctified unto Himself.

"Christ loved the church and gave Himself up for it; that He might sanctify it . . . that He might present the church to Himself." Ephes. v. 25-27.

That we might become His own possession.

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession." Titus ii. 14.

That we might receive the Holy Spirit.

"Christ redeemed us . . . that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14.

That He might take us back to God.

"Christ also suffered for sins once, the Righteous for the unrighteous, that He might bring us to God." 1 Pet. iii. 18.

All references from R.V.

Cross

THREE ASPECTS OF CALVARY.

1 Cor. i. 18.

1. To the unsaved.
The Guilt. "Peace through the Blood of His Cross." —Col. i. 20.
The Record. "Record . . . nailing it to His Cross." —Col. ii. 14.
2. To those who are "being saved" 1 Cor. i. 18, R.V.
The World. "God forbid . . . glory, save in the Cross . . . world crucified to me and I to the world." —Gal. vi. 14.
The Flesh. "Are of Christ Jesus, have crucified." —Gal. v. 24.
"I." "I have been crucified with Christ." Gal. ii. 20.
(a) *The Call to the Cross.* "If any man . . . take Cross." "He that taketh not his Cross . . . not worthy." Matt. x. 38. "Doth not bear his Cross . . . cannot be My disciple." Luke xiv. 27.
(b) *The Pattern.*
"Became obedient unto death . . . death of the Cross." Phil. ii. 8.
"For the joy . . . endured the Cross." Heb. xii. 2.
(c) *The Offence.* See Gal. v. 11, Gal. vi. 12.
(The Cross and offence to sinners, think they can save themselves. An offence to Christians who think they have "good qualities" to offer to God).
(d) *Enemies of the Cross.* See Phil. iii. 18, 19.
3. To the crucified Christian.
"Always bearing about the dying of Jesus, that the life of Jesus may be manifested . . ." 2 Cor. iv. 10, 11.
"Weak with Him . . . live with Him." 2 Cor. xiii. 4.
"Sentence of death on ourselves . . . God raiseth." —2 Cor. i. 9.
"As dying . . . behold we live." 2 Cor. vi. 9.

"Wait Patiently for Him."

*I ask for guidance, Lord—then go straight on,
Developing the things that I had planned
Not waiting for Thy wise controlling hand.
And then I wonder where my light has gone.*

*Teach me, my Lord, to linger patiently
Till Thou shalt clear the path and let me through
Moving the stones that now my way bestrew—
And, while I wait,
Oh let me rest in Thee.*

M. E. Ives.

On the Watch Tower for Prayer.

"Him that Curseth Thee"

IT is a dangerous thing to attack the Jews. It is worse than dangerous—it is deadly. It may, or may not, mean disaster to those Jews that are attacked; but it must mean disaster to those who do the attacking. From this there is no escape, for God has given His word in the matter, and God never breaks His word.

It would be well . . . to study the Bible, and the history in the Bible, and the history of nations since Bible times, for light on the meaning of Jewish persecution. The meaning, that is, to the persecutors rather than to the persecuted. . . . Anti-Semitism is suicide.

Jewish persecution has been popular, from time to time, ever since Haman "sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus." God's justice, in fulfilment of His pledged word, does not always strike as swiftly as it did in the vast Empire of Persia in the sixth century B.C., when of Haman it was announced: "him they have hanged upon the gallows, because he laid his hand upon the Jews" At other times the Jews have not escaped so triumphantly. Over and over again, God has permitted them to go down in awful massacres at the hands of their enemies. Yet the success of any and every attack upon the Jews has always been, and will always be, an unspeakable curse to those who succeed. God's word to Abraham stands: "And I will bless them that bless thee, and curse him that curseth thee"

Christian people everywhere should unite in prayer for God's chosen people the Jews. God has set apart his peculiar people Israel, not only for special blessings to themselves, but as the channel of blessing and redemption for the whole world. The Son of God, when He became Man, became a member of the family of Abraham and David. Unto the Jews "were committed the oracles of God"; the Holy Spirit chose Jews as the inspired writers of the God-breathed Scriptures, both Old Testament and New.

While the Jews, like all the rest of mankind, have woefully betrayed God's trust and rejected their stewardship, nevertheless God's Word stands, and His eternal purposes for the Jews, and for the blessing of the whole world eventually through the Jew, can never be defeated. "For what if some did not believe? Shall their unbelief make the faithfulness of God without effect? God forbid."

A heathen king once tried to get a prophet to curse the Israelites, and offered him large bribes to do so. Balaam, although he was a hireling prophet, stood his ground and dared not set himself over against God. [Those who now persecute the Jews] would do well to read Balaam's reply to the king of Moab: "How shall I curse, whom God hath not cursed? or how shall I defy whom God hath not defied? . . . God is not a man, that He should lie . . . hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"

Any nation that turns against God's people, the Jews, sets itself above God, and invites the Divine curse.

(Rev. C. G. Trumbull, in S.S. Times of U.S.A.)

* * *

We publish this word of warning from "*The S.S. Times*," because we learn that even Christians are, in some cases, taking up the parrot cry against the Jews. A well written, finely printed pamphlet has recently come to our notice containing the most subtle propaganda towards this end, and it is well for the Christian public to be on their guard. Undoubtedly there are and have been wicked Jews, revolutionaries, and trouble-makers of all kinds—but cannot the same be said of other races? And of all the races of the world, has any had less opportunity or encouragement to do better than this scattered, oppressed, outlawed people, during the past nineteen hundred years?

On the other hand, the world owes much to men of Jewish blood who have lived upright, honourable lives—but to the believer, the fact that God has still a great future for His people should be enough. Praise God, the present awful suffering of European Jews is causing hundreds of them to seek their God, and to find in Christ Jesus their long rejected Messiah. Let us help on this movement by earnest prayer for them and all who are working among them, and that the whole Church of God may be quickened and made useable in this day of opportunity.

Praying "against".....

"The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses" (Cor. x. 4: Weymouth).

There is a sphere of prayer which lies beyond the simple asking for blessing, the conditions of which are opened out in Ephesians vi. This "warfare prayer" has been defined as: "Prayer in relation to recognition of the existence of the powers of darkness, and of the conflict against our spiritual foes. It is prayer directed against the enemy in the Name of our Lord Jesus Christ, and is based on the victory of the Cross. It is prayer that sees the extraordinary flood of spiritual wickedness that has come upon the earth, and knows how to overcome because of the Blood of the Lamb, and because of the testimony of the saints. It is prayer that should be strategic in its outlook, and tactical in its methods."*

After the great revival in the reign of Hezekiah (see 2 Kings xviii), the enemy came in like a flood, and succeeded in drawing the people back into unbelief and disobedience. Then came the invasion of Sennacherib, and Hezekiah was brought down to the point of paying tribute to the king of Assyria. The enemy, strengthened in his purpose by the concessions given, then came up against Jerusalem itself with boasting and threats.

* Rev. C. E. Procter in a Letter to Ministers.

But the desperate nature of the situation aroused Hezekiah to renewed faith in the purposes of God and His power to save. He recognized the attack as a reproach against the God of Israel. The enmity of Satan is always against God first, and against His people only because they are His. To the enemies of His people Jehovah says "I know . . . thy rage *against Me*" (Ch. xix. 27)—so the nation was called to prayer. It is from the answer of God to their prayers that we learn *how* they prayed, for the message sent to the king through Isaiah runs: "Thus saith the Lord God of Israel, *because thou hast prayed to me against* Sennacherib king of Assyria, I have heard." From Ch. xviii. 5, we know that Hezekiah was a man of faith, but in spite of that, he was a victim and not a victor until he "prayed against" the enemy: then immediately God stretched out His arm to save. Does not this remind us of the five "againsts" in Ephes. vi.?

Never in the history of Christendom has there been such an uprising of whole nations against God Himself as is seen to-day, and He would have His people "stand," and "withstand" in the evil day. Prayer must be made along the line of God's revealed purpose for the world and the Church, as far as we understand it, and not according to human desires, or human conceptions of what God should do: but let us not take an attitude of passivity or fatalism because of what we know is to come to pass in the "end of the age." So long as the Holy Spirit is in the world, abiding in the Church redeemed by the Blood of the Lamb, He is here to hinder the plans and wiles and works of Satan.

Let us then, in these days, cry to God "against" the spiritual powers at the back of the terrible persecution, not alone of Jews and Hebrew Christians, but those who preach the Truth of God and name the Name of Jesus; and "against" the setting up of false gods, with awful pressure brought to bear upon Christians to "bow down to them." Let us take our stand by faith, in the heavenlies in Christ, "far above" the principalities and powers of evil, and in spirit "resist the devil" wherever he is at work, and thus hasten the day when he shall be cast out, and be able to "deceive the nations" no more. Let us prove our weapons, whether they are indeed "mighty through God to the pulling down of strongholds."

M.N.G.

PRAY for Spirit-filled Intercessors to stand in the gap, and give time and strength to "wrestle against" the invisible foes behind the present world-upheaval.

PRAY for all those who are in prisons and concentration camps, for the Name of Jesus, and for those who are suffering torture rather than deny the Lord who bought them.

PRAY that God will soon bring to an end the reign of Satan as "god of this world" and prince of the power of the air. Plead against him:—

The victory of the Cross (Heb. ii. 14.)

The Blood of the Lamb (Rev. xii. 11).

The promise of God (Rom. xvi. 20).

The Name of the Lord Jesus Christ (Phil. ii. 9-10).

"For He must reign until He hath put all enemies under His feet."

Notes from the Book Room.

Miss Lucy Butterwick.

ON February 21st there passed to her rest one who was planted into the very roots of the ministry of the late Mrs. Penn-Lewis, and of "The Overcomer." During the full tide of revival at Richmond in 1895, Miss Butterwick became the Resident Worker at the Y.W.C.A., of which Mrs. Penn-Lewis was then Hon. Secretary, and she shared in all the rich out-pouring of the Holy Spirit which God gave at that time. In the following year, Mr. and Mrs. Penn-Lewis removed to Leicester and Miss Butterwick went with them, to undertake the secretarial work which was rapidly increasing, as books and booklets on the Message of the Cross were being issued.

When, in 1909, "The Overcomer" was inaugurated, the Overcomer Book Room came into being, and as the work grew around Miss Butterwick, other workers were drawn in, to work under her guiding hand. To these she was ever a great example of the message of the Cross *in action*, as they watched her faithful, patient, untiring labours. As friend and secretary she lived in the home of Mrs. Penn-Lewis and fulfilled a great ministry for over twenty years, until, during the Great War, she had to return to her own home for family reasons. But she continued to take charge of the Bookstall at the Conferences in London and at Swanwick, until, about two years ago, she found herself physically unable for the work.

We have sorely missed her, but now we rejoice in the joy of her welcome "Home," and the assurance we have that she has received from the Master His "Well done, good and faithful servant."

* * * *

We are very thankful for the way in which the Lord continues to use our literature for the deliverance of His children from many forms of deception and bondage, and to the enrichment of their spiritual life. The steady demand entails the re-printing of first one book and then another, and the small margin of 'profit' on the sales is used for this purpose—for this is not a commercial undertaking, in any sense of the word.

The present edition of "War on the Saints" is the latest to run out, and the few remaining copies are all bound in stiff paper covers. We hope to reprint this book very soon, and until then, cloth-bound copies are unobtainable.

We would like to call attention to the fact that two valuable chapters of this book are available in pamphlet form at 6d. each, and also a section of the Appendix, which gives in opposite columns the true manifestations of the Holy Spirit's power is a believer, and various subtle counterfeits of the Enemy. This is one of the most helpful portions of the book, and we would recommend all who are troubled over such manifestations, in themselves or others, to study this pamphlet before attempting to read the whole book. (For titles, see Booklist inside cover page)

THE GATE TO LIFE CHARTS.

Containing three diagrams with full explanations, for use in Bible Classes.

The Cross and the Sinner
The Cross and the Christian.
The Resurrection side of the Cross.

post free 4½d.
Price 4d.

Books and Booklets on the Victorious Message of Calvary.

By MRS. PENN-LEWIS.

- The Story of Job.** A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/4.
- The Cross of Calvary and its Message.** (Sixth edition), with preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/3; Stiff paper covers, 2/-, post free 2/2.
- The Warfare with Satan and the Way of Victory.** (Fourth Edition) Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2
- Thy Hidden Ones.** Union with Christ traced in the Song of Songs (Fourth Edition). Art vellum cloth 3/- net, post free 3/3; Stiff paper cover 2/-, post free 2/2.
- Soul and Spirit, and "Soul-Force" versus "Spirit-Force."** A Glimpse into Bible Psychology (Fourth Edition, revised and enlarged). Art vellum cloth 2/6, post free 2/6; Stiff paper cover 1/6, post free 1/8.
- The Centrality of the Cross.** Stiff paper cover 1/6, post free 1/8.
- Face to Face.** The Inner Life of Moses the Man of God. Art cloth cover 1/8 net, post free 1/8.
- "All Things New."** The Message of Calvary for the Times of the End. Stiff paper 1/-, post free 1/1.
- The Conquest of Canaan.** Sidelights on the Spiritual Battlefield. Stiff paper cover 1/-, post free 1/1.
- Life in the Spirit.** A Glimpse into the Heavenly Warfare (Fourth Edition). Stiff paper cover 1/- net, post free 1/1.
- The Magna Charta of Woman "According to the Scriptures."** Stiff paper cover 1/- net, post free 1/1.
- The Spiritual Warfare.** } Gleanings from Question Hours, conducted by
The "Clinic Hour." } Mrs. Penn-Lewis. 8d. each, post free 7d.
- Spiritual Perils of To-day as seen in the Pentecostal Movement.** 8d. each post free. (*Reduction for quantities*).s
- The Spirit of Truth, the Power of Pentecost.** }
Abandonment to the Spirit and Ministry to the Lord. } 8d. each.
Power for Service and Warfare. A message and a } 7d. post free
testimony.
- The Pathway to Life in God.** Out of Print.
- Wheat Fruit.** The story of a grain of wheat.
- Life out of Death;** and Characteristics of Divine Union.
- The Work of the Holy Spirit.**
- Union with Christ in Death and Resurrection.**
- Your Intelligent Service.**

The Inner Life Series of Booklets. 1/6 per doz., 1/8 post free.

- How to maintain communion with God.
- How to walk after the Spirit.
- How deep shall the Cross go?
- Delivered unto death for Jesus' sake
- The Magnificent Christ.
- Four planes of the Spiritual Life.
- The Work of Prayer.
- More than Conquerors.
- Human Depravity in relation to the Body of Christ.
- Co-Praying with the Spirit of God.
- The Blessed "Un-offended."
- Change Your Attitude.
- The Silence of Jesus.
- A Revival of Prayer needed.
- Assurance of Answered Prayer.
- Overcoming the Accuser.
- The Cross and the Blood.
- "Be of the same Mind."
- The Cross and our Weaknesses.
- Life Triumphant over Death.

The "Warfare" Series. 1/6 per 12; 1/8 post free.

- Like a Lightning Flash.
- Translated Out of the Power of Darkness.
- The Battle for the Mind.
- The Time of the End and "Signs and Wonders."
- Jesus I know and Paul I know but who are ye? Dr. F. B. Meyer.
- Where also their Lord was Crucified.
- The Peril of the Spiritual Church.
- Psychical Dangers of To-day.
- The Prize of the Throne
- The Cross and the "Natural Man."
- The Church Militant.
- First Blind the Strong Man.

The "Pathway" Series. 1/6 per 12; 1/8 post free.

- The Glorious Secret. (For Young Christians).
- The Leading of the Lord. A Spiritual Autobiography.
- The Way of Deliverance. (The Message of Rom. vi.).
- The Unveiling of the Self life.

Vita Crucis Series. 8d. per 12.

- How to Pray for Missionaries
- The Cross and Revival.
- "It is Finished."
- (Out of Print).
- Spiritism and the "Blotting Out" of Sin
- Two-fold Message of the Cross.
- The Searchlight of Calvary.

Overcomer Reprints. 2pp., 4d. per 12.

- "Time" or "Eternity." A Word to Workers.
- Stand Unshaken. (A Message on Ephes. vi.)
- (Out of print).
- "One Died for All" By the late Rev. Evan H. Hopkins.
- The Word of their Testimony.
- The Divine View of Calvary.

Overcomer Leaflets. 3d. per doz., 1/6 per 100.

- Two Aspects of the Cross.
- Reckon
- The Preparation of Peace.
- Out and out Divine

MRS. PENN-LEWIS A MEMOIR

By Mary N. Garrard.

Compiled, as far as possible, in the words of Mrs. Penn-Lewis herself, from diaries, letters, articles, and the Journals kept during her journeys abroad in the Lord's service, this volume carries a definite message to all Christian Workers who would learn the way of fruitful service for God.

CLOTH BOARDS, DEMY 8vo. FOUR PHOTOGRAPHS
PRICE: 6/- net; post free 6/6.

In stiff paper cover: 4/-; post free 4/6.

(In American Currency: \$1.50, paper cover \$1.00, postage 12 cents.)

Obtainable also in French.

Fifth Edition.

"War on the Saints."

A Text Book on the work of Deceiving Spirits among the Children of God and the way of Deliverance.

BY

MRS. PENN-LEWIS IN COLLABORATION WITH EVAN ROBERTS

Topical Index. Diagrams. 360 pages.

Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

Obtainable also in French, German and Norwegian.

Apply to the Book Room

The following chapters of the book are published separately:

The Volition and Spirit of Man (*Ch. ix.*); War upon the Powers of Darkness (*Ch. xi.*); and The True Manifestations of the Holy Spirit, Contrasted with the Counterfeits of the Powers of Darkness.

Price 6d. each; post free 7d.

"God's Plan of Redemption"

The Gospel from a Biological Standpoint.

By M. E. McDonough

Chart in three colours

Cloth Boards 3/-; post free 3/3. Stiff Paper Covers 2/-; post free 2/2.
(Also in French and German.)

The Charts can be obtained separately. 1/6 per doz.; post paid 1/7.

By the late Dr. Andrew Murray.

"The Spirit of Christ."

Pale blue cloth, 5/- net; post free 5/6.

Also Booklet
The Cross of Christ
8d.; post free 8d.

"Throne Life in Union with Christ"

Extracts from a book now out of print, as given in the pages of *The Overcomer* during 1926-1927, and reprinted by request.

Stiff paper cover, 1/- net, 1/1 post free.

Songs of the Heavenly Life.

(Eighth Edition, revised and enlarged)

3d. per copy, net. 3/- per 12; 3/4 post free.

BOUND VOLUMES OF "THE OVERCOMER"

for the years from 1926 to 1937, 2/- each year, post paid 2/2. All volumes previous to 1926 now out of print.

Obtainable only from

THE "OVERCOMER" BOOK ROOM, "CARTREF," WESTBOURNE PARK ROAD, BOURNEMOUTH ENG.

The Swanwick Conference, 1939

The Twentieth Annual Conference for Christian Workers

in connection with

The Overcomer

will (D.V.) take place at

The Hayes, Swanwick, Derbyshire

MAY 8th to MAY 13th, 1939

The subject for our consideration, under the guidance of the Holy Spirit, will be

The Cross and the Reigning Life.

(1) Our Purchased Inheritance

Life through the Cross of Christ.

(2) Our Pathway to this Inheritance

Union with Christ in His death and Risen Life.

(3) Our Possession of this Inheritance

Reigning in Life by Christ Jesus.

(4) Our Partnership in this Inheritance

In victory "over all the power of the Enemy."

The Morning Bible Readings will be given by

THE REV. A. R. BOUGHEN.

We also hope to have with us, Revs. Theo. M. Bamber, George Banks, J. W. Brown, W. E. Dalling, Dr. F. T. Ellis, J. Ellison, George Harper, B. G. Lovelace, John Pritchard, W. H. Thomasson, Miss E. M. Leathes, Capt. J. C. Metcalfe, and others.

Intending guests are asked to book their rooms as early as possible. For information as to cost, etc., see notice inside front cover of this issue. The Programme is now ready, and may be obtained (stamped envelope) from the Conference Secretary:

MR. H. E. HOYTON, "HAFOD," MERSTHAM, SURREY.

Volume
XX.

July
A.D. 1939.

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 Reign of Life.”

Rom. v. 17.

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

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

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

THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.
Issued by the Council of the Overcomer Literature Trust.
EDITOR: M. N. GARRARD.

VOL. XX. JULY, A.D. 1939. Number 3.

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

TERMS OF ISSUE.

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

PLEASE NOTE.

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

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

N.B.—Letters to the Editor to the same address with a stamped envelope enclosed if reply is needed. (*Foreign correspondents accepted*).

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

Money Orders payable at
Westbourne Post Office, BOURNEMOUTH, Eng.
(*Letters should not be addressed there*).

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

Centre Distributors

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

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

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

MONTHLY CONFERENCE

**at Eccleston Conference Hall,
Eccleston Street, Victoria, London, S.W.**

The Conference for Christian Workers is held on the first Thursday in every month, October to July (inclusive). Meetings 11.30 a.m., 3 and 7.30 p.m. Question Hour 5.30.

A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 a.m. to 1 p.m., in The Prayer Room, Eccleston Hall.

DATES TO REMEMBER.

July 6.—Monthly Conference.

11.30, Prayer and Fellowship.
7.30, Capt. J. C. Metcalfe.
3 p.m., Miss Leathes.

AUGUST AND SEPTEMBER—NO MEETINGS.

Oct. 5.—First Conference of Winter Session.

11.30, Rev. A. R. Boughen.
3 p.m., Rev. John Pritchard.
7.30, Capt. J. C. Metcalfe.

THE MESSAGE OF THE CROSS

Conferences

in connection with
The Overcomer

SWANWICK, 1940 (D.V.)

In answer to several enquiries, the dates booked for next year are APRIL 15th to 20th.

CARDIFF.

Oct. 26. Particulars in October Number.
Enquiries: Rev. A. Ll. Edwards, 21, Plasterston Gardens.

LIVERPOOL.

Oct. 10-11. Gordon Hall, 3.30 and 7.30 p.m. Tea at Question Hour. Speakers: Miss Leathes and Rev. J. Kyle Paisle. Enquiries to Mr. Crewe, 34, Greenbank Road, Sefton Park.

SOUTHAMPTON.

Oct. 25. in the School Hall, Polygon Baptist Church. Meeting 4.15 p.m. and 7.15. Tea and open conference, 5.30. For particulars in October Number.

OTHER CONFERENCES.

We have been asked about the possibility of small Conference in other centres, and how they can be arranged. In the meeting listed above, the local arrangements are made by a group or committee, and the Council undertake to provide Speakers.

If any of our readers feel that such a Conference would be value in their own district, will they please write to our Headquarters at Bournemouth.

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

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

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

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

Isleworth: Informal Conferences as follows: Second Monday month at 8 p.m. Third Tuesday, 3.30 p.m. Fourth Monday 7 to 9 p.m. July 3, at 7.45, (Missionary).

Enquiries: Miss Gravatt, 37, St. John's Road, Isleworth.

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

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

Manchester: Prayer Meeting second Monday, 7 p.m., in No Committee Room, Houldsworth Hall, 90, Deansgate. Enquiries: Mr. W. Astley, 28, Elmsmere Road, Didsbury, M/c.

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

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

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

THE OVERCOMER

"Lifted Above . . ."

—*Psalm xxvii. 5-6.*

"HE shall lift me up upon a rock; and now shall mine head be lifted up above mine enemies round about me." This speaks of life in the heavenlies, the place "in Christ," "far above all." The same promise was made to Israel through Moses: "thou shalt be above only, thou shalt not be beneath" (Deut. xxviii. 13); but Israel did not obey the conditions, so they went under. Spiritually God is saying to us, 'It is My will that you live above, and not under your enemy,' but on our part we must say, 'Amen Lord, it is my will to learn how to live above mine enemies round about me.' This is putting your will alongside God's will, and choosing to be "above only."

If you are waiting for some wonderful experience that will fix you above, apart from fulfilling the laws of a life "in the heavenlies," you will not get it. Remember, it is "the law of the Spirit, of life in Christ Jesus" that has set you free from the law of sin and death that would hold you down, and you will never get an 'experience' that will fix you permanently 'above' apart from moment by moment co-operation with the laws of God for living there. We are apt to expect to learn the laws of the Spirit of God in a meeting, and then go home and live according to the other law, and give neither thought, prayer or intense purpose to learn experimentally how to "walk after the spirit" and live in our heavenly position. We are looking for some magical process by which we shall be "lifted above" and kept above without learning anything of the "law of the Spirit" which will enable us to live there.

