Volume I.

The Overcomer

1909

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THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

Edited by MRS. PENN-LEWIS.

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No. 1. JANUARY, 1909. ONE PENNY.

"THE THRONE LIFE OF INTERCESSION."

(350 C.F.) 11. 10. 11. 10.

O Saviour Christ; O Son of God exalted—
We supplicate to-day Thy Mercy seat;
We press beyond the hosts of hell contending,
These, Lord, by right of conquest 'neath Thy feet.

Enthroned high above all powers of darkness,
In power, o'er principalities supreme;
We see Thee Lord, in triumph interceding,
For souls of men Thou didst by Blood redeem.

To this exalted life of intercession,
Identified with Thee upon Thy Throne;
Thou in Thy purpose Lord, Thy children callest,
That they in this, with Thee, may all be one.

O teach us, Lord, this life of earnest pleading;
O let us know, Thou risen reigning Lord,
How from the Victor's side of spirit conflict,
To pray our prayer, "Thy Spirit be outpour'd."

Thy Thronèd life of intercession sharing,
So shall Satanic foes be driven back;
So shall our prayers receive abundant answer;
In measure of fulfilment never lack.

O Mighty God! what wondrous revelation
Of how to pray, "Thy Church revive, O Lord!"
Identified; enthroned; with Thee prevailing;
So surely will Thy Spirit be outpour'd.

Thus, Lord, we pray! in eager expectation
The "triumph of Thy Cross" we wait to see;
Thy Spirit in His Might send forth reviving,
O'er all the earth give life and liberty.

September, 1908. J. H. FARMER.

The writer says: "this embodies the theme of the Sunday afternoon's message at Keswick. For two years I have tried to pray from the vantage point for the coming Revival, though did not realize until the message came, the definite and advantageous standing the Master wishes us to occupy in our interceding."

THE MYSTERY OF THE BODY OF CHRIST.*

By PROFESSOR E. F. STROTER.

I.

WHAT position ought the "mystery" of the Body of Christ to occupy in our proclamation of the Word? To be able to give an intelligent answer to this question, it will be well for us to seek to become clear in a number of axioms, or theses, as to what place this truth occupied in the Apostolic proclamation of the Truth, and as to what significance he there attributed to it.

The doctrinal presentation of this truth is entirely peculiar to the Apostle Paul. It is only found in the Pauline letters. For instance in Eph. iii. 2, he speaks of a "dispensation of the grace of God" given him for the Gentiles. In v. 8 of the same chapter he declares, "unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And in Col. i. 25, he speaks of the Body of Christ, the Church, whereof he is made a minister, according to the "dispensation of God," which is "given me for you." That is language which hardly accords with the view that Paul was merely included in the service that the Twelve were called to do.

It is worthy of special notice what Paul most strongly emphasises in Gal. i. 15, 16. After he had declared in v. 12, that he had neither received "his Gospel" of any man, nor was he taught it (*i.e.*, not by the Twelve who were Apostles before him), but by the *revelation of Jesus Christ*—by entirely new and supplementary instruction of the Risen One from heaven—he describes himself as "separated" by God from his mother's womb, and called by His grace, "that He might reveal His Son (the Christ) in me—*not alone through me*)—that I might preach Him among the Gentiles." This must mean that Paul knew himself to be not only the bearer, and interpreter of this new revelation of Christ, but the personal exponent, the authorized "object lesson" of the mystery, "Christ in us." We find a proof of this in the very frequent references in his letters to his own model experience and guidance. (Read Rom. xv. 18, 1 Cor. xi. 1, 2 Cor. i. 5, 6, ii. 15, iv. 10-12, xiii. iv, Gal. vi. 17, Phil. iii. 17, iv. 9, Col. i. 24, 25.) In this point too, Paul is unique among the Apostles. Compare with this the emphatic, really striking manner in which the Apostle (Rom. xi. 1) founds his decisive answer to the question, "Hath God cast away His people?"—"God forbid"—on the remark, "For I also am an Israelite;" signifying that it was legitimate for him to represent himself and his experience as prophetic and symbolical in this direction also—as a type of the future national conversion of Israel by the appearing of the glorified Lord from Heaven.

It is true that the Apostle Peter employs the same illustration of the temple of living stones (see 1 Pet. ii. 4, 5), which Paul (Eph. ii. 20-22) uses in connection with his deepest exposition of the nature and standing of the Body of Christ, where Paul calls the Church "a holy temple in the Lord, a habitation of God in the Spirit." In 2 Pet. i. 4, the same Apostle speaks plainly of being made partakers of the Divine nature. Yet neither he nor any other Apostle ever speak in their epistles of a "Body of Christ," nor do they emphasize the feature placed in the foreground of the Pauline presentation of this truth, that the Gentiles are to be "fellow-heirs, and fellow-members of the Body, and fellow-partakers of the promise in Christ Jesus," and of the "unsearchable riches of Christ" (see Eph. iii.); and that this Christ in us" (Gentiles) is the hope of glory. The silence of the Twelve on this important doctrine is not easily to be reconciled with the supposition already referred to, that their dispensation of the Gospel was exactly on the same lines as regards the Gentiles as was that of St. Paul.

The significant words of Peter in Acts xv. 7, must also be referred to. "Ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." This passage seems to

*Translated from the German.

prove clearly that at least until then the Twelve had limited their service in the Gospel entirely to the Circumcision.

However, it is quite clear from Gal. ii. 1-10, that between Paul and Barnabas on the one hand, and the pillars of the Jerusalem Church on the other, absolute agreement prevailed as to the proclamation of salvation. There Paul declares that in response to a revelation, he had laid before them the Gospel which he and his helpers preached among the Gentiles; that without making any objections they had fully recognized it, and had added nothing to it; and that they had come to an agreement together. Writes the Apostle, "We (Paul) should go unto the Gentiles, and they unto the Circumcision."

This proves how entirely incorrect and baseless it is to place Paul's preaching in opposition to that of the other Apostles, or to attempt to discover discord between them. And yet it is not necessary to make out that their twofold proclamation was exactly identical or even that it was upon the same lines. For instance, in music notes on different lines sound well together when struck at the same time. So in the N.T. dispensation the proclamation of Paul on the one hand, and that of the Twelve on the other, are in perfect, Divinest harmony, at the same time that differences not insignificant, and by no means to be considered as side issues, are perfectly justifiable.

(To be continued.)

"Power" is a "Person."

John xv. 26. Acts I. 8. A.V.M.

ONE Wednesday afternoon, in a conversation with Mr. Evan Roberts, he asked if there had been 'a break' in the Market Place meetings. I replied, "No!" He said, "Why has there not?" I answered, "I suppose it is because I have no power." "But you have power," said he. I replied that "it was not very evident, as my words did not convict of sin." To this he said, "I know you have power because you have the Holy Ghost, power is a Person." I knew this, but had not fully realized it. He then explained further, "There are three kinds of meetings—first, where the people respond to your words; second, where they are indifferent; third, where they are hostile. In each meeting you have the same power, but it is not manifest in the same way to you. It is like a man striking upon a stone, he smites it a dozen times and the last stroke breaks the stone. Which stroke was it that broke the stone?" "Why," I said, "each stroke was equal." "Exactly, in like manner. every utterance given in obedience to the Holy Spirit is given with the same power, but the visible result is not manifest." "Are you," he said, "willing to speak by the Holy Spirit without seeing any response?" I replied, "Yes." "Then shall we ask that your next message to the men in the Market Place shall be with response, and the one following may be without response?" I said, "Amen."

On the next morning my fellow worker and I went to give the Free Breakfast to the hungry men in the Market Place. I spoke first, and then he followed—both without any visible response from the meeting, but as we were going away and the crowd lingered, I turned round to the men again, and with a little warmth told them that they did not really *believe* our testimonies, for if they did they would not continue to live the life that they were living, but would eagerly accept Christ's glorious salvation from sin and misery. Was there not one who would that morning abandon sin and accept Jesus Christ as his Saviour? I pointed my finger to one man and said, "Will you take Christ as your Saviour?" and he promptly replied, "I will." I said, "then raise your hand as an act of faith and say, "I take Jesus Christ as my Lord and Saviour." He did so. I turned and pointed to an old man and said the same words, and he immediately responded, "I will." Then to a third I again asked the same question and he also said, "I will," and confessed Christ as his Saviour. The suddenness and unexpected response to my appeal was overwhelming to me. The Spirit of God was so working that, had we continued, we might have reaped a dozen souls, but the enemy came in the person of an interrupter who wanted to argue about some questions, so we had to end the impromptu after-meeting, the three men joining us in praising God.

The Spirit of God thus proved what Evan Roberts had said, that if we have the Holy Spirit abiding within us, we really have all the power we need for the service God calls us to, if we will but rely upon Him, and "trust and obey."

H. Musgrave Reade.

"*'The Word of the Cross' has gone home!*" This is what a Minister wrote after a Mission had concluded in the Black Country near Birmingham. "Gone home," yes, deep down into the hearts of the people. He adds, "One woman contemplated leaving her husband because he is so intemperate and so cruel to her, but now she sees her duty to bear her Cross and not to run away." Another has been to see the minister saying, "I see it is my duty to speak to certain people in the Church with whom I have quarrelled." A prominent business man writes, "I never understood the real meaning of the Cross before, but now it has dawned upon me I see the way of Victory." "Sin shall not have dominion over me."—*F. Spencer Johnson.*

THE COMING REVIVAL.

Are there tokens of its advent?

WHAT is "Revival"? What are the signs of its presence? are questions which must be considered, as we seek to discover if there are tokens of its advent in Great Britain. First, it has to be said again and again, that "Revival" is the reviving, or quickening of the believer, by the power of the Holy Spirit, so that instead of being feeble and lethargic in things concerning God, he is full of life and activity, with the *effect* of "Revival"—the overflow of Divine life—reaching all the unsaved with whom the quickened believer comes in contact. Revival, then, *first begins in the individual*, and follows, as a consequence, in the gatherings of God's people everywhere; it may be but in a Sunday School Class, a prayer meeting, a Church service. Wherever there are true believers, born again of the Spirit, however feebly, there we find material ready for "Revival," and instruments through whom the quickening Spirit may reach others. On the Divine side "Revival" is purely and only the work of the Holy Spirit, and cannot be brought about by men, excepting on the negative side of bringing believers to understand its conditions. Revival means the Holy Spirit moving in quickening power, as unseen as the "wind" (John iii. 8), but producing results as definite and visible as the effect of the wind in cleansing, quickening, invigorating power.

When we see the Lord's children roused from lethargy and feebleness into activity of life, we recognize "Revival" in the individual, and the *precursor of Revival in the community*—and thence the overflow to the unsaved world—*if a large number of individuals get "Revived"* and give forth without a checking of its flow, the life-power which has quickened them. Moreover "Revival" is known to have come to a church, and to believers personally, *when souls are won for Christ without effort and strain*, and "melt" as it were, before the Lord, with but a few words, or no words at all.

According to these definitions of Revival, are there tokens of its advent in Great Britain? We think we may answer "Yes," and say that there *are* signs enough to encourage all the intercessors to deepen their cry to God, according to Isa. lxiv. 1, and to give themselves to God in renewed surrender, for His use as channels for His life-giving power, so that full tide may be reached, and sweep the whole land. Some glimpses into the Lord's working will confirm this fact. A worker writes as to recent services held in a village:—

"A week last Saturday it was my privilege to commence special services here. At our welcome meeting it was a soul-saving meeting, two men under the influence of drink wandered in, and got soundly converted. Sunday noon at the school, strangely, another man over 50 years came in, a very wicked drinking man, and, at the time under the influence of drink, he wept like a child, but he, too, was soundly converted!

At the Sunday evening service men and women, but especially men, came right to the front, surrendering to God, and each night numbers and numbers from this wicked village of about 500 or more, with five public houses and one Working Men's Club, and only one chapel and one church. Visiting the houses people are so concerned. Only yesterday, I had not said but a few words, and the husband was on his knees asking God to save him. Only poor people, nearly all miners, but surely this is Revival—Will you join in praising God. We feel these are extraordinary days here, and *the Home Revival is come*. Our chapel is getting packed with *no effort*, people are flocking in. Still sin very much abounds—but our cry is, O Christ, all of this place for Thee. . . ."

Again from a great town in the North a worker writes:—

"The brother who is taking the Bible Booklets to every house in this town, has found a wondrous reception, very few refusing the 'Word of the Cross.' His method is to preach the Gospel for about ten minutes, and then go round to each house. We believe the book with God's blessing is undermining the superstition of the Roman Catholics and High Churchmen, as we circulate along with it the Gospel of John with the striking texts in bold type. Such has been the effect that the Priests have forbidden their flocks to have anything to do with us. But the cry is 'still they come,' and *many are being saved*, and come out at our open-air meeting in the Market place on Saturday, and Sunday evenings.

Besides all this you will be delighted to know we have a band of 'Prayer-warriors,' who have met for prayer every night for nearly three months, and *wherever our members* go—*the fire begins*. I believe the *Revival has begun*. Praise God. I am so very very happy in Jesus and His love. Never

having experienced such joy in God (Rom. v. 11) nor such fear to grieve Him. . ."

"Wherever our members go the fire begins." This is the way that "Revival" commences, and the very way it began in Wales. It must begin *somewhere!* And who among the various little groups "on fire" in Wales in October and November, 1904, ever dreamt that there were "fire-groups" elsewhere, which in God's time would combine and set going the "forest fire" which eventually swept the land? If we fully realize all that is written in "The Overcomer" of the way in which Great Britain is being "undermined," as it were, with the "dynamite" (1 Cor. i. 18) of the Word of the Cross, and the Spirit of God is stirring-up the children of God to go forth with the Message of Calvary, then we cannot fail to see that the "fire" is burning, and there are tokens of the advent of "Revival," which if it progresses at the rapid rate in which all that we record has come about, means a "forest fire" which will eventually touch the whole land.

But, Revival beginning either in individual or community *can be checked*, and even quenched, so that those who have seen its beginnings may be thought to have been mistaken! But we must leave this side of the subject to another paper.

The Reserve Power in the Church.

How it can be utilized.

Mr. H. Musgrave Reade has written a little pamphlet entitled "Aggressive Christianity,"* which has met with a warm response. Having known in sad experience the keen and active steps taken by Socialist agitators to reach the masses, he has grieved much over the lethargy of Christians, and the cumbersome machinery with which they too often weight themselves in endeavouring to reach the people with the gospel. So, learning a lesson from the "children of this world" (a proceeding authorised by the Lord Himself in Luke xvi. 8, 9), he wrote this pamphlet urging that as the "Socialists" sent out "Socialist scouts," so every church in the land should have "Christian scouts," whose work would be to go everywhere to make known the message of Calvary.

Very quickly Mr. Reade discovered that he had met a need, for letters poured in on him saying that the suggestions of the pamphlet were just what the writers were waiting for, and quickly began a stirring to action, the end of which none can foresee. One young man wrote saying he had been longing to do aggressive work, and he had been waiting for thirty years for light how to go forward, for he had thought there must be some *organisation*. Now the light had come. He had mentioned it to an old man he knew, and he said he had also had the same desire for years, and he would join him, and these two at once began open-air meetings, and stirred up two women who now go from door to door with the Booklet.