My great desire and prayer is that believers shall intelligently understand the principles upon which a victorious life is MADE POSSIBLE TO US BY GOD. One of these principles is, the moment by moment choice of the will. It is easy to live in the heavenlies in the spiritual atmosphere of a Conference, but when you go out, and the enemy comes with a blast upon you, then, at that moment, you have to choose whether you will live 'above' or go under. "Resist the devil and he will flee from you": refuse to come down from your place with Christ 'above.'

"When evil doers came upon me to eat up my flesh"—to sap my strength or as a roaring lion to devour me—"they stumbled and fell. Though an host should encamp against me my heart shall not fear: though war should rise . . . in this will I be confident." How a word from The Book puts strength into one! Though war should rise against me, I will not go under. The more the enemy rages, the more will I be confident in God.

"One thing have I desired, that will I seek after, that I may dwell in the house of the Lord," that I may dwell above, in Him. You will not learn to live above the enemies until it is the 'one thing' you

desire and seek after. The Lord give it to us! Better than that, He has given it to us—may every one of us take it. God has given His Son, He has given His Holy Spirit, and the Spirit is ready to make true to us all that we take. But the will must say "In this will I be confident,"

"And now—NOW—shall mine head be lifted up above mine enemies . . . and I will sing praises unto the Lord." When David wrote this Psalm he was fleeing from his enemies, but he always came through to the victory side.

"Lead me in a plain path because of them that lie in wait for me" (ver. 11, R.V.m.) If you want to live 'above' you must be ready for the Lord to show you the tactics of the enemy to drag you down. When you ask the Lord for "this one thing," that you may live "above," ask Him to give you all the light you need on the wiles of the enemy to frustrate it. That will make you watchful and alert. There is a life "far above all," where you can trample serpents and scorpions under your feet, if you have eyes to see them, but if you shut your eyes to their existence, or call them something else, you will not do it. May He lift our spirits up, and give us light on all that is keeping us down.

In this warfare, the primary need is personal victory at every point. If there comes on your spirit a weight, or cloud of depression, do not pass it over, but take it to God, and find out the cause. It is in the little things that leakage comes: the pinprick troubles, the little touch of impatience—and that dwelling above is broken. If you are sensitive to God, you will know it. It is a solemn thing when His children do not know that they have come down—when they live on the low level, where the enemy can overwhelm them, lash them, interfere with their circumstances, and rob them of their possessions. The vital thing is to keep the spirit pure and sweet and victorious, then everything around you falls into its right perspective and proportion. Then when your enemies come upon you, they will "stumble and fall," because they find you confident in God.

"The Lord is the strength of my life: of whom shall I be afraid?"

Mrs. Penn Lewis.

(Notes of an Address.)

Break through! Break through, O warrior!

"There is a place by Me"—

A place of joy and gladness,

A place, O child, for thee.

Above the din of battle,

Above the powers of sin.

He's raised us up together,

And made us sit with Him.

M.M.

To Our Readers.

June, 1939.

DEAR FRIENDS,

Whether we know each other personally or not, there is an intimate link between all who treasure the vital truths that centre in the Cross of our Blessed Lord. We who take part in the issue of this magazine know that its readers are one with us in a special sense. I have felt this very strongly, for so many of you have shown me such warmth of kindness for the works' sake.

So we would greet you in Him, with real affection, and pray that for each of you, as for ourselves, the power of the Cross may appear in our lives. Not that we should be aware of it, but that others should know it and turn to our Lord. Even our fellow-believers watch to see whether the teaching works—in us. Whether or not we realise it, we are living epistles, known and read by all men. And who is sufficient for these things but for the Grace of our Lord Jesus Christ?

Our loving behaviour is more important than a rightful apprehension of the signs of the times, or the correct diagnosis of what is wrong with the Church, or those many other interesting questions with which we believers concern ourselves. We are citizens of another country: foreigners here but at home there, though we are apt to forget it sometimes. Our solicitude for the world is because its present prince is the wrong master. The world is waiting, with dread, for it knows not what: we know for Whom we are waiting.

To this Faith let us add patience: patience unto the Coming of the Lord. Indeed we have need of patience; even now the enemy is seeking to wear out the saints of the most High. The thought that our Lord delayeth His coming may be presented to us from without. It is even possible to imply that thought in our prayers for the hastening of the Kingdom. The Lord has promised that the last days shall be shortened—for the elect's sake—but His time will be the right time, neither too soon nor too late.

Psalm lxxiv. ends with an appeal to Jehovah to have respect unto the Covenant (v. 20) and to 'forget not the voice of thine enemies; the tumult of those that rise up against thee increaseth continually.' (v. 23). Psalm lxxv. 2 gives Jehovah's answer to His people: (this is brought out in Kay's translation from the Hebrew which differs widely from the A.V. but is supported by the marginal note of the R.V.)

*"For I will take the right time;
I myself will judge in equity."*

Applying these verses to our own day, are there not those whose rebellious tumult increaseth continually? Surely God's answer to His praying people is, 'I will take the right time.' May this assurance give us patience and comfort in the days still before us.

Bishop Handley Moule says: "In Scripture 'Patience' is the patience which travels on and labours on, and 'Comfort' is the comfort which not only consoles, but animates and empowers." Far from leading us to quiescent contemplation of things

as they are, let us then be up and doing, 'stedfast, unmovable, always abounding in the work of the Lord.' A great encouragement to patience is to know that we are on the winning side. 'He shall not fail nor be discouraged till He have set judgment in the earth.' Satan rages because he knows his time is short. That time will end at the moment the full purposes of God's patience are accomplished, and the Church which is His body is complete.

Shall we not therefore hear what St. James says: 'Be patient therefore brethren, unto the Coming of the Lord'—patient with your younger brethren—patient with the older ones whose views differ widely from our own—patient even with ourselves, for has not the Lord been infinitely patient with us all?

I should like to commend to you Miss Rufus Paxson's latest book: *The Wealth, Walk and Warfare of the Christian*, published by Fleming Revell (English edition by Oliphants). It is based on Ephesians and its teaching is most helpfully clear and practical.

I cannot end without a word about Swanwick. We praise the Lord together for His goodness at our latest conference. These times of refreshing are very precious, and their renewal year by year over the many years is a marked token for good, and calls for our great thankfulness.

I look forward with much anticipation to receiving my 'portion' in this and future issues.

Yours in the Grace by which we live,

BERNARD W. MATTHEW

P.O. Box 46,

Hamilton, Bermuda.

P.S. I hope (D.V.) to be in Canada and the United States during July and August.

"See your Calling"

—1 Cor. i. 1

CALLED of God a SAINT to be,
Set, apart, from sin made free;
Holiness are Thou to me,
Jesus Christ my Lord.

Called to minister am I,
Bond SLAVE of the Lord most high,
Self for ever to deny,
Lamb of God, my all.

Wondrous love the Father shows,
SON the name He now bestows,
Hope that ever brighter grows—
God Himself, my goal.

Called a SOLDIER of the King,
In the fight of faith I sing,
Hardness face, and joyful bring
Praise to Thee, my God.

J. B. Logan.

1 Cor. i. 30; John xiii. 13, 14;
1 Jno. iii. 1-3; 2 Tim. ii. 3-5.

The Swanwick Conference.

May 8th to 13th, 1939.

THE Twentieth Conference in connection with "The Overcomer" opened at Swanwick on May 8th, in brilliant, summer-like weather. The theme, as in all preceding gatherings, was the Message of the Cross, the special emphasis this year being upon the "reigning in life" made possible through the believer's union with Christ in His death for sin and to SIN on our behalf.

After supper, the first meeting was held in the Conference Hall, at 8.30. CAPTAIN J. C. METCALFE, in the Chair, expressed the joy of the Council in meeting again so many old friends, and the considerable number of new ones present; and deep regret at the absence of our Chairman, Mr. Bernard Matthews. Referring to the crisis in the world to-day, he said that there was probably an even greater crisis in the Christian Church. Possibly these days have something to teach us individually, but what should be the place of the Church of Christ in them? Surely a place of power, a place of advance, and of a renewed proclamation of the glorious Gospel. As a conference, we represent those who are right out for the truths of the Gospel. Let us then be still before God, to catch the vision, and return to our spheres of service with a new power, to "reign in life" through Jesus Christ and in the power of His Spirit.

Capt. Metcalfe then read a message from Mr. Matthews to the Conference, written from Bermuda, in which he sent greetings to all, saying: "It has been my joy so often to voice the welcome of the Council that I cannot help being rather envious of your Chairman to-night, but . . . my chief concern is that the Conference should fulfil its part for God's children at this time . . . The sweep of national contentions seem to be driving the world to a great crisis. 'See that ye be not troubled.' God will have the final word with the nations, and we can trust Him utterly with the world He has both made and redeemed. May the same Lord be with you all the days."

A cable just received from Mr. Matthews brought "Phil. i. 2-5" as his direct greeting to the Conference.

The Cross and the Reigning Life.

THE REV. GEORGE HARPER then addressed the meeting. After reading Rom. v. 17 to 21, he called attention to the repeated phrase, "by one man":

By one man's offence	—by One, Christ Jesus.
By the offence of one	—by the righteousness of One
By one man's disobedience	—by the obedience of One—
As sin reigned,	So might grace reign.

Two representative heads are brought before us here, the first Adam, and the Last Adam, "the Lord from heaven." Under the first there is bondage and death: under the second there is freedom and life. Our theme is arresting—"The Cross and the reigning life." But why the Cross in this association of life? It appears paradoxical. If it were the resurrection and the reigning life, or Pentecost and the reigning life, it would be understandable! All this is true, but if we are to have the resurrection, we must have

the Cross; and if we are to have Pentecost and the fulness of the Spirit we must have the Cross. They stand or fall together. The Cross was the place of accomplishment, first of the will and purpose of God in redemption through His Son; then of our salvation. "I have glorified Thee on the earth, having accomplished the work which Thou hast given me to do," our Lord said in His High Priestly prayer. Afterwards on the Cross He cried "It is finished!" Thus the Cross was proclaimed to be the place of victory. The Resurrection confirmed this victory before wondering intelligences good and bad, angels and demons; and Pentecost conserved this victory for the people of God. His glorious coming again will consummate this victory unto Himself.

We are to consider the reigning life as our interitance in and through Jesus Christ. The dictionary says an inheritance is "a possession received by gift, or without purchase." Exactly! The reigning life is a gift of Divine grace to all who will receive it by faith in Christ.

(1) *It is an inheritance of Freedom experienced in Christ.* There was the old life, with the "old man" reigning: this was a condition of death, as we read in Rom. v. 12. Again, in Eph. ii, 1 we read: "And you hath He quickened, who were dead in trespasses and sins." We have only to read Rom. vii. to see the out-working of this condition of death. But Christ by His death, and ultimate triumph, leads us into an inheritance of freedom in life. This was expressed for us in His death, but it is ours in experience of our union with Him.

(2) *It is an inheritance of Favour realised in Christ.* An earthly inheritance may be one of favour. Property may be left to you by will, without your having the slightest claim to it. So here, it is God's eternal favour in His beloved Son. Consider our union with Christ as we have it in Rom. vi, 3-4: "Know ye not that so many of us as were baptised into Christ were baptised into His death? Therefore . . ." In these verses we have our death-life union with Christ. Judically this is the position of every true child of God, but is that all? It is wonderful beyond words to explain, but there is more than this in union with Christ. That which was out-wrought for us upon the Cross, becomes in-wrought in us by the Holy Spirit's application of the Cross. The substitutionary work of the Cross issues in the saving and sanctifying work of Christ in me. That is the Apostle's application of Rom. v. for he immediately asks in Rom. vi. 1: "What shall we say then? Shall we continue in sin that grace may abound? God forbid." Then follows the exposition of this death-life union.

What may this continued work of the Cross be in you and me? The profoundest answer is in Col. i, 24. It is the "filling up that which is behind of the afflictions of Christ for His body's sake, which is the church." Dr. Handley Moule points out that this does not suggest anything "behind," or lacking in the work of the Cross objectively: it is our union

with Christ in His ministry to others. It is the continued work of the Lord in and through us.

We die to live (Rom. vi. 8); We live to die (2 Cor. vi. 12); We die to live again (John xii. 24). "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." So this death-union with our crucified Lord is productive in the body of Christ.

(3) *This inheritance is one of Fulness enjoyed in Christ*: a life reigning over all that would oppose. This is the purpose of our two-fold union with Christ. Dean Alford says, "It has partly a theocratic import, of the reign of the saints with Christ, and partly a subjective moral one." Reigning in life, in the fulness of life. Life in the Holy Spirit; the Spirit-filled life. This is our inheritance in Christ through His Cross. Our inheritance is to enjoy this life here and now—"shall reign in life by One, Jesus Christ": "shall reign as kings in life," through our union with our victorious Lord, over the world, the flesh, and the devil. And *the fulness* of this reigning life shall be ours when He shall reign in glorious majesty "from the river to the ends of the earth."

Mrs. Penn-Lewis writes: "To what extent may we experience the reign of life in us? How far can 'life' be triumphant over the death that is within us? At least we may say, to a far greater extent than the majority of believers experience it at present. For it cannot be denied that 'death' is reigning visibly, and not 'life.' 'I am come,' said our Lord, 'that they might have life, and have it abundantly.' Then why is there not 'abundant life' in God's people, in the midst of the death reigning in the world?"*

(4) *This is an inheritance of final and wonderful partnership with Christ* (1 Cor i. 9). "Called into the fellowship of His Son Jesus Christ our Lord"! What a fellowship! What a partnership of victory! There is SONSHIP in this, "joint heirs." There is SEPARATION—"the world knoweth us not" because it knew Him not. There is SACRIFICE AND SERVICE—yes, but there is more. There is SOVEREIGNTY in this: "He must reign till He hath put all enemies under His feet." And in this partnership with our Lord we too shall reign "over all the power of the enemy" (Lk. x. 19).

The Lord, through His prophet Obadiah, said concerning Israel, "the house of Jacob shall possess their possessions." "Ye are the household of faith" in the family named in heaven and on earth in Him. Is He not saying to us—"ye shall possess your possessions," your Blood-bought inheritance in Christ?

* * *

The four morning Bible Readings were given by Rev. A. R. Boughen, who interpreted the "spirit in which these messages would be given" by reading first, 1 Chron. iv. 10 and 1 Sam. ix. 27. These Bible studies were not only deep in doctrinal truth, but strong in personal application of the Word to the hearer, and were sealed of God in rich blessing to many.

* See "Life Triumphant over death" (Inner Life Series).

Our subject was the Cross of Christ, and the great inheritance there purchased for us, and was dealt with under four headings:

- (1). Our Purchased Inheritance.
LIFE through the Cross of Christ.
- (2). Our Pathway to this Inheritance.
Union with Christ in His death and Risen Life.
- (3). Our Possession of this Inheritance.
Reigning in life by Christ Jesus.
- (4). Partnership with Christ in the Inheritance.
In victory "over all the power of the enemy."

The afternoon and evening messages followed up, and rounded out, the teaching of the first hour—a progressive setting forth of the great message of Calvary which made this year's Conference an outstanding one. Notes of some of the addresses, and the third and fourth Bible Reading, are held over for another time, for lack of space.

Our day at Swanwick commences with "Family Prayers" in the Conference Hall before breakfast, followed at 9.30 by a special "prayer warfare" meeting in the drawing-room, when friends are invited to bring prayer requests, or to seek help in dealing with difficult cases. In spite of these and other opportunities we always feel that there is never enough time for united prayer, and this year the second morning session was set apart for this purpose—the attendance, and spirit of prayer manifested, showing it to be the leading of the Lord. These times of intercession were guided by the Revs. W. G. Stalley, J. C. Williams and Joseph Ellison, and, on Thursday, by the Editor and her co-worker Miss Wanzer, when the well known Chinese Evangelist, Leland Wang, gave information about his suffering country which will surely be fuel for prayer until God, in His mercy, intervenes to put an end to that terrible struggle.

It was in these gatherings that we especially missed Miss Leathes and Miss Cope, whose prayer ministry has been so greatly used of God in previous years. Both were prevented by ill health from travelling so far, but they had a very definite share in the Conference as, with two or three other 'warriors,' they met in Miss Leathes' home for two whole days of intensive prayer for the will and purpose of God to be fully accomplished in our gatherings—prayer which was abundantly answered in many directions. Miss Leathes hoped, almost to the last, to join us, but the Lord had, perhaps, a greater ministry for her.

The Two "Adams" and their Work.

DR. FREDERICK T. ELLIS, in the Tuesday evening meeting, gave an exposition of Romans v., which, he said, divides into two parts: verses 1 to 11 gives us the results of justification by faith, and end with the most conclusive statement to sinners in the whole New Testament—one of the most outstanding passages in the Bible. Then in verses 12 to 21, Paul writes of the two federal head of mankind: Adam, our first representative head—the man who stood for us in the beginning, whose sin became our condemnation, resulting in death: and the "Last Adam," Who by His death on the Cross brought us justification and life. The emphasis in each case is on the fact that it is *the act of the representative, and not of*

the one represented, that brought these results about.

Each chapter in Romans brings before us a different aspect of Christ. In Ch. 3, He is set before us as the propitiation for our sins; in Ch. 4, He is the One Who was "raised for our justification"; in Ch. 5, "we have peace with God" through Him. Peace with God is a familiar phrase, but what does it mean? It means that war is finished, God has fully judged sin upon Christ as our Substitute, and is fully and eternally satisfied with His sacrifice. Therefore God is at rest about us. However weak our faith, or poor our understanding of His Truth, He is at rest about us for ever, because He looks at the Cross, and not at our sins.

After reminding us of God's wonderful love toward us as sinners (ver. 6), Paul declares that "If when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be *saved by His life*." Enemies, morally bankrupt, actively sinning, at enmity with God—that implies animosity. What a picture of the human race, yet it was in such conditions that Jesus Christ came into the world, and at the Cross met every claim against us. No change in our attitude was demanded first. God did not say "When those people show an inclination toward Me, when the race I created begin to cut down their practice of sinning, when they have ceased to be so bitter against Me, then I will send My Son to bring about their redemption." Oh no! While man was morally bankrupt, actively engaged in sinning, and hostile to God, *then* Christ died for the ungodly. If God has done this harder thing, can He not do the easier, that is stated here—"WE SHALL BE SAVED BY HIS LIFE"? Yes, and so "we exult in God through our Lord Jesus Christ, through Whom we have received the reconciliation."

Then comes what, to me, is the most marvellous section of this chapter. It is built up on parallels concerning the two "Adams," and the two states in which mankind is found to-day. In verses 15-16 you see the wide difference between these two Adams. The first Adam brings condemnation and death; the second Adam brings justification, life, and kingship. Instead of the "reign of death," there results the "reign of life" through our Lord's marvellous death. Man, in the first Adam, is unregenerate, he is the slave of sin and under the reign of death. All who have never been "born again" of the Spirit of God, are still under the headship of the first Adam, their federal head. But the children of God, justified in the Blood of Christ, the second Adam, and receiving the "gift of righteousness," "shall reign in life," in and by him.

With the two Adams before us, and the results of their work, we see that this chapter is no longer concerned with our sins, but with the sin of Adam; no longer concerned with any righteous deeds we may have done by the grace of God, but with the righteous act of the death of Christ on our behalf. We look back to what He has done for us, and up to that righteousness we have in Him, and we have life through His death.

The New Man.

A helpful address was delivered on Wednesday evening by the REV. THEO M. BAMBER (London), who said that the message we were talking about in this Conference is very little known by God's people generally, but he was more strongly convinced about this truth to-day, than ever before. If we who believe this truth were living at the heart of it, then inevitably something would happen.

Now in Romans v. we are seen as a saved people, and Romans vi. carries us somewhere whither we did not know we were going at the time we were saved. It asks the question: "Shall we continue in sin, that grace may abound?" and the answer is Oh no! We must not continue in sin. Why not? Because Christ died for us? No! That is the amazing thing about the opening of this chapter. We must not continue in sin, not on the ground that Christ died for us, but because WE DIED WITH HIM—"How shall we, who died to sin, live any longer therein?" When did we die? It was an operation that took place in the substitutionary work of Christ for us. When we took the Lord Jesus Christ as our Saviour, we looked at His death; but He also sought our death. Calvary takes us further than we at first expected. We are carried forward by a movement and activity of God that goes beyond what we have seen. It is the recovery of that fact, the integrating of that fact in the spiritual consciousness, and the appropriation of it, that makes the power of the Christian life.

Our first position is a simple one—dead in sins, dead Godward. To Adam God said, "In the day thou eatest thereof, thou shalt surely die," but Satan said, "Thou shalt not surely die!" So we have to make up our minds, at the beginning of the Bible, as to whom we are going to believe. Did Adam die? He did—he became "dead in trespasses and sins" (Eph. ii. 1). Spiritually the man died, and in that sense, every man without Christ is a deformed man. It is at the very heart of the redemptive work of God, that through faith in Jesus Christ, the sinner steps out of death into life; the spirit is quickened by the Holy Spirit, and becomes the centre of His indwelling, a new man—that is the end and objective of the gospel.

I remember living for a while, as a young believer in wonderful victory, and I thought I had escaped every spiritual quicksand, and wondered why everyone in the world was not rushing to take Christ as Saviour. Then there came a fall, and I discovered that there was a union of death in my own heart—a union of self and sin, which, when I took the Lord Jesus as my Saviour, became a conflict in spiritual experience—a dis-unity in life out of a unity in death. In the light of the new nature, the flesh lusted against the spirit, for the flesh is not subject to the law of God, the flesh is under the power of Satan.

How long it took us to learn, in our laggard spiritual apprehension, that "they that are in the flesh cannot please God." I wonder whether we have yet learned the true helplessness of the flesh! How long it takes to get that deep conviction wrought out of a sense of spiritual bankruptcy! "The works of the flesh are manifest," and the interesting thing about the

list of its manifestations in Galatians v. is this, that you can never divide it. Impurity, sensuality! O, yes, we can despise these, for they are outside, but the apostle lumps them all together, sensual vices with quarrelling, dissension, jealousy, temper, revelry. In the divinely enlightened apostolic conception, they are a gang of fleshly works, and one of the gang, if not more, we shall discover in our own nature. There are few men like Charles Simeon, who went to the church to hear his curate preach, and found the church full to the doors so that he could not enter; but he rejoiced outside in the churchyard, and gave himself to praise and prayer for his curate, that the message might be blessed. I find it much easier to commend it to you, than to do it myself.

I come to that issue to-night. I want to know experimentally how to deal with it. What is God's answer? Do we understand it? Have we made it ours? I see that Christ's death on the Cross, is not only a substitutionary work for me: it is a revelation of a principle, woven right into the very warp and woof of the universe. Death is the gateway to life. The work of Christ secures for us a deliverance from judgment for sin, and victory over Satan. It imparts to us the secret of His life; but how many of us have entered into this union in death-life, and have rejoiced in the secret with Him? Look at the pathway our Lord took from death to life. Be sure, in its general direction, that will be our pathway. I suggest two things:

(1) In Phil. ii. the instrument which God uses, supremely and successively, is a humble mind. We are so taken up with the humility of our Lord, that we forget the first part, "LET THIS MIND BE IN YOU." His humble mind thought it not a thing to cling to, "to be equal with God." That is to say, in the will of God He was clinging to nothing as being His by inherent right. "He emptied Himself," but of what? He certainly emptied Himself of this, and I leave the rest—of His inviolability to Satan and man. The result of His humble mind was, that He put Himself at God's disposal in the sphere of Satanic dominion. How do we measure up to that? "He steadfastly set His face towards Jerusalem." The Father's will and way and purpose, were everything, and He directed His steps towards a divinely appointed end, to issue in His death. Would you set your face in a similar way?

(2) He submitted to injustice, to the blasphemy of men, to wrong valuation of His character, and motives. He was willing that men should spit on Him, and "for the joy that was set before Him, He endured the Cross." Bound up irregularly with this matter of union with Christ in death and life, are these issues of which I have spoken. It is because we have not faced up to them and got down to them experimentally, that Conventions often issue in a kind of spiritual marsh, instead of into an oasis and a river of blessing.

There is a railway through the wild beast and fever haunted forests of the Congo, that is said to have cost a human life for every sleeper laid in the track. The way of life has been opened up by Christ in His death, and as surely as He has opened the way, I

may now take it. A man may be so benighted and obstinate as to say, "I will not take the railway, I am going through the forest!" or he may say, "I take the new railway that has been secured for me by those thousands of lives." Has Christ not laid the path at infinite cost, that we may travel safely? Calvary is God's way of life. Are we going to say: "I have been blundering through the forest, but now I see that His way is Calvary, and I am taking it?"

The deepest illustration of union with Christ is that of marriage—we are "married to another," even to the risen Lord. In marriage there is a union of life, and life emerges out of the depth of union. It involves a committal, an abandonment, a trust. That is union with Christ. McCarthy wrote to Hudson Taylor about this very subject and he said: "The secret of it all is, looking away to Jesus the Faithful One."

Hudson Taylor wrote back: "I have seen it long enough in the Bible, but now I believe it to be a living reality." That is the point. When he went to the next meeting of missionaries he said: "Mr. Judd, Mr. Judd, God has made me a new man!"

Have you seen it in the Bible? Has it become a living reality to you? God reckons you dead to sin. do you accept His reckoning? Will you step out on it? Will you move out from apprehension to appropriation, and say, O Lord! to-night I have become planted with Thee in Thy death, my old nature henceforth to be left unemployed, and my members yielded up for Christ to live through me." This is the whole issue of this Conference.

"As Christ . . . so we."

A further exposition of the experimental aspect of our theme was given by REV. B. G. LOVELACE on Thursday evening. He began by saying that we are called to witness in a difficult day. We are seeing the disintegration of material values. Those who trust in riches are finding something of their preciousness gone. Others escape the pressure of difficulty by taking the line of least resistance, seeking to satisfy their hearts with earthly pleasures. The one thing we Christians can declare with certainty is this: "To you who believe He is precious." What a joy to know that come life, come death, come war, come peace, come the crucible, or come the "wealthy place," He is sufficient always—we gather to our Risen Lord, Who is as real, and more so, now at the Throne, than even on the Cross.

Turning once more to Rom. vi., the speaker read verse 4:

"As Christ"—"so we!" Who am I to dare to be identified with Him. When the glory of the Cross was revealed to Simon Peter, his immediate reaction to it expressed itself in the words: "Depart from me, for I am a sinful man, O Lord." The Lord does not always answer such words, but the spirit that prompts them. Instead of saying to Peter: "depart," He invited him to come into a closer union. That we shall be identified with Christ is the mind of God concerning us, and we may receive it with gratitude and joy.

"As Christ was raised from the dead by the glory of the Father." God never does His work other than

completely and victoriously, and there never need be the slightest hesitancy in committing ourselves to Him for the fulfilment of His most gracious promises. There was a mighty display of His glorious power in that operation of God, when He raised Christ from the dead and "set Him at His own right hand, far above all . . ." "Raised by the glory of the Father!" What a manifestation of power and glory.

At Calvary our Lord stripped off from Himself the principalities and powers of darkness, and made a shew of the openly, triumphing over them in His death. The work and conflict of our Lord were no make-believe, and "as Christ"—"so we." That same power which raised Him from the dead is the power which is operative to fulfil His purpose in us as finally and definitely as it wrought in Christ. It is that power which makes real in our lives what is spoken of here that "even we also should walk in newness of life." "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us"—that is the power which, by the glory of the Father, brought about that decisive act of resurrection in Him; and will produce the same in all who are joined to Him by being "planted into His death."

There is no such thing as the indiscriminate display of that power. God works according to eternal principles. The way into participation with Christ in resurrection life and power is a disciplined way—the way of the Cross. When the work of the Cross has been wrought out patiently, silently, surely, then His life will rise and be manifested spontaneously and overwhelmingly. You cannot hurry or force God's hand. When His time is fully come to trust us with the fulness of life and power, then He will do His glorious work convincingly and satisfyingly, to the praise of His glory.

The charge has been made of an over-emphasis upon this discipline of the Cross, but God will take no risks in bringing us into death—death to the hateful idolatry of self, the subtle working of the flesh, the loathsome activities of sin. We are faced with that awesome word, that there is never any 'anointing oil' poured upon 'man's flesh.' How can resurrection life minister to pride, arrogance, and the self-life? I do not like the phrase "deeper death to self," but there is truth in it. I have come to the point, again and again, when I thought God's dealings had come to their consummation, yet still that hateful thing came to the front, and there was need of a deeper dealing still. Our union with Christ in His death is infinitely more than doctrine: it is a painful process, but of eternal worth. "Thou art Simon: thou shalt be called Peter." "Thou art" . . . "thou shalt be." Omniscience telling a man what he is, Omnipotence telling him what he shall be. Shrink not from the crucible; it is best for all of us in this work of transformation.

There is definite uprising of resurrection life, through Divine power. "*If we have been planted together in the likeness of His death, we shall be also of His resurrection.*" "We have been"—"we shall be." These two processes are distinct, but they merge into one. His resurrection is the pattern of

ours. What was the pattern? Who saw it? If man had power to cause such a mighty event, how would he stage it? By publicity, propaganda and display! But the resurrection took place in the silent night, with no spectators at all.

There is nothing outward or artificial in the manifestations of God's glorious power: it arises from within, spontaneously. When He does His resurrection work, in that hour we learn that "our life is hid with Christ in God." In all the deep dealings of God in my life, I have never felt a rush of Hallelujahs to my lips. There has always been a silent awe and a heart to full for words.

The measure of the fulness of this life is according to the pre-eminence of the indwelling Lord of Life. The emphasis is never upon an experience, but upon a Person: "I live, yet not I, but Christ liveth in me." In the measure in which He is pre-eminent with me, and in me, in that measure will His resurrection life function through me. As we have heard already, God has given the pattern for it. Christ's life was spotless, perfect; He could take it to heaven as perfectly acceptable in every way: and that life which was taken into heaven becomes the inner resurrection life of the Christian.

In the life of our Lord, simplicity always answers subtlety. "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." The simple, artless spirit of the Son of Man rejoiced in the fact that it was not the clever but the teachable; not the subtle but the simple; who have the capacity for understanding the ways of God. When the wicked Herod desired of Him a miracle, He answered him "not a word": the strength and influence of silent simplicity and meekness, rebuking pride. It was not beneath the Lord Jesus to wash His disciples feet. Sacrifice prompts to service, sweetness answers bitterness, meekness exhibits strength. "As Christ . . . so we." Nothing less than a whole burnt offering, in fellowship with Him, will prove the life that is sufficient in every place to meet the intensity of the challenge that is before us in the days in which we are living.

The Clinic Hour.

THE open conference at 5.15 daily was led by CAPT. J. C. METCALFE, and was characterised by freedom of spirit and keen interest. Such subjects were considered as the need and possibility of Revival, the endowment of power, and the dangers arising from mistaking the use of psychic power for the power of the Holy Spirit. We have only space here for some of the suggestive thoughts with which the Leader opened up the subjects for discussion.

Britain, he said, is drifting from God, and yet we hold in our own hearts that which would be a barrier to that drift. It is not to be found in evangelistic campaigns in which, for the most part, Christians are blessed, nor in taking up the many divergent views held by Christians, but in something the Lord has to teach us, so that the Church may show forth His glory in the world to-day.

What is revival? It is a return of the Christian Church to the normal life which Christ has appointed for her—that is within the reach of all of us. The normal life of the Church, according to God's intention, is that it should be "the fulness of Him Who filleth all in all"—a manifestation on earth of the Risen Christ. If the Church were to receive this fulness and vision of Christ, and give expression to it before the world, it would return to the normal life ordained by God. The energy of God was manifested in the authoritativeness of the early Church. The world would oppose it as then, but that life manifested in the lives of Christians would bring revival, first in an individual way, and then on a wider scale—perhaps for a last great witness before the Lord comes. The greatest hindrance to revival is probably in the Church itself, because of the lack of coherence and power.

Revival is not an effort to keep churches alive, but God reaching out for mankind. He is ever working for man's good, seeking the deliverance of captive souls—that must ever stand in the forefront as the great objective of ministry . . . Our conception of revival is not necessarily multitudes swept into the kingdom; but at Pentecost the attention of the world was rivetted on the fact that something was invading the kingdom of evil. When the Church and its members get back to "normal," back to the pattern of Christ, it is bound to affect those outside. It will either arouse them to opposition, or draw them in. It is the low level of life on which Christians live that is the problem, in working for revival, and until that problem is grappled with, the question is not settled. God is moving in the hearts of His scattered people here and there, in revival power—if only we could get God's people working together, first in a going down into death to sin, the world and the flesh, and then in the rising up and flowing out of the Life of God through them . . .

The enduement of power for service.

(1) God will not endue "the old man." The anointing oil for the priesthood was not to be poured on man's flesh. (2) Our enduement for service is part of our inheritance in Christ. Our only title to power for service is the fact that our Advocate reigns at the right hand of God: "He ascended up on high, and gave gifts unto men." (3) In a general sense, an equipment for service, for witness to Christ, is not for a select few, but for every believer: "Out of him shall flow rivers of living water," is the Lord's word. (4) When it comes to a specific ministry, there is a special equipment for that special task.

Let me qualify this by saying that we must know first what ministry we are called to, and it must be according to the will and plan of God. Christian biography amply proves that. Some look for enduement who will never get it, because they are out of adjustment with the will of God. Paul's instruction to the Christian worker is, "not to think of himself more highly than he ought to think"—not to think of himself as wearing a halo, and in the forefront of the work.

(5) A real equipment of the Holy Spirit for service in ministry will always be recognised by the Church (I do not say the churches!) All Israel knew that Samuel was chosen to be a prophet. Paul did not go to the Apostles for sanction for his ministry, and he is a fine specimen of a man picked up by the wayside and sent forth by God to do a particular thing.

Q. Does not this enduement of power need safeguarding against the idea of bustle, confusion, and emotion?

We recall one who used to stand on this platform—how quiet and free from noise, confusion or excitement she was. But we always felt that the Spirit of God noured His life through her.

A. There is a great difference between man's working and God's. Go into a factory—it is difficult to hear or speak for the noise of machinery. That is power, but it is the drive of men. You never heard a hedge grow, or the buds of Spring open. That is how God usually works. God's dealings are always restful. The dealings of man are violent. The dealings of the devil are chaotic. Resist everything that has in it an element of 'drive' or violence.

A Worker: In the booklet "The Spirit of Truth" Mrs. Penn-Lewis says that the word 'power' may be translated 'capability,' and this has been a great help to me. "I will make you capable of doing what I want you to do," God says—and that applies to all the hum-drum jobs of life, as well as to preaching and teaching. We all need "capability from on high," whatever we are called to do.

Q. Did not Mrs. Penn-Lewis receive, in her early life, a definite enduement of power?

A. Yes. She told how she read all available books on the subject, but they none of them told her how to obtain what she wanted. So she put them all aside and with her Bible went apart with God. She asked Him to do for her what He did for Peter, giving him the gift of utterance, that he might preach Christ effectively. And God gave what she asked, abundantly. Until then she was too shy to give a message at her girls' Bible Class—she used to get Spirit-filled believers to come and speak to them. But after the enduement of the Holy Spirit was given to her, she went to her Class, and all the members were on their faces before God. Hundreds who came to the Y.W.C.A. at Richmond, where she was Hon. Secretary, were not only born again, but became witnesses for the Lord, beginning at Richmond, and going forth to the uttermost parts of the earth.

Q. Should we consider this as a definite act of faith? Is this enduement received once for all, like justification by faith, or are there many enduements in Christian experience; enlargements, developments?

A. None of God's gifts come by an explosion, but by dealing in our own hearts with Him. The only way we can take is to say, like Mrs. Penn-Lewis, "I know this thing is for me," and then to seek it quietly before God until He makes it real . . . In all spiritual experience, there is one entrance, and afterwards an outflowing. Take the crucifixion of the old man—in accepting that as a basis, it is not a completed thing until I get to glory. It is followed by a working-out of it, step by step. So in enduement for service, there is an initial entrance, followed by an out-working. It does not come in the same way or measure in any two people, but it is always the Spirit of God equipping for service that lies ahead, and for no other purpose . . .

When the Holy Spirit takes charge of the purchased possession, His object is to possess the whole man. It is not the seeking of an 'experience,' but the recognition of the absolute supremacy of the Holy Spirit, to make Christ and all He has done a reality to us.

A "clinic" is not just a discussion—it is rather a finding out what operation is necessary, with a view to performing it! We shall be wrong if we close in any other way to-day. We have looked at this matter from many standpoints. God is not restricted, and He makes no

duplicates. He moves through the individual, and each experience is different, so it is a mistake to lay down a railway-track, and say that all must travel along that way.

But let me ask you two questions: (1) Are you fulfilling in life the part God has prepared for you—have you found your own job in His service? (2) Have you received the endowment—the equipment—for that service? There are many ministers and Christian workers who have never been endowed with power from on high, never been “filled with the Holy Ghost”—but HAVE YOU? You can never be the same again, after the challenge of this week. You will either be driven into a passive line of disobedience, or you will enter into the beauty of a life in harmony with God in the place which He has chosen for you.

The World Outlook.

On Friday afternoon our prayer vision took a wide sweep over the world; the Jews, the Moslem World, India, Africa, Egypt, China. Missionaries from these lands told of widely differing conditions and problems, but the reiterated story of “closing doors” was both saddening and challenging. The burden of the world’s need came down upon the Conference in such a way that at one point the Chairman (Rev. B. G. Lovelace) called a halt, that we might take it to the Throne at once.

The news of Gospel triumphs amid China’s present sorrow, given by Mr. Leland Wang, was a real cheer to us, and no one who has seen and heard Mr. Wang can ever doubt that the Message of the Cross does meet the need, and fully satisfy the mind of the Oriental.

The Closing Meeting.

The last meeting was a solemn one. Hearts were full, and many told in testimony what Christ had been revealing to them of their own need and the fulness of their inheritance in Him. All were deeply moved when one in the Hall rose and asked: “Is it really possible to live without sinning?” for he had tried in many ways to do so and had failed. Turning to the platform, he asked again, “Do you ever sin?”

Rev. J. W. Brown, who was in the chair, repeated 1 John i. 8, “If we say that we have no sin we deceive ourselves . . .” But, he said, the Lord has made provision for us that we NEED NOT sin, for “how shall we, who are dead to sin (in Christ) live any longer therein?” He took our sinful ‘old man’ to the Cross, with our sins, in order that the ‘body of sin might be put out of action,’ that we should ‘no longer serve sin,’ for ‘he that is dead is freed from sin.’ So long as we stand by faith upon this fact of God, reckoning upon it, acting upon it, we do not ‘continue in sin,’ because sin has no dominion over the New Creation life. ‘Walk in the Spirit and ye shall not fulfil the desires of the flesh’—but the trouble is that we do not always and *unceasingly* walk in the Spirit.

The REV. GEORGE HARPER then rose to give the closing message. He said that the challenge we had just heard caused him to lay aside the message he had prepared, and to call our attention to Romans vi. 12-13. On the Lord’s side the work of freeing us from sin was gloriously complete; but on the human side there was a call, not only to reckon on what was done for us, but to obedience. “LET NOT sin reign . . . that ye should obey it”; “Neither yield

ye your members . . . unto sin: but YIELD YOURSELVES UNTO GOD, as those that are alive from the dead.” Paul was writing to the Christians in Rome, and its teeming multitudes were captured by the vilest sins. Sin reigned there—hence the force of the Apostle’s word, “sin shall not HAVE DOMINION over you.”

In what manner ought we to yield ourselves unto God? (1) *Voluntarily*. God has no conscription, though He might, for He claims His right when He says “all souls are Mine,” and again “ye are not your own, ye are bought with a price.” Nevertheless He asks for voluntary yielding unto Him. Isaiah says, “I heard the voice of the Lord saying, whom shall I send, and who will go for us? Then said I, here am I, send me.” That is a voluntary response, but the supreme illustration is in Ps. 40—the Son of God is offering Himself: “Lo I come . . . I delight to do Thy will, O My God.”

(2) *Deliberately*. The verb here is used twice, with different tenses. The one expresses a habit, “neither yield ye”; then it is used in a culminative sense, “but yield yourselves,” as an act that is definite, with no turning back. It is thus God speaks to us. He seems to say, at the close of this week of heavenly fellowship and deep instruction, “Let your response be an act of wholly yielding yourselves to Me, for all the purposes of My will.”

But (3) we ought to yield ourselves to God *in an intelligent manner*, “as those that are alive from the dead.” This word ‘yield’ is also translated ‘present’ in Lk. ii. 22, and in Rom. xii. 1: “Present your bodies a living sacrifice.” Why? Because God is worthy—He created us, redeemed us, cares for us; and secondly because the opportunity for doing so is fast departing from us. Yield—‘present’—not only your members (those are included) but YOURSELVES. This involves everything, spirit, soul and body; will, time, influence, business, pleasures. Keep nothing back, take nothing back. God is worthy of all.

Then for what purpose ought we to yield ourselves to God? First, FOR THE IMPARTATION OF HIS POWER, through the incoming of His life. This is the inner secret of the reigning life, the life of our Risen Lord, Christ in us. As we yield ourselves and our members as instruments of righteousness unto God, this impartation of mighty spiritual power becomes a reality, and in the consciousness of His presence and power, we dare not, we will not sin.

Secondly, FOR THE REALISATION OF HIS PURPOSE. Tennyson tells us that before King Arthur came, all was wilderness, wild beasts, wild men, and dense forests. But Arthur slew the wild beasts, drove back the wild men, and cut down the giant trees so that the sun could shine on the earth, and paths be made for men to walk through. That is a parable of what God, through His Son, is waiting to do for us. But it is not the suppression of the ‘wild man’ but deliverance from him, while we ‘trust and obey’:

He breaks the power of cancelled sin
And sets the prisoner free.

As Mr. Harper closed, the members of the Conference rose to their feet, and standing with bowed heads, made a united dedication of themselves to God.

The Cross and the Reigning Life.

Notes of the Bible Readings, By Rev. A. R. Boughen.

I. Life through the Death of Christ.

THE dominant word of our theme is LIFE—life through the atoning and vicarious death of our Lord Jesus Christ; life which can be obtained by every child of Adam through union with the Christ of Calvary and of resurrection fulness, but no other way. It is a life which works out its own pattern and reign, to its glorious consummation in all who are possessed by it. It is a Life which shares its full triumph over the enemy in those who partake of its glorious overcoming power. This Life we are considering is the Life of God—how it can come to us, what it does in us, how it functions, and the victory that is ours who share it.

The second great word is "Inheritance," riches. For our present purpose, the inheritance we think of is, that which is in the Lord Jesus for every child of God to possess and be possessed by—Christ "in Whom we have obtained an inheritance" (Eph. i. 11). In Col. i. 12 we learn that we share this inheritance with all saints. "In Him is life," and this life He desires us to share, in all its glory and beauty, its victory and authority. In order to get this life over to sinful men and women like you and me, He went to Gethsemane and to Calvary, where He liberated this life by the shedding of His precious Blood for "whoever will." Christ Himself is our Life, and we are to possess Him, and He is to possess us: reverse sides of the one coin, one experience in two aspects.

"With God is the fountain of Life" (Ps. xxxvii. 9) and this life is in His Son in all its fulness. The passion of Christ is that we might have life—"I am come that they might have life, and that they might have it more abundantly" (Jno. x. 10). Alas many receive the life, but know nothing of the "more abundantly."

Man was made by God to share and enjoy His own life. In Gen. i. 26, 27, we have a clean-cut statement of three things: (1) Man was the deliberate, decisive, creative act of God; (2) Man was created in God's own image; (3) Man was given dominion over all God's previous works. Looking into these three statements we see that man was different from all God's earthly creations, the special feature being that he was created in His own image and likeness. What is God like? "No man hath seen God at any time"—that is the statement of God's Word, but in Rom. i. 20 we are told that the invisible things of God are clearly seen, being distinctly understood in the things which He has made. God has declared what He is like, in His creation. Examine that creation in the three records of it in Genesis, where we have the original creation in Ch. i. 1-2; then creation after it had suffered a probable judgment in verses 3-4; and another record of creation, with man's relation thereto, in Ch. ii. From these records, what are the most obvious "invisible things of Him?"

(1) In creation there is design and order—obviously behind it there is THOUGHT.

(2) All things are working together for beneficent ends—the seasons, night and day, rain and shine—and they so work that man may be blessed. This suggests LOVE.

(3) The creation and sustenance of the universes suggest ENERGY and DECISION, and these we call WILL. "He hangeth the earth upon nothing," the movements of stars and planets suggest energy and upbuilding power. You cannot think of this marvellous universe without thinking of driving force, will, volition, intelligence. Now it is in these things that man is made in the image of God. All of them together make up personality, and you find them nowhere else in God's universe. Man was made "after His likeness," therefore man is a being with power to think, to love, and to will.

As we go through God's Word we find that within that personality of intelligence, God created a spirit—that part of man's nature which God has fashioned as a habitation for Himself, and which is the place of His indwelling. God gave man part of His own nature, that He could reside in, lay hold of, function through, and move out from. Nicodemus could not understand the New Birth, and the Lord said to him: "that which is born of the Spirit is spirit." In Prov. xx. 27 we read "the spirit of man is the candle of the Lord"—Dr. A. T. Pierson said, "in an unfallen state it was like a lofty observatory with an outlook upon a celestial firmament." By this human spirit, man was intended to enjoy communion with God, to live in union with Him, and so to bring to the full his intelligence, his emotion, and his will.

This unique personality in the likeness of God was clothed in a body made of, and related to the earth around. The Bible calls it a tabernacle—or when possessed by the Holy Spirit, a temple. In this body dwell the senses which play so large a part in influencing all life. Man is therefore spirit, soul, and body: a responsible being, able to choose, to obey, or to disobey. To live in communion with God, and to act independently of God. The soul, so to speak, is the determining factor as to whether the man shall live to his senses alone, or whether he shall act on the intuition or monitions of his spirit. In a word, man was made by God with power to choose and determine the trend of his own life; and without doubt God's intention, as revealed in Genesis, was that man should walk in communion of spirit with Himself, with soul and body adjusted to that divine fellowship.

The first man was free to commune with his Creator, he was placed in a perfect environment to be its lord, and yet to be subject to his Sovereign and Creator. Bishop Handley Moule says: "More, however, was the moral intelligent head of a moral intelligent race, not only the first specimen of a newly created nature, but in such a sense the spring of that nature."

to his after kind, that in him not only the individual but the race could, in some all important respects, be dealt with." So now, being a free agent, having will-power, he must be tested, and Gen. ii. 16-17 gives that test. "The Lord God commanded the man saying, of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest of it thou shalt surely die." God placed him under one prohibition, thereby proving that he was a responsible person: he had power to will God's will, and power to transgress the revealed will of God, just as you and I have.

Into that scene of harmony and communion came "that old serpent, the devil," Satan, with his doubt and lies concerning God and His Word. "Hath God said?" . . . "ye shall not die!" Oh, how many souls have succumbed to the insinuations of doubt! Has not such a suggestion come to you in these dark days? Does not Satan suggest thoughts that cast doubt upon the goodness and wisdom of God? So Satan, having asserted in a previous age (according to Ezek. xxviii. and Isa. xiv) his own will in rebellion against the Most High, against God his Sovereign, he now tried to set rebellion moving in the newly created race of men. We have that sad story in Gen. iii., and see there how well he succeeded. The serpent "beguiled Eve by his subtilty" (1 Cor. ii. 3) and because she was deceived she was "in the transgression" (1 Tim. ii. 14). "Sin is the transgression of the law"—it is deliberate wilful rebellion against known law—in this case, the revealed will of God. It is acting outside the prescribed authority of the Creator—leaping over a Divinely marked boundary.

"By one man's offence
death reigned."

Thus sin brought death into the world, for "by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned" (Rom. v. 12). What is death? It is the absence of life; it is a condition of being unable to respond to one's environment. Listen to Gen. iii. 8: "And they heard the voice of the Lord God walking in the Garden . . . and Adam and his wife hid themselves from the presence of the Lord God among the trees of the Garden." That is death—God called, and there was no response. And remember, Adam was the federal head of the human race, "and so death passed upon all men." Man, in that act, became alienated from the life of God. The light of God-consciousness in his spirit went out. They were ashamed and afraid, they became separated from God Who is life and the fountain of life, and that is death. Physical death later on, was further proof of the fact. From that hour man had a corrupt nature, and the terrible poison of sin was passed on. Note the word concerning Adam in Genesis v. 3: "Adam begat a son in his own likeness." "By one man's offence, death reigned . . . by one man's disobedience many were made sinners." Romans v. 12 to 21 should be well pondered by all for the understanding of this. Of these verses Dr. Campbell Morgan has said: "the whole argument is based upon

the literal accuracy of the account of the fall of man, chronicled in Genesis, the Apostle making no less than nine references thereto in so short a passage."