In Grimsby twenty men scouts quickly enrolled themselves to visit lodging houses, hold open-air meetings, and do "slum" work—all using the Bible Booklet. In Sheffield another large group of men commenced going out two and two with the Booklet message, and on several days a week combine and feed about 400 unemployed in the Market Place. A worker writes: "We are almost speechless with praise and thankfulness. Yesterday's free breakfast was a wonderful time; such quiet order, and power over the hundreds there, and such hungry eyes and hearts drinking in the good news. I hope to send you details by a later post, meanwhile send at once 2,000 Booklets, they are so eagerly grasped. . ."

In London several "scouts" have commenced in different districts, going forward in open-air work and house to house visitation. From a town in the South a worker writes: "We were struck with the account of the scouts in the Occasional Paper. The young men who are working in the villages round here have just begun on the *two-by-two plan* and have started a Mission Band, divided into two sections, *one part to pray* for those engaged in active service. Your work with the coffee stall, etc., we feel is God's work, and He will abundantly bless it. We need 'Christian scouts' in Sidmouth, pray that He will raise them up. Will you send us a Word of the Cross Scroll for our work in these villages. . . ."

These are a few out of many similar letters, showing the stirring to action which is taking place among the children of God, and proving that there are reserve forces in the church which only need inspiration and direction to aggressively attack the kingdom of Satan with the weapon of the message of the Cross. The name of "Scout," however, seems a little incongruous for the lady workers whose names are being sent to Mr. Reade, so in the new edition of his pamphlet it will be changed to "Herald," for "*Heralds*" of the Cross most truly these aggressive workers are! "Scouts" or "Heralds" may God equip them with might by His Spirit.

Mr. Reade's booklets, "From Atheism to Christ," and "From Socialism to the Kingdom of God," are being sealed of God. "The best defence is the aggressive," said Mr. Evan Roberts recently, and we verily believe that a forward aggressive movement of *preaching the Cross* by the faithful children of God to-day is the best "defence" for the Church from the onslaughts of Satan, either from the New Theology or from Socialism, and thus Revival will come.

"Christ on Calvary was simply historically expressing that which was at the heart of things, in the eternal thought of God, in the original conception of the Universe."—*The Meaning and Message of the Cross.* Dr. H. C. MABIE.

* From H. M. Reade, Bible Booklet House, 118 Evington Road, Leicester. *Free on application.*

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OUR TITLE.

WHEN the "Word of the Cross" Occasional Paper was issued in October, it was thought then that it should be continued during 1909, and issued from time to time as before. But in November it was very definitely laid upon Mr. Evan Roberts that the Occasional Paper should be merged into a little monthly paper, called "The Overcomer," and its scope enlarged to admit of messages on the purpose and conditions of Revival; articles on various aspects of the message of the Cross in their relation to Revival, and, above all the maturing of the "Church of the First-born"—the overcomers—which is the objective of "Revival" in these closing days of the age.

Step by step the Lord has led on, and made clear His will to meet a definite need among the children of God in such a paper, which is now sent forth in His Name to accomplish that whereunto He sends it. *Its title is a true one*, for it goes forth, first and foremost, to proclaim with no uncertain sound the atoning work of the God-man on the Cross, and all that Calvary means in its height, and depth, and breadth, and length, to meet the deepest, and entire need of an utterly fallen creation. And to preach the Cross to-day in its (*a*) atonement for sin, (*b*) the identification of the sinner with the Saviour in His death upon the Cross, (*c*) separation by the Cross from the world, and (*d*) the complete overthrow of Satan by the Christ upon the Cross, and victory over all the conquered forces of evil through His Name, demands nothing less than being an

Overcomer indeed!

For, increasingly, every step of advance in the proclamation of the conquering might of the crucified and ascended Saviour, is contested by the Satanic prince of the aerial host, and only those who know, not only the power of the sacred Blood of the Lamb, but their identification in death with the Saviour, and therefore joint-life with Him in His Risen and Ascended power, can overcome so as to "sit down" with Him in His Throne of intercession, and finally "inherit all things" as co-heir and co-ruler with the Son of God, the First-born of many brethren.

And now as to the future issues of "The Overcomer." It was our privilege to meet Professor Ströter at a Conference in Berlin, in September, 1908, and it was with no little joy we found that all his messages were radiant with light from the central theme of the Cross, especially in regard to the Pauline gospel of the "Church" as the "Body of Christ," and the main purpose of God in this dispensation to call out elect fellow-rulers to reign with His Son. We are thankful to have the permission of Professor Ströter to print any of his writings (translated from the German), which will be helpful to English believers at the close of this age, so that they may clearly understand God's plan and purpose for them, and not be diverted by any side issues which will hinder their progress, and delay the ripening of the Church for the Lord's appearing.

Mr. Evan Roberts also purposes making the little paper a channel for any messages God may give him for the people of God, and we shall hope to deal with various practical questions connected with Revival, and throw fresh light upon the Welsh Revival, obtained from him. We shall also have his help in dealing with spiritual questions perplexing many of God's children, in a column set apart for the purpose, and in this way endeavour to meet the needs of the advancing Church of Christ to the utmost of our power, by placing any knowledge of the spiritual life

we may have been entrusted with, at the service of the Lord's people.

We also purpose recording the *triumphs of the Cross* in any and every quarter where they are seen among God's people in Conventions or the multitudes outside, as well as through "Heralds of the Cross" going forth to proclaim the message in aggressive service, and the widespread use of the "Word of the Cross" Bible Booklet, and the open-air witness-bearing which God is laying upon many who are praying for Revival, and whose hearts are burning with the message of Calvary. For the *prayer service* of the prayer-warriors, and the special needs of those who ask their prayers, we shall also set aside a column, and from time to time give messages from other servants of God whom He is using at this time.

One word more remains to be said, and it is that we earnestly hope if our readers find the little paper a channel of life and blessing to themselves, they will enable us by free-will offerings to send it out widely to ministers and evangelists throughout the land.

Revival is coming.

We pray that God will permit us to have some share in preparing the way before Him. "*They did eat of the fruit of the land of Canaan that year.*"

The Overcomer!

1 John v. 4.

Be strong! Be strong, and thou shalt see thy foe
Beneath thy feet, and far below
The Throne of Christ our God.
The foe is fierce, hard and strong,
But thou shall strike the sweetest song
Through Christ's triumphant "rod!"

Be strong, courageous, God is still
The God of Gods, and thus no ill
Can harm His child.

Be calm and rest, may blessings flow
Upon thy head, and keep thee high
Above the tumult and the cry
Of earth and hell. Let not the foe
Defy the Cross,
Nor let thy "loss"
Ensnare thee in the noble way
Of life and death: This is the Godward
Godlike way—The Cross, the grave—
By dying, and by death we save!

Evan Roberts.

HERALDS OF THE CROSS.

Appointed a herald.—2 Tim. i. 11, R.V. m.

In this page we hope to give glimpses of the way of the Spirit of God is preparing Great Britain for Revival through the preaching of the Cross.

Mrs. Baeyertz writes:

"I preached Christ crucified—the Cross, the Blood—every meeting, to saint and sinner. On Sunday afternoon I read out a card shewing an infidel's approval of the 'New Theology,' and said I had one hundred for distribution. Then the Holy Spirit came forth in power, and the true Christians were weeping as the Spirit took us to Calvary, and up again to the Throne. I contended for loyalty to the Lord, and to His word, and from that meeting the Presence was overwhelming! Oh! hallelujah, Victory for our beloved Lord! They are taking the crown from off His Kingly Head, robbing Him of His Deity, but we'll band together to keep the crown on—though it means a thorny crown for us!

It's the Cross—and the Christ of the Cross that draws. Souls were seeking every night. I told the people what I had seen of the Welsh Revival—marvellous things—and the grand men, results of that work—men whom I saw at Swansea, Gorseinon, and other places. . . . I am using the Booklets. . . ."

* * *

Pastor F. Clark is a Welsh Evangelist, who has been conducting unique missions in Scotland for some three years.

Pastor Clark writes:

"This last twelve months one hundred thousand Booklets have gone through our hands. We have stood in all weathers outside factories, in public thoroughfares, in prisons, workhouses and hospitals, and have used them in the meetings. Again and again we have to stand the gibes and jeers of the godless whilst thus distributing. We have been made a spectacle unto the world (1 Cor. iv. 9) and have experienced Heb. xiii. 13."

* * *

Mr. F. Spencer Johnson is known in connection with an unique work amongst the young business men in London, who are banded together for the evangelisation of London.

Mr. Johnson writes concerning a recent mission:

"'I have been studying that Booklet,' said a lady, 'how striking some of the Scriptures seem to be!' 'Indeed,' she added, 'I have never observed, and felt the power of the truth before in such a marked manner.' It was the bold type that had attracted her attention, Page 15 in the larger Booklet 'The Victory.' She could not forget Rev. xii. 11, 'and by the word of their testimony.' Her eyes flashed as she repeated these last seven words over and over again. The message had gone home to her heart. My testimony, she exclaimed, has been dead, but henceforth by the 'Word of the Cross' I will be 'Alive unto God.'

We have been encouraged on every hand with the large type Booklet. The numbered texts are a great success. It is sweet music to hear a

hundred voices repeating a certain number. Somehow the Word arrests attention when read aloud. Not only the eye but the ear takes it in. We venture to predict extraordinary results from the tactful use of this bold typed messenger of the Cross.

Will friends pray that we may be supplied with a thousand copies for our work in London, and Provincial Cities? Multitudes are waiting for the messages. Churches are dead. Christians are feeding upon Newspaper sawdust and Magazine poison. For the sake of perishing souls let us wake up and do all we can. Pray, brethren pray. . . ."

* * *

Miss F. M. Smith is an Evangelist who has been for some time having rich and abundant fruit in her Mission work in the preaching of the Cross. She uses the Bible Booklet freely, and reading the "Cross of Calvary and its message" in the homes of the people, she has found many enter into the experience of the two-fold message of the Cross, and the consequent life in union with the Risen Lord.

Miss Smith writes:

"We have a splendid Prayer-warrior Band in the district of Berkhamstead of over fifty fully surrendered souls. Watford Town Mission was a time of deep heart searching and blessing, over ninety conversions, and on one occasion we had seventy believers seeking to know the 'Cross life' and the glorious liberty of entering. On another occasion the aisle was full of believers from pulpit to door—standing out to testify that they had fully entered in. Among the number a clergyman, and six of his congregation. There I used the 'Word of the Cross' Booklet, and the 'Cross of Calvary' with great blessing, circulating these, and at East Molesey, over five hundred Booklets and books. East Molesey was hard ground indeed, it was not until the last night of the Mission that the 'Church' was moved to Calvary. But on the last night the whole Church broke out in one sob of confession. . . ."

* * *

These well-known evangelists are but a few out of many who are proclaiming the two-fold message of the Cross in Great Britain—*i.e.*, the message of Romans v. to the unsaved, and Romans vi. and Galatians ii. 20, to believers. During 1908 there has been a very marked thrusting out of workers prepared and called by the Holy Spirit for this work—the *urgent work preparatory for Revival.*

We have had from time to time requests for the names of such Missioners, but it is not until now that we are able to say that we are ready to be of service in this matter, and workers who earnestly desire the help of those who will give a clear definite message on the two-fold message of the Cross, and use the Booklet, may write to us for the names of (1) Evangelists, (2) Lady workers able to take Missions or give Bible Readings, some using the Scroll, and others the Bible Booklet.

We must, however, make it clear that we do not ARRANGE *Missions, but simply pass on the names of workers with whom applicants may communicate. In all cases stamped envelope for reply should be enclosed, and letters should be addressed to the Editor.*

Prayer and Action.

A Word to the Intercessors.

"AND the Lord spake unto Moses, Wherefore criest thou unto Me? Speak unto the children of Israel, that they go forward." (Deut. xiv. 15.) "*Wherefore criest thou?*" These words need to be spoken to-day to the Church of God. The Church has been crying, but now it must act! Go forward—*act!* You have prayed long enough for Revival, for a world-wide Revival, or the Universal Revival. *Cry?* Not now, but *speak*. Moses prayed, but it was not enough. Speak was the command—*Go forward.*

We must learn so much in order to pray effectually—so much about God, man, sin and Satan. When we deal in prayer with universal problems we must always consider these four, and especially sin and Satan as our great enemies; man in his free will, and God in His Sovereignty. God—what has *God* to do with the world-wide Revival? What has *man* to do with it? And where does *sin and Satan* hinder it? Is God willing? Then why cry so long? Is *man* in the way? Then let God "bend!" him!

If sin and Satan hinder the Revival, then let us use the Cross of Christ as a weapon against these: for it is written "That through death He might *destroy* him that had the power of death. . . ." "Our old man was crucified that the body of sin might be *destroyed*." Let our prayers be for the *destruction* of these two. Let us say "Lord, destroy sin and Satan," but some may say God cannot destroy them at once. No! it is true, but it is a progressive destruction of both! Whenever we see sin or Satan working, let us be quick to say "Lord, destroy."

"*Being made free*"—is this true of us? If not, there is bondage to sin somewhere! The moment we refuse to die to a known sin, then are we no longer standing on the basis of being "dead" to it. We may call it this or that, but if it be sin, call it *sin*, and let God take it away. As long as we cling to sin, or a doubtful thing, we cannot go forward, then let us go forward on the basis of Romans vi. —forward to save the world, forward with God, forward in unity of spirit and mind. *Forward* in the power of the Holy Ghost.

Evan Roberts.

Faith and Works!

"They went out and made proclamation everywhere, the Lord co-operating with them, and confirming the Message by the signs that accompanied it. . ."—Mark xvi. 20, Weymouth.

"A 'Word of Cross' Scroll and Apparatus has been donated by a lady friend to a working woman, full of the Holy Spirit, who has been led out to open-air preaching, and whom the Lord is using mightily. Her husband will carry the scroll for her from place to place. She has long been praying for Revival—and now joyfully is assured that it has *begun*. She is on fire for souls, and has conversions at every meeting." *(H.M.R.)*

The Prayer-Warfare.

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

THAT the "Christian work" of ten years ago, has now become "Christian conflict" against unseen opposing forces contesting the preaching of the gospel, is now more and more recognized, and this change has also taken place in the realm of prayer, especially the last two years. Numbers are learning a sphere of prayer which lies beyond the stage of simply asking for "blessing" for themselves or others—a sphere of prayer opened out in the sixth of Ephesians, and only known by those who have experimentally reached that chapter by way of chapters i., ii., iii. and on to the sixth! The basic fact of the Cross, and the being raised, and enthroned with Christ as declared in chap. ii. 6, 7, must be known as the foundation of the believer's life, and as a certain consequence the effect of the Cross referred to in chap. ii. 14-16.

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

A careful reading of Ephes. vi. in the R.V. and Weymouth's translation, will throw much light on the prayer-warfare as thus briefly indicated. Many are moving on in the spiritual life to this stage of prayer, proving that the members of Christ's Body *are advancing*, and that the Spirit of God is quietly preparing and maturing overcomers who know how to overthrow Satan in this last great warfare of the dispensation. Overcomers who not only "overcome" in personal victory, but who are forming, in the unseen realm, part of an increasing company of prayer-warriors who can overthrow the "spiritual hosts of evil, arraigned against" the Lord's messengers, with the Lord's message, who *need to be freed from conflict whilst carrying "dispatches,"* through the alert watchfulness of the prayer-victors watching the battle. The following letter from a Y.M.C.A. member throws light on these facts:—

"I desire to convey, if that is in any way possible, the strange experience of Sunday last, in meetings where my friend and I had gone for the Sunday.

The morning and afternoon meetings were such a new thing to many of us, who previously knew anything of the work of the 'Lord the Spirit.' The morning service was oppressive to a degree, and thicker and denser seemed to grow the atmosphere. Entering upon the afternoon meeting, I had to cry out 'O Lord avenge us of our terrible Adversary, and establish Thy Victory.' It seemed as though the heavens were of brass, and Isaiah lxiv. 4 the only text left to us as a 'stay' at all.

The 6 p.m. prayer meeting seemed peculiarly laboured and bondaged. At the evening meeting feeling pressed out of measure, I just kept my finger over the word 'Blood,' 'He loosed them by His own Blood,' and retired deeper into hiding in Christ. Gradually as the speaker continued the atmosphere perceptibly cleared, and eventually everywhere one seemed to hear nothing else but the cry 'Victory, Victory! Victory through the blood of the Lamb.'

The whole thing had been done suddenly, the blessed Risen Lord had come to His Temple in flood-tide power! Never shall I forget the hush of God resting on the people as we sang the last hymn. The closing scenes—the dear young fellows gathering round in a group—all are too sacred to relate here. The weeping eyes and torrent of prayer from loosed lips, that swept the room. It was flood-tide. . ."

This pictures what the prayer-warfare means, and how the victory can be won. The writer says he kept his "finger" over the word "Blood!" Many use the Bible Booklet in this way, because it is smaller than a Bible, and can be kept hidden in the hand. This is not an entirely new lesson to some of God's children, for they can recollect many a crisis where mind and words failed, and they could only dumbly point to the written Word, and wait to see the Faithful God respond.

Let the prayer-warriors put this to the proof for themselves, and see how battles can be won by simply resting on the power of the Blood—their sustained faith indicated by a finger on the word 'Blood' on page 16 of the Booklet—as they take to the Lord the following needs, and ask for the complete overthrow of Satan in every place, and all the victory of Calvary meeting every need:—

A village and its neighbourhood where the workers have many meetings and few results.

A place where a group of four are praying and working, but needing the prayer of others to enable them to take victory.

A sister who is suffering, that she may have a fresh revelation of the meaning of the Cross and claim victory over all the power of the enemy.

For the "Overcomer" that it may be full of overcoming power, and be used of God to help prepare the way for world-wide Revival.

A worker visiting three hospital wards in London with the Bible Booklets and Salvation Army Officer in charge of a Home for Women where many have realized the victory of Calvary, but needing Revival.

For Berlin and the Workers there scattering the Booklet.

For the Millions of Booklets scattered throughout the world, that every recipient may be given the light of Calvary.

For all Workers distributing the Booklet that they may be taught how to pray through into victory.

For all true Heralds of the Cross, that utterance may be given them, and a door of utterance opened to them by the Lord.

That every obstacle may be removed in the way of world-wide Revival.

In future prayer-pages, we shall seek to help intercessors into definiteness by commenting on each request, showing the point for prayer. All requests should be written separate from letters and one side of paper only.

THE BIBLE BOOKLET IN MANY LANDS.

The Story of 1908!

"The Word of God is not bound," 2 Tim. ii. 9.

DURING the year 1908, **380,700** Bible Booklets have been issued from Leicester, averaging over 1,000 per day, and of which 80,000 have been in foreign languages. (These figures do not include those issued by Mr. Thos. Hogben, through the One by One Working Band). Twenty-five "Word of the Cross" Scrolls for use in the open-air; fourteen Easels and Sheets, and seven sets of lantern slides—some sent as far afield as Canada, Buenos Aires, Brazil, Uganda, France and Johannesburg—have been sent out, and nineteen Hymn-Scrolls, of which the Bishop of Manchester has had five for open-air work in the Parks, and on the Blackpool sands.

What does this mean to Great Britain at this time? Is it not the Lord the Spirit raising the standard of the Cross, and using every possible way of getting the message of Calvary to the people, to counteract that "other Gospel" of *no atoning Cross*—"which is *not* another '*Gospel*'"—so terribly penetrating some of the Churches of the land, and quickly making them helplessly incapable of taking the true Gospel to the unsaved world?

During the year editions of Booklets in *Efik*, *Kaffir*, *Chi-myanja*, and *Malagasy*, have been published from Leicester; as well as a revised second edition of the *Yiddish* Version, prepared by Mr. Samuel Wilkinson, and printed by the Jireh press. The Booklet in the *Pushtu* language has been issued in Afghanistan, and is in circulation; in the *Korean* in Seoul, by Miss Pash, and is also in circulation; in the *Lettish* in the Baltic Provinces of Russia, prepared by Princess Alika Lievan, and passed through the press by Pastor Fetler; in *Russian-Polish*, and *Polish-German*, and a *Russian* edition for special use in Poland, by a Pastor in Lodz, Poland; in the *Hausa* language by Dr. Karl Kumm, as the very first literature for Hausaland; and Dr. E. J. Peck is preparing the *Eskimo* version, a lady having undertaken the entire expense. The second edition of the *Welsh* Booklet is also in the Press, and will shortly be issued. The first reading sheets for use in the Teso Country (Uganda) are also being prepared in "The Word of the Cross" message.

In *China*, *Japan* and *India*, the Booklet is already in circulation—in the latter empire in *fifteen* dialects. The Agent in charge of the M.E. Press, Madras, where the Booklet machines are still in use, writes that he hopes to devote every attention to the extension of the circulation in all the dialects of India; and when the present editions run out in Japan and China, we trust the workers in those countries will be able to print fresh supplies for their use in those lands.

In *California* the Lord has laid it upon Mrs. Berry-Goodwin of Rockhurst, near San Francisco, to make her house a centre for the issue of the Booklet throughout the whole Pacific Coast, and she has been given permission to print a special edition for this purpose. Her articles on the story of the Booklet, printed in more than five of the leading denominational papers of California, have awakened great interest, and she purposes devoting the next June Conference (held in her home) to the message of the Booklet.

Dr. and Mrs. Rudisill have now sailed for *America*, and in due course it is hoped that a special American edition of the Booklet will be issued by him. Dr. Rudisill may be written to by friends in U.S.A. to 1425 W. Mulberry Street, Baltimore, Maryland.

On the *Continent of Europe* several editions in *German* have been issued by workers of Germany, and *French* in Belgium. We hope shortly to open up communication with workers in other countries in Europe, for the arrangement of new editions in every land where the Booklet is already known and appreciated. (We shall be glad to hear from the centres in Norway, Sweden, Denmark, Holland, Italy, Austria, Hungary in due season.)

Supplies of foreign Booklets are constantly asked for from Leicester, and all the stock in the languages of Europe was obtained from Madras early in 1908. Several languages have already run out, and we shall need to take steps to obtain fresh supplies, either from the Continent, or by printing editions in England. For this *money is needed*, but its necessity is evidenced by the following letter from the Secretary of a Sailors' Rest in a seaport town:—

> "I regret that you have only two of the languages in stock which we require. I have pleasure in ordering, however, 1,000 Italian and 500 Portuguese Bible Booklets. Would you also kindly inform me if the Bible Booklets will be available shortly, or not. I might add that we meet with above 40 various nationalities in our visiting here at the Docks, men of every religion, and none, but all almost without exception read what we give them with avidity. We feel nothing in a small way can be more effective than your particular publication. Hoping your work will extend, and your translations increase until every written language is embraced. . . ."

This brings us to the question of money needed for the entering of the many open doors before us for the widespread and immediate proclaiming of the message of the Cross. We have an appeal from a Chinese Editor of a paper in the *Straits Settlements* (Malaysia), asking that he may translate the Booklet in "Baba"—a native language which is used all through Malaysia—saying that he believes it to be the needed message. He will have it printed in Penang, and undertake the circulation if the cost of the edition could be met.

In *Persia* the C.M.S. have for a long period been earnestly hoping for an edition in *Persian*. The compilation is in hand ready for Press when

means are forthcoming for its issue. Persia is now open as never before for the distribution of the message.

Up to this present time we have not been able to consider the issue of Booklets in many new languages, as the development of the work in Great Britain was the first duty, and the issuing of Editions of Booklets in languages already in negotiation, and for which funds had been given; but now, at the close of 1908, we are able to say that all we have undertaken since the beginning of 1903 has at last been finally accomplished, and we stand on the edge of the New Year—the *seventh year of the Booklet issue*—free to go forward in the entering of every open door set before us for the precious message.

"Brethren, pray for us, asking that the Lord's Message may spread rapidly and its glory be displayed," (2 Thes. iii. 1; W.). We with confidence ask the Lord's people who recognize the seal of God upon the Booklet, to enable us in the coming year—

1. To issue editions in many more new languages, as doors open in all parts of the world.
2. To give ample supplies of Foreign and English Booklets to workers everywhere who are not able to purchase for themselves.

Booklets in languages which can be printed in Roman type, may be published in Leicester, and all enquiries concerning these, and directions for the compilation and issue of Booklets in all other languages, can be addressed to H. M. Reade, Bible Booklet House, 118, Evington Road, Leicester.

The Word of the Cross Bible Booklet.

Readers who have not seen it may be asking what this is? We hope ere long to be able to publish a new Booklet giving its History, which a Scotch Minister once described as "a Missionary Romance," for Dr. Rudisill's large pamphlet "The Story of a Little Press," and five Booklets, giving in succession its later history, are all out of print. Meanwhile we will just say that the Booklet is only 3½×2 in size, and consists of 16 pages of texts on the theme of Calvary, giving in the words of Scripture the essence of the Gospel Message, not only to the sinner, but to the believer.

Many say "Why not give the whole Bible?" and we answer "*Why* give *Tracts* if God uses only the whole Bible?" The Word of the Cross Booklet may be called a *tract* containing only the Word of God on the *one theme* which the soul needs to know for its salvation. *The time is short.* The Message of the Cross must quickly be sent out throughout the world—the full orbed gospel of Calvary.

A Sample Booklet will be sent by Mr. Reade to any applicant, as well as an illustrated list giving particulars of Scrolls, Easels and Sheets, Lantern Slides, and Revolving Apparatus for use in the open-air.

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary) and Office Expenses.

From November 1st to December 31st, 1908.

(49) 16/-; (50) 10/-; (51) £1; (52) 4/-; (53) £1; (54) £3; (55) £3. Total, £9 10s. 0d.

Received for Translation, Issue and Circulation of New Languages (by Mrs. Penn-Lewis, Toller Rd., Leicester).

From November 1st to December 31st, 1908.

(11) 12/6; (12) £1 13s. 0d.; (13) £1. Total, £3 8s. 6d.

Received for Free Distribution Fund in Great Britain (by Mr. Reade).

From November 1st to December 31st, 1908.

(13) £1; (14) 10/-; (15) 2/- Total, £1 12s. 0d.

Financial Notes.

We are deeply thankful to say that we close the financial year with a balance in hand of £24 11s. 10d. on the "Translation and issue of new Booklets" account (most of this allocated to Booklets now in process of issue); and 13/5 on Mr. Reade's temporal needs, and office expenses.

A full balance sheet is being sent to all the donors, with printed letter setting forth recent developments, and our hopes for 1909. This will be gladly forwarded to any applicant by Mr. Reade. We will only mention here that we are now taking a modest advance step in Mr. Reade's moving to a larger house, where the Bible Booklet work can have two rooms for its rapidly increasing demands—one a large office-room, able to accommodate thirty to forty people, where regular prayer-meetings, interviews, and conferences can be held, which have been impossible in Mr. Reade's private rooms.

The second room is a stock and despatch room where all the literature will be kept. The entire extra cost to the Booklet funds of these rooms with gas and firing, will be about £20 per annum. A very small item compared with the value of the accommodation in the extension of the work. The furnishing of the office has been inexpensively done—so far we have obtained simply floor-covering and chairs! But some plain bookcases are needed, and stationery facilities, which we are expecting the Lord to provide.

The house is only ten minutes' ride from the Midland Station on a direct electric car route (East Park Road), and any of the Lord's servants passing through Leicester by the M.Ry., with an hour to spare, will be gladly welcomed at Bible Booklet House, by Mr. and Mrs. Reade.

CENTRES FOR OBTAINING BOOKLETS.

France.—Mr. H. Johnson, Rue de la Garenne, Courbevoie, Paris.
Germany.—Fraulein Wasserzug, Freienwalde, a/oder, Malche.
Fraulein von Hennig, Putlitzstrasse 13, Berlin.
Holland.—Mrs. Hubers-Mynlief, Villa Mon Repos, Baarn.
Egypt (Egyptian Arabic).—Mr. J. G. Logan, Masken es Salam, Zeitoun, Cairo.
Russia.—Madame O. Kamensky, Ligovica 87, St. Petersburg.
Italy.—Mrs. E. I. Wall, 35 Piazza in Lucina, Rome.
Denmark.—Baroness Schaffalitzsky, Gl. Kongeri 123, Copenhagen.
Sweden.—K.M.A. 46 Malmskillnadsgatan, Stockholm.
Norway.—Miss B. Ihlen-Hansen, Toldbodgadan 35, Christiania.
Belgium (in French).—Pastor Hoffman, 16 Rue Courbre, St. Gilles.
Korea.—Miss Pash, Home for Destitute Children, Seoul.
Greece.—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.
China.—Mr. M. Hardman, China Inland Mission, Shanghai.
Hungary.—Prof. Szabo, Varosmajor U 48, Budapest.
Wales.—Mrs. R. B. Jones, Ty'r Cae, Vaenor Terrace, Porth, Glam. (Welsh edition).
California.—Mrs. Berry Goodwin, Rockhurst, Mill Valley.
Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto.
United States of America.—Letters to Rev. Dr. Rudisill, 1425 West Mulberry Street, Baltimore, Maryland.
India.—Agent M.E. Press, Madras.
Poland (in Russian, Russian-Polish, and German).—Pastor J. Lübeck, Nawrot 27, Lodz.

"The Word of the Cross"

Bible Booklet and Literature.

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Yiddish Booklets, very superior, new translation, 100 for 2/-, post free.

☛ All "One by One" workers should apply to Mr. T. Hogben for Booklets, to "One by One" Office, "Woodthorpe," Bethune Road, Stamford Hill, London, N.

"The Word of the Cross" Leaflets, 2d. per dozen, 2½d. post free.

1.—"The Preaching of the Cross." An Evangelist's Testimony.
2.—"The Word of the Cross" Bible Booklet in Mission work. From the experience of an Evangelist.
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Assorted packets in wrapper, 2d., post free 2½d.

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A Record of the Triumphs of the Cross.

Edited by MRS. PENN-LEWIS.

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Subscriptions sent for the Occasional Paper in 1908 will be carried forward to 1909, unless otherwise desired.

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ALFRED TACEY, The "Excelsior" Press, Leicester.

THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

Edited by MRS. PENN-LEWIS.