Now note the terrible effects of the Fall. (1) Man became dead to God and in bondage to sin—for "everyone that committeth sin is the bond-servant of sin": John viii. 34, R.V. (2) The true light for his mind, which came through the Holy Spirit and depended upon his continual response to God, went out, and his understanding became darkened "being alienated from the life of God through the ignorance that is in them because of the blindness of their heart" (Eph. iv. 18). How well that is illustrated in Nicodemus—a moral, a religious, a true man in every sense of the world's standard, yet he had to say "Lord, I don't understand." (3) The conscience of man became defiled (Titus i. 15). So also Jer. xvii. 9, "the heart of man is deceitful above all things, and desperately wicked." His heart became the nest of the horrible brood of evil enumerated by our Lord in Mark vii. 21-23. Man's mind now operated entirely within the sphere of material things: he "became flesh": the spirit lost its destined rule, and soul and body became subject to sin. (4) Man's will, once free to respond to God, became enslaved to Satan.

To sum up: man in his spirit is dead, and the life of God cannot, through it, reach to his soul and body. In his soul he is darkened and defiled, self-willed and in bondage to Satan. In body, his members are yielded as instruments to unrighteousness. The fountain of his life poisoned, his inner life is corrupt and sinful. That is the "old man," often called in the Scriptures "the flesh," the "natural man."

The inner life of man being corrupt, his words and deeds bear that impress—they do not partake of the life of God. SIN, in the Bible, has to do with the corrupt inner life: SINS are the outward expression of that life. This evil nature in man is buttressed by Satan, who holds man in control. This evil personality (Satan) controls the cosmos, or the world system around us, its governments, its fashions, its pleasures, and the whole round of its life and order. "The whole world lieth in the evil one" (1 John v. 19); and the cosmos feeds the evil nature in man, and secures Satan's hold upon man more strongly.

With His creation in such a terrible plight, how did God act? Immediately a dual nature in God is revealed. God is holy and righteous, and cannot countenance sin and rebellion: yet He is Love. He hates sin, but He loves the man He made in His own image. Being what He is, He must punish sin and adequately deal with rebellion. If in one single case this were not so, how could the universe hold together? But God's love still goes out to the one who has sinned against him, and desires that the life he has forfeited shall be his to enjoy, and that for ever.

So immediately man has fallen, we see love unfolding a plan whereby the claims of God's holiness shall be met, and His love triumph. In Gen. iii. we read of the Fall and its punishment, but in ver. 15 the

remedy is announced in embryo: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel."

Three things clearly emerge from that great promise—the germ of all other promises concerning Jesus Christ: (1) There is continual enmity between Satan and the woman—the woman, here, is the womb of humanity. (2) That enmity is to be fought out to a finish between two "seeds." The seed of Satan is the spirit of Anti-christ, always in the world, and to be headed up in a personality for final issues. The "seed of the woman" is Christ and all who represent Him in history, either in the remnant of Israel by whom Christ came according to the flesh, or those who are Christ's according to the Spirit of God. Search the Scriptures, and the awful, malignant nature of the conflict becomes apparent, from Genesis to Revelation. (3) A great conflict is visualised in the words, "It shall bruise thy head, and thou shalt bruise His heel." This undoubtedly sets forth in embryo the scene of Calvary, where Satan's doom was sealed—where the devil was defeated and his head was bruised, but where in the conflict Christ's "heel" was bruised, for He was thrown down into death.

History shows how this great word has been worked out: (1) By two forces at work in the field of the world, one controlled by God and the other by Satan, and working in two kingdoms, good and evil. (2) By two systems being wrought out, representing two programmes animated and controlled by two opposing principles. (3) By two sets of adherents, "the children of the kingdom" and "the children of the wicked one." Lastly, (4) there is to be one issue—the Sovereignty of the Seed of the Woman and the overthrow of the seed of the serpent.

The reversal of the Fall.

The deadly work begun that day in Eden, which affected all humanity in its federal head, was to be undone by the Seed of the Woman. Here is the promise of the Saviour. The work of that day could never be undone by any reformer: it needed a Saviour, and in that very hour a Saviour was promised. Man alienated from God by his own act must be made nigh. Man lost, must be led back to God. Man, dead in trespasses and sins, must be made alive—the evil nature must be dealt with and the poison neutralized. Man enslaved by sin, and self and Satan, must be made free. Man, blinded, must be made to see. Man the rebel must be reconciled to his Maker. These words, alienated, lost, dead, enslaved, blinded, rebel, show how serious and awful is man's condition, and how tremendous the task.

Into this desperate situation, Jesus Christ of preparation: the selection and segregation of a great nation; the conservation of a remnant of the holy seed; the preparation of a great literature in which two things are made clear—God's hatred of sin, and His one appointed way of approach through the shedding of blood.

Concerning this Seed, Isaiah tells us (1) He is to be born of a virgin, and so free, by divine generation,

from the taint of humanity. (2) He is to Immanuel, "which is God with us." Thus Jesus came: Seed of the woman (*not of man*), begotten God, born of the virgin. He came when centuries had revealed the desperate nature of the situation and utter impotence of man to save himself. He came, a perfect Man, and stood in the ruins of fallen humanity. He showed by the revelation of His perfect life the righteousness demanded by God; a by contrast, the glory of which man had fallen showing revealing in this sphere of earth the purpose for man's life and character which God had in mind when He created him. The life of Christ revealed the pattern of the "image" and "likeness" of God in whom man was created, from which he fell, and to which every saint of God will surely be restored by the power of Christ "Who is our life."

Of that pattern let us note: (1) His Spirit was always open to God, to receive His life, His direction for the perfect development into the full "likeness" of God. (2) His soul at all times obeyed the revealed will of God. He thought God's thoughts on all matters—loved and hated what God loved and hated. He was willed one will with the Father. That holy One was scrutinised by God, Who declared from the throne of heaven—"This is my beloved Son in whom I am well pleased!" Demons knew Him to be the Holy Son of God, and obeyed His dictates. His judgment declared with one voice, "We find no fault in this Man." Satan came and found nothing upon which he could fasten. This holy and harmless Son of God and Son of Man had perfectly worked out the pattern.

But He had come to be a Saviour. The perfect pattern would only mock us. How could the pattern which worked so wonderful a pattern of human life be got into men and women who are sinful? The answer is the Cross. The God-Man who came from God, and was with God from all eternity, and is God laid hold upon humanity at His Incarnation, laid aside all His prerogatives of Deity, and worked out the pattern of His perfect manhood, only relying on the resources open to man, Faith, Obedience, and the power of the Spirit of God. In Christ, therefore God had at last ONE WHO PERFECTLY REPRESENTS HIMSELF, and One Who, with equal perfection, laid hold upon humanity—a true "goel," a potent redeemer, One in whom the heart of Jehovah was completely satisfied. By His own word, "the Son of Man came to give His life a ransom for many." That holy spotless life is to be poured out as an offering for sin. Here is the Lamb of God without blemish and without spot, slain in the thought of the purpose of God before the foundation of the world ready to be offered.

Here is the tremendous purchase price of the inheritance of the Life of God. Here is the darkest hour, which Jesus had looked from all eternity. Here is the bitter cup which He knew must be drunk. Eternal Life is to be the gift of God to men. So awful and costly is the price that in the Garden He seemed to ask the Father: "Is there no other way—if not Thy will be done?" He must take this lost rebellious nature of man into Himself, He must "become sin" for us. He must take our sins in His own body

up to the tree and enter into all the terrible consequence of sin, which is death. He "tasted death for every man"—tasted separation from God Who is Life.

We are reconciled to God by the death of His Son, so that, we may be saved by His Life, but this reconciliation of man to God by no means exhausts the meaning of His death. All convulsions, all scars in nature, will ultimately be healed and adjusted by the Cross of Christ, because in Him and through Him and by Him all things were created and hold together, and will ultimately be reconciled by that death unto Himself.

For this mighty, far-reaching purpose He took a body (Heb. ii. 14) "Forasmuch then as the children are partakers of flesh and blood, He Himself also likewise took part of the same." All the great passages of Scripture on the Cross shew that Jesus Christ in His death dealt adequately once and for all with the sin question—that which from the beginning had been a barrier to the flow of the life of God to man. As the consequences of sin in condemnation and death flowed to all men from its racial head, Adam, so in this new racial Head, Jesus Christ, by His act of dying on the Cross, Life comes to all who will receive it. He fulfilled all the conditions of the holy law of a holy God, and thus opened the way for a new race of beings in Himself. This was the supreme hour in the history of man, and as one has said, the only event in the history of God.

Two more things need to be said, and both are given in one verse by Jesus Himself, John xii. 21: "Now is the judgment of this cosmos, now shall the prince of the cosmos be cast out." (1) God has but one real enemy in the universe, and that is the Devil. He is accountable for all the sin and sorrow and cruel

maladjustments in the cosmos to-day. No life could be permanent to man unless this enemy was dealt with, and his awful work in the world neutralised. (2) By the great masterstroke of the Cross, Christ bruised his head and now for ever he is a defeated foe. His work in the world, as a hinderer of this life of God in man, is for ever rendered ineffective. The gateway to life has been opened by the holy spotless Son of God and Son of Man. Both sin and its wages have been adequately dealt with, its course has been endured, the wrath of God has been borne.

The proof of the utter adequacy of the work of the Cross to liberate the life of God for men, is seen in the resurrection, ascension and exaltation of Christ: "He was delivered for our offences and was raised again for our justification." (Romans iv. 25). He was "declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead" (Romans i. 4). "He humbled Himself and became obedient unto death even the death of the Cross. Wherefore God also hath highly exalted Him and gave Him the Name which is above every name" (Phil. ii. 8-9). Here is the seal of a Holy God to the sufficiency of the work of redemption. By the mighty triumphant work of the Cross Jesus has for ever opened the gateway to Life, and whosoever will may enter in. Sin, the old nature, the world, the Devil and death for ever vanquished. The voice of God, which has broken the silence three times during His earthly life, now speaks in an unmistakable way in the Resurrection.

Up from the grave He arose,
With a mighty triumph o'er His foes.

To-day He occupies the Throne, to minister the Life of God to "whosoever will." May we be prepared for all that great gift of Life means.

Christ, eternal life

II. Union with Christ in His Death and Resurrection.

AS we saw yesterday, the Life of God has been liberated for all men by the death of the Cross. He Who purchased that life by His death, laid down His life "that He might take it again." Having paid the awful price, He rose from the dead, ascended into heaven, and sat down at the right hand of the Father, "a High Priest for ever, after the order of Melchisedec" (Heb. vii. 17).

At Pentecost, one hundred and twenty men and women became the recipients of a new life, according to the Lord's promise on the night before His crucifixion. "At that day," said the Lord, "ye shall know that I am in My Father, and ye in Me, and I in you . . . If a man love Me he will keep My words, and we will come unto him, and make our abode with him" (Jno. xiv. 18-23). This union of the Risen Christ with His disciples was to be brought about by the gift of the Holy Spirit, Who is called the Spirit of Truth, the Spirit of Christ, the Spirit of God, and the Spirit of Life. "I will pray the Father and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of Truth, Whom the world cannot receive . . . but ye know Him, for He dwelleth with you, and shall be in you."

Yesterday we saw that God provided for the reception of this life of God which is in Christ, by creating man with a spirit, within a soul-body. This provision was ruined by sin. The spirit of man, being "the candle of the Lord," can only be lit with the Life which is the light of men, as we accept God's way of renewal. What is the pathway to that life? Many ways have been traversed by man in his pilgrimage on earth. Here are three of them:

(1) The Racial pathway: This was specially true of the Jewish race. They claimed relationship with God as "children of Abraham." But, says the Scripture, it is "not of blood."

(2) The pathway of Self-effort: Man has sought in a hundred ways to attain unto Life by his own effort. "What must I DO to inherit eternal life?" Enormous gifts have been made, great sacrifices offered, abounding labours undertaken to obtain eternal life, but—"not of the will of the flesh," is the emphatic voice of the Word.

(3) The pathway of Ceremonial: Here man reaches his highest level in the hope of attaining to life. Ritual after ritual has been devised by man, hoping to find thereby the gift of life. Again the

Scripture is emphatic: "Not of the will of man"—not what he can devise. No ordinance of man's devising can beget life.

"But as many as received Him, to them gave He power to become the sons of God, even to them which believe on His Name; which were born . . . of God" (John i. 12-13).

"Born of God"! This pathway to life perplexed Nicodemus, and our Lord used the parallel of natural birth. Natural birth, said Jesus, only brings forth flesh, the old fallen Adamic nature. It is spiritual birth you need. This Life begins with a supernatural birth in the spirit of man—"that which is born of the Spirit is spirit." This spiritual birth comes about through the reception of Christ Himself, "to as many as received Him." "In Whom ye trusted . . . in Whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

Not by natural descent or natural volition, but by the gift of God—a birth from above—and in the reception of that gift, we are united to the crucified, risen, ascended Lord. I doubt if that magnificent fact has ever gripped us as it ought to. "Joined to the Lord, one spirit"—"I in them, and Thou in Me"—"Christ, Who is our life." To accomplish this wonderful and astounding fact—union with Himself—Christ was incarnated, crucified, raised and exalted.

There is a wonderful similarity in the birth of the Son of God into this world and His birth into God's adopted children. The moment the Christ-child was born, the forces of darkness, through Herod as the tool of Satan, tried to put Him out, and the cosmos tried to carry out his behest. So it is with all God's children. Satan, working on the old nature, and by the wickedness of the cosmos, seeks by all means possible to hinder the true development of the Christ Life; to hinder the objective of the new birth which is, "That Christ may be formed in you" (Gal. iv. 19). That Christ Who is our life may reproduce the Pattern—remember, He can produce no other. As all life is true to itself in reproduction, so is the Christ-life to which we are joined.

He was holy—set apart only and always unto God, to discern and to do His will, to be continually at His service. He was harmless—only out for the good of men and women. Undeified—as unsullied as a sunbeam, shining into dark hovels and yet never partaking of the defilement. "He did no sin"—this life always says NO to sin. It is a holy life and cannot sin. It is a life always true to pattern—a life never to be forgotten. Peter, writing many years after the ascension, says of that life, "Who hath left us an example, that we should follow in His steps" (1 Pet. ii. 21-23). Where this union with Christ is operative, such will still be the result—it can work no other pattern. This Christ in us, has been through the death of the Cross; He shed His blood that we might be cleansed from all sin; that our personality might be cleansed (Rev. i. 5). "I have been crucified with Christ," and in that crucifixion

my personality was liberated from sin's guilt, as from its dominion and power. The personality thus liberated, is now indwelt by the living Christ through His Spirit, and at every approach of sin He is there to manifest that Life which "did no sin"; that life which was tested in every way in which man can be tested, and stood triumphant in all the ways men. What a spectacle!

Therein lies the wonder of a redeemed personality. A poor weak failing life becomes united to the Lord Jesus Christ and at once that life is rich, becomes strong, and knows victory in Him. And to the amazement of those who know him best this life continues. The old life is dead and the new life asserts itself day by day. The union with Christ results in a new creation. It is not the old "I", but Christ living in him. Here are further marks of the pattern—still from Peter. "When He was reviled He reviled not again," or as Isaiah put it—"He led as a lamb to the slaughter and as a sheep before her shearers is dumb, so He openeth not His mouth. Retaliation—a sure mark of the natural and carnal life—is absent in the pattern of the new life—"Who He suffered He threatened not." Then what does this life do? "He committed Himself to Him who judgeth righteously." This life relates everything to the Father. He trusts it to the all-wise, all-loving and all-powerful God. What a pattern! This is our inheritance, and the pattern is clearly defined: "do always the things that please Him."

The pathway to this life is union with Christ. The real vital living union with the Christ Who lives that perfect life, the Christ Who became sin for us and died out, Who rose again triumphant over sin, the world and death and the grave, Who defeated in the process all the powers of Hell, ascended to the right hand of God on the Throne and sat down. The Master's prayer was, "I in them," and the Christian life can only be explained by those three words—"Christ in you." "He that abideth in Me and I in Him, the same bringeth forth much fruit" (John xv. 5). Paul explained it in the same way: "I have been crucified with Christ and it is no longer I that live, but Christ liveth in me, and the life I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me and gave Himself for me."

Thou one with us upon the Cross
We one with Thee above.

Positionally and experimentally Christ is our life. The N.T. shows us we have been crucified together, raised together, exalted together to the Throne—quickened, raised and seated with Him in the heavenlies in Christ Jesus. We are in Him, that is our position. He is in us, that is for experience. He took human life in His incarnation and carried it through to perfection, then He bore its sins at the Cross. When He became sin for us, Jehovah smote Him, and He poured out His soul unto death. Then He took it up again free from sin, and carried it to the Throne. On that Throne is the God-Man, and every Christian, representatively, is on that Throne.

The threefold use of the word "together" in Eph. ii, 5—6 makes that truth absolute. That is our position. The establishment of His perfect union with men on earth in all aspects, makes possible that union with Him in the heavenlies.

In that union with man on the Cross, sin in the human personality has for ever been completely dealt with. When man receives Him as Saviour that work of Calvary becomes instantaneously effective; in that moment the precious Blood becomes operative and washes us from our sins. Writing to the Corinthians (1 Cor. vi. 9-11) Paul gives an awful catalogue of sins and then says, "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus and by the Spirit of God." The first thing effected in the new birth, the moment when the life of God unites to a human spirit, is a cleansing of that personality, as the warp and woof of a garment, from all sin. For the first time since natural birth, the person becomes free by that cleansing—free from the guilt of sin, free from Satan's bondage. Christ is known as Saviour. No wonder it is always a time of great joy.

Then the freed personality becomes indwelt by the Spirit of God: He joins Himself to the spirit of the believer, and they become "one spirit" (1 Cor. vi. 17). The believer is still in the sinful world and is still tempted thereby. Satan still keeps on the outskirts, to watch which way the freed soul of man will take. Saved from the poison and corruption of sin, I am still myself—though no longer joined to sin as before, but indwelt by Christ.

The battle for the "new man."

Then comes the battle between Satan and the world from without, and the Christ of God from the innermost shrine of man's spirit. For a time the spirit is more often than not victorious. We walk with Him and talk with Him and joy and peace are ours in believing. Then the glow of the hour passes and we face realities: the world tempts us, the personality, though free, goes out for the leeks and onions of the old Egyptian life, and before we know it we have yielded again to sin and on that ground Satan can fasten again. The anguish of the truly born-again life becomes intolerable, and we cry, "Oh wretched man that I am! who shall deliver me from the body of this death." Romans vii, in the latter verses of awful conflict, becomes more often than not the experience of every Christian soul at sometime or other. We may differ and even quarrel over its doctrine, but in experience it has everyone of us. Let us put aside our doctrinal notions for the moment and say—"Is this true of me? Do I do the things I would not." Now be it noted, it is a chapter without the Spirit of God. Christ by His Spirit has come in, but the soul has gone its own way; it acts without Him and down we go!

Romans viii. 13 gives the key to this experience—"If ye live after the flesh ye shall die, but if ye through the Spirit (capital S if you please) do mortify the deeds of the flesh, ye shall live." Let a man in the initial conflict of the Christian life listen and yield to the Spirit of God, and what will

He show Him?—the crucifixion life of Romans vi. That is why sometimes you get the life without understanding the doctrine!

The Christ-life, if given the throne in any life, always works the death, as taught in Romans vi. The Christ-life can do no other. It is the life which has come through Calvary, and, if I may use the phrase, it is impregnated with it, and can only work out its beautiful pattern as the "I" is willing to be crucified. "They that are Christ's have crucified the flesh with the affections and lusts." Granted the willingness to give Christ the throne, that Life begins to search us with its holy light. The life again becomes the light of the soul, the real personality, and what a revelation we get. We see the self-life in a new light. We become aware of awful self-assertion—I, my, mine, are the chief words in its vocabulary. The self-life is very self-sufficient: "I can do it, I shall come through by myself." It is only happy when pleasing itself.

Self-love is another revelation. We find we are only serving others for what we get out of it ourselves; praise, gain, position, power. Then we find out, as the holy light of His life passes through the darkened cells, how deeply sensitive this old life is. It is very touchy and easily hurt. It easily becomes jealous of others having praise and position, and even covets the possessions and privileges of other Christians.

This self life spends a lot of time vindicating itself. It loves to tell people what it thinks of them—all the time priding itself that it is not as others are. It rushes into print to crush somebody else, and glories when it comes out on top. This old personality is full of self-glorying—"What a good boy am I!"—and will even enumerate his so-called virtues, and with an air of superiority will strut about his little world exalting himself, seeking admiration and flattery.

Search me, O God, my actions try,
And let my life appear
As seen by Thine all-searching eye—
To mine my ways make clear:
Throw light into the darkened cells
Where passion reigns within;
Quicken my conscience till it feels
The loathsomeness of sin.

This Christ-Life will in no wise give His glory to another, and all this self-will, self-assertion, self-love, self-sensitiveness, self-vindication and self-glory must go—but how? By allowing the life-union to work the effective work of the Cross in every part of the personality. The truth of this is seen in the fact that the total sum of the Scripture references to the death of the flesh—the old nature—the old man—the ego, are in the past tense. Romans vi. 6: "Our old man was crucified with Christ that the body of sin might be rendered inoperative, that henceforth we should not serve sin." Gal. ii. 20, R.V.: "I have been crucified with Christ, nevertheless, I live, yet not I but Christ liveth in me." Romans vi. 3—"Know ye not that so many of us as were baptized into Christ Jesus were baptised into His death! We were buried therefore with Him, through baptism

into death, that like as Christ was raised from the dead through the glory of the Father, even so we also might walk in newness of life." (R.V.).

The glorious truth is that the moment a believer trusts Christ, that very moment he is united with Him in all the issues of His death and burial and resurrection. We at that moment were planted into Him, to receive all the death dealing energy of the Cross and all the energy of the resurrection life. They are one in working power and cannot be separated.

This absolute union of the death and resurrection is further seen in the simple fact that in type, in prophecy and in history they always go together. Note the two birds for the cleansing of the leper in Lev. xiv. The one bird was killed over running water—the very water partook of death. The living bird was dipped in the blood of the slain bird and then he fled away into the heavens—alive! In Lev. xxiii, the Passover is followed by the Feast of Unleavened bread, and that of the first fruits. The story of the Brazen Serpent in Numbers xxi, is followed by the Song, "Spring up, oh well, sing ye unto it." The 22nd Psalm, which has in the first part one of the clearest settings forth of the crucifixion to be found in prophecy, is followed in the second half by the triumphant notes of the resurrection. The 53rd of Isaiah paves the way for the triumph with which the book closes—the triumph of an ascended and coming Lord.

Our Lord always spoke of His death coupled with the Resurrection—"Destroy this temple and in three days I will raise it up"; "Then began Jesus to show unto His disciples how that He must go to Jerusalem and suffer many things . . . and be killed and the third day be raised again"; "I have power to lay it down and I have power to take it again." So in the Acts and Epistles, which set forth history and experience, you get the same union and balance—"Being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain . . . Whom God hath raised up," Acts ii. 23. Again in chapter iii, "Ye denied the Holy One and the Just and killed the Prince of Life, Whom God hath raised from the dead, whereof ye are witnesses."

In 1 Cor. xv. Paul declares these two facts to be the very substance of the Gospel. "I delivered unto you first of all, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." The trouble with Christians and others to-day is they seek to put asunder what God hath for ever joined together. There can be no Christian life apart from the death which alone issues forth into life. They cry out for life, resurrection life, but are not willing for the death. And what a spectacle it would be were it possible—the Risen Life of our Divine Lord bolstering up the selfish arrogant, proud life of man. No! thank God, the only pathway to life is through union with His death and that in every part of our being.

"I thought," said Naaman—and he nearly lost what he came for. He had to consent to the death

of his own thought and accept God's thought, "then his flesh came again like unto the flesh of a little child." Christians are too busy thinking and philosophising the way of life to come to the Cross. They are too high and lifted up to become as little children and accept Christ's way—the only way—that of union in His death and Risen Life. "What shall I do to inherit Life?" is still the cry. The pattern is clear and beautiful. The victorious harmonious and reigning life of our Lord has been opened for us, but men try every way but union with the Cross. They prop up the old man with feeble resolutions, they practise psychology and Psycho-analysis, they suggest processes of sublimation on the one hand and suppression on the other. The pride of life has got such a hold upon men and women that they refuse the way of death, and the devil looks on and laughs as they talk of following Christ, and boast of their strength and self-sufficiency.

Let us remember—"They that are in the flesh cannot please God." He that would live therefore by its strength, by its dictates, and heed its siren calls, is at enmity with God. "They that are after the flesh do mind the things of the flesh," i.e. they live for its pleasure and fashion and entertainment. Are we willing to face up to this? I have been taken out of Egypt by His grace, but is Egypt still in me? That old life of selfishness, murmuring, defeat, dissatisfaction, rebellion, and fruitlessness; that old life of pride, envy, and covetousness—does it still have sway? The worldly Christian is the uncrucified Christian. He lives on the lust of the eyes, the lust of the old life and the pride of life, and these things are not of the Father but of the world (1 John ii. 16). The old natural man may be educated, cultured and refined, it may loathe the grosser sins of life, but it finds its life in the world, it is earthbound.