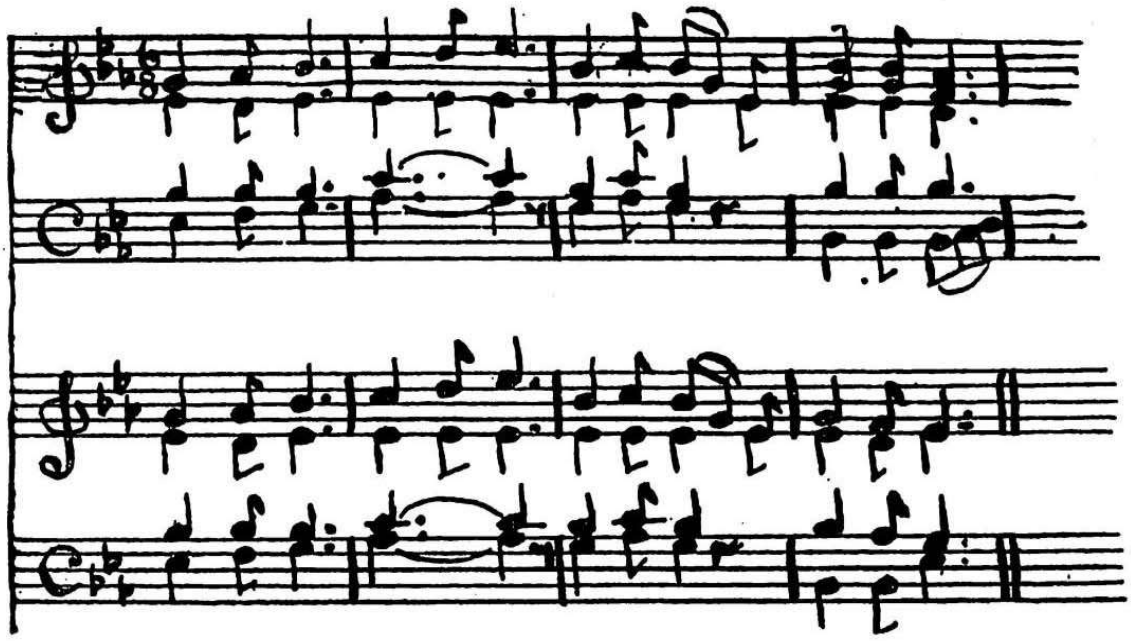
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No. 2. FEBRUARY, 1909. ONE PENNY.

VICTORY!!!

"They overcame him by the blood of the Lamb."—*Rev. xii. 11.*

P. BEARD. P.B.



Victory! Victory!
Through the Lamb of Calvary.
Victory! Victory!
Jesus came and died for me.

Victory! Victory!
From my sins He sets me free.
Victory! Victory!
Life for ever He gives to me.

Victory! Victory!
From my "burdens" He sets me free.
Victory! Victory!
Ours is glorious liberty.

Victory! Victory!
Satan conquered on Calvary.
Victory! Victory!
By the Blood I'm now set free.

Victory! Victory!
Satan under my feet I see.
Victory! Victory!
Wrought for ever on Calvary.

Victory! Victory!
Seated now, dear Lord, with Thee.
Victory! Victory!
Through the world shout Victory!

The writer of this song-message writes:—"It is God-given, though simple. I was sitting at the organ the day after my return from the Leicester Convention, and all at once the word 'Victory' began to flood my being, and the words began to take shape, and then the tune was given. I had never done anything of the kind before, and felt it was the Lord's doing: for we shall need so many battle cries and songs in this final contest. It had His seal, last Saturday evening, in the Prayer Meeting—the atmosphere was thick, and we were dealing with 'burdens,' and I started the verse about 'burdens' and the meeting lifted—then we took the others, and kept singing on and on, 'Satan under my feet I see,' and 'Satan conquered . . .'"

THE MYSTERY OF THE BODY OF CHRIST.*

By PROFESSOR E. F. STROTER.

II.

THE characteristic and distinguishing feature of the Pauline doctrine of the Body of Christ—*i.e.*, that the Gentiles are fellow-heirs, fellow-members of the Body, and partakers of the unsearchable riches of the (personal) Christ Himself—does not appear in Paul's writings anywhere as a fulfilment of definite, Divine prophecy. Neither can it be proved to be of O.T. prophecy. It is manifest that the whole O.T. contains nothing on the subject of a "Body of Christ" in the Pauline use of the term. Nor do we find anything about an "election" from among the Gentiles, called to unity of life and nature with the Son of God, and on an equal footing with the saints from among the Circumcision.

That the Gentiles should at some future time become partakers of the promised Divine salvation, and of the Messianic Kingdom upon earth—*i.e.*, the Gentiles in their widest extent, and more than that, all nations upon earth as such (so ran the promise to Abraham)—may be traced like a golden thread through all prophecy. But in all these prophetic utterances Israel retains two privileges. (1) A privileged position as the first-born among the nations, the leading position. (We see this clearly from Isa. xxv. 6-8, xlv. 14, lx. 12-14; Zech. viii. 20-23, and kindred passages.) (2) All the blessings coming to other nations have their source alone in the pardoned, redeemed, delivered and restored Israel. (See Ps. lxvii.; Isa. ii. 1-3, lx. 6, 7; Jer. iii. 17, xvi. 19; Mic. iv. 1, 2.)

But none of the prophets ever mention anything about the calling and incorporation of a chosen Church from among the Gentiles into the fellowship of the suffering, and the glory of the Christ of God Himself, as a result of Israel's fall and national ruin.

Again, in the Church of God there is not a hint of Israel's position being a privileged one. Nor does the participation of the Gentiles in the whole Fulness of Christ, according to Paul's presentation of this truth, depend in any way upon a previou restoration, or conversion of Israel. O the contrary, Paul emphasizes most clearl "the fall of Israel," to be the "riches o the world," and the diminishing of then the "riches of the Gentiles" (Rom. xi 11, 12, 15, 28, 30).

The constantly repeated declaration c the Apostle of a "mystery"—in forme dispensations hidden in God, and never th subject of prophetic revelation—is thu absolutely unanswerable. (See Rom. xv 25, 26; Eph. iii. 1-9; Col. i. 26, 27.)

Here again we find the justification fc the distinction, so necessary for a righ understanding of the mystery of the Bod of Christ, between the Gospel that Pau proclaimed among the Gentiles, and th Messianic preaching of the other Apostle to the Circumcision. And yet, as we sa above, there was no discord, or opposition between the two proclamations.

Paul never proclaimed another *Chri* than the One of Whom Moses had pr phesied in the Law, and of whom all th prophets had spoken. He never preache any other *salvation* than in the Name of th Crucified and Risen One, just as Pet and John had proclaimed it from th beginning!

Nor did he announce any differe *Kingdom of God* than that promised by a the prophets, and offered to the nation Israel by the Lord Jesus, and the Twelv

But he, and *he alone*, had the commissio and the ministry to *define exactly the preser quite peculiar share, that the believers, call from among the Gentiles, had in this sa Christ, and this same Kingdom.*

This Pauline election of the Gentiles by no means limited to their share fortunate subjects in the temporal, inte lectual, and spiritual blessings, and benefi of the promised reign of the Anointed On the Son of David. (This aspect alo prevails in the whole of the Old Testame presentation of the Gentile's salvatio Paul's teaching signifies, on the contrar an actual share in the Sonship of G itself, and in the dignity of ruling the coming Kingdom which is inseparat

*Translated from the German.

from that Sonship—a share of which in the whole O.T. there was nothing said, or promised. (Eph. ii. 11, 12.)

This participation in the Body of Christ, does not limit, or imperil in any way, the central position occupied by the Son of God in the whole plan of salvation, and of the Kingdom. Not a single line of the great principles on which the salvation He wrought was to be carried out, or the promised Kingdom on the earth to be set up, was pushed out of position, or even partially obliterated by Paul's message.

On the other hand, nothing that God had so repeatedly promised His people Israel, and through them the other nations of the world as such, is imperilled, or endangered, by the Gentiles thus participating in Christ's own Body, and His own dignity as King. (1 Thess. ii. 12.) On the contrary, this unexpected, and unprophesied, incorporation of Gentiles into the "Church of the Firstborn," or, as Paul expresses it, their "grafting" into the good olive-tree of Divine planting, makes these believers from among the Gentiles the first-fruits, and the "earnest" of the final execution of all the Divine plans of the Kingdom, with the nations of the earth, just as the first-fruits from among the Israelites, were the earnest of the future national conversion, and restoration of the whole people. (Rom. xi. 5, 12.)

The whole of the magnificent Old Testament programme of the Kingdom of the Anointed One retains all its features untouched, and unaltered.

Only, in this Pauline presentation, the attempt is never made, nor encouraged, to place the fulfilment of the Divine programme for the "Kingdom" according to the prophesies of the O.T., in the same limits, and along the same line, as is occupied by the building up of the Body of Christ in the present age (dispensation); although the relations of the Body of Christ, still unperfected, to the coming Kingdom, are the closest imaginable. The promised restoration of the theocratic rule on earth, offered first to Israel—which offer was repeatedly renewed—*is now postponed*, a postponement justified morally in Israel's obstinate disobedience, and rebellion, and indeed an inevitable result of it. This postponement will last until the "fulness of the Gentiles" be come in (Rom. xi. 25); till the times of the Gentiles be fulfilled (Luke xxi. 24); and so God's thoughts of peace with the whole house of Israel, and Judah, will find a fulfilment exactly, and fully corresponding to prophecy. For "God hath not cast away His people;" "the gifts and calling of God are without repentance." (Rom. xi. 2, 29.)

The parables of the Lord Jesus in Matt. xiii, already testify of this postponement of the promised Kingdom of Heaven, which in the days of the King's presence on earth had come so *near*, and was proclaimed as so *near*. These parables were not uttered before the Lord had clearly recognized there would be no national regeneration of His people, and that therefore the fulfilment of the prophesies relative to the Kingdom could not take place at that time, since the leaders of the nation attributed His acts to demoniacal power. (Matt. xii.) These parables, one and all, teach—in a manner which rendered them intentionally incomprehensible to the multitude, and only understood by the disciples—that not until the end of this dispensation could the harvest, the judgment, and the establishment of the promised Kingdom occur. From Matt. xiii. onwards the Kingdom is never again preached as "near." Later on, the Lord says still more clearly, that the Kingdom expected by the nation as immediately at hand, would not appear until after the return of the nobleman from the far country. (Luke xix. 11, 12.)

The postponement, which had intervened, is clearly manifest in the answer given by the Risen One (Acts i. 6) to the Twelve, when they inquired "Lord, wilt Thou at this time restore the Kingdom unto Israel?" While allowing the matter contained in the question to stand, His answer that the Father had put the times and the seasons for the restoration of the theocracy in Israel in His own power, indicates unmistakeably a postponement—for the disciples, *immeasurable*—before the fulfilment of their perfectly justifiable hopes for the Kingdom.

(To be continued.)

THE COMING REVIVAL.

Can it be Checked?

VERY sadly this question must be answered with a "Yes," and our eyes are being opened to see more and more acutely the ways in which the checking can be done. The reason is that so many are not able to recognize the Holy Spirit because they do not know Him, and consequently they are not able to differentiate between His workings, and the enthusiasm or impulses of the natural man. "The Spirit of truth: whom the world cannot receive; for it *beholdeth Him not* (*i.e*, has no spiritual vision to see Him), neither *knoweth* Him (*i.e.*, has therefore no means of recognizing Him):" But, said the Lord Jesus, "*Ye know Him; for* He abideth with you, and shall be in you" (the original gives the thought that the Holy Spirit enters into, and *clothes Himself* with the man,* just as it is said He did with Gideon).

These words show that the power to discern the presence of the Divine Spirit lies in the personal knowledge of Him as indwelling the believer, giving (1) spiritual vision, and (2) knowledge of His workings in others, through His workings in the indwelt believer. That is to say, in the spiritual realm we can only comprehend, and discern *so far as we ourselves have experimentally progressed in the spiritual life*, *e.g.*, if with clear spiritual vision we have seen the Holy Spirit "fall" upon a meeting, we shall understand exactly what is meant in Acts x. 44, when it is said "the Spirit of the Lord fell." If we ourselves have seen His Presence brooding over an assembly, with the warmth of comfort, the purity of grace and the spontaneity of action, which are so quickly recognized by those who know His gracious workings, and we have seen that tender Presence grieved with the after resulting coldness, and emptiness in the atmosphere, and the stony heaviness of the people; we can recognize when He is quenched, and the causes of the quenching, with an acuteness no book, and no teaching, can make us understand.

The reception of the news of the Revival in Wales by the different sections of Society is an illustration in point. The world said "emotionalism," "enthusiasm," "excitement," but all who knew the Holy Spirit rejoicingly said "It is the Lord." Then when the world had tangible evidence of the workings of God in emptied public-houses and police courts, the tone changed, and many acknowledged that however strange had been the phenomena, it was evident that God had visited His people.

But the conditions that brought about that mighty work of God are still overlooked by the Church of Christ, which cries for Revival one moment in prayer and checks all "Revival" tokens the next moment, in action! The Revival in Wales at a distance may be rejoiced in, but when God asks the same recognition of the Holy Spirit presiding over the meetings, which enabled Him to sweep through the Principality unhindered—then the Lord's people shrink back, and the Spirit of God is grieved and quenched. The Holy Spirit of God has brooded over gatherings in England, and commenced His mighty work of delivering souls from the bond of sin, and dumb captivity, without any human instrumentality, and too often He has been checked and grieved, and succeeding gatherings become cold with a coldness that could be felt, and dumb with a dumbness that could not be broken—few discerning the cause. We may be sure that the Spirit of God has been *seeking to break forth in England* again and again this past three years! He has been seeking outlet for the river of life from the heart of God, which He is yearning to give forth to the barren souls among His people. The "ocean of life" is pressing upon us oh children of God, and all that we yearn to see in the Church of Christ, will come to pass by the inflow of His power, if we will but make way for Him, and give Him room to work.

But why is the Divine Spirit checked when He is seeking to break forth in Revival power? One reason is because of fear of "emotionalism" on the part of many children of God, and this fear has its ground in (1) lack of knowledge of the ways of God, or (2) weakness

* Dr. Elder Cumming.

spiritual growth, which makes the believer instinctively know that he is not "strong enough" to deal with any workings of the flesh which may intrude into the meetings, and the natural man is always afraid of being placed in a position which is beyond his power to successfully negotiate! The "unknown" is always full of terror to the human mind. Therefore knowledge is power in the spiritual realm, as well as in the world of men. All fear of "emotionalism" passes away when a worker knows that he is able to diagnose it quickly, and detect when it is, (a) simple relief to an overcharged heart, and therefore quickly passing, or (b) the emotional element in the soul-life *whipped up by Satanic forces*, needing to be dealt with by Divine power. *It is this latter which leads on into extravagancies.* The pure simple emotion of tears and brokenness, or overflowing joy, never hinders, but is rather a channel of blessing to a meeting; but the emotion whipped into wild or irrational action, is directly the outcome of Satanic influence. All fear of this passes away when the Lord's servants know the way of victory through the Cross. We come back again and again to the one pressing need—the need of believers filled with *the knowledge of all that Calvary means*, not only for personal salvation, deliverance and victory, but as an *aggressive weapon* in the conflict with the forces of evil, which were conquered at the Cross. The way in which we may co-operate with God so that He may give us a *pure* Revival, we shall point out in succeeding papers.

An Evangelistic band of fifteen young men visited Mr. Evan Roberts at Leicester, on January 23, and three hours were spent in earnest conference over Revival, its conditions, and the personal equipment needed for intelligent working with God in Revival. Mr. Roberts explained the difference between "Revival" and Missions—the one being a movement of the Spirit of God, which spreads beyond all limits, and in which the workers' part is mainly discernment and obedience, and the other a work, which may be greatly owned by the Spirit of God, but which is local and circumscribed in its area.

Mr. Roberts' message in the January "Overcomer" was translated by a French pastor to a "Revival" Prayer Meeting in Paris recently, and this, with the article on "Power is a Person," is being issued in a French Christian Paper.

The Sinful Silence of the Church.

A word to all desiring Revival.

Where is the witness to Christ by His people? Where is the sound of joy and victory in their singing? There was singing on the stations, and in the streets, during the Welsh Revival. There was bold testimony in the days of the Apostles! "Speak no more in this Name" said the Council, but "we cannot but speak" said the Apostles. "Stop these people" said the Pharisees—but "if these should hold their peace, the stones would immediately cry out" said the Lord. (Luke xix. 37-38). To witness to Christ is essential for the progress of the Church, in order to win the world to Christ. "Revival" cannot come until this willingness to "witness" is restored to the individual believer.

In the very first meetings in Loughor just before the Revival broke forth, the main work was the teaching of the little company of souls to witness to Christ by confessing Him as their Saviour. They were urged to make the one simple statement "I confess Christ as my aviour." This is the way of the p irit as written in Romans x. 9. "Confess with thy mouth—believe in thy heart."

The very first step to Revival is the breaking of the silence of the children of God. Every believer must be a witness, must be taught to "confess Christ." The goal of my meetings at Loughor was the baptism of the Holy Ghost, but the first step to this consisted in getting the Christians to simple and open confession of Christ as a Saviour.

The silence of the Church in witnessbearing is sinful. All Christians must see to this point if they desire Revival.

"Ye shall be my witnesses." May the Church of Christ fulfil her commission, and witness to Jesus Christ as the Saviour. Amen.

Evan Roberts.

Special Meetings have recently been held in Keswick, addressed by Rev. S. A. McCracken, Mr. F. Spencer Johnson and others. It is said that the town of Keswick has not been so stirred for twenty years. The meetings were held in the Oddfellows' Hall, and on the Sunday night people walked six and seven miles to "catch the fire," as they expressed it.

CHRIST'S GOSPEL OF THE CROSS.

"IT came to me through revelation of Jesus Christ," wrote the Apostle Paul to the Galatians, concerning the Gospel which he preached. Paul's "Gospel" was, and is, *Christ's Gospel.* The Risen Christ's own explanation of His death. Who but He could explain it? Who but He could know the height and depth and breadth and length of the meaning of His cry in a loud voice as He gave up His Spirit to His Father—"It is Finished"? Who but the Father Himself and the Divine Spirit, with the Son—one God—could know the fathomless depth and infinite height of that tragedy on Golgotha? "Which thing," said Peter in his epistle—speaking of the "sufferings of Christ"—"*Angels* desire to look into." Yes, *look into,* but not fathom! Is it likely then that the deep mystery of that death on Calvary's hill, known only in its fullest meaning by the Triune God—in partnership for the redemption of a world—would be carried out by the Second Person in the Trinity, and then left to be found out and interpreted by one of the very creatures redeemed by that death? Even the most gifted, most cultured, most trained in philosophy, and the highest knowledge of the schools, as was admittedly the Apostle Paul himself? Nay! nay! God did not give His Son, and the Son did not give Himself to the lowest death known to fallen man, to leave the world thus redeemed, to *find out for itself,* the message, and meaning of that death. The explanation and interpretation of it must be as much from heaven, and sealed by God, as the life and death of the Son of God itself.

The Son having ascended to the Father, the Holy Spirit was given to bear witness on earth to the finished work of the Son, but not only so, a man must be found to whom the full revelation could be given, and by him transmitted to the world. Just as Moses was given the "law" to transmit to Israel, so must a messenger be found to receive the "Gospel" for transmission to the world, as faithfully and clearly as the Law-Giver had fulfilled his mission to the chosen people. And who so fitted as an erstwhile Pharisee, "as touching the righteousness which is in the law, found blameless," able by training of mind and knowledge of Old Testament Scriptures, to apprehend quickly the meaning of Calvary in its culmination as fulfilling the Old Testament types of sacrifice, and its perfect answer to the depths of the Fall. Ah yes, none but the Christ Himself—the very One who died upon the Cross—could interpret the cause and meaning of His death. Only He—very God of very God, begotten, not made, and being of one substance with the Father—could explain to His chosen vessel the awful tragedy of *Sin,* as a deep lying curse poisoning human nature, and demanding nothing less than the tragedy of the Creator, outraged by the sin of the creature, giving Himself in atonement for the sin of that fallen creature against Himself.

Paul's Gospel was, and is, *Christ's Own Gospel.* It is not "after man." It never came from a man. In its sounding of deeps in fallen nature unknown to fallen man until revealed, it bears its own evidence that it is "out and out divine." Let us then no longer grieve Him who sits on the right hand of the Majesty on high, by terming His revelation through His chosen vessel, "*Paul's* Gospel," as if Paul had recorded his own views of the Cross, which we are at liberty to receive or reject as we will. For by Christ's Gospel, through Paul, we Gentiles *shall be judged,* even as in Israel "a man that set at naught Moses' law died without mercy" (Heb. x. 28). "Of how much sorer punishment, think ye, shall he be judged worthy who hath *trodden under foot the Son of God* . . ." and "counted the Blood" "a common thing."

But to us who believe and know that Christ's Gospel, through Paul, is "the power of God," let us humbly join with the angels in their desire to "look into" the "sufferings of Christ," and ask that He who interpreted their meaning to Paul will interpret them to us, and by His Spirit—given to reveal to us the things of God—personally unveil to us the fullest meaning of the Cross. Let us

ponder over the fifth and sixth of Romans, and say to ourselves, "*Christ's interpretation of His death!*" Let us read Gal. ii. 20, and Gal. vi. 14; 2 Cor. v. 14, and Col. ii, 14, 15, and say again, "*Christ's* interpretation of the Cross," and then ask that all that Calvary means may be applied to us by the Holy Spirit, so that the fullest effect in Eph. ii. 6, Col. iii. 3, and other passages, be brought to pass in our lives, and we be able to say that Christ has not died in vain.

Leaning, Not Leading.

ONCE I thought to conquer,
Thought to stand so strong,
Wished to be the leader,
Of a mighty throng.
But the note is changed now
To a softer key,
"Leaning," and not "leading,"
For He leadeth me.

Leaning on His goodness,
Leaning on His Love,
Going where He leadeth
To the rest above.
Leaning on His wisdom
Listening to His voice,
Asking that the pathway
May be all His choice.

Once I prayed for wisdom,
Prayed for strength to fight;
Now the battle resteth
Only on His might.
For I'm only leaning,
And He leads the way
On to fullest victory
And to perfect day.

1909. *Jean Perry, Korea.*

THE SPIRITUAL LIFE.

Brief Notes on Various Aspects.

PASSIVITY.

There is a right, and a wrong passivity. The first is best described as pliability to every indication of the will of God, so that, with ease, the believer turns, moment by moment, as directed by the Holy Spirit. The second—a wrong passivity – is the allowing to lie dormant the mental, and other faculties, which makes the man as one acted upon by an unseen power, rather than one energized by the Holy Spirit to intelligently work with God. This comes about through having a mistaken idea of what being "channels only," or "instruments used by God" means, and this again is often the swinging to another extreme in fear of the activity of the "flesh." The believer desiring to be "spiritual" sees clearly how the natural intellect, and reason hinders the apprehension of the things of the Spirit, and so he imagines that the intellect must not be called into use, and some even take a pride in saying that they have "not been to college," and have no "teaching of man" at all.

All this swinging to extremes comes through the lack of teaching concerning the inner meaning of the Cross, and the deeper knowledge of the Cross which should come to the believer really progressing in the spiritual life. The general idea that the Christian has "done with the Cross" when he is justified by faith, and apprehended his judicial death with Christ, prevents the Holy Spirit leading the soul into Phil. iii. 10, and 2 Cor. iv. 10-12 in their deepest meanings. In other words the Christian practically assumes that he enters a position through his justification, and judicial "death," where he only needs to draw upon the life of Christ, forgetting that the negative—or fellowship with the death of Christ—is the necessary complement of the positive inflow of the risen life of the Lord. Consequently, he expects the Lord to add the "new" to the "old," without his persistently, and progressively yielding the "old" to death, to make room for the "new."

What has this to do with wrong passivity? This. That the intellectual powers need to be brought under the death-work of the Cross, so that the natural activity of the mind may cease. It is this soulish activity of mind which the spiritual man fears, but the *remedy is not passivity*—or refusing to use the mind—but the *renewing* of the mind through the death-power of the Cross, so that the "mind of Christ" becomes increasingly inwrought to the believer, and he receives a "sound mind," useable by the Holy Spirit to its fullest capacity. Then the reasoning powers will become more acute and alert than in the time of their soulish activity, and wisdom from above will take the place of the natural wisdom. See James i. 5, iii. 17.

The outcome of wrong passivity is two-fold, (1) a lack of intellectual power through the habit of not using the mind, whereas the mental capacity of every child of God should reach its fullest development through the renewing of the Spirit; (2) all passivity of mind gives ground to evil powers to work upon the man, and use him unknown to himself, for the Holy Spirit does not so much work *upon*, as *work with* the believer, *i.e.*, He seeks the whole man as a fully developed and intelligent co-worker, not merely a passive machine. The believer *is* an "instrument," but one not passively wielded, so much as intelligently energized, with every faculty awake and useable. Col. i. 29 most concisely shows this, and Phil. iii. 13. "I labour" means *toil*, and "stretching forward" speaks of every nerve and muscle—spiritually, mentally and physically—full bent in pressing on in the life of God.

"Be renewed in the spirit of your mind."—Ephes. iv. 23.

"Transformed by the renewing of your mind."—Rom. xii. 2.

"Set your mind on the things that are above."—Col. iii. 2.

"Filled with the knowledge of His will in all spiritual wisdom and understanding."—Col. i. 9.

Amen and Amen.

THE OVERCOMER.

A Record of the Triumphs of the Cross.

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The Outlook.

It is with deep thankfulness to God that we record the warm welcome given to the advent of the "Overcomer." Although it was decided upon in November, the first number was prepared for Press in a week, and sent out with very little previous notice of its coming, yet almost immediately the greater part of the first edition was called for, and many requests for two dozen monthly were received.

* * *

The welcome given to the "Overcomer" is one indication of the deep cry there is among many of the children of God for more light on the meaning of Calvary, and were we able to lift the veil, and tell all that we know of the new depths of life-giving power, and undreamed of victories over the forces of darkness, being proved by many of the Lord's servants to-day, through the deeper insight into Calvary, we feel assured the whole Church of Christ would be stirred to spring forward in a victorious crusade against the strongholds of Satan, with a weapon of certain victory in every hand.

* * *

The need of all who know the Cross to be the power of God, uniting to *preach* the Cross, is becoming acute in the face of the appalling silence over the message of the Cross which is prevalent these days. The note of the Cross is missing even in sermons full of other truth from the gospels. "*Jesus came to give you life*" said an evangelical preacher, but there was no hint of the *place of life*, and "The atonement is all right in its way," was the only reference made to the death on Calvary, which, from the standpoint of God, is the very centre of the world, and of heaven. Another preacher called evangelical—*i.e.*, carrying an "*evangel*"—preached lately on "No Fall"—"No Atonement"—the word "Fall" having a query after it! To him there was no "Fall," and the "catechism" of a scientist formed the greater part of his sermon, "for of course," he said to his congregation, "we are all evolutionists!"

* * *

Whilst the devil is busy seeking to divide those who know the power of the Cross, on the subject of the working of the Holy Spirit; and in the professing Church a veil is upon the Cross to so many who are supposed to carry an "evangel" to the people; the arch-fiend is active among the masses outside. House-to-house visitation is the adversary's counter-move to the stirring up of the children of God to carry the word of the Cross house-to-house throughout the land. From several quarters we hear of literature teaching Mormonism, Universalism, Positivism, Spiritualism, etc., etc., being diligently taken to the people in their houses, and—*the people do not know the gospel*, and are not able to discern. In a gathering of 500 men in a market place recently a worker asked "How many of you believe in Christ as a Saviour?" *Five* held up their hands. "How many of you do not believe in God?" *Three* responded. "Then *what are you?*" said the worker. "We do not know *what* we are," replied a man, "We've heard so much of this ism and that ism, *that we don't know what we are!*" Is it not the positive witnessing to "Jesus Christ crucified" which the people need? *The Gospel of Calvary* told out by *witnesses?*

* * *

The "Life of Faith" for February 3, has a letter by Dr. A. H. Burton which emphasizes the very same conviction borne in upon many who are now praying for Revival, *i.e.*, that testimony to the saving power of Christ, and telling of the wonderful works of God, is the Holy Spirit's way of beginning, and spreading Revival. This is again embodied in Mr. Evan Roberts' message in this issue of the "Overcomer," on "the sinful silence of the Church." It is sinful to be silent when God says *speak*. The Revival is—in this

sense—"locked up" in the Church. The Holy Spirit is amongst the people of God. He only needs outlet. "Let the Christians get together in some neutral building, such as a barn or schoolhouse," writes Dr. Burton, and "let the Christians relate how the Lord saved them . . . preaching may have for a time to give place to the warm and loving testimony of young converts!" This is just what we have been pleading for! Let the Christians bear witness to Christ, and "Revival" will soon sweep the land.

Too Weak to Rise?

"TOO weak to rise?"
Then let thy hand rest on Jehovah's arm.
He holds creation by His holy word.
Too weak?
Then ask, and take the resurrection pow'r
Of Christ—for God is able, yea, the dead to rise.
Thou art too weak, 'tis true, but God
Is He? Nay, nay! The great Almighty One!
The great Almighty. Yea, His might is seen
In nature, in the heavens, and all the earth.
Glance at the stars, and hear them whispering thus:
"We rest upon the power of His word."
Rest thou, for thou art weary, and too weak—
Rest on His word, and let thy light go forth;
Rest thou, and follow thou the orbit of
Thy Maker's will. Be not a comet—
Wandering—as they thought of old. But
As a Pole, and Northern star, seen at all
Times by those who "plod" the dangerous deep.
Rest on His word,
Rest in His might,
And let the "planets" see thy "light."

Evan Roberts.

Truth applies itself. Like the rain falling on the grass, it finds its place at the roots.

A great need of the Church is to be lifted to that place where it needs nothing for self, but sacrifice.

We see others from the plane in which we live, and draw them to that plane.

People go through the world expecting to have everything they want, but if they settle down to accept all that comes, they will not be disappointed.

Sin puts all things wrong. The Cross puts all things right. Calvary puts everything into place. It gives God His place. It puts the devil into his place.

"I will allure her . . . into the wilderness" (Hosea ii. 14), not into the palace or the city, but where there is nothing to look upon, nothing to draw her attention, or to feed her, but Himself—and then He speaks to her heart. She is drawn away from everything to nothing, and then God becomes all. "*She shall sing there*" (ver. 15. m.). Children sing when they have nothing, because they have no burdens. She "returns to the days of her youth"—she sings with nothing—she has God.—*Gleanings from Evan Roberts.*

IS GOD MOVING IN GREAT BRITAIN?

In all records of "Revival" we find that the Spirit of God worked not only by means of witness-bearing by believers, but by reports of the blessing given, written not for print—which somehow checks the freshness—but for private use, and then passed on to others to spread the blessing. In Wales, India, and every other place, it has generally been private letters written out of full hearts which God has used. We earnestly intreat therefore *workers* not to shrink from sacrifice for the sake of the Church in this direction. True "humility" needs no protecting, if it is the humility of Christ imparted, and not the humility of the natural man needing to be "kept humble!"

But lest the work should be checked by premature publicity we think all names of workers and districts should be omitted, excepting in the case of well-known evangelists, who need upholding in prayer.