How many in this company are willing to say with Paul, "I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me but how to perform that which is good I find not." That which originates out of my own natural man is no good. In it there is nothing acceptable to God. They that live in that natural life and sphere cannot please God. Its thoughts, its tendencies, its aspirations, its desires, its plans and purposes, its emotion and energies, must be renounced. Am I willing to do that?

"No longer I."

The union with Christ in His death will only be made real as I consent to the death-power of the life working in me, and in that same moment the life power of the Cross becomes real, and the new spiritual creation in Christ becomes a living and daily reality. The struggle to follow the pattern ceases, for the Life realises it in me. The old self, so prone to sin and joined to the world, is kept in death, and so I become dead to sin and dead to the world. Satan comes and finds nothing in me alive for him to fasten on, and so, by the constant operation of the grand and glorious fact of my death with Christ it is "no longer I," but "Christ Who liveth in me."

Books and Booklets on the Victorious Message of Calvary.

By: MRS. PENN-LEWIS.

- The Story of Job.** A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/4.
- The Cross of Calvary and its Message.** (Sixth edition), with preface by the late Dr. Andrew Murray. Art vellum cloth 3/- net, post free 3/8; Stiff paper covers, 2/-, post free 2/2.
- The Warfare with Satan and the Way of Victory.** (Fourth Edition) Art vellum cloth 3/- net, post free 3/8; Stiff paper cover 2/-, post free 2/2.
- Thy Hidden Ones.** Union with Christ traced in the Song of Songs (Fourth Edition). Art vellum cloth 3/- net, post free 3/8; Stiff paper cover 2/-, post free 2/2.
- Soul and Spirit, and "Soul-Force" versus "Spirit-Force."** A Glimpse into Bible Psychology (Fourth Edition, revised and enlarged). Art vellum cloth 2/6, post free 2/8; Stiff paper cover 1/6, post free 1/8.
- The Centrality of the Cross.** Stiff paper cover 1/6, post free 1/8.
- Face to Face.** The Inner Life of Moses the Man of God. Art cloth cover 1/8 net, post free 1/8.
- "All Things New."** The Message of Calvary for the Time of the End. Stiff paper 1/-, post free 1/1.
- The Conquest of Canaan.** Sidelights on the Spiritual Battlefield. Stiff paper cover 1/-, post free 1/1.
- Life in the Spirit.** A Glimpse into the Heavenly Warfare (Fourth Edition). Stiff paper cover 1/- net, post free 1/1.
- The Magna Charta of Woman** "According to the Scriptures." Stiff paper cover 1/- net, post free 1/1.
- The Spiritual Warfare.** Gleanings from Question Hours, conducted by The "Glinic Hour." Mrs. Penn-Lewis. 6d. each, post free 7d.
- Spiritual Perils of To-day as seen in the Pentecostal Movement.** 8d. each post free. (*Reduction for quantities*).
- The Spirit of Truth, the Power of Pentecost.** Abandonment to the Spirit and Ministry to the Lord. Power for Service and Warfare. A message and a testimony. 6d. each.
- Wheat Fruit.** The story of a grain of wheat. Life out of Death; and Characteristics of Divine Union. 7d. post free.
- The Work of the Holy Spirit.**
- Union with Christ in Death and Resurrection.**
- Your Intelligent Service.**
- Prayer and Evangelism (New).**

The Inner Life Series of Booklets. 1/6 per doz., 1/8 post free.

- | | |
|---|--|
| 1. How to maintain communion with God. | 10. Co-Praying with the Spirit of God. |
| 2. How to walk after the Spirit. | 11. The Blessed "Un-offended." |
| 3. How deep shall the Cross go? | 12. Change Your Attitude. |
| 4. Delivered unto death for Jesus' sake | 13. The Silence of Jesus. |
| 5. The Magnificent Christ. | 14. A Revival of Prayer needed. |
| 6. Four planes of the Spiritual Life. | 15. Assurance of Answered Prayer. |
| 7. The Work of Prayer. | 16. Overcoming the Accuser. |
| 8. More than Conquerors. | 17. The Cross and the Blood. |
| 9. "Human Depravity in relation to the Body of Christ." | 18. "Be of the same Mind." |
| | 19. The Cross and our Weaknesses. |
| | 20. Life Triumphant over Death. |

The "Warfare" Series. 1/6 per 12; 1/8 post free.

- | | |
|--|---|
| 1. Like a Lightning Flash. | 6. Where also their Lord was Crucified. |
| 2. Translated Out of the Power of Darkness. | 7. The Peril of the Spiritual Church. |
| 3. The Battle for the Mind. | 8. Psychological Dangers of To-day. |
| 4. The Time of the End and "Signs and Wonders." | 9. The Prize of the Throne. |
| 5. Jesus I know and Paul I know but who are ye? Dr. F. B. Meyer. | 10. The Cross and the "Natural Man." |
| | 11. The Church Militant. |
| | 12. First Blind the Strong Man. |

The "Pathway" Series. 1/6 per 12; 1/8 post free.

1. The glorious Secret. (For Young Christians).
2. The Leading of the Lord. A Spiritual Autobiography.
3. The Way of Deliverance. (The Message of Rom. vi.).
4. The Unveiling of the Self life.

Via Crucis Series. 8d. per 12.

1. How to Pray for Missionaries
2. The Cross and Revival.
3. "It is Finished."
4. The Price of the Throne (New).
5. Spiritism and the "Blotting Out" of Sin
6. Two-fold Message of the Cross.
7. The Searchlight of Calvary.

Overcomer Reprints. 2pp., 4d. per 12.

1. "Time" or "Eternity." A Word to Workers.
2. Stand Unshaken. (A Message on Ephes. vi.).
3. "See that ye be not Troubled" (New).
4. "One Died for All" By the late Rev. Evan H. Hopkins.
5. The Word of their Testimony.
6. The Divine View of Calvary.

Overcomer Leaflets. 3d. per doz., 1/6 per 100.

1. Two Aspects of the Cross.
2. Reckon.
3. The Preparation of Peace.
4. Out and out Divine

Obtainable only from

THE "OVERCOMER" BOOK ROOM, "CARTREE," WESTBOURNE PARK ROAD, BOURNEMOUTH ENG.

MRS. PENN-LEWIS A MEMOIR

By Mary N. Garrard.

Compiled, as far as possible, in the words of Mrs. Penn-Lewis herself, from diaries, letters, articles, and the Journals kept during her journeys abroad in the Lord's service, this volume carries a definite message to all Christian Workers who would learn the way of fruitful service for God.

CLOTH BOARDS, DEMY 8vo. FOUR PHOTOGRAPHS
PRICE: 6/- net; post free 6/6.

In stiff paper cover: 4/-; post free 4/6.

(In American Currency: \$1.50, paper cover \$1.00, postage 12 cents.)

Obtainable also in French.

Sixth Edition.

"War on the Saints."

A Text Book on the work of Deceiving Spirits among the Children of God and the way of Deliverance.

BY

MRS. PENN-LEWIS IN COLLABORATION WITH EVAN ROBERTS

Topical Index. Diagrams. 360 pages,

Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

Obtainable also in French, German and Norwegian.

Apply to the Book Room

The following chapters of the book are published separately:

The Volition and Spirit of Man (Ch. ix.); War upon the Powers of Darkness (Ch. xi.); and The True Manifestations of the Holy Spirit, Contrasted with the Counterfeits of the Powers of Darkness.

Price 6d. each; post free 7d.

"God's Plan of Redemption"

The Gospel from a Biological Standpoint.

By M. E. McDonough

Chart in three colours

Cloth Boards 3/-; post free 3/3. Stiff Paper Covers 2/-; post free 2/2.
(Also in French and German.)

The Charts can be obtained separately, 1/6 per doz.; post paid 1/7.

By the late Dr. Andrew Murray.

"The Spirit of Christ."

Pale blue cloth, 5/- net; post free 5/6.

Also Booklet
The Cross of Christ
3d.; post free 3½d.

"Throne Life in Union with Christ"

Extracts from a book now out of print, as given in the pages of *The Overcomer* during 1926-1927, and reprinted by request.

Stiff paper cover, 1/- net, 1/1 post free.

Songs of the Heavenly Life.

(Eighth Edition, revised and enlarged)

3d. per copy, net. 3/- per 12; 3/4 post free.

BOUND VOLUMES OF "THE OVERCOMER"

for the years from 1926 to 1938, 2/- each year, post paid 2/2.
All volumes previous to 1926 now out of print.

Mrs. Penn-Lewis—A Memoir.

By Mary N. Garrard.

"There is a 'COURSE' prepared for each believer from the moment of his new birth, providing for the fullest maturity of the new life within him, and the highest which God can make of his life in the use of every faculty for His service. To discover that 'course' and fulfil it is the one duty of every soul. Others cannot judge what that course is. God alone knows it, and He can make it known, and guide the believer into it, as certainly to-day as He did Jeremiah and others prophets, Paul and Philip and other Apostles." (From the Introduction).

J.P.L.

From Chapter I.

Of the early days of her service for God, Mrs. Penn-Lewis wrote in after years:—

"After a time I became conscious that the spiritual results were not equivalent to the labour of the work. I began to question whether I knew the fulness of the Holy Spirit. Without doubt I had received Him, and had entered into rest as concerned my own life and fellowship with God: but when I compared the small results of my service with the fruit given to the Apostles at Pentecost, I could not but own that I did not know the Holy Spirit in the fulness of His power. My weekly Bible Class was a great trouble to me, for I had no power of utterance. Organizing work was much easier, but meetings were a sore trial. Self-consciousness almost paralysed me, and no practice ever made speaking less difficult. Others might have the gift of speech, but it was clearly not given to me, I said.

So all the people I could discover who were 'filled with the Spirit' I invited to Richmond. Everyone I heard of who knew anything about the Holy Spirit, I asked to come and speak to my girls—I was so anxious that they should get this blessing. I settled it in my mind that I was not the channel. I was not the one to speak. Until one day the Lord turned on me and said: 'Why not yourself? These people have quite enough to do without coming to do your work! Why not you the channel?' But, I said, I cannot speak! It takes me a whole day to prepare

for my class, what can I do? It is impossible."

Blessing there was which might well have contented a less intense spirit, for souls were led to Christ and in many a private talk God's children were brought to the point of laying their all upon the altar. It was a most successful piece of work outwardly, but the heart of the worker knew its own lack of power, and God was watching for the fulness or His own time. "He waited," she wrote afterwards, "until I came to an end of my own energy and strength. How I taught the girls in my Bible Class! How full my Bible was of notes, and how carefully I prepared a dish of spiritual food for them! Food all obtained at second-hand from other books . . . but they did not change much in their lives! I thought it was the fault of the girls, until the Lord spoke to me and said, 'It is yourself!' But, Lord, I am consecrated! What can it be in me? I give time every morning to read and pray; I have put everything right in my life as far as I know. But the Lord still said, 'It is YOU!'

And then He began to break me, and there came to me the terrible revelation that every bit of this activity, this energy, this indomitable perseverance, was *myself* after all, though it was hidden under the name of 'consecration.'"

The story of God's dealings with His servant, and the endowment vouchsafed to her for a world-wide ministry, is told in the twelve chapters which follow.

Cloth Boards, Demy 8vo., with Photographs.

PRICE: 6/- net, post free 6/6.

(In American currency: \$1.50, postage 12 cents).

FROM:

THE OVERCOMER BOOK ROOM,

'CARTREF,' WESTBOURNE PARK ROAD, BOURNEMOUTH, ENGLAND.

Volume
XX.

October
A.D. 1939.

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 Lord Reigneth”—

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

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

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

THE OVERCOMER.

FOUNDED BY MRS. PENN-LEWIS, 1909.
Issued by the Council of the Overcomer Literature Trust.
EDITOR: M. N. GARRARD.

VOL. XX. OCTOBER, A.D. 1939. Number 4.

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

TERMS OF ISSUE.

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

PLEASE NOTE.

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

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

N.B.—Letters to the Editor to the same address with a stamped envelope enclosed if reply is needed. (*Foreign correspondents excepted*).

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

Money Orders payable at
Westbourne Post Office, BOURNEMOUTH, Eng.
(*Letters should not be addressed there*).

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

Centre Distributors

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

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

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

MONTHLY CONFERENCE

**at Eccleston Conference Hall,
Eccleston Street, Victoria, London, S.W.**

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

A Prayer Meeting is also held on the Friday following the Monthly Conference, from 11 a.m. to 1 p.m., in The Prayer Room, Eccleston Hall. (CANCELLED for the present).

PLEASE NOTE PRESENT ARRANGEMENT.

Oct. 5th.—11.30 a.m., Prayer and Fellowship.
3 p.m., Rev. John Pritchard,
(Chair, W. J. Robbins, Esq.)

No Evening Meeting.

November and December.— We hope to announce on Oct. 5th what arrangements can be made for the carrying on of the Work of Prayer during the Winter.

Conferences

Arranged in connection with "The Overcomer".

THE SWANWICK CONFERENCE, 1940.

In our July issue we gave the dates booked for our annual Conference, so it is necessary to say here that "The Hayes" has been taken over for other purposes. If the Council are able to arrange for a smaller Conference elsewhere, due notice will be given in "The Overcomer." Will our readers please take the matter on their hearts for prayer.

CARDIFF.

Oct. 26th. A Day of Prayer has been arranged at Cornwal Road Baptist Church, from 11 a.m. to 4 p.m., with interval for refreshments. This will (D.V.) be conducted by Miss Leathes.

LIVERPOOL.

Oct. 10th-11th (Tuesday and Wednesday).

Two Days of Prayer, conducted by Miss Leathes, at 55 Grant Street, Princes Park, by the kindness of Miss H. Dickson. 11 a.m. to 3.30 p.m. Friends are asked to bring sandwiches—tea will be provided.

SOUTHAMPTON.

The Conference arranged for Oct. 25th has had to be cancelled.

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

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

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

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

Isleworth: For particulars of new arrangements, please enquire Miss Gravatt, 37, St. John's Road, Isleworth.

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

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

Manchester: Prayer Meeting second Monday, 3 p.m., in No. Committee Room, Houldsworth Hall, 90, Deansgate. No ALTERED TIME.

Enquiries: Mr. W. Astley, 28, Elmsmere Road, Didsbury, M/c.

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

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

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

THE OVERCOMER^{Tribulation}

Glorying in Tribulation.

TO Glory in tribulation seems like a paradox, but it is really a deep spiritual truth, and one even nature itself might teach us. When yonder train has to climb the ascending grade of the mountain, it puts on a second engine and doubles its motive power. When life's burden is doubled by the weight of sorrow, God multiplies the motive power of the heart; and that which was only joy before becomes now the deeper, fuller tide of glory.

There are trials for which ordinary grace is insufficient. We must add the glory to the grace and meet them with a shout of praise and the breath of heaven.

Conversely, it is also true that our light affliction, which is but for a moment, worketh for us a far more exceeding, even an eternal weight of glory. There is a strange truth hidden here which Pascal, the great French writer, once expressed in a significant entry in his diary: "Joy upon joy; tears upon tears."

If we look back upon our own experience, shall we not often find that the moments when we have had the deepest, divinest joy were the moments when our hearts seemed ready to sink by some insupportable weight of agony; and when God met us in proportion to the pressure of our sorrow and the words seemed literally fulfilled, "Your sorrow shall be turned into joy?"

How can we glory in tribulation? Only by having the glory in us through the Spirit and glory of God. If the Christ is living in our hearts, then He will be in us just what He was in His own earthly anguish: in the darkest hour of His life He could say, "Now is my soul troubled; and what shall I say?" And what did He say? "Father, glorify thy name."

Why should we glory in tribulations? First, because they are the pledge of our Father's love and the assurance of our fellowship with the suffering of Christ. Second, because they bring us more of His all-sufficient grace. Third, because they purify, strengthen, establish the heart when we are exercised thereby. Fourth, because they work for us a far more exceeding and eternal weight of glory, when the rewards shall be bestowed not only upon those who have served but also upon those who have suffered with and for their suffering Lord.

Beloved, have you ever thought that some day you will never have anything to try you or anybody to vex you again? There will be no opportunity in that happy realm to learn or to show the spirit of patience, forbearance, and longsuffering. If you are ever to learn these things, you must learn them now; and oh, when you shall see those glorious jewels shining in some one's else crown, which were formed out of tears of sorrow and drops of blood, what would you not give to be able to live your life over again and win the recompense that can only come from trial and suffering! If we could only see what we shall one day see, we would count it all joy when we fall into divers temptations, and we would welcome the

hardest places, even as a soldier welcomes the field of battle which gives him the opportunity of promotion and the means of obtaining the rewards of heroism and valour. Let us cease to grumble at our lot and let us glory in tribulation also, and henceforth meet every trial as a love token from our Lord and a challenge to prove the riches of His grace and win the incorruptible crown. He has overcome our foes, that we may triumph in His victory.

A. B. Simpson.

"Tribulation Worketh . . ."

THE following letter, written by a Missionary friend, vividly illustrates the reality of that which "tribulation worketh," and that God makes the "wrath of man to praise Him" in many unexpected ways:

"It has been wonderful to listen to the stories of some of our students and others, of how marvellously God has cared for, led and protected them individually. His eye is upon His trusting ones. I am greatly impressed by the brave, hopeful cheerful spirit of the Chinese Christians. I expected to find them despondent and downcast, but the reverse is true of most of them I have met.

"I was invited to take tea with some Missionaries from — who had been obliged to leave their work, which was all broken up. They had lost all their belongings, even their clothing, but they seemed so happy. When I asked why they could be so happy they replied: 'Because through all this trouble, our Chinese Christians have come to really know God.' One dear friend called on us . . . she was radiantly happy. Her two children are in college in America. She and her husband had had to flee suddenly from their home, taking a roll of bedding and the clothes they wore. They, with many of their Christian Chinese, escaped to an out-station, a small village where there had been much opposition to the Gospel. They lived there for several months, in Chinese houses without heat or comforts, eating Chinese food. But God turned the hearts of the people to favour their message of salvation, and eleven had already been baptised. After they had left their Mission Station (which was a large one, with schools, church, hospital, etc.), almost all of it was burned. They personally lost their own home, and all they had gathered during many years of missionary life—the photographs, the keepsakes, the many things sacred because of the association with their children. Yet not one word of complaint—only praise to God for His blessing upon their Chinese Christians. Later, her husband came to our school to conduct morning service, and one felt the joy bubbling up. It was not resignation, but real rejoicing. He said that in all those months he had not heard one bitter word from their Christians, and no word of hatred. What a wonderful testimony!"

To our Readers.

MY DEAR FRIENDS,

This is written at the zero hour when nothing but God's hand in direct intervention can save us from the awful catastrophe of another world war. The fateful happenings in Poland show the futility of human hands to stem the powers of hell behind the whole situation.

At such a moment as this can we by grace, through faith, recognise our position as 'raised up together in heavenly places in Christ Jesus?' Only there *far above all* can we fulfil the work of prayer to which God has called us. That work is to stand for His Will on earth. In this hour we recognise that the issues are spiritual, and that our warfare is against the rulers of the darkness of this world.

Let us praise as well as pray: praise Him that, though all hell rages, He is with His own in the fire. Let us praise Him that His is the power and glory for ever. Though we may not understand His ways we have seen His Son, our beloved Lord, and our hearts rest in Him to whom has been given all power in heaven and in earth.

Twenty-five years ago those responsible for 'The Overcomer' hoped and expected that the great war then beginning would mark the imminent return of the Lord. This hope was not realised and the question arises again, is this the sign of our Lord's near coming? 'Watch therefore: for ye know not at what hour your Lord doth come . . . be ye also ready, for in such an hour as ye think not the SON of man cometh.'

I cannot tell whether this will reach headquarters in time for the October issue, or indeed whether we shall be able to go to press, but it brings an assurance of unbroken fellowship in the Lord and love for all the brethren, especially those in the area of greatest danger and anxiety.

Hourly wireless reports reach this little Atlantic island and we are living through the days linked with our beloved brethren at the throne of Grace.

Commending you to Our Father and His mighty keeping,

Yours affectionately,

BERNARD W. MATTHEWS.

Bermuda,

Sept. 2nd, 1939.

DEAR FRIENDS,

We are very thankful to be able to send out this number of "The Overcomer" as usual, and we hope it will be possible to continue this ministry, even though it may be necessary to reduce the number of pages, as the daily newspapers have already done. We are receiving letters from friends in America assuring us of their sympathy and prayers at this time, for which we say here a heartfelt 'Thank you'; and earnestly ask the prayers of all our readers for those who are responsible for this testimony.

Truly this is a day of opportunity for believers who know something of the age-long conflict between Satan the fallen archangel, and the Son of God Who met and defeated him and his hosts at Calvary, "making an open show of them." A common

question met with during the Great War was, "How can God be a God of love, and allow such a war as this to go on?" Thousands, even in the churches, will be asking such questions in the days ahead—questions which to us are clearly answered by the Word of God, that Satan is still the "god of this world," because the world will have it so and still rejects the "Prince of Peace." That when man has done all he can to bring about peace by his own efforts, and failed, He Who made peace by the blood of His Cross will come again, to drive the powers of darkness to the abyss, and rule in righteousness over the earth.

The great objective of the Enemy is, to hide from mankind the complete deliverance wrought out for them at Calvary, and thus keep the world in bondage to himself. God, by His grace, has used the Overcomer Literature to proclaim this deliverance and the defeat of the usurper prince of darkness; so we have no hesitation in asking our readers to help us to spread this message with renewed vigour in these days of sorrow.

We cannot tell, at present, what difficulties may arise in regard to the literature work, especially in sending parcels abroad. This is a point upon which to focus prayer. Then the cost of paper and printing is bound to rise; but we are thankful to say that we have a good stock of most of our books and booklets. Should it prove impossible, later on, to continue the magazine in its present form, we have still a good supply of the yearly volumes, for a number of years back. Except for the cover pages, there is little, if any, purely 'current' matter in these Volumes, and they are full of teaching on many aspects of the finished work of our Lord Jesus Christ, related and applied to the life, walk, and service of His people.

The need for our witness to the Cross of Christ, and the Christ of the Cross, is intensified by present conditions in the world. The writer of a letter to 'The Christian' expresses, we believe, the experience of many in our land. He writes:

"Some of us have realised during the past two weeks how difficult it is to pray with a quiet mind, and how the communion enjoyed a month ago seems difficult now to maintain. The word of God is read with slower understanding, and smaller appreciation of its message. Extra duties, long hours, loneliness, business difficulties, the sharing of the burdens of other people, wear us down . . . It is better to hear less news, and to read newspapers less . . . We must bring ourselves to His Word, even though minds and bodies are tired . . . We shall find the Lord, when we seek Him earnestly with a whole heart. Worldly men are watching us closely, to see how we are behaving ourselves in the present crisis."

Much of the strain of these days is due to an extraordinary pressure from the Enemy in the atmosphere of the world, and God's children will only find relief as they claim the shelter and protection of the Precious Blood, and hide deep in the secret place of the Most High. The Arabic Version of Psalm 91. 1. has often helped us:

"HE THAT CHOOSETH as his permanent abode the secret place of the Most High, shall always be in touch with the Almighty of God."

Yours in the Master's service,

M. N. GARRARD.

“A State of War.”

By J. C. Metcalfe, M.C.

DURING the morning service on Sunday, September 3rd, a note was passed up to me in the pulpit, containing these words:

“The Prime Minister states: ‘We have had no reply to our note to Germany . . . A state of war exists between Germany and ourselves.’”

At once the great message of Ephesians vi. 10-18 seemed to stand right out as God’s message to my own heart. “Finally, my brethren” (runs Conybeare’s rendering) “let your hearts be strengthened in the Lord, and in the conquering power of His might.” I felt that a message of ‘comfort’ and encouragement would be expected of me—and yet that it was not just ‘comfort,’ in the modern sense of the word, we needed. There is a type of ‘comfort’ that drives us inward and bids us ‘Pity thyself.’ It was something different that was needed in the face of such a calamity. It was strength, courage, the true consolation of the Holy Spirit—the One ‘called alongside to help,’ Who can lift our eyes to see the glory of our God, and His irresistible power in any situation.

I felt intensely, and still feel, “What a glorious opportunity for the Christian Church to prove the all-sufficiency of God!” It is for this we need strengthening. It is one thing to be strong in our means of grace, to have confidence in our views, or the opinion of others; to rest upon men, governments, or even ‘the justice of our cause.’ It is quite another to be able to say with the Psalmist, “Truly my soul waiteth upon God: from Him cometh my salvation. He *only* is my rock and my salvation; He is my defence; I shall not be greatly moved . . . He *only* is my rock, and my salvation; He is my defence; I shall not be moved.” (Psalm 62. 1-6).