A Convention on the message of the Cross was held in January (12-15) in Eccleston Conference Hall, London, S.W., when a large audience listened day after day to messages given from the standpoint of Calvary. Our space forbids a full report of the Convention—although lessons learnt thereat we shall have occasion to refer to again—but some of the results of the Convention deeply concern our readers, as giving further proof that the Revival we pray for will be given as the full message of the Cross is proclaimed. A band of young men, united for the evangelisation of London, attended most of the meetings, when the Lord the Spirit made clear to many of them, two aspects of the Cross with power, *i.e.*, Romans vi. 6, 11, as the basic meaning of the Cross upon which every believer must stand; and John xii. 31, 32, and Col. ii. 15, the declared fact about Satan, and the forces of evil—as the weapon of victory put into the hand of the believer standing upon the basis of Romans vi.

As the result of the apprehension of these two facts of the Cross, these young men found their outlook for service entirely altered. Their prayers were changed, and were no longer vague cries for "blessing," but intelligent dealing with God, that He would, by His Holy Spirit, bear witness to the finished work of Christ at Calvary. The result on the Sunday after the Convention is told in the following letter:—

"We met in the 'upper room' to claim the victory by prayer, and then went forth in the power of the Christ of Calvary to a meeting, which, Sunday by Sunday, is sustained by two Deaconesses, who regularly attended the recent Convention. We just let the Spirit lead, and control the proceedings throughout. There has been the first break since the meetings were started, and twenty souls were seeking at Calvary, chiefly adults, eighteen of whom we are assured have got through into liberty. Our young men have gained an experience, deeper than they have known before, of the meaning of Calvary, through the recent Convention meetings. The workers at the Hostel believe that a time of revival blessing has commenced, and we are asked to continue the meeting. One man who found the Lord, confessed in his prayer that he was about to kill his wife, and wreck his home, when he was invited into the meeting. The Spirit of God broke him down half-way through the meeting, and the tears of repentance flowed freely. Surely our experience has been that Satan is conquered, he is only 'bluffing' when he would have us believe otherwise. 'Victory through the blocd of the Lamb.' (Rev. xii. 11.)"

On the Saturday afterwards, the same band of young men were asked to conduct a meeting held for drink-besotted men, to keep them from the public-houses. Here again the Spirit of God witnessed to the power of the Cross, for when the meeting closed, and the men were leaving, four turned back of their own accord, and fell on their knees seeking Christ. All left radiant with a new-found peace—one being a man discharged from prison that day.

The same correspondent writes later:—"A young woman, a school teacher, quite a stranger to me, called here, and asked for the chorus 'Victory.' She told me that she was brought through to victory at the recent Convention; moreover, she told me that the news had spread to Christ Church. Rev. John McNeil, on Monday last, asked if there was anyone present with good news to tell! Instantly a member got up, and spoke of having received forgiveness of sins, and victory at the Convention, and then told of God's work at the Hcstel. Last night at the meeting another young woman got up, and said she had been brought through to victory at the Convention. Our young men met at 6-30 last night, and claimed the victory of Calvary. Their faces were radiant, and their hearts full. We all went to the meeting where the people were already singing and praying. There was freedom and spontaneity. Half-way through the meeting a young man sang: 'They nailed Him to the Cross' The question was asked, 'Does anyone want liberty?' Immediately a woman rose, and before the meeting finished, she confessed that she had got victory.

A young man, supposed to be a Christian, was suddenly convicted that he was not right with God. He wanted to be right. It was a clear case of mental darkness and perplexity. We all surrounded him after the meeting was closed, and we took the brother to the Cross. '*It is finished.*' Was it finished or not? *What* was finished? He saw that Christ died for him; *next*, he died with Christ; *next*, he was raised with Christ; *next*, ascended with Christ; *next*, on the Throne with Christ, Satan conquered and under the feet of Christ. We are in Him, and therefore Satan is under our feet. The light came, and then victory, and he arose radiant and triumphant.

Delivered from "Silence!"

God is moving in this town. Some of our men have been called together to form a band for open-air work, and preach and sing the message of the Cross. There are about twenty of them.

At our Thanksgiving Services held two weeks since, God spoke to many hearts. At our Monday evening meeting, and since then, souls have been realizing the victory of Calvary. Many were delivered from silence, and are now able to testify with the mouth. Hallelujah!

Another link in the chain of Revival has been a gracious work of the Holy Spirit amongst the boys. Two months since, several boys (not associated with our Sunday School, but strangers) came into the Hall as we were commencing our Young Disciples' Meeting (a gathering of young Christians, mostly girls, many of whom have proved the victory of Calvary in their lives). They were unruly for several weeks, but latterly have been very attentive to the proclamation of the Word. Last Wednesday they desired to know Christ as their Saviour, and so we explained the way of Life, and requested them to come on Thursday. They came, and I have reason to believe that they passed from death unto life. They stayed to the

Adult Prayer Meeting, and joined audibly in prayer without any pressure. In fact, we were all surprised when they commenced to pray one after another. They came again on Friday night for a prayer-meeting, and want one (they say) every night. Praise the Lord."—*(A North of England Minister.)*

A Young Girl opens a Sunday School.

"At a town in Derbyshire of a few thousand people, quite a Revival has broken out in one church. Five weeks ago, after much prayer for months, a girl of sixteen years asked the superintendent of her Sunday School if she would be allowed to open the school. He agreed, she gave out a hymn, and then broke out into prayer, and the power was so great that before long he, and in fact the whole school, were broken down in tears, others prayed, and on they went for over two hours, no lessons being taught on that morning. The fire of prayer spread to the church, and I am told scores have yielded to God during these weeks, whilst many backsliders have returned. The work still goes on, and one is praying that a mighty blessing may come to that town, and spread and spread until this old country has been stirred to its ends. Then India, China, Japan and the whole world will get the benefit."

A March into one of Satan's Strongholds!

"God is moving amongst us in a new and powerful way, and is constraining some of His people to make a special effort of warfare against Satan in connection with "Wakes' Week." A little band of warriors are to lift up the 'Word of the Cross' Scroll in the middle of the pandemonium this evening, and the rest of the week, with an acetelyne lamp behind it, and will await guidance as to hymns and preaching. . . . We have also a band of prayer-warriors who will uphold the effort of the Throne. It is one of those weeks so well known in country places, where the whole place seems given over to the devil. Dancing, drinking, and worse, being at full fling. This is the first time that any

soldiers of the Cross

have lifted up their banner for the Captain. I feel sure I am not speaking too strongly when I say that but for the Scroll, and the Booklets, no such march into the enemy's stronghold would have been possible! The Scroll forms a centre to rally round, and the Booklets make a reason for speaking to the people one by one. They are to be in charge of a young man who this time last year was in the enemy's camp.

Still more we are praising God because this is a united effort of the Christians here. All the volunteers so far are Church, but they are to meet in the Wesleyan Schoolroom, which is the nearest to the place selected for the Banner, and march out in a body to the battle ground. One of our prayer-warriors is the wife of the Wesleyan minister, and we do not doubt of workers from them, as the week goes on. Friday is the worst night of all when sin and Satan are at their deadliest—and he will be very very angry! For hitherto he has had it all his own way! People swarm in from the districts round, and these when half drunk may not be trusted. But 'the battle is the Lord's.' He will give the victory. . . ."—*(North of England.)*

From Wales.

"We are experiencing another most blessed wave of Revival power and blessing. It commenced a fortnight ago in the most quiet and unexpected manner, in the week-night meetings. In quite an inexplicable way to me (for we had made no effort in that direction) the congregation trebled itself. Then soon the blessed power of God fell, and has kept on increasing, until now the absolute liberty and freedom of His Spirit is with us, and such power falls upon the meetings that we can hardly bear. We have not advertised it in any way, I have not even said much to the crowd on Sunday night, but it is beginning to be 'noised abroad,' and the most unexpected people are coming in. All glory to Him. . . ."—*(A Pastor in South Wales).*

* * *

"We—the children of the Revival (blessed name in this little village)—are pressing on steadily in the footsteps of our blessed Jesus. One of us is in the heavenly Jerusalem, and her departure from this earth has been a great blessing to us in

this place. Some of the people who were against the Revival, see now that the 'children of the Revival' are the true disciples of Jesus Christ M. told all her family not to weep after her—that she was in the arms of her Saviour—and told them to be true to Jesus Christ. She told her brothers to preach the Cross of Calvary to the sinners. I never saw such a funeral, the faces of the children of God were shining, and some of the worst characters in this village felt the Spirit piercing their hearts, and some of them left the public-house, and have now begun to read their Bibles. Some of the backsliders' eyes are open, and they have begun to pray, and ask the Lord to forgive them. All of us felt the fire of the love of God burning our hearts, and we commenced an open-air meeting, when the Holy Spirit manifested Himself in our midst."—*(From a Village in South Wales).*

A FACTOR IN WORLD-WIDE REVIVAL!

What a Minister can do.

A correspondent sends the following account of the way God is leading some of His servants in England at this time. May many be thus moved to follow the Lamb in this hour of England's darkness:—

A minister announced from his pulpit that on the following Tuesday he would be in his vestry from nine a.m. to nine p.m. so that anyone desiring to see him as to their spiritual welfare, should have an opportunity of so doing.

The Lord constrained me to go and see him, and after some difficulty I found the chapel in the poorest part of the town, and the minister waiting in the vestry for the Lord to send whomsoever He would—it was then 2 p.m., and he told me that from 9 a.m. he had not been a quarter of an hour alone. When the door was opened there stood a messenger from a great drunkard, with a letter asking the minister to pray for him; then followed a woman asking for prayer for her husband and herself; then a little boy who crept in and simply said, "Please, sir, I want to love Jesus," who was prayed with and comforted, and ran away happy, only to return in a short time with another boy, and "Please, sir, he wants to love Jesus more," but the second boy was crying his heart out because he was so wicked.

While I was there a little fellow came in, and said, "Please, sir, will you pray for father, to-day, that he may give up the drink?" and so the minister prayed, and the tears flowed down his cheeks as he wept for the sins of his people—the tears were still there when he returned to me in the adjoining room.

Then he told me the simple story of his work the last two months; told of the isolation from his ministerial brethren, because he would not attend concerts and lectures, and other worldly functions, which make up such a large part of modern church life; told of how he could not accept a stipulated salary and be free; told of how he lived day by day by faith in God for the needs of himself and family; told how his little ones needed new dresses, and how he asked his Father about it, and how six dresses—two for each child—came by post the next day; told how he prayed for revival; how he hungered after God; told how he spent all Saturday afternoon in prayer for Evan Roberts.

I sat in that bare room and was silent, whilst this servant of God poured out his heart, and then he opened his Bible, and I saw the familiar cover of the "Word of the Cross" Booklet—"This is what I preach," said he.

I knew then why the Lord had sent me, and why this servant of His should open his heart to a stranger. It was that he might be cheered and encouraged! That he might know that he was a factor in world-wide revival! That his work was *part of the plan;* that the "elevation drawings" were in heaven, but that the "sectional tracings" were in the hands of God's workmen scattered all over the world."

Rev. F. B. Meyer visited Darlington on January 20, and in the afternoon—a correspondent writes—gave the "most quickening and finest spiritual address on the Holy Spirit, and the *churches' need of Him to reveal Christ, and His Cross for power and Revival*" that has ever been heard from Mr. Meyer and in no time exceeded in power. Speaking to a crowded audience at night, Mr. Meyer pleaded for a sweeping removal of all hindrances to the glorious movement of the Holy Spirit in all the churches, plainly pointing out many present day sins, in and out, of pulpits, and churches.

The Prayer-Warfare.

What is "focussed prayer?"

WE have been asked to explain "focussed prayer." Briefly, it simply means holding, unceasingly the power of the "finished work of Christ," over the hosts of evil, in their attack upon some place, or person, until the victory is won. Just as Moses lifted his hands up stedfastly until the victory was won, so the prayer-warrior holds up stedfastly the victory of the Cross—the finished victory of Christ over Satan—until the forces of evil retreat, and are vanquished. But to do it mentally, or audibly, for even three hours, would be too great a strain. Hence the need of outer help, such as holding the finger on a text, or even lifting the hands to heaven. Why didn't Moses simply pray, or keep saying "Victory?" Because mentally, and physically, it would be too great a tax upon him. The uplifted hands, needing no mental action, was enough. This is a picture of "focussed prayer," and it needs the prayer-warrior to understand it, and true knowledge of Romans vi., and Galatians ii. 20 in experience, to know the way to the mount of God, and many lessons in abiding on the throne with Christ, ere prolonged conflicts are thus prayed through and won. The truth is, so many believers live in inward conflict over themselves, that they cannot understand Ephesians vi with its warfare with spiritual hosts of evil in the atmosphere, where — "Christ-encased" — the prayer-warriors wrestle, and overthrow the principalities and powers attacking the Church of Christ.

"Focussed prayer" has to do entirely with direct warfare with the powers of darkness—not with "flesh and blood" (Eph. vi. 12)—therefore it does not admit the danger of "will-power," but if it is needed in connection with persons, it is not with the individual himself, but with the Adversary blinding him, or misleading him in some way.

In the following requests for prayer, let the prayer-warriors claim the "It is Finished" of Calvary upon the unseen hosts of Satan opposing the proclamation of the message, or holding souls in bondage and darkness. Christ's last words of triumph will prevail as the prayer-warriors pray through in union with Him on the Throne:—

Pray for a ten days Mission at Swinton, Yorks., commencing Feb. 14, conducted by Mr. T. G. Thurston. Ask that "the message of the Cross may be blessed in Revival."

Pray for a Mission where the worker in charge has spoken every Sunday morning on Revival. The Adversary has made a special assault and the workers need reinforcements to overthrow the enemy.

Pray for Mrs. Baeyertz in her Missions that utterance may be given to her in mighty power.

Pray for a Mission commencing Feb. 14, conducted by Mr. F. Spencer Johnson, at the Congregational Church, Woodford Green. Mr. Johnson purposes using a Scroll.

Pray that the Scrolls now in use in so many places may be the lifted banner of the Cross to multitudes of souls.

Pray for the "Overcomer" that it may be a channel of life from God to all who read it.

Pray that every obstacle may be removed in the way of a world-wide Revival of the Church of Christ.

Pray for the conversion of two brothers and their wives.

Pray for an orphan in a deplorable condition.

Pray for numbers of workers free and ready to go forth into the villages with the Message of Calvary; but the question of finance stands in the way.

Pray that God will release the silver and gold for the sending forth of these Heralds of the Cross throughout the land.

PRAY FOR FRANCE.

A worker from Leicester, resident in Paris, writes:—"This Revival prayer-meeting—Monday afternoons, 4-30–7 p.m.—is formed of many Christian workers, evangelists and pastors. These have met every week since the Welsh Revival to pray for a similar blessing on this land. Last week I spoke to them by translation, but to-day was constrained to launch out in French, counting on the Lord, and to my joy was simply carried along, and was able to speak the message of victory *via* Calvary. I never felt it easier to speak, although in French—afterwards there was quite a break in the meeting, and one woman prayed right through to victory. Glory to God! At the close another lady came forward, and put twenty francs into my hand for the French Booklet (new edition).* Moreover, the French 'Word of the Cross' Scroll has started on its way to-day. A pastor at one of the Missions in Paris asked me to lend it to him for a month. He wishes to use it for services, after which time another pastor of a city church is waiting to borrow it."

* A new edition of the French Booklet is greatly needed. This twenty francs may be the earnest of the money required for its issue.—ED.

THE "WORD OF THE CROSS" BOOKLET.

"The Message of the Cross . . is the power of God."—1 Cor. i. 18. Weymouth.

The Booklet in Berlin.

"THE scattering of the Booklet in our town is, as I see clearly, God's answer to much prayer for the spreading of Bibles, etc. This prayer was very earnestly brought before the Throne some time ago, as well as for a messenger to do this work. Since May the spreading of the Booklet was laid on the heart of my sister and me, for our district in this large town, and since then many thousands have gone out of our house, or by our stimulation, in the town, as well as in the world—to different places and countries, as Switzerland, Russia, Palestine, Syria. The messengers, too, have been given to us in some dear Christians, young and old. Much prayer is brought before the Throne, and is still necessary that the 'Word of the Cross' may prove His power. For the resistance in this town of millions is increasing more and more, and though perhaps 30,000 Booklets have been spread in many houses door by door, we do not see much result. But we believe and trust the Lord and His Word, that it cannot return without result. The few people, who we know to have come by the Booklet, are the earnest-money for more.

Surely the *raising of the Cross in the midst of the children of God* is the *first*, and very great, blessing we get. And doing this work, is strengthening and stimulating some of us.

The money for the Booklets is coming wondrously. The third edition is commended by our 'Gemeinschaft.'

A young scholar of the Gymnasium was deeply touched this summer by the 'Word of the Cross.' Now he is beginning to scatter it in his town, sparing the money for it. A former drunkard, converted some time, is, too, very busy with it. A coachman, driving mineral water, brings it, with other Christian papers, about the town. One man, who had a mischance with his leg, nevertheless has been very busy with the Booklet. A good many Booklets are spread in many places in Germany by several Deaconesses. In prisons, too, we have entrance for the Booklets, and in two homes for waiters.

These, a few points, about the 'seeding' work. The harvest will come in our Lord's time.

Just now we have in our Hall a fortnight an Evangelist brother (formally a Socialist and Anarchist). The invitations have been spread in many thousands through the districts, but the people coming are few in comparison to the invitations. Will the brethren and sisters pray for us earnestly in England, as we do in these days for them, that a Revival in the lines of our Lord's will be sent to us, in the hour of darkness at midnight, and that the 'Word of the Cross' bring forth fruit for our beloved Saviour." I. VON H.

"I gave fifty Booklets to one converted spiritualist, a commercial traveller, and he is doing a great work with them, wonderful to tell about. . ."
—A Clergyman.

The Booklet in India.

"When in India I 'stormed' a town with the Bible Booklet. A Bible woman and I went round to all the Boys' Schools, and gave one to every boy, Mahommetan or Hindu, in any language they liked, Urdu, Hindi or English. The elder boys in the High School chose the latter. We then called round at all the houses taking each street in turn, and gave to all who could read, men and women (very few of the latter could). We also gave Bible portions, and tracts to some. The town seemed to be thoroughly stirred, and men stopped us in the streets asking for tracts, etc. Then as we passed by, again we could find a whole crowd surrounding one man, who was reading aloud what we had given him.

One day I saw a man sitting in his shop reading out to his friends a pamphlet I had given him. I asked him how he liked it, and he said they were good words Another day we were talking to some women in a Zenana when a small intelligent boy entered from school, he looked about nine years old. On seeing me he asked for a Bible Booklet, and rapidly turning over the pages of the Urdu copy I gave him he found the place where it is written 'Which none of the Princes of this world knew, for had they known it they would not have crucified the Lord of glory.' He read this out earnestly, and then began to argue excitedly with another boy who had also come in while I explained it all to the women.

The whole town received the message. What use they have made of it eternity will tell. . "

A MISSIONARY.

The Booklet in the "Open-Air."

"I should like to bear testimony as briefly as possible to what I have proved of the 'Word of the Cross' Booklet, not only in my own individual life, but where God has enabled me to use it. Praise God in each case it has never failed. After having heard from you, and the testimonies of others, the great things God could do with it, I determined to cast myself upon Him, and use it, although I felt most ignorant and feeble, and at that time had no one else sufficiently interested in it to support me. Our C.E. Society held an open-air meeting every Saturday evening. Only a few of us were ever present, and the speakers for the most part weak, and myself amongst the number. Although heaps of people passed, no one stayed for any length of time to listen, and I grew desperate. On the evening I was asked to do so, I previously besought the Lord to bless His Word, and witness to the work of Calvary. After singing a solo which somewhat attracted the crowd, I began quoting the first few pages of the Booklet, commenting as the Lord prompted. I shall never forget it, a great crowd gathered, and remained perfectly still until I had finished, and personally I never reached so much liberty and power. This has happened several times since, and always the same result. . ." *—A Worker.*

Miscellaneous.

In response to many demands, the Song-message on the front page of this issue can be obtained in leaflet form at 1/- per 100; -/9 per 50, post free, and we hope it is the first of an "Overcomer Song Series" which we shall be able to send forth from time to time. Other song-messages have been given to the same brother, entitled "Overcomers" and "Calvary"—all breathing the same note of victory. In time of national danger a music-hall refrain has been known to stir the country to united action against a common foe. In this time of Britain's deadness to the things of God, if "Victory" was sung throughout the Missions of the land, a great awakening would come as the truth of the victory won at Calvary, was sung into the hearts of the people.

The usual meetings for Christian Workers held monthly in the Conference Hall, Eccleston Street, London, S.W. (by kind permission of Lord Radstock) will be held on March 10th, at 3 o'clock. Tea and Conference at 4.30, and evening meeting at 7.30. April 14 and May 12 will probably be the succeeding dates.

We have received several questions for dealing with in our "question corner," but this has to be postponed this month for lack of space. Will writers please note that our purpose is only to meet with *practical* difficulties in the spiritual life, and not merely mental, theological, or doctrinal perplexities.

The group of young men who entered into the life of victory at the Eccleston Hall Convention, have it much upon their hearts that prayer-groups for the spread of the Bible Booklet over London, should be gathered together in every district of London, and they, with their Superintendent, will gladly visit these groups, to explain the Booklet, and unfold the meaning of the prayer of victory. A prayer-group of forty is already the result of blessing in the Hostel referred to on page 22, and the stream of life is continuing. Letters may be addressed to Superintendent, Havelock House, 43 Trinity Square, Borough, S E.

The Welsh magazine for the deepening of spiritual life—"Yr Efengylydd"—now edited by Rev. R. B. Jones, has been enlarged and improved for 1909. The price is one penny monthly, obtainable from Rev. R. M. Morris, Cwmavon, S. Wales.

A new edition, making the *seventieth* thousand, of Mr. Musgrave Reade's booklet, "From Atheism to Christ," is now ready (price one penny), and this, with a second one, "From Socialism to the Kingdom of God," is being greatly used in gatherings for men.

TO CORRESPONDENTS.

The Editor acknowledges thankfully the many letters received telling of blessing, both individually and in Christian service, through the Eccleston Hall Convention and in other ways. Will correspondents kindly accept this acknowledgment.

Notes.

The Welsh Booklet is now ready, beautifully printed on good paper, and in clear type; has a cover, and is in every respect equal in quality to the favourite blue English Booklet.

The poem on "The Overcomer" by Mr. Evan Roberts, printed in the January "Overcomer" can also be obtained on a small card for use in Letters. Price -/3 per dozen, post free. Bible Booklet Depot, Leicester.

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary) and Office Expenses.

From January 1st to 31st, 1909.

(1) £10; (2) 5/-; (3) £2 10s. 0d.; (4) 10/-; (5) 5/-; (6) £1. Total, **£14 10s. 0d.**

Received for Translation, Issue and Circulation of New Languages (by Mrs. Penn-Lewis, Toller Rd., Leicester).

From January 1st to 31st, 1909.

(1) 10/-; (2) 5/-. Total, **15s. 0d.**

Received for Free Distribution Fund of Bible Booklets in Great Britain (by Mr. Reade).

From January 1st to 31st, 1909.

(1) 5/-; (2) 9/6; (3) 5/- Total, **19s. 6d.**

Received for Free Distribution of "Overcomer."

From January 1st to 31st, 1909.

(1) 9/-; (2) 4/2; (3) 8/6; (4) £2. **Total, £3 1s. 8d.**

NOTE.—The Bible Booklet House and Book Depôt is only ten minutes' ride from the Midland Station on a direct electric car route (East Park Road), and any of the Lord's servants passing through Leicester by the M.Ry., with an hour to spare, will be gladly welcomed by Mr. and Mrs. Reade.

CENTRES FOR OBTAINING BOOKLETS.

France.—Mr. H. Johnson, 5 Rue de la Garenne, Courbevoie, Paris.
Germany.—Fraulein Wasserzug, Freienwalde, a/oder Malche.
Fraulein von Hennig, Putlitztrasse 13, Berlin.
Holland.—Mrs. Hubers-Mynlief, Villa Mon Repos, Baarn.
Egypt (Egyptian Arabic).—Mr. J. G. Logan, Masken es Salam Zeitoun, Cairo.
Russia.—Madame O. Kamensky, Ligovica 87, St. Petersburg.
Italy.—Mrs. E. I. Wall, 35 Piazza in Lucina, Rome.
Denmark.—Baroness Schaffalitzsky, Gl. Kongerl 123, Copenhagen.
Sweden.—K.M.A. 46 Malmskillnadsgatan, Stockholm.
Norway.—Miss B. Ihlen-Hansen, Toldbodgadan 35, Christiania.
Belgium (in French).—Pastor Hoffman, 16 Rue Courbre, St. Gilles.
Korea.—Miss Pash, Home for Destitute Children, Seoul.
Greece.—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.
China.—Mr. M. Hardman, China Inland Mission, Shanghai.
Hungary.—Prof. Szabo, Varosmajor U 48, Budapest.
Wales.—Mrs. R. B. Jones, Ty'r Cae, Vaenor Terrace, Porth, Glam. (Welsh edition).
California.—Mrs. Berry Goodwin, Rockhurst, Mill Valley.
Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto.
United States of America.—Letters to Rev. Dr. Rudisill, 1425 West Mulberry Street, Baltimore, Maryland.
India.—Agent M.E. Press, Madras.
Poland (in Russian, Russian-Polish, and German).—Pastor J. Lübek, Nawrot 27, Lodz

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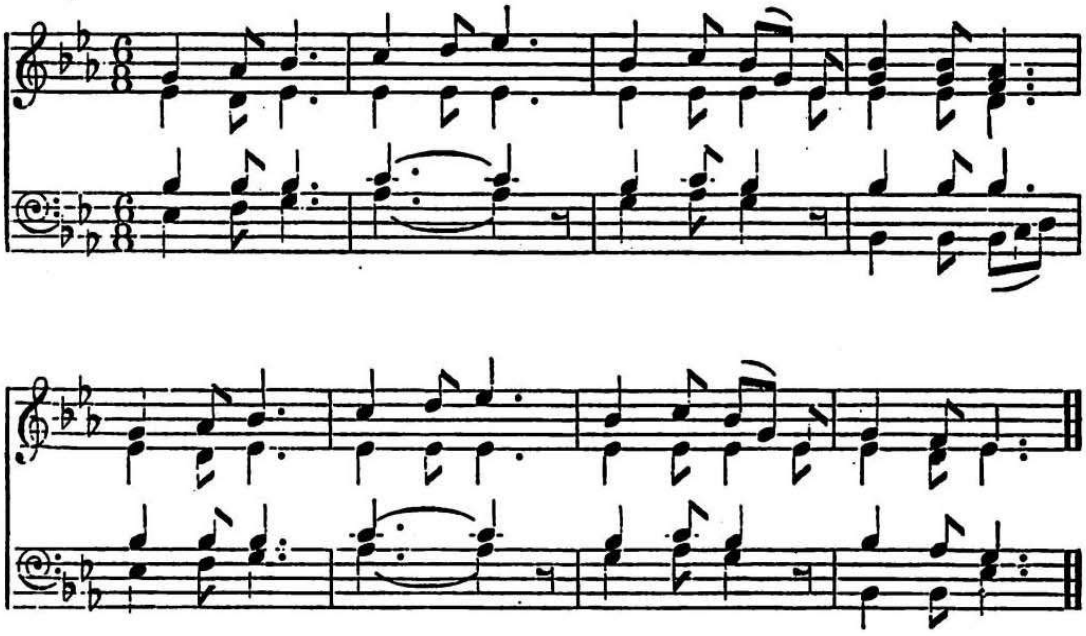
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No. 3. MARCH, 1909. ONE PENNY.

VICTORY!!

"Keep up your courage: I have won the victory."—John xvi. 33, Weymouth.

P. BEARD. P.B.



Victory! Victory!
Through the Lamb of Calvary.
Victory! Victory!
Jesus came and died for me.

Victory! Victory!
From my sins He sets me free.
Victory! Victory!
Life for ever He gives to me.

Victory! Victory!
From my "burdens" He sets me free.
Victory! Victory!
Ours is glorious liberty.

Victory! Victory!
Satan conquered on Calvary.
Victory! Victory!
By the Blood I'm now set free.

Victory! Victory!
Satan under my feet I see.
Victory! Victory!
Wrought for ever on Calvary.

Victory! Victory!
Seated now, dear Lord, with Thee.
Victory! Victory!
Through the world shout Victory!

"I heard a loud voice in Heaven which said, 'the salvation and the power and the Kingdom of our God have now come, and the sovereignty of His Christ; for the accuser of our brethren has been hurled down . . . . . '"—Rev. xii. 10, Weymouth.

See Luke x. 18; John xii. 31, 32; John xvi. 11; Col. ii. 15.

THE MYSTERY OF THE BODY OF CHRIST.*

By PROFESSOR E. F. STROTER.

III.

THE whole of Paul's preaching and teaching was dominated by the Mystery of the Body of Christ. A brief glance at the contents of his (nine) letters to the seven Churches from among the Gentiles plainly proves this.

The Epistle to the *Romans* contains the most doctrine of all his letters. The high water mark of his wonderful teaching about the righteousness of God is reached in the glorious eighth chapter, dealing with our position as sons, and consequently as heirs of God, and joint-heirs with Christ. What Peter (Acts iii. 19-21) calls "*the times of refreshing*" is dependent, according to Rom. viii. 18-25, upon the future manifestation of the Sons of God.

In *1 Corinthians* Paul gives the most comprehensive instruction about the indivisibility, holiness, manifold diversity, and the various gifts represented in the one Body of Christ, the Temple of God. In *2 Corinthians* he deals with the ministration of the Spirit, "full of glory that excelleth;" the longing for "our house which is from heaven;" and introduces us to the fierce conflict with false teachers and false apostles.

In *Galatians* he is zealous for "his Gospel," not learnt or received from man, but by direct revelation. He rebukes every attempt to enslave the sons of liberty; he extols the glorious liberty wherewith Christ has made us free; and refuses to acknowledge either circumcision, or uncircumcision, but only the new creature "in Christ Jesus."

The two Epistles to *Ephesians* and *Colossians* form the highest point of his teaching about the glory of the Body, the "Fulness of Him that filleth all in all," in Whom dwelleth all the fulness of the Godhead bodily; and in Whom we are complete, and perfected into similar fulness of the Godhead.

The central feature of the *Philippians* is the excellency of the knowledge of Christ Jesus, the power of His resurrection, the fellowship of His sufferings, our citizenship in heaven, and joy in the Lord Who is at hand.