Yet this is the only true place of heart rest. Now, if ever, is the time for the Christian Church to show the world that we have a God on whom we may utterly rely, and to grasp the opportunity of ministering to the needs of those whose hearts God touches in their time of trial.

Shall we read on? “Put on the whole armour of God, that you may be able to stand firm against the wiles of the Devil. *For the adversaries with whom we wrestle are not flesh and blood*, but they are the Principalities, the Powers, and the Sovereigns of this present darkness, the spirits of evil in the heavens.”

Satan would have us forget the reality of the heavenly conflict in the stress of the earthly. We must always keep firmly before us the vision that, even in world affairs, we are not dealing simply with men, but with devils. The objective of hell is the overthrow of the Christian Church—the stoppage of the spread of the Gospel—the shattering of every plan and effort for evangelism. War is one of the most potent methods he could possibly adopt to achieve this object. It is up to us to recognise that “a state of war” exists between the Christian Church and the powers of darkness, and boldly to take up the

challenge that they may do their worst, but they shall never stop the gracious work of God—based only upon the blood of Christ shed on Calvary—of the salvation of perishing souls. It was not his controversies with men that brought out the best in Martin Luther (I always feel that these left a blot upon an otherwise glorious career) but his warfare against the hosts of hell.

“And though this world, with devils filled,
Should threaten to undo us;
We will not fear; for God hath willed
His truth to triumph through us”—

would surely make a magnificent battle-cry for us to-day. I am meeting with those whose attitude is that, with the breakdown of our ‘usual’ well-worn methods of Christian work, evangelising must cease. These methods have not been strikingly fruitful during these last years, and some of us will not be altogether sorry to attend their funeral. The great question really is—“How far can God use you and me in these days?”

What an opportunity lies before us! Some of us will perhaps be placed in positions (it may even be amongst our fighting forces) where, lifted clean out of our usual routine of meetings and activities, we are side by side with the unsaved we have prayed for and longed to reach for so long. May God give us grace to “witness a good confession”—to carry the war into the enemy’s territory, and see the ‘strong man’ bound, and his goods delivered (Luke xi. 21-22). Others will have to remain at home. There will be those about us fearful, suffering, separated from loved ones, perhaps bereaved. Their hearts may well prove to be good ground for the Gospel. The powers of darkness have chosen the ground we are to fight on. Let us go down fearlessly to the conflict, knowing that our Saviour is indeed Victor over all the powers of hell. Did He not at the Cross spoil principalities and powers, making a show of them openly, and triumphing over them? (Col. ii. 15).

Another point arises here. We must avoid hatred and bitterness. We are called upon to be utterly loyal to our country in her time of need—but we are not called on to hate. We are citizens of a heavenly city, as well as of an earthly country. Behind all this world turmoil is a deliberate scheming of Satan. Let us keep our eyes off man—especially off those in enemy countries who are our brothers and sisters in Christ. The Church is one whole: “Thou was slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation” (Revelation v. 9). These ties can never be broken. We may be ranged on opposite sides in an earthly quarrel. We can stand side by side on the battlefield of prayer, and earnestly intercede that they may be used, as we hope to be, to uplift the Lord Jesus Christ, rob Satan of his spoils, and see a harvest of souls won for all eternity.

*"One the light of God's own Presence
O'er His ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread. . . .
One the strain that lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun." ...*

Now to continue—"Wherefore, take up with you to the battle the whole armour of God, that you may be able to withstand them in the evil day, and having overthrown them all, to stand unshaken."

War is never safe. You can always reckon that it is not possible to go against any enemy without him hitting back. In warfare against the powers of evil the WHOLE armour of God is necessary. We cannot, dare not fight in our own strength.

*"The arm of flesh will fail you—
Ye dare not trust your own."*

"Stand, therefore, girt with the belt of truth, and wearing the breastplate of righteousness, and shod as ready messengers of the glad-tidings of peace: and take up to cover you the shield of faith, wherewith you shall be able to quench all the fiery darts of the Evil One. Take, likewise, the helmet of salvation, and the sword of the Spirit, which is the word of God."

I do not intend to enlarge upon the meanings of the various pieces of armour. Many abler students of Scripture have written much on this theme, and most of my readers are probably familiar with their significance. There is just one thing I do, however, want to emphasise. ARMOUR IS TO WEAR, NOT JUST TO ADMIRE. It needs careful fitting on if it is to be of any value. In these days we have cause to know that the evolutions of aircraft are not just something to be admired, as symbolising the craftsmanship of man. They are something to be used, or dreaded, as potent weapons. These verses are not just part of a passage of Scripture, with which the preacher or convention speaker can show his skill in exposition and mastery of interpretation. They are descriptions of armour that can provide ample protection in the deadliest fight with the powers of evil—and can also be instrumental of tremendous destruction in the enemy's kingdom. Are you armed? Without this armour you will fall in battle. Without the sword of the Spirit—the Word of God wrought into the very fibre of your being, and ready to hand to strike and strike hard at your enemies—you will be completely ineffective in the struggle.

"In the days of Shamgar the son of Anath," runs the song of Deborah, "in the days of Jael, the highways were unoccupied, and the travellers walked through byways. The inhabitants of the villages ceased, they ceased in Israel until that I, Deborah, arose, that I arose a mother in Israel. They chose new gods; then was war in the gates, was there a shield or spear seen among forty thousand in Israel?"

Israel had backslidden—and therefore Israel was helpless and unarmed. But this was the very moment for a new call to action, which heralded a mighty triumph. The life of the Christian Church

has for years been on the same low level. The Call to Action has come. We are to learn that God's ways are wonderful. He is gloriously independent of circumstances. If we, putting on the panoply of God, will stand in the evil day, recognising Satan's objective (the damnation of souls, and the rendering of the work of Calvary barren in our day), and refuse to give way for a moment, God will—I am confident—lead us out to a notable triumph.

It will be only too easy to be so engrossed in our own concerns and safety, the well-being of those we love, and the duties which are before us—and which must be done to the best of our ability—that we forget the spiritual conflict, and the millions at home and abroad without God and without hope. Dear friends, YOU MUST NOT FORGET, in case we find the power of the Christian Church broken, and see through all eternity the wreckage of a lost opportunity—souls, for whom we might have fought and won, plunged into a Christless eternity.

"It is high time to awake out of sleep . . . Let us . . . cast off the works of darkness, and let us put on the armour of light." (Romans xiii. 11-12).

Soul-winning

The Apostle Paul as a Soul Winner.

"In me first, for a pattern." (1 Tim., 1, 19).

1. The constraining power:
"Necessity is laid upon me"— (1 Cor. ix. 16.)
2. His willingness to give himself:
"Willing to have imparted unto you, not the Gospel only, but also our own souls"— (1 Thess. ii. 16.)
3. His surrender of all his 'rights':
"We did not use this right . . . that we may cause no hindrance"— (1 Cor. ix. 12, R.V.)
4. His way of winning souls:
"Servant unto all, that I might gain the more"— (1 Cor. ix. 19.)
5. His abundant love:
"I will very gladly spend and be spent for you, though the more I love you the less I be loved"— (2 Cor. xii. 15.)
6. His yearning over their spiritual growth:
"My little children, of whom I travail in birth again until Christ be formed in you"— (Gal. iv. 19.)
7. His one desire for each:
"That we may present every man perfect in Christ"— (Col. i. 28.)
8. His jealous watching over them:
"I am jealous over you with godly jealousy"— (2 Cor. xi. 2.)
9. His gentle dealing with them:
"We were gentle among you . . . as a nurse cherisheth her children"— (1 Thess. ii. 7.)
10. His way of rebuking them:
"Out of much affliction and anguish of heart I wrote unto you with many tears"— (2 Cor. ii. 4.)
11. His wise teaching of them:
"I fed you with milk and not with meat, for hitherto ye were not able to bear it"— (1 Cor. iii. 2.)
12. His poured-out life:
"Yea, and if I be poured forth upon the sacrifice and service of your faith, I joy and rejoice"— (Phil. ii. 17,m.)

J.P.L.

"Yet Have I set My King."

By Mrs. Penn-Lewis.

THE words of this Second Psalm were quoted at Pentecost as the fore-telling, by the Holy Ghost, of the gathering together against the Anointed of God at Calvary. "Of a truth," they said, "Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together to do whatsoever Thy hand and Thy counsel fore-ordained to come to pass" (Acts iv. 25-28).

The Psalm, therefore, pictures the raging of the prince of this world, through his subjects, against the Lord and against His Anointed; and then it lifts the veil and shows the One upon the Throne, looking on in calm omnipotence, saying: "YET have I set My King upon My holy hill of Zion."

The nations may rage; the people may plan; the kings set themselves, and the rulers take counsel together, to break away from the authority and purposes of God, but all in vain. His "King" is set upon His throne. The "decree" of the Eternal God stands unshaken. Having "made purification for sins" at Calvary, the Ascended Lord "sat down on the right hand of the Majesty on high," and heard the Father say: "Thy throne, O God, is for ever and ever . . . Sit Thou on My right hand, till I make Thine enemies the footstool of Thy feet" (Heb. i. 3, 8, 13).

Begotten of the Father from the dead, as the First-Born of a new race, Christ is bidden to ask of the Father the nations for His inheritance, and the uttermost parts of the earth for His possession. Authority is given Him to "break them with a rod of iron," and to rule in the midst of His enemies until they are made the footstool of His feet.

How wonderful to read, afterwards, words from the lips of the Ascended Lord Himself, telling the overcomers that, just as He received of His Father this authority, as the Conqueror from Calvary, so, to those of His children who overcome, and keep His "works" to the end, He would give "authority over the nations," also to "rule with a rod of iron," so that all the 'clay' part of man should be broken to pieces as a potter's vessel (Rev. ii. 26, 27).

Storm and tumult, and raging forces on earth: calm omnipotence in heaven—"yet have I set My King . . ." And so it is. Storm and tumult, and the apparent triumph of the forces of evil on earth, but in the unseen realm, the Throne is set. The Lord reigns, and one by one the members of His mystical Body are passing, through union with Him in His death, to be joined to Him, and sit down with Him on His throne. One by one, as the living members

of Christ are learning and appropriating the victory of Calvary, they are entering into the reigning life—passing from the old life 'according to men,' to live the hidden life of power "with Christ in God" (Col. iii. 3).

It is this wonderful drawing of the members of Christ into their place with their King upon 'Mount Zion,' the 'city of the Living God, the heavenly Jerusalem'; and to the "innumerable hosts, the general assembly of angels, and the Church of the Firstborn, who are enrolled in heaven" (Heb. xii. 22-24), which the hosts of hell contest with all their might and main. But no raging of evil men or of devils can hinder the counsel of God being fulfilled.

It is striking to note that, in the messages sent by the Risen Christ to the churches, it was to the church beset with the "deep things of Satan" that the first promise of 'reigning' was given. The Throne of the King is set "far above all principality and power"—yea, far above the realm of the "prince of the power of the air." The believer who would reach the reigning life of "authority over all the power of the enemy" (Luke x. 19) must therefore expect to pass through the realm of the prince of the 'aerial hosts' (Seiss), where all the deep things of Satan—unknown in the earth-sphere—will beset his path, and contest his progress to the place with Christ where all things are under his feet. To those who have learned the liberating, victorious power of Christ's death on Calvary, and are pressing on to experience that victory from day to day, the Holy Spirit will reveal that further aspect of the reigning life which means, not only personal victory, but authority in union with their reigning Lord (Rev. ii. 26, 27).

As the spiritual Church of Christ presses on to a deeper and fuller knowledge of her place and privileges in Christ, Satan, as an angel of light, will bring fresh tactics to bear upon her, and all who are going on with God will need to hide very deeply in the 'cleft of the Rock.' To be forewarned is to be fore-armed. Let us remember that the 'reigning life' is a HIDDEN LIFE—"Hid with Christ in God." Christ, as King, is now hidden from the world, and He exercises His power and authority by the might of His Word and His Spirit. Those who "through death" are joined to Him in His risen life, pass out of the noise and tumult of men, to dwell at the secret source of power, and from that hidden place of authority "reign in life" by dwelling in the heart of God. As joined to the First-Born, they "ask" with

Him, and the Father answers by manifesting His power upon the earth.

The Adversary, as an 'angel of light,' will seek to divert the advancing Church of God from this reigning life with Christ in God, by "signs and wonders" devised to deceive even the elect. He will seek to draw believers into being occupied with the gifts of God rather than the Giver—into living by their 'senses' and emotions, under the name of 'fuller blessing.' His whole aim is, to keep the child of God uncrucified, because he knows that only by being "grafted" into the death of Christ does the believer escape the power of the enemy, and enter the life of reigning with Christ. "For if we have been grafted into the likeness of His death, so shall we also share His resurrection" (Rom. vi. 5, C.H.) In a footnote, Conybeare says: "Literally, *have become partakers of a vital union*, as that of a graft with the tree into which it is grafted . . . The meaning appears to be 'if we have shared the reality of His death, whereof we have undergone the likeness.'"

It is of supreme importance that believers understand that only "through death"—not only Christ's death on the Cross for us, but our death with Him there—do we actually and really escape from Satan's power, and reach a place of "authority over all the power of the enemy."

All the tactics of Satan are directed toward the one point, that of keeping souls from Calvary: (1) the unsaved world, by the philosophies of men; (2) the believer, by throwing a veil over the way of victory through the Cross of Christ; and (3) the believer who knows deliverance from the bonds of sin, by keeping him living according to the natural man, and deluding him into thinking he is walking "after the spirit." In sincerity and utter abandonment to God, believers seek the fulness of the Holy Spirit such as the disciples knew, in the early Church; but alas! if they know not the necessity of the power of the Cross being applied continually, to keep crucified all the 'life of nature'—the 'old Adam' life which gives material to the enemy to work upon! Let all who desire to press on with God take heed lest they be diverted from the true life of power by craving for 'experiences' and 'manifestations' into which the senses can intrude, and hinder the real work of the Spirit of God.

The preaching of the Cross to the Christian is a supreme need, in this day of contact with supernatural forces of the unseen world; for the fulness of the Holy Ghost, without the knowledge of the Cross to keep the flesh and the sense-life in constant crucifixion with Christ, only opens the door to the subtleties of the Adversary.

Oh, preach the Cross, servants of God: preach the Cross to defeat the devices of the enemy; and seek to lead God's children into full knowledge of their death with Christ and their place in the cleft of the Rock. The Cross is the only safeguard from 'the wiles of the devil.' The continual manifestation in the believer of the reigning life of his Lord depends upon a continual participation in His death, and the "power of His resurrection" leads to conformity to his death (see Phil. iii. 10). These are they who "overcome" and "keep His works to the end."

Conquest

The Secret of Conquest.

I AM looking out of my study window upon a scene which is restful and beautiful. The sky is a delicate blue with fleecy clouds in scattered forms. The trees are rich in foliage, the flowering shrubs a constant delight, the roses a blaze of colour—all speak of beauty and fruitfulness. The scene is a parable of life in God. If we are dwelling in God, and He in us, then His beauty should be manifested in the loveliness and fruitfulness of life and service. "Herein is My Father glorified, that ye bear much fruit."

There can be no fruitfulness apart from LIFE, and there is no life apart from Christ, "Who is our life". There must be the inward culture of our spirit, a direct face to face fellowship with Christ—we must never neglect the inner conformity to Him. The condition is expressed by our Lord in John xv.—"Abide in Me": we must dwell deep in Him, if there is to be reproduced in us the fruit and beauty which glorifies God. We can measure ourselves, in this matter, by Galatians v. 22-25. What is being manifested in our daily walk? Are we expressing a quality of life which reveals the inwardness of a soul deeply rooted in Christ?

The fundamental principle of a fruitful, victorious life, is ABIDING IN CHRIST, and this is no passive submission, but an active yielding of all to the separation which union with Christ implicates. The carnal flesh-life must cease. We must know the knife of circumcision. The Holy Spirit must make effective in us the meaning of the Cross if the "life of Christ"—life from the Throne—is to be the possession of our being. We must know the Cross before we can proclaim it to others.

We are in a world seething with unrest, hatred and divisions. The nations are armed, walking in unbelief, in ignorance, in pleasure, in indifference and in evil. The battle is on. It is fierce, furious, fiendish. The foes are "the principalities and powers in high places". What is our part?

From the throne of the Almighty ring out the words:

"Put on the whole armour . . ."

"the battle is not yours, but God's" (2 Chron. xx. 15). We are on the battlefield. We are more than recruits, we are crusaders, called to conquest. We are equipped to overthrow the foe at every point. We are on the victory side. We must therefore face *ourselves*, and complete our personal victories. There must be no weakness at any point, and we must have true standards of value for ourselves so that we may lead and instruct others in all the will of God.

Are we manifesting the life of union with Christ? Life is the source and secret of conquest, and if we are renewed in spirit, then we can reign—in the fight of faith we are more than conquerors. Then there will be no test too severe, nor shall we ever apologise for being in the fray, or suffer from self-pity, which is deadly. It is a privilege to be in the army of the Lord. But we must ever remember that Life is before warfare: sainthood first, then soldiers. But stand in to Calvary, and the victory is won. The battle you are in may be long and tedious but the fruits of victory are certain. Let us stick to our divinely appointed task, and "grasp the nettle". Remember we are God's warriors—"put on": "stand"; "wrestle"; and expect, in Christ, to "do exploits".

Arthur Harries.

The Moth, the Worm, and the Lion.

God's Silent Judgements.

HOW quietly the moth works! Without any parade or gay attire like its cousin the butterfly, it slips noiselessly into the cupboard and lays its eggs. A few weeks or months later the house-keeper opens the door to get a favourite dress, and nothing remains but rotteness!

So do the judgments of God come quietly at times. When a man is set on sinning, God does not send Michael with his trumpet to announce his doom. He just lets quiet little microbes get to work in that man's body. God did not use lightening to blast Herod the blasphemer: He just gave permission to some of His very humblest servants to do the work of destruction—and Herod "was eaten of worms, and gave up the ghost." Snow falls softly enough, but it buries the traveller.

But have we any right to liken God's judgment-work to a moth? Yes, for God does so Himself. In a single brief prophetic passage the Lord uses two extremes to portray Himself in His attitude toward Israel: famous strength, and the very personification of fragility. "Therefore will I be unto Ephraim as a moth, and to the house of Judah as rotteness . . . For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him" (Hos. 5: 12, 14).

There is a judgment that is not immediately apparent. Adam sinned, but it seemed for several hundred years as if he were going to avoid the punishment of death; when the moth flies lightly into the cupboard there is nothing to warn of the impending loss except the whisper of common sense.

Up and down the streets all day go the ceaseless crowds, intent on pleasure or profit, worshipping self, sublimely ignoring the quiet judgments of God. When at the end of the age the skies are cleft, the trumpets shatter the silence of the skies, and the Lion of the tribe of Judah roars mightily, and the earth shakes beneath his tread, then men will fear; but let us hasten to warn them of the danger of his mothlike judgment in this present age.

The word translated "rotteness" in Hosea 5: 12 is given also as "a worm." But to get the full suggestion of the thought one needs to read it in Tonkinese, where the specific kind of worm is the *con mot*. Surely God never created a more striking illustration of the quiet warnings of judgment!

At home, fortunately, these pests are unknown; but here in Tonkin we are well acquainted with them. Even as I write, a *mot* is ticking away quietly with strange insistency in a bookcase, reminding me of its usefulness as a type.

The insect in question is very small indeed, so that even with the utmost care one cannot see it; unnoticed it enters the wood, or else hatches out in the wood, and the only way one realises its presence is by its little noise. It chews up the wood to powder, but always works *inside* it, leaving a thin shell of wood, like a veneer, over the soft white powder within. In

so doing it makes a curious little noise, half like the ticking of a clock, and half like a rusty grinding sound. When we are busy we cannot hear it; it is in the quiet evenings, when the streets grow empty and the noises of the busy day are hushed, that sitting all alone I become aware of it.

So is the warning voice of the Holy Spirit disregarded in this world. Judgment is at hand; the fancied solidity of civilisation is soon to crumble; the proud self-righteousness of mankind is going to break down with a crash some day just as my bookcase will, and reveal the hollowness and rotteness hitherto camouflaged.

Tick, tick, tick is the quiet but insistent little noise that finally penetrates my consciousness as I sit writing or studying. *Tick, tick, tick* it keeps on; in desperation I get up and go over to try to find it; but it seems like a ventriloquist, and I fail to place the sound; perhaps I shake and tap and bang on the wood; but it is no use. *Tick, tick, tick*. It seems to say:

"No matter what you do, you must listen to me; I am warning you; some day a crash is coming; this wood is bad stuff, cheap and soft, or I would not have come here. Be warned in time and take out the shelf of bad wood, and replace it with good stuff; remove the prop or support that is my lawful prey, and I will go, too. Otherwise, remember, a crash is coming."

The *mot* can no more be silenced than conscience! And, like conscience, its warnings, though continuous, are only heard (or noticed) when one is quiet. Were the room full of gay, laughing people I could not hear it. Were I working furiously at sewing machine or typewriter, I would ignore it; but in the hour of quietness it is not to be gainsaid.

In the silence, Lord, speak to me! Reiterate if need be a thousand times thy blessed warnings, that I may thrust out of my heart the weak and evil things, like bad pieces of wood in the bookcase. May I not be deaf to the constant gentle reprovings of the Spirit!

And what of the world. Ah, they are so busy, so noisy, that they cannot hear; they will not be still long enough to know that God is God; they reckon naught of danger; they mock at the slow gentle warning *tick, tick, tick* of God's hidden judgments.

But those who will not pause to listen to the *tick, tick*, of the *con mot* will be shocked and galvanized by terror when the mighty voice of the Young Lion roars terribly, when he arises in his majesty to shake the heavens and the earth.

To-day, the moth and wood-worm judgments: tomorrow, the Lion will utter his voice. Why will people not be warned in time? Why not heed the quiet messages, ere it is too late? "How shall we escape, if we neglect so great salvation?"

Mrs. H. Homer-Dixon

(Indo China.)

Rom. 5:17
John 10:10
Eph. 3:16, 17, 20
Col. 2:3, 9, 10

Cross

The Cross and the Reigning Life.

III. Possessing Our Inheritance.*

IN our first two morning studies, we have considered (1) the inheritance of Life abundant, purchased for us at Calvary, and (2) our pathway into this Inheritance, by union with Christ in His death and risen life. This morning we shall see what the Scripture has to say about our possession of this great Inheritance.

The purpose of the new life which our Lord won for us by His death on the Cross, and makes real to us by His out-poured Spirit is, that we may possess it in the whole of our being, and be possessed by it. We all have heard of people who have possessions but do not enjoy them. If a rich man lives as a pauper, his riches make no difference in his every day way of life. Alas, this is woefully true of many a Christian. Let us look for a moment at some of the riches of our inheritance, as portrayed in the Word:

"They which receive abundance of grace and of the gift of righteousness shall REIGN IN LIFE by One, Christ Jesus." (Rom. v. 17).

"I am come that they might have life, and that they might have it MORE ABUNDANTLY." (John x. 10).

"That He would grant you, ACCORDING TO THE RICHES OF HIS GLORY, to be strengthened with all might by His Spirit in the inner man, that Christ may dwell in your hearts by faith . . . He is able to do exceeding abundantly above all that we ask or think, ACCORDING TO THE POWER that worketh in us." (Eph. iii. 16, 17, 20).

"It pleased the Father that in Him should all fulness dwell . . . in Whom are hid all the treasures of wisdom and knowledge . . . For in Him dwelleth all the fulness of the Godhead bodily. And YE ARE COMPLETE IN HIM . . ." (Col. ii. 3, 9, 10)

Now listen—"God would make known what is the riches of the glory of this mystery . . . which is Christ in you, the hope of glory (Col. i. 27). We were *made* for life—the life of God. God has made that life possible to us in His own Son Jesus Christ. Who purchased that life by His death on the Cross, and lives to impart it to us by the gift of His own blessed Spirit. That life is impregnated with all the power of His death, and makes possible the subjugation of all that is meant in the Bible by "the flesh" and "the old man." In so far as we are willing to allow that death to work in every part of our being, that life truly possesses us.

The Life which is in Christ for us is in abundance, because He Who is the source and spring of that life is in us. It is a Life that lifts above all other forces that would seek the ascendancy. That life is the Light of men, and where it reigns it scatters its holy illumination through every part of the being. It is a reigning life, bringing victory and deliverance. It is a continuously harmonious life, and breathes its own peace wherever it reigns. Do you wonder that the Apostle says, "Ye are complete in Him?"