The two Epistles to the *Thessalonians* give us a beautiful picture of the growth of the young Church from among the Gentiles, and the fullest information about the final departure of the waiting Church from this world; they also deal with the terrible mystery of the man of sin, and the close of the dispensation by the appearing of the Lord from heaven with all His saints

It cannot be denied that in this organism of Pauline instruction to the Church, the Mystery of the Body of Christ is by no means an insignificant element. It is, on the contrary, the real heart of his stewardship of the grace of God among the Gentiles; the hinge, so to speak, on which all his teaching turns.

Nor does he allow us to regard it as a sort of high and mystical doctrine, not to be spoken of to everyone. He does indeed declare that his preaching is only wisdom to mature souls (1 Cor. ii. 6), but he says in the same connection, that God has revealed it by His Spirit, Who "searcheth all things, yea, the deep things of God." And this Spirit he recognizes in every believer. He likewise declares in Col. i. 28—in closest connection with his words about the riches of the glory of this mystery among the Gentiles—"Whom we preach, *warning every man*, and *teaching every man* in all wisdom, that we may present *every man* perfect in Christ Jesus."

From this we conclude that the only preaching which can claim to be Apostolic is one which deals with this Mystery in a similar manner, and which gives it equal prominence. It is specially to be noted that evangelistic work ought never to aim at anything less than leading souls to sonship, and to the heavenly calling of God in Christ Jesus. Any proclamation of salvation which does not lead to a conscious apprehension of the whole fulness of Christ Himself, misses the mark. Our task today is not only to save men, and to shew them the way of life, but to build the Temple of God, to educate the sons and heirs of the future Kingdom.

*Translated from the German.

IV.

The Mystery of the Body of Christ signifies the gathering together, and the training of a family of the sons of God of equal rank with the "Firstborn among many brethren," formed in His likeness, and of equal standing with Him. In this world they are to be as He was, *i.e.*, despised, hated, misunderstood. But they are called, and empowered to rule with Him over everything in future dispensations—but not in the present age.*

Herein lies the significance of the preaching of the Body of Christ as the foundation, and preparation, for the future manifestation and establishing of the Kingdom of God, and of Christ on earth. For without a Royal Family—complete in number—transfigured, after a previous training in the school of faith, of the Cross, of practical love, and of patient hope—there can be no Kingdom of God.

This Divinely ordered relationship is foreshadowed in two successive dispensations in the O.T.—the dispensation of faith with Abraham on the foundation of promise alone; and the theocratic order of things with David, and Solomon as (temporary and typical) heirs of those promises, on the foundation of (partial) fulfilment. The character of the Abrahamic economy—that of faith—excluded any attempt of believing Abraham to get possession of the Promised Land, and of the promised rule of the world, by the use of any means whatever. God gave him not so much as to set his foot on. (Acts vii. 5, Heb. xi. 9.) Not until a later economy, that of the realized theocracy (the rule of God) on earth, and only after execution of the Divine judgment on the original inhabitants of Canaan, could the land be taken in possession, and the royal rule on the throne of Jehovah be exercised over Israel. That is to say—*in an age of faith*—as is the present one again, there can be no thought of the true heirs exercising the promised kingly rule.

From this standpoint, all the utterances of the Apostle of the Body of Christ, about his, and his fellow-workers' ministry in the Kingdom of God, are put into the right light, and significance. So we understand how Paul declares that the Kingdom of God is not eating and drinking, *i.e.*, *not functions nor arrangements for life outwardly visible*, but righteousness, peace and joy in the Holy Ghost. And again the Kingdom of God is not in word, *i.e.*, not in ordinances, regulations and suchlike, but in *power*. That is to say, the whole work of the Holy Spirit in things of the Kingdom of God in this age, is not directed at all towards the outward establishment (of the Kingdom), in the world of nations, but is *mainly concerned with the preparation of men of God*, of sons of God, of heirs of the Kingdom, of *overcomers*, who must be trained, and perfected in the *powers of the world to come*, renouncing absolutely all claims to a leading position in State and Society in this age.

At the same time it is clear from all this, that the preaching of the Mystery, hitherto hidden, of an invitation to the Gentiles to become incorporated in the Royal Family for the future Kingdom, could not possibly be the real fulfilment, and the carrying out of the Old Testament prophecies about the Kingdom of the Anointed One. On the contrary, this proclamation (to the Gentiles) is another indication of a postponement, justified by the preparation of the fellow-rulers who were to be called from among all nations. (This is the positive filling of the gap left (negatively) by Israel's obstinate rebellion. See chap. No. 11.)

Again, we have here the proof that the characteristic of the present dealings of God with the Church of "Abraham's children," is that of faith and hope; and it is incredible that in the same dispensation and along the same line both hope and fruition could be found. For hope that one sees being fulfilled before one's eyes is no longer hope. (Rom. viii. 24, 25.)

(To be continued.)

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* *i.e.*, visibly and actually—only *in spirit*. Ephes. ii. 6.—Ed.

"But God forbid that I should glory in anything but in the atoning Cross of our Lord Jesus Christ. There, clasping it, nailed as it were to it, in union with Him, it matters little to me how I stand with my world, or any world. In Him, the one question is, not circumcision or uncircumcision, not a list of Judaists or Paulinists, but a new creation—lives born again to Him. Peace and mercy on all who go by that rule; they are the true Israel, God's own chosen, princes and priests to Him."—*("The Cross and the Spirit," H. C. G. Moule, D.D.)*

THE COMING REVIVAL.

How may we co-operate with God?

"CO-OPERATE with God?" Is not "Revival" so absolutely a work of the Divine Spirit that it is entirely independent of man? Yes and No! No theologian has succeeded yet in defining where God's omnipotent working and man's conditional co-operation exactly meet in perfect balance, and yet the Scriptures are full of both truths, and it is because men take one or the other "side" that there appears to be so much contradiction among the true servants of God, over actual truth. Patience, and tender forbearance, remembering that we but "know in part" (1 Cor. xiii. 12) is the only right attitude for us all, with earnest honest desire to learn from each other that side of truth which is clearest to each one.

"Revival" is absolutely a work of grace on the part of the Divine Spirit, and yet *dependent on conditions* on man's part. This is clearly seen in Mark vi. 5, "He could there do no mighty work . . . and He marvelled because of their unbelief." The necessary condition here was *faith*, and the complete check to the manifestation of the mighty works came from unbelief. A supreme vital condition for Revival is *faith*, *i.e.*, faith that God can and God will work in Revival power, and faith based intelligently upon the written word. We can therefore co-operate with God in the bringing in of Revival by feeding *faith* and starving doubt! Here comes in the need of passing on to the people of God all the glad tidings of His working everywhere—not to "glorify man" but to encourage and feed the faith of God's people. If every Revival movement of the Spirit is traced to its beginning on man's side, we invariably find that faith has been stirred by the reading or hearing of the work of God elsewhere. For instance, in the '59 Revival Mr. M'Neely says that he and one other were stirred to prayer by reading the account of the Revival of the preceding year in Fulton Street, New York! And the blessing that broke forth in Manchuria began by the Christians hearing of what God was doing in Korea! The Revival in India began through hearing of the Revival in Wales, and in Wales the country was stirred mainly through reports of what God was doing in various parts of the land.

But for the *beginning* of Revival, apart from the stirring and deepening of faith through "hearing" (Rom. x. 17), there are other conditions to be fulfilled. There is the condition of personal obedience to the Holy Spirit. "The Holy Spirit whom God hath given to those that *obey* Him," said the Apostles in the days of Pentecost, and "We ought to obey God rather than men." "If ye be willing and *obedient* ye shall eat the good of the land," wrote Isaiah, and "to obey is better than sacrifice," said Samuel the prophet. *Obedience*, of necessity, must be the primary condition laid down by the Spirit of God for the using of any instrument to carry out His purposes. How to know His will and recognize His monitions we cannot deal with now, but obedience He must have.

Then still deeper down as bed-rock ground for co-operation with God in "Revival" comes the necessity for knowing the deeper aspects of the meaning of Calvary This tells in two main directions, *i.e.*, (1) in the prayer-power for Revival, and (2) in being used as a channel for Revival. The first because only as we realize our death with Christ can we know union with the Risen and Ascended Christ, and pray in the place of effectual prayer; and the second because only as we understand Rom. vi. 11, and Gal. ii. 20—the fellowship of His death on Calvary—can the Spirit of God have in us a clear channel for His quickening life to flow through to others.

Therefore we once more come back to the centre of Calvary. (1) We co-operate with God by fulfilling the condition upon which He can work. (2) We fulfil those conditions personally by appropriating the full meaning of the death of Christ, so that (3) in faith and obedience He may work through us freely in life-giving power. May each of our readers *obey God* in fulfilling Rom. vi. 11 and Gal. ii. 20 without delay. Amen and Amen

SIDE LIGHTS ON THE WELSH REVIVAL.

How God Prepares His Instruments.

IT was written of Mr. Evan Roberts during the Welsh Revival "He stoops not to make a low remark, nor give a hearing to idle tales," and this characteristic of the young student from Newcastle Emlyn, which so impressed those who knew him, has proved to be one of the deepest lessons taught Mr. Roberts by the Spirit of God in His preparation of him as an instrument. Asked if he could remember any special way in which the Spirit of God dealt with him to receive such a measure of the Spirit that multitudes were moved by his words, and even his presence, Mr. Roberts says that for years before that great revelation of God which came to him in the spring of 1904, he had become deeply sensitive to the words he used in ordinary converse with others, particularly in the way of jest. He saw that all "joking" language nourished in others the spirit of distrust, and it came very forcibly to him that every word spoken by a Christian man should be reliable—*as reliable as the words of God*, as far as it was possible to fallible men. He then became acutely quick in noticing the effect of words, and he sought carefully always to state exact truth, and to avoid all jesting language which would raise the question in another's mind whether he meant what he said. Not that he deprecated true and pure humour, but his "yes" had to mean yes, and his "no"—*no*. (Matt. v. 37.)

How little the young man knew all that he was being prepared for, but he was obedient to light, and the effect of these years of quiet discipline was seen when, like Gideon, the Spirit of the Lord clothed him, and he blew a trumpet so that "all Israel" was gathered after him. Mr. Roberts' reticence; his silence in circumstances when others would quickly speak; his refusal to speak unless he had a real message; his unswerving obedience to God, unmoved by consideration of man; has been no small part of the lesson to the Church of God in these days, as to what God asks of His messengers if they are to be faithful to Him. The condition for being a "mouthpiece" for God is the same to-day as in the days of old. "If thou take forth the precious from the vile thou shalt be as My mouth," said the Lord to Jeremiah the prophet. How could the Spirit of God use Jeremiah's mouth to declare God's messages, if ever he spoke words which were difficult to discern as being jest or earnest?

Mr. Roberts still retains the same characteristics in regard to speech which made him so marked an object lesson in the Welsh Revival. Once he has said "No" over the smallest detail in daily life, he has rarely been found to change; seldom will a remark about another draw from him a word—he only silently prays, and his "silence" silences the speaker; no "waste" conversation will he ever enter into, and if he sees that the highest things can not be referred to, he will quietly leave the room. Moreover, no explanation will he give if he finds his actions misjudged, however necessary it may appear at the moment. "*The devil lights a fire, and he sets the Christians to feed it*," he says, and so he will not feed the "fire" by any additional words—his one resource is prayer. Again, in response to "requests for prayer," he will give no *promise* to pray merely to satisfy the pleader, nor will he write a letter, or give a message out of artificial politeness, or conventionality—he is simply and transparently *true*.

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

MINISTERING "GRACE" OR "POISON"—WHICH?

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

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

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

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

2.—*Wise words.*
"The mouth of the righteous buddeth with wisdom." Prov. x. 31, R.V. m.

3.—*Tactful words.*
"The lips of the righteous know what is acceptable." Prov. x. 32.

4.—*Healthy words.*
"The tongue of the wise is health." Prov. xii. 18.

5.—*Useful words.*
"The lips of the wise disperse knowledge." Prov. xv. 7.

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

7.—*Life-giving words.*
"The mouth of the righteous is a fountain of life." Prov. x. 11.
"A wholesome tongue is a tree of life." Prov. xv. 4.

8.—*Cheering words.*
"A good word maketh . . . glad." Prov. xii. 25.

9.—*Strengthening words.*
"The lips of the righteous feed many." Prov. x. 21.

10.—*Delivering words.*
"A true witness delivereth souls." Prov. xiv. 25.

11.—*Gentle words.*
"A soft answer turneth away wrath." Prov. xv. 1.
"A soft tongue breaketh the bones." Prov. xxv. 15.

12.—*Careful words.*
"The heart of the righteous studieth to answer." Prov. xv. 28.

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

14.—*Seasonable words.*
"A word in due season how good is it." Prov. xv. 23.

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

1.—*Rash words.*
"There is that speaketh rashly like the piercing of a sword." Prov. xii. 18.

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

3.—*Harping words.*
"He that harpeth on a matter separateth chief friends." Prov. xvii. 9.

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

5.—*Backbiting words.*
"A whisperer alienateth his friend." Prov. xvi. 28, R.V. m.
i.e., a "whisperer" is one who does not speak openly, but desires his words "not repeated."

6.—*Foolish words.*
"The mouth of fools poureth out folly." Prov. xv. 2.

7.—*Grievous words.*
"A grievous word stirreth up anger." Prov. xv. 1.

8.—*Flattering words.*
"A man that flattereth his neighbour spreadeth a net for his steps." Prov. xxix. 5.

9.—*Mischievous words.*
"A mischievous tongue." Prov. xvii. 4.

10.—*Arrogant words.*
"Arrogant speech." Prov. xvii. 7, R.V. m.

11.—*Lying words.*
"A lying tongue hateth those whom it hath crushed." Prov. xxvi. 28, R.V. m.

A humiliating statement, comparing the "nature" of beasts and men, is made by the Apostle James. He says:—
"Every *nature* of beasts and birds . . hath been tamed by the human nature, but the tongue can no man tame . . it is full of deadly poison." James iii. 7, 8. R.V. m.
i.e., *the nature of beasts is tamable*, but *human nature (revealed by the tongue) is so full of deadly poison* (of *sin*) *that it is untamable.* A *new* creation, with a *new* tongue, is the only remedy.

III.—The tongue, and the personal life.

"He that guardeth his mouth keepeth his life." Prov. xiii. 3.
Unnecessary words diffuse strength which should be kept for other demands. If the inner life is to be kept strong, much talking is best left alone.
"Whoso keepeth his mouth and his tongue keepeth his soul from trouble." Prov. xxi. 23.

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

SPIRITUAL DIFFICULTIES.

ANSWERS TO CORRESPONDENTS.

Only a selection of questions sent in can be dealt with, and those which are of greatest help to other readers.

"How far may we who know something of the liberating power of the Cross, claim that deliverance for others? We see several dear children of God held captive by the enemy in some special form."

This question opens out a subject of vital importance to the Church of Christ. Some shrink from acknowledging it possible for an evil spirit to fasten upon the structure of a true child of God, and yet many are being delivered from the bondage of years through recognising this truth. The armour wherein Satan "trusteth" is the fallen Adam, and this is why the standing upon Romans vi. 6, as a continual basis—*i.e.*, "our old man crucified with Him"—is the only position which will take away from the evil spirits their ground. And this not merely as a past "experience" or recognized fact —but *daily*.

This is why Satan so bitterly resists the preaching of the Cross, especially Romans vi., and Col. ii. 15, and why he has hidden in theological definitions, Romans vi. as *a fact to be believed*, and used; for only the believers who stand in steady faith on Romans vi