* Brief notes of Bible Readings given at the Swanwick Conference by Rev. A. R. Boughen (continued from the July number).

Christ, Who is our life, possessing us, reigning in us, occupying the throne of the whole life, and radiating His glorious personal energy to every part of spirit, soul and body.

That life of Christ in the believer arouses the hatred of the world, and is the continuous target of the devil.

Reigning implies the subjugation of all enemies, and the putting down of all hindrances to the life-flow, and all obstacles to the displaying of its power in the outworking of its own pattern. The supreme note of the New Testament, when setting forth its possibilities, is one of triumph: "Thanks be unto God Who always causeth us to triumph in Christ"—"In all these things we are more than conquerors through Him that loveth us"—"Thanks be unto God Who giveth us the victory through our Lord Jesus Christ."

We have in the Scriptures some clearly defined characteristics which will distinguish those who are really possessed by, as well as of, this Life:

"Whatsoever is born of God overcometh the cosmos [world-system]: and this is the victory that overcometh the cosmos, even our faith. Who is he that overcometh the cosmos but he that believeth that Jesus is the Son of God" (1 John v. 4-5).

"He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that He might destroy the works of the devil. Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God. In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God . . ." (1 John iii. 8-10).

(1) *There will be deliberate and continual victory over sin.* (Rom vi.) In the great chapter concerning baptism into the death of Christ the result is put in the clearest terms: "Sin shall not have dominion over you," "he that is dead is freed from sin," "being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." The exercise of sin brings the paralysis of death, but the gift of God in His Son is LIFE. The human personality becomes possessed of that Life, according to Romans vi., along three lines of action:

(a) That of RECKONING (ver. 11). Reckon on the all sufficiency of the death of Christ to work in you its power over all the monitions of sin, so that there is no response in you to it; then the new life in you at once makes it real, and you say "No" to sin. As long as a person is willing to be dead, and remain dead, to sin, that life will manifest itself in "fruit unto holiness."

(b) That of YIELDING OUR MEMBERS (ver. 13). Your feet, in the old days, took you to haunts where sin was easy. Possessed by the life of God your feet are no longer yielded to that way, but instead, you walk in ways suggested by Christ Who is your life.

Your eyes once read books and looked on pictures which quickened sin, but now, as the life surges, you are dead to such things and you yield your eyes to look upon things which nourish the Life, and give Christ His opportunity to reign in you. This yielding of the eyes as instruments of righteousness unto God cost the Ephesian converts nearly £2,000 (Acts xix. 19). Thus they showed their sincerity. They were dead to the old life. No wonder Paul wrote some of his deepest teaching to such members of the Church of God.

Yielding to God makes the life intensely practical. Have you burnt the bridges which once carried your feet and eyes to the old life of sin and shame? If not will you do it now? Our ears once lent themselves to the jazz sounds of the world—but do we now turn off the radio when that comes through? Our tongues were once the servants of sin and backbiting, bitter words, and unkind criticism. Now God asks us to yield them to such words as become a heavenly citizenship. Yield your members unto God by a definite intelligent act. Let them be mortified, as the Scripture says, by the application of the death of Christ. How far are we willing for this to work, in the deepest recesses of our being—the motives that control, the ambitions that urge us on, the desires of the old self life, the very springs of that natural life? Are we willing for the application of His death to all self-effort to satisfy God's requirements, and willing rather, at every turn and every moment, for "Christ our Life" to work His righteousness in and through us?

(c) OBEDIENCE. Romans vi. teaches that the believer NEED NOT SIN, and that if he does, it is because he fails to obey the teaching, in reckoning on the efficiency of the death and the working of the life, and is not willing to yield his members as instruments of righteousness unto God. The work on God's side is complete and perfect. The believer is, by Christ Jesus, brought into a position of grace and power and victory. Let him by faith reckon on Christ at every turn, and victory over sin will be his.

"Becoming servants to God we have our fruit unto holiness." Christ is "made unto us sanctification," as well as other things. Self-effort becomes as futile as it is unnecessary. As we reckon, yield, and obey, He makes real in us what He is, without any striving on our part. We become dead to the law, which stands for all self-effort, because we are married to another, even to Christ. May the Holy Spirit bring home to us all this glorious truth, that liberty and real freedom may be ours in Christ Jesus our Lord.

(2) The second clearly defined characteristic is *our altered relationship to the world.*

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

The death proclaimed in this passage is twofold—our death to the world and the world's death to us. Once we were alive to the world's passions and pleasures, choices and conversations, tastes and toggery, haunts and habits. It claimed our feet to

walk in its ways, our eyes to look upon its attractions, our ears to listen to its sounds, our voice to speak its praise—we were altogether worldly; its plans and programmes were wholly ours. Now Christ has come in and claims us for His possession and use. This world system, called in the original Greek the "cosmos," is wholly antagonistic to Christ. It was this cosmos that killed the Prince of Life by cruel hands, and it is still the same to-day. "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." Words could not be plainer, and James is only echoing His Master's words recorded by St. John, "If ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Let a spiritual Christian say these things in a worldly Church, and see if hatred is not manifested in bitter words and criticism!

This cosmos is Satan's sphere. "God hath delivered us out of the power of darkness and hath translated us into the Kingdom of His dear Son." Once let the Christian see that Christ and the Cosmos represent two spheres of life entirely opposed to one another—the one light, the other darkness; the one love the other hate, the one spiritual the other worldly—and he will see how impossible it is to be loved by the world if he abides in his true sphere. A Christian may compromise with the world and be loved by it, but in so doing he is an enemy of God. A person fully possessed of the life of God can never respond to this cosmos and its attractions. He is for ever independent of it. He has no use for it, never desires it, and as long as the old self-life is reckoned dead, and the life of Christ in us is flowing to the full, we count it as refuse; and if this death to the cosmos is real, then the world passes us by and is DEAD TO US.

When Christ becomes the altogether lovely one, the fairest among ten thousand, the world has no attraction to offer in comparison; but "let him that standeth take heed lest he fall." The death of the "old man" must be a daily reality, else the world, like the devil, will have *something in us to appeal to*, and before we are aware, down we shall go. Christ alone must have the pre-eminence over natural affection, worldly allurements and the like. He must be Lord as well as Saviour. He not only separates His God-possessed children by virtue of the Life which is in us, and this by the very nature of that life itself, but He satisfies and ravishes the heart: "He is my beloved, my friend."

(3) *The possessed life will be an entirely fruitful one.*

So far we have been dealing mainly with the negative side of the victory life of the believer who is wholly possessed by the risen life of Christ. Now let us look at a few Scriptures which give the positive aspect:

"Abide in Me and I in you. As the branch cannot bear fruit of itself, no more can ye except ye abide in me. I am the Vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." (John xv. 4-5).

"Peace I leave with you, My peace I give unto you: not

as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John xiv. 27). "These things have I spoken unto you that My joy might remain in you, and that your joy might be full." (xv. 11.).

Peace in a troubled world: Joy in a joyless world: not conditioned by circumstances, and unbroken by worldly convulsions—this is the fruit of His life. What a priceless boon!

The Life of Christ will so reign over the Old Adam life of nature, that there will be outward expression according to pattern. The new man is created "after God's likeness" in righteousness and true holiness. We have "put on the new man," says Col. iii. 10, "which is renewed in knowledge after the image of Him that created him." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self-control (Gal. v. 22-23). "Add to your faith," says Peter, "virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. i. 5-8).

We have not to strive for such fruit, it is all the outgrowth of the Life within. By being willing for every bit of the old life to go into the death of the Cross by the reckoning of faith, we give opportunity for His wonderful fruitbearing life to do its work in and through us.

Fruit "after his kind"—

Now notice how this beautiful fruit-bearing life of Christ in us stands out in startling contrast to the life of the old nature and of the world. LOVE stands in contrast to hate, retaliation and reviling. PEACE faces a broken and tumultuous world with quietness and confidence in Him Who is our Life. JOY stands in contrast to the bubbles of the world's providing. LONGSUFFERING is the opposite of impatience. GENTLENESS waits for the weakness of others, and so stands in contrast to threatening. GOODNESS is the strength of life when it is upright, and stands in contrast to the life of make-believe which produces weakness. FAITH takes God at His Word and is the opposite to unbelief. MEEKNESS is the power to bear, and is the opposite of brute force. TEMPERANCE is self-control, and produces a well ordered life. It comes last in the bunch, and suggests balance and order, symmetry and beauty in the whole. It stands in contrast to disorder and tumult.

The Christ possessed life bears fruit after the order of His own beautiful life. Not only victory over the old nature and the world, but bearing fruit to the glory of God. The believer is not only dead to sin, but he is ALIVE UNTO GOD. Christ is his life, and as he beholds the glory of the Lord as in a mirror, he will be "transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit" (2 Cor. iii. 18, Weymouth).

He is not only dead to the cosmos but he is alive unto the other spiritual world, where Christ is central and pre-eminent, and being possessed by that world

he becomes contented and joyous and free. The Lord's promise is, "The water that I shall give him shall be in him a well of water, springing up into everlasting life." Christ Jesus enthroned in the spirit of man, sending His life into every part of soul and body; holding every intuition of the spirit, every faculty and impulse of the soul, and every member of the body in complete adjustment and harmonious control. Thus he is enabled to worship the triune of God alone, approaching Him in the way prescribed by His Son through the sprinkled Blood, thinking God's thoughts in every realm, loving and hating what God loves and hates, and willing one will with Him Who loved us and gave Himself for us.

"O blessed life, heart, mind and soul,
From self born aims and wishes free.
In all at one with deity,
And loyal to the Lord's command".

This reigning, victorious, fruitful and eminently satisfying life is in every believer, in some degree, and the command is, "BE FILLED with the Spirit," and let this life have free course through you. In the life of Paul this meant complete victory over circumstances, even such as are described in 2 Cor. iv. 8-10. Then there comes the further manifestation—"He that believeth on Me . . . out of his inner man shall flow rivers of living waters" (John vii. 38).

(4) *This reigning life is one of service according to the will of God.* It accomplishes God's purposes where we live and serve, as the death works in us for life to others (see 2 Cor. iv. 12).

Do I hear some soul here say: A beautiful life indeed, and much to be desired, but impossible—attractive but impracticable! It is possible, dear friend, that God would present such vistas of truth and experience only to mock us? Is it not the truth that to make such a blessed life possible, Christ both died and rose again, and ever lives to make intercession for us? Surely you have Christ "Who is our life!" Now go on to trust Him for this "life more abundant." "He that spared not His own Son, but delivered Him up for us all, how shall He not, with Him, freely give us all things?" Can you believe that? Or again—He hath "blessed us with all spiritual blessings in the heavenlies in Christ." Will you not believe that these blessings of the life He has purchased for us, and which you have received by faith-union with Him, ARE YOURS? See the table spread with blessing to be appropriated and assimilated by faith, and in the energy of the Holy Spirit make Christ LORD by a definite act of the will. By faith say to Him now: "Lord I receive as mine all that is in Thee for me: Thou art my life—make it real every moment."

Christ must be Lord of all, and then in His reigning life, all things are possible to him that believeth.

Consenting with my Lord to die
To all the flesh would hold so dear;
The earthly life to crucify,
No gain to choose, no loss to fear
Coveting only to abide
With Calvary's Victor, crucified.

H.J.

From "Songs of the Heavenly Life."

IV. Partnership with Christ in Conflict and Victory.

IN our first Bible Reading we said that God has but one real enemy—the Devil. It was he who led the rebellion in heaven described in Isaiah xiv. 12-14: "How art thou fallen, O Lucifer, son of the morning! . . . for thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will sit also upon the Mount of the congregations . . . I will ascend above the heights of the clouds; I will be like the Most High." Thus, in five arrogant "I wills," we have the arch-enemy of God described and his intention revealed.

Whoever this unique person may be, and in whatever domain he has exercised his authority and power, we are certain, from the revelation of Scripture, that our Lord Jesus Christ has triumphed over him in every sphere. When our Saviour was bearing our sin and blotting out the "handwriting of ordinances that was against us," nailing it to His Cross, the hosts of darkness swooped down upon Him in one last desperate effort to overcome and destroy the Prince of Life. You remember how, in the Garden, Jesus said to the mob who had come to take Him, "This is your hour, and the power of darkness." Christ was not mistaken. He saw clearly that for which He had come into the world. He knew before time began that it included combat with, and the overthrow of, Satan and all his hosts. Concerning that awful and deadly conflict it is written: "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it," i.e., in His death (Col. ii. 15).

In Eph. i. 20-21 we have the same truth in another connection: "The mighty power which [God] wrought in Christ when He raised Him from the dead and set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Hebrews ii. 14 asserts that it was for this very purpose that Christ came to earth and took a body like our own: "Forasmuch then as the children are partakers of flesh and blood. He Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the Devil."

That word "destroy," in Heb. xi. 14, is the word used also in Rom. vi. 6. The work of Christ at Calvary so dealt with Satan, as with our old nature, that the power of both is *annulled* as far as the child of God is concerned. Formerly we were of his kingdom: we were his subjects; we were walking "according to the prince of the power of the air." We were in the world and of the world, and the Bible says that "the whole world lieth in the lap of the evil one." How this fundamental truth concerning unregenerate man is denied to-day, and what havoc that denial is working!

Now just as every bit of Canaan was contested when the Children of Israel stepped over Jordan, so every bit of spiritual blessing in Christ in the heavenlies will be contested when the believer begins seriously to possess his possessions. Remember, even

Joshua was caught by the wiles of the enemy, though he had overcome his power. In Christ, God has "delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love (Col. i. 13). Herein lies the spiritual conflict in the heavenlies. Satan contests the right of Christ to possess us, and contests us in the possession of Christ. This great conflict of the ages came to its climax at Calvary, and will be ended only when Satan and all the forces of darkness and hell are cast into the lake of fire (Rev. xx. 10).

The tactics and methods of the Enemy.

In view of this inevitable conflict, the Word of God to all who are in possession of the New Life is: "Be sober, be watchful, because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist . . ." (1 Pet. v. 8).

Satan's kingdom, like the kingdom of Christ, is composed of human lives. Behind the subjects of Satan's kingdom is the arch-enemy himself, and behind the subjects of Christ's kingdom is Christ Himself. The unit of the Church which is His Body is the individual believer, and Christ has no other way of manifesting Himself to the world in this age but in His Body, and that in its individual members. This thought will help us to understand the malignity of Satan against the believer who is really possessing and manifesting the life of God. Every Christian who is one hundred per cent. for God is a menace to Satan's kingdom. He or she is a challenge to the hierarchy of hell, a force which, from the standpoint of the hosts of darkness, must be put down. The testimony must be silenced, the prayer life must be cut down, and the service defeated.

Satan is out for prey, and he will get it in any way and every way possible. I almost hear the voice from the pit, saying like a roaring lion—Stop that Testimony, silence the ministry of that church, trip up that believer! That is why so many have conflict before they come to this Conference. By the grace of God, thousands of Christians have been liberated for service by this Testimony to the full-orbed message of the Cross, and Satan will see to it that circumstances are stirred up to make it well nigh impossible to come.

But in such details of life, as well as in more obvious ways of attack, we must never forget that "our wrestling is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." How often, in our folly and limited knowledge, we go for the 'flesh and blood' whom Satan uses to do his work, instead of standing with our crucified, risen, and glorified Lord 'against' the powers behind the flesh and blood, even Satan and his hosts. Oh! how long it takes us to learn the first truth of Ephesians vi. 11, 12.

Now note that these adversaries are not only powerful as a roaring lion, but they are *powers of darkness*. Their work is unseen. They do it by whisperings and backbitings, so that the person

attacked shall not hear, and all the while his veracity and pureness of motive are being impugned and undermined. Oh the subtilty of this kind of thing in our churches! Truly Satan works under cover of darkness—truly he is the "ruler of this world's darkness."

They also work through deception. From the beginning, he who deceived Eve in Eden has been a deceiver of the most cunning order. Paul, by the Spirit, writes of the necessity of forgiving those who sin against us—"lest Satan should get an advantage of us; for we are not ignorant of his devices" (2 Cor. ii. 11); also of the need of repentance and an acknowledgment of the truth, so that men may "recover themselves out of the snare of the Devil, who are taken captive by him at his will" (2 Tim. ii. 26). He speaks of "false apostles, deceitful workers, transforming themselves into apostles of Christ . . . for Satan himself is transformed into an angel of light (2 Cor. xi. 13-14). To Timothy he also writes that "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13).

One of the most subtle of Satan's devices is this, that he keeps men in ignorance of himself and his workings, and ignorant of the full victory accomplished by our Lord on the Cross. Thousands of Christians to-day are refusing to believe in a 'personal devil' and the forces of darkness, and therefore he has them in his grip, and he is able to keep them so because they are also ignorant of the mighty Victor Who has conquered Satan and all his evil powers at Calvary. How few Christians go on to this full knowledge of the finished work of Christ.

Let me speak quite frankly here—a full knowledge of demonology is not necessary to victory, but a *growing knowledge of the Victor and the victory of Calvary* is. The more you know of HIM, and the completeness of His triumph at the Cross, the more you will discern the subtle devices of the enemy. Note the word "discern." The Life within will discern what is of the enemy and what is of God. When our Lord was on earth He discerned where the enemy was at work at every point, and the Spirit of Christ, which is in us, will discern the enemy's approach. Behind Peter's refusal of the Cross Christ saw Satan at work. Behind the nation's refusal of Himself He saw Satan's power to deceive and blind—in the very chapter where we are told that the Pharisees "went out and held a council against Him, how they might destroy Him" (see Matt. xii. 24-29) we have important teaching about Satan and his kingdom, and how to recognise it by its methods and fruit.

The believer's only guarantee of true and clear discernment in these things is, the full and free flow of the life of God through his spirit, in union with his crucified, risen, and enthroned Lord. On such a life both the raging, and the devices of the enemy will have no hold. But remember—the world around us is Satan's sphere of action, and the uncrucified old nature of man is the ground upon which he works: hence the need of constant reckoning upon the fact that our Lord took that old nature to the Cross, that

in Him we died; and the constant choice of the will to *keep death reigning* in relation to all that is ground for the enemy to work upon. Then victory is sure.

Another device of Satan for the downfall of man is the insinuation of doubt into his mind, as to the veracity of God's Holy Word. This was his method in the Garden—"Hath God said . . .?" Then when the doubt had sunk in, he openly contradicted God's word, "Ye shall not surely die; for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Oh the subtilty of this device. Satan uses it in pew and pulpit alike. He so leaves the thoughts of people about the Word of God and the Christ of God that both are reduced to the level of human thought, and understanding, and philosophy. "And no marvel, for Satan himself is transformed into an angel of light." What subtilty what a clever device! When such a one is in the pulpit, he bolsters up the personality of man to such an extent that 'psychology' can do all that is necessary for man's salvation. In such preaching the Cross of Christ is forever ruled out, so that this person can even talk of the Atonement, as prefigured in the Old Testament, as "Jewish rags."

The 'Evolution' stunt is another device of the enemy to silence the message of God in Christ. If you probe deep enough into this thing from the pit you find it denies the need of Divine regeneration and so makes the blood and tears of our Redeemer the Christ of God, unnecessary. Once allow doubt concerning the veracity of God's Word, and the end is denial of Christ, and His Calvary victory, and resurrection triumph. Once doubt the full deity of Christ, and the sufficiency of His death for redemption and victory, and the "Second Coming" becomes a farce. Because of the magnitude and majesty of God's salvation, we divide the subject up into various doctrines or aspects of truth, but in reality they are all one—the Word of the Living God, the God-Man, the One Who is coming again—and our only sufficient knowledge of Divine things, whether persons or events, past or present, is in The Book. They stand or fall together. If we doubt one we imperil the veracity of the whole.

Through these devices of Satan the Church of God has, in many places, degenerated into a Social Club, with religious exercises thrown in on Sundays. Instead of the members being changed into the likeness of Christ, they vie with the world in conformity to its habits, pleasures and fashions. Instead of being transformed by the renewing of the mind, they conform to this world which is at enmity with God. They have been taken captive by the snare of the Devil. Men and women everywhere are being seduced from the full counsel of God, from faith in a whole Bible, in the deity of Christ; from understanding the meaning of His Cross, and the vital need of regeneration. Thus the Church is also robbed of her hope in a soon-returning Lord.

Yet another device of the enemy is the creation of division within our ranks. If he cannot get a believer to doubt God, he will give him a push in the other direction, so that he over-balances through the deflec-

tion of some vital truth, taken out of its relation to other truths, and out of all proportion to its place in the Word of God. Then bitterness creeps in and the unity of the Body of Christ is broken. The world is full of religious cults, some of them led by those who once were true spiritual Christians, but who have been seduced by Satan and his emissaries. The printing press is used extensively by these, and so thousands are deluded and drawn away from the simplicity of the Gospel of Christ. The pushing of any truth beyond what the Word teaches or warrants ultimately leads to error, and so the enemy gets in. Through failure to discern between what is of the Spirit of God, and what is purely psychic phenomena, people run after some rather spectacular novelty, and are led away from the Truth of God, almost without knowing it.

Again let me speak plainly—it is not necessary to know all these cults and errors from the inside. Free literature is offered in advertisements, and free lectures assert that they should be studied. This also is a snare of the devil, to draw us away from the Word of Truth, which is our sufficient guide, by the help of the Spirit of Truth, to true discernment. The supreme need of all Christians, in order that they may stand against the wiles of the devil, is an ever-increasing knowledge of the Lord Jesus Christ, the Captain of our Salvation, the mighty Victor of Calvary, the Enthroned Lord. Dwell in Him day by day, realise that He is the mighty One in Whom is all power, and—wonder of wonders—He is in us: “greater is He that is in you than he that is in the world” (1 John iv. 4).

He to Whom we belong is in the place of supreme Lordship and pre-eminence, and He is there because of His obedience unto death, even the death of the Cross (Phil. ii. 8). By that death, Satan was rendered in-operative, as far as Christ was concerned—for even death had no more dominion over Him—and we, by virtue of our life-union with Him, share in that victory and power. Positionally, we face an already defeated foe, and the life of Christ, the Spirit of Christ, is in us to make that victory real every day and every hour. By faith we reckon on that position. Our life is “hid with Christ in God”; we are one with the ascended Lord, and from that position we can claim victory over all the power of the enemy, for “we know that whosoever is begotten of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not” (1 Jno. v. 18). We do not wrestle INTO a position of victory, but FROM a position of victory. In ourselves, apart from the Victor, there is no hope whatever, nothing but sure defeat; but praise God, we are in the Victor, Who is on the Throne, “and He in us,” to make that position experimental and real in our lives.

For this wonderful partnership with Christ, God has provided us with an armour, as we read in Eph. vi. 10-18. Verse 10 is the ground of what we have just said: “Be strong in THE LORD, and in the power of His might.” Notice the words “in the Lord,” and “in the power of His might.” The biggest words in relation to Christian experience are the smallest—IN is one of them. We are wrapped about by the mighty

Lord and the power of His might—the Lord of Calvary Who spoiled principalities and powers, and made an open show of them; triumphing over them completely.

Refuge there for me, Christ of Calvary,
Christ of Resurrection fulness,
Let me hide in Thee.

Verse 11 is a command—“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil,” and verse 13 again bids us put on the armour, so as to withstand all attempts to get us down and render us ineffective in life and testimony. In ver. 14 to 17 the defensive armour is described—what we must be in ourselves. But notice, all these pieces of armour are in Christ, Who dwells in us and in Whom we abide. He is the truth, with which we are to be girt; He is our righteousness, which is not only imputed, but is to be fulfilled in us, who walk, not after the flesh, but after the Spirit of Christ (Rom. viii. 4); in other words, who are possessed by Him. He is the Gospel of Peace with which we are to be shod, and He is our shield of faith against the fiery darts of the Wicked One. He is also the helmet to guard the mind from the enemy’s suggestions and lies. So, every moment, we must “put on the Lord Jesus Christ.”

The only offensive weapons are, the Word of God and prayer. We are to know what God has done in Christ, as revealed in His Holy Word, and then use that very Word against the Adversary, as Christ Himself did when He was on earth.

Victory for others.

This mighty victory won for us on Calvary’s Cross is not limited to ourselves. After the armour and the weapons, comes the command to watch “with all perseverance and supplication for all saints,” and so help to bring victory into other lives, and into situations and circumstances with which others are grappling—and that is “prayer warfare.” Thus the God-possessed Christian soldier, the believer full of the Holy Spirit, becomes victorious in every part of his being, spirit, soul and body, and in all the realms of service in which he is called of God to function. He is a partner—a partaker with Christ in His finished victory over “all the power of the enemy,” as well as over sin, the world-system, and the flesh. Of such Christians it can be said:

“They overcame . . . because of the Blood of the Lamb,
“and because of the word of their testimony,
“and they loved not their life even unto death.”

Cover my head in the battle,
Strength’n my hands to fight;
Clothe me as Thou didst Gideon;
Strong will I be in Thy might.
Cruel the foe, and crafty,
But Thy Spirit can put him to flight;
Teach me to use the weapons,
And to shun the flag that’s white.
Captain that spoke to Joshua,
Stand Thou in my path tonight;
Lead on in the way of victory,
Lead on in Thine armour bright.

C. E. D.

On the Watch-tower for Prayer.

By E. M. Leathes.

"**T**HUS saith Jehovah of Hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire (delight, or precious things) of all nations shall come" . . . "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms . . . the horses and their riders shall come down, every one by the sword of his brother" (Hag. ii. 6-7, 21, 22).

"Earth-shaking, in Scripture, is used as a symbol of the outbreak of war" (R. T. Naish), and we may note, in this connection, the words of Isaiah ii. 19, and lxiv. 1-3. 'How, then, are we to pray?' is a question in the minds of many at such a time as the present. The following, taken from a message written by Mrs. Penn-Lewis during the Great War, will help to answer the question:

"We need to remember that *effective* prayer is not pouring out anything that comes into the mind, but first a recognising that we "*know not* what to pray for," and then a definite casting ourselves upon the Holy Spirit as the *Inspirer* of prayer according to the will of God. (Rom. viii. 26).

The Holy Spirit also uses the Scriptures as His medium of instruction as to the will of God, and gives many "ensamples" to the elect church, of effective prayer by the Saints of the Old Testament.

For our own case Daniel stands out as a peculiarly fitting example in seeking the face of God for his nation.—

1. He understood by *books* the signs of his times (Dan. ix. 2).
2. He set himself to pray that God's prophetic promises should be fulfilled, and
3. He identified himself with his nation in confession of their sins (Dan. ix. 4-19).

The result was that God not only gave him light about his nation at that particular time, but right on to the Coming of Messiah the Prince, and far on into the Time of the End."

The revelation given to Daniel was, that "even unto the end shall be war, desolations are determined" (Dan. ix. 26, American R.V.) Again in Dan. x. 1: "and the thing was true, even a great warfare." The words of Christ to His disciples were very emphatic: "ye shall hear of wars and rumours of wars; see that ye be not troubled, for all these things must come to pass" (Matt. xxiv. 6; Luke xxi. 9-10). Mrs. Penn-Lewis continues:—

"I am come to give thee skill and understanding" said the Messenger to Daniel, in answer to his prayer (see Dan. ix. 20-23). That "messenger" to us is the Holy Spirit, who will guide us into "all truth" needed for prayer (see John xvi. 13-15), for it is said specifically about this very time in which we live, "the *wise shall*

understand." Surely it means they who are "wise" with the wisdom from above, and not the wisdom of this world which cannot apprehend the things of God.

Let us take heed lest we become confused by looking too much at the earthly position, or even by poring over books on prophecy, some of which are misleading. One thing is certain, God is now shaking the nations to their very foundations. What a mighty volume of prayer has been going up to God of late years, pleading for Revival! "Oh that Thou wouldst rend the heavens and come down, that the mountains might flow at Thy presence," has been the cry. But the answer to our prayers does not always come as we hope and expect. The day may come when we shall say: "When Thou didst terrible things which we looked not for, Thou camest down, the mountains flowed down at Thy presence" (Isa. 64: 1, 3); and already we see the Hand of God at work.

God is working His purpose out.

I believe that part of God's ultimate purpose in permitting the War of 1914-18 was, the deliverance of Palestine from the hands of the Turks. When that deliverance was accomplished, the war in Europe almost immediately began to collapse. But for some time now, the devil has been setting up fresh conflict in that Land—causing a block to the immigration of the Jews, with the object of hindering the development of Palestine in preparation for our Lord's return and His world rule, which is to be established at Jerusalem (Isa. ii. 2-4). In spite of all the efforts of the British Government to find a solution to the difficulties, and to establish peace between Jews and Arabs, things have become worse and worse, and all attempts at settlement ended in failure. But now we see, even at the commencement of the present hostilities, a change taking place, and the leaders of both Jews and Arabs are turning towards Great Britain, and offering their help and loyalty.

How many Christians were praying against the proposed Alliance between Great Britain and Soviet Russia, knowing that such an alliance would be a deadly one. Again God has intervened, and the prayers of His intercessors have turned the scale. "Hath not God made foolish the wisdom of this world? (1 Cor. i. 20). "It is written, I will destroy the wisdom of the wise, and the discernment of the discerning will I set aside" (ver. 19, Rotherham).

Thousands of God's people in all parts of the world have been praying, during this crisis, that peace might come in Europe. That our statesmen have done everything in their power to prevent war we are very certain. All who heard the speech of our Prime Minister on the outbreak of war could not but have been affected as he confessed how all his strenuous efforts to bring about peace and establish it on a righteous footing had ended in complete failure. If we turn to the beginning of the book of Habakkuk, we shall note the prophet's discomfiture because of the delay of the answer to his prayers for his nation:

"O Lord, how long shall I cry and Thou wilt not hear! even cry out unto Thee of violence, and Thou wilt not save!" But in Ch. ii. 1, we see his resolve in these circumstances: "I will stand upon my watch, and set me upon the tower, and will watch to see *what He will say unto me.*" What we need is God's vision from the Mount. Let us beware of human viewpoints, in these days, or we shall end in utter confusion through the continual babel of voices around us. Let us watch and see what God will say unto us, and ask Him to teach us how to pray along the line of His purposes. "See," said Jehovah to Jeremiah, "I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down: to build and to plant" (Jer. i. 10). There must come first of all the pulling down and destruction of the old systems, before God can build anew. Compare this word to the prophet of old with the word of the Risen Lord, in the last book of the Bible: "And he that overcometh, and *keepeth My works unto the end,* to him will I give power over the nations: and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of My Father" (Rev. ii. 26, and see also Rev. iii. 21, Ps. ii. 7-9).

We read in Heb. ii. 10, "It became Him . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings," and in Phil. ii. 5, "Let this mind be *in you* which was also in Christ Jesus," Who, for the fulfilling of His Father's will, "became obedient unto death, even the death of the Cross." Wherefore, the Word declares, "God hath highly exalted Him . . . that at the Name of Jesus every knee shall bow." To us who are the 'sons' He is bringing to glory is given the marvellous prospect of sharing His reign, but the condition is, that we "keep His works unto the end." Of what this means we have an example in that mighty warrior in David's army, who stood and defied the Philistines, though all the rest had fled and he was left alone. He fought alone until his hand "clave to the sword" for weariness, but through that one man the Lord wrought a mighty victory (2 Sam. xxiii. 10). "If any man draw back, My soul shall have no pleasure in him."

The late Charles Fox, writing on the words in Phil. iii. 10, says: "The risen life culminates in becoming conformed to His death. The climax of the Risen Life gravitates back to the Cross, and when we have learnt the power of His resurrection, we are being fitted thereby to become conformed to His death." It was "through death" our Lord "brought to nought him that had the power of death, that is, the devil"; and all who are to share His reign and His authority must take the same road, via the Cross. (This does not mean that in any way we can share in His vicarious suffering and atonement for the sin of mankind). If the Lord is about to hasten His word to perform it, even the culmination of His eternal purpose to "gather together in one all things in Christ"—then we shall need to be loosed from everything, small or great, that would hold us in any degree of bondage to earthly things; and from all fleshly 'cling.' While we are left here on earth,

we are here to co-operate with Him in spirit, for the bringing about of His great purposes, and there must be no shinking on our part from any sacrifice that confronts us. Like our Lord, we must 'set our face as a flint' to do His will. But let us take care that we do not accept counterfeit suffering, or spurious guidance from the Enemy, which will bring us into agony and despair: and never forget the every-moment need of the protection and cleansing of the Precious Blood. "They overcame him (Satan) by the Blood of the Lamb."

Keep your eyes on Christ.

As we go on step by step in His will, the way will open up before us, and there will come a clear indication in our spirit of what the course is to be from day to day. Do not be concerned about the future. When Gideon's three hundred men stood 'each man in his place,' alone in the darkness with the mass of the enemy all around them, the command of their leader was: "Look on me, and do likewise." Let us keep our eyes upon Christ, the Captain of our salvation. The battle is the Lord's: but if we search the Scriptures we shall find that, in every great crisis of Bible history, God always sought human co-operation for the fulfilment of His plans for victory over the foe. If this is the last phase of the great struggle of Satan for world supremacy—the last and fiercest battle of the Age, before Satan and his hosts are driven into the abyss—surely God is seeking for the co-operation in prayer and faith of all who know their living union with Christ, that we may learn to wield His authority, as Moses did on the Mount, over the masses of invisible foes gathered in full force to oppose the armies of the Living God.

And the victory is assured. The latter part of the message by Mrs. Penn-Lewis already quoted is a needed word for us to-day:—

"If the Lord's praying ones who gather for prayer will first take up the attitude before God of Rom. viii. 26, and definitely trust that the Holy Spirit will guide them into prayer according to the will of God, each group will be taught of Him as surely as Daniel; and they will find that prayers will be given them to pray which never entered their minds before. These are the "subjects for prayer" which are *sure of answer*, for the Holy Spirit alone can at such a time as this fully direct believers how and what to pray; since no human mind can hold, or apprehend the whole counsel of God in the stupendous work He is now doing among the nations, in bringing to a close the Christian dispensation, and preparing for the time when the Prince of Peace will reign as King over the whole earth.

May the Spirit of God graciously move upon all whom He summons to the Mount of God at this time, and so inspire the prayers of the praying ones, that great movements in the invisible realm may take place, and the counsels of God be hastened to full fruition."

"Look therefore, carefully, how ye walk, not as unwise, but as wise, buying up the opportunity, because the days are evil." Eph. v. 15, 16 (Worrell).

Helps for Teachers.

By Mrs. Penn-Lewis.

"ALWAYS CONFIDENT."

(2 Cor. v. 6.)

"Faith is the confidence of things hoped for."
—Heb. xi. 1, m.

1 THE SECRET OF BEING "ALWAYS CONFIDENT".

Knowing our place in Christ:

"Christ . . . in Whom we have . . . access in confidence through our faith in Him"—
(Eph. iii. 11, 12.)

Depending entirely upon the Lord:

"The Lord shall be thy Confidence"— (Prov. iii. 26.)

Placing no reliance upon ourselves or human props:

"Having no confidence in the flesh"— (Phil. iii. 3.)

"It is better to trust in the Lord than to put confidence in man or . . . in princes"— (Ps. cxviii. 8, 9.)

Walking before God with a clear conscience:

"If our heart condemn us not, then have we confidence toward God"— (1 John iii. 21.)

Knowing God and fearing to grieve Him:

"In the fear of the Lord is strong confidence"—
(Prov. xiv. 26.)

Giving the Lord entire control:

"When I . . . shall be sanctified in them . . . they shall dwell with confidence"— (Ezek. xxviii. 26.)

Quietly resting in God to work for us:

"In quietness and in confidence shall be your strength . . . Blessed are all they that wait for Him"—
(Isa. xxx. 15, 18.)

Decisively holding fast our confidence in Him:

"Cast not away your confidence, which hath great recompense of reward"— (Heb. x. 35.)

2. THE RESULT OF BEING "ALWAYS CONFIDENT".

Made a partaker of the Divine Nature:

"We are made partakers of Christ, if we hold our confidence stedfast unto the end"— (Heb. iii. 14.)

Indwelt by the Risen Christ:

"Christ . . . Whose house are we, if we hold fast the confidence . . . firm unto the end"—
(Heb. iii. 6.)

Kept from the snares of the Evil One:

"The Lord . . . thy confidence . . . shall keep thy foot"—
(Prov. iii. 26.)

Kept in the secret place of the Most High:

"In the fear of the Lord . . . confidence . . . a place of refuge"—
(Prov. xiv. 26.)

"Always confident"—even when 'war' is declared against us by the forces of darkness. Confident in God: "Though war should rise against us, ('even then', R.V.) will I be confident"— (Ps. xxvii. 3.)

"Always confident"—in our access to the Father, assured that all prayer in the will of God, dictated by the Holy Spirit, reaches the ear of God: "If we know that He heareth us, we know that we have the petitions that we have asked of Him". "This is the confidence . . . if we ask He heareth"—
(1 John v. 14.)

"Always confident"—as fellow workers with God, that He fulfils His will and carries through to the end every work He begins: "Being confident of this very thing, that He which hath begun a good work in you will finish it . . ."—
(Phil. i. 6, m.)

"Always confident"—even in hours of extremity! So long as God needs us for the furtherance of His purpose in others, "as dying, behold we live!" "To abide in the flesh is . . . needful for you . . . having this confidence, I know that I shall abide"—
(Phil. i. 24, 25.)

A STRANGE EXAMPLE.

"Behold now the hippopotamus which I made . . . if a river overflow he trembleth not: he is confident though Jordan swell even to his mouth"— (Job xl. 15, 23, R. V.)

A strange but striking picture lesson! The huge creature is calm and confident as he watches the river overflow. By the instinct of the life within him he knows that he will not sink, though the waters rise even to his mouth. The mighty torrent will but carry him to the place where he would be.

Even so, the soul in union with the Risen Lord is calm and confident in the swelling of Jordan. The soul united to Christ cannot sink, but is borne in triumph through the waters, yea, though "Jordan swell even to the mouth".

And now, little children, abide in Him; that when He shall appear we may have confidence, and not be ashamed before Him at His coming."

—1 John, ii. 28.

Notes from the Book Room.

The Motto Card for 1940:

This is now ready, and will be a "word in season" for the days in which we live, as so often in past years. The texts are:—

"When he saw . . . he was afraid"

"LOOK NOT AROUND THEE"

"Thou wilt keep him in perfect peace
whose mind is stayed on Thee".

New Issues.

"Prayer and Evangelism". Three messages given by Mrs Penn-Lewis at a Conference of Evangelists, on "the work of prayer" in relation to evangelism and Christian ministry in general. In artistic stiff cover, 6d. each.

"The Price of the Throne" (Via Crucis Series No. 4), and "See that ye be not Troubled" (Overcomer Reprint No. 3), are two messages which have appeared in our pages, and being specially suited to present need, are now made available in cheap leaflet form, for wide spread use, or enclosure in letters. For prices, see Booklist.

"The Silence of Jesus" (No. 13, Inner Life Series) has been re-printed, after being unobtainable for some time. Printing will become more difficult, as prices unavoidably rise, but we are thankful that we were able to print a new edition of "War on the Saints" this Summer.

We give below particulars of the little "Word of the Cross" booklet, by request. Our correspondent says "it is just the thing for a soldier's wallet. It is so small, and yet so mighty, because it is life—the Word of God is Life . . ."

BOUND VOLUME OF

"THE OVERCOMER" for 1939.

The issues of 1939 may now be obtained bound together in stiff paper covers, with INDEX, price 2/- each, postage paid 2/2.

The "Word of the Cross" Bible Booklet."

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

The English Booklet can be obtained from the "Overcomer" Bookroom, at a charge of 15/- per 1,000 (printer's cost), 1/6 per 100, with postage extra.

Books and Booklets on the Victorious Message of Calvary.

By MRS. PENN-LEWIS.

- The Story of Job.** A Glimpse into the Mystery of Suffering. Bound in Art Vellum cloth, bronze blue title 4/- net, post free 4/4.
- The Cross of Calvary and its Message.** (Sixth edition), with preface by the late Dr. Andrew Murray. Art vellum cloth 8/- net, post free 3/8; Stiff paper covers, 2/-, post free 2/2.
- The Warfare with Satan and the Way of Victory.** (Fourth Edition) Art vellum cloth 8/- net, post free 3/8; Stiff paper cover 2/-, post free 2/2
- Thy Hidden Ones.** Union with Christ traced in the Song of Songs (Fourth Edition). (Out of print).
- Soul and Spirit, and "Soul-Force" versus "Spirit-Force."** A Glimpse into Bible Psychology (Fourth Edition, revised and enlarged). Art vellum cloth 2/6, post free 2/8; Stiff paper cover 1/6, post free 1/8.
- The Centrality of the Cross.** Stiff paper cover 1/6, post free 1/8.
- Face to Face.** The Inner Life of Moses the Man of God. Art cloth cover 1/6 net, post free 1/8.
- "All Things New."** The Message of Calvary for the Time of the End. Stiff paper 1/-, post free 1/1.
- The Conquest of Canaan.** Sidelights on the Spiritual Battlefield. Stiff paper cover 1/-, post free 1/1.
- Life in the Spirit.** A Glimpse into the Heavenly Warfare (Fourth Edition). Stiff paper cover 1/- net, post free 1/1.
- The Magna Charta of Woman "According to the Scriptures."** Stiff paper cover 1/- net, post free 1/1.
- The Spiritual Warfare.** Gleanings from Question Hours, conducted by The "Clinic Hour." Mrs. Penn-Lewis. 6d. each, post free 7d.
- Spiritual Perils of To-day as seen in the Pentecostal Movement.** 6d. each post free. (*Reduction for quantities*).
- The Spirit of Truth, the Power of Pentecost.** Abandonment to the Spirit and Ministry to the Lord. Power for Service and Warfare. A message and a testimony.
- Much Fruit.** The story of a grain of wheat.
- Life out of Death; and Characteristics of Divine Union.** 6d. each.
- The Work of the Holy Spirit.** 7d. post free
- Union with Christ in Death and Resurrection.**
- Your Intelligent Service.**
- Prayer and Evangelism (New).**

The Inner Life Series of Booklets. 1/6 per doz., 1/8 post free.

- | | |
|---|--|
| 1. How to maintain communion with God. | 10. Co-Praying with the Spirit of God. |
| 2. How to walk after the Spirit. | 11. The Blessed "Un-offended." |
| 3. How deep shall the Cross go? | 12. Change Your Attitude. |
| 4. Delivered unto death for Jesus' sake | 13. The Silence of Jesus. |
| 5. The Magnificent Christ. | 14. A Revival of Prayer needed. |
| 6. Four planes of the Spiritual Life. | 15. Assurance of Answered Prayer. |
| 7. The Work of Prayer. | 16. Overcoming the Accuser. |
| 8. More than Conquerors. | 17. The Cross and the Blood. |
| 9. "Human Depravity in relation to the Body of Christ." | 18. "Be of the same Mind." |
| | 19. The Cross and our Weaknesses. |
| | 20. Life Triumphant over Death. |

The "Warfare" Series. 1/6 per 12; 1/8 post free.

- | | |
|--|---|
| 1. Like a Lightning Flash. | 6. Where also their Lord was Crucified. |
| 2. Translated Out of the Power of Darkness. | 7. The Peril of the Spiritual Church. |
| 3. The Battle for the Mind. | 8. Psychological Dangers of To-day. |
| 4. The Time of the End and "Signs and Wonders." | 9. The Prize of the Throne. |
| 5. Jesus I know and Paul I know but who are ye? Dr. F. B. Meyer. | 10. The Cross and the "Natural Man." |
| | 11. The Church Militant. |
| | 12. First Blind the Strong Man. |

The "Pathway" Series. 1/6 per 12; 1/8 post free.

- The Glorious Secret. (For Young Christians).
- The Leading of the Lord. A Spiritual Autobiography.
- The Way of Deliverance. (The Message of Rom. vi.).
- The Unveiling of the Self life.

Via Crucis Series. 8d. per 12.

- How to Pray for Missionaries
- The Cross and Revival.
- "It is Finished."
- The Price of the Throne (New).
- Spiritism and the "Blotting Out" of Sin
- Two-fold Message of the Cross.
- The Searchlight of Calvary.

Overcomer Reprints. 2pp., 4d. per 12.

- "Time" or "Eternity." A Word to Workers.
- Stand Unshaken. (A Message on Ephes. vi.)
- "See that ye be not Troubled" (New).
- "One Died for All" By the late Rev. Evan H. Hopkins.
- The Word of their Testimony.
- The Divine View of Calvary.

MOTTO FOR 1940.

In Bold Black and Red Type

1/- per dozen net, 1/1 post free

Obtainable only from

THE "OVERCOMER" BOOK ROOM, "CARTREE," WESTBOURNE PARK ROAD, BOURNEMOUTH ENG.

MRS. PENN-LEWIS A MEMOIR

By Mary N. Garrard.

Compiled, as far as possible, in the words of Mrs. Penn-Lewis herself, from diaries, letters, articles, and the Journals kept during her journeys abroad in the Lord's service, this volume carries a definite message to all Christian Workers who would learn the way of fruitful service for God.

CLOTH BOARDS, DEMY 8vo. FOUR PHOTOGRAPHS
PRICE: 6/- net; post free 6/6.

In stiff paper cover: 4/-; post free 4/6.

(In American Currency: \$1.50, paper cover \$1.00, postage 12 cents.)

Obtainable also in French.

Sixth Edition.

"War on the Saints."

A Text Book on the work of Deceiving Spirits among the Children of God and the way of Deliverance.

BY

MRS. PENN-LEWIS IN COLLABORATION WITH EVAN ROBERTS

Topical Index. Diagrams. 360 pages.

Cloth 6/- net (6/6 post free). Paper 4/- net (4/6 post free).

Obtainable also in French, German and Norwegian.

Apply to the Book Room

The following chapters of the book are published separately:
The Volition and Spirit of Man (*Ch. ix.*); **War upon the Powers of Darkness** (*Ch. xi.*); and **The True Manifestations of the Holy Spirit, Contrasted with the Counterfeits of the Powers of Darkness.**

Price 6d. each; post free 7d.

"God's Plan of Redemption"

The Gospel from a Biological Standpoint.

By M. E. McDonough

Chart in three colours

Cloth Boards 3/-; post free 3/3. Stiff Paper Covers 2/-; post free 2/2.
(Also in French and German.)

The Charts can be obtained separately, 1/6 per doz.; post paid 1/7.

By the late Dr. Andrew Murray.

"The Spirit of Christ."

Pale blue cloth, 5/- net; post free 5/6.

Also Booklet
The Cross of Christ
3d.; post free 3d.

"Throne Life in Union with Christ"

Extracts from a book now out of print, as given in the pages of *The Overcomer* during 1926-1927, and reprinted by request.

Stiff paper cover, 1/- net, 1/1 post free.

Songs of the Heavenly Life.

(Eighth Edition, revised and enlarged)

3d. per copy, net. 3/- per 12; 3/4 post free.

BOUND VOLUMES OF "THE OVERCOMER"

for the years from 1926 to 1939, 2/- each year, post paid 2/2.

All volumes previous to 1926 now out of print.

CONFERENCES AND PRAYER GROUPS.

THE world is 'carrying on.' Many places of amusement, closed during the uncertainty of the first days of war, are being re-opened. Shall not the Christian Church also carry on her work, as far as circumstances permit? With this thought in mind, we have not cancelled our London Conference of October 5th, although, on account of lighting restrictions and the desirability of friends getting home before dark, the evening meeting will be dropped. As to future plans, we hope to consult together on October 5th, to see what is possible for the coming winter months. One suggestion made is that we use our "First Thursday" for a Day of Prayer, with a brief message and talk over the needs of the moment, in order that prayer may be definite and well focussed. Such days of prayer are already being arranged by our friends in Liverpool and Cardiff, and particulars of these gatherings will be found inside the front cover.

Although some alterations and limitation are necessary, the Council feel that, as Nehemiah said, "We are doing a great work, and we cannot come down!" The work of united prayer warfare must go on, the more so as the days grow darker and the conflict more intense. Those who are unable to attend these special meetings, can form prayer groups in their own neighbourhood, and for them and for ourselves we thankfully remember that large numbers are not necessary—indeed it is often true that the most effective prayer work is done in small gatherings, meeting in the homes of believers, as did the early church.

The Leader of one of our London Prayer Groups writes that, instead of meeting for prayer on alternate Mondays, it is proposed to meet every Monday. "One cannot but believe," she adds, "that the tactics of the Enemy to cut off the children of God from one another will fail of its objective, and rather than reducing the prayer force, it will be intensified. We are already experiencing this in a small sphere, for whereas we had a central meeting place for certain prayer ministries, now these are being maintained in various homes in the district—so far as possible at the same time—and the number of *prayer warriors in action* tends to increase rather than diminish."

Miss Leathes, Hon. Secretary of the London Prayer Groups, is willing to send out, from time to time, a short summary of points and suggestions for prayer, as God shall give her light on present needs. Leaders of prayer groups in Great Britain who would like to receive such a circular, should send name and address to Miss Leathes (2, Kingsway, Wembley, Middlesex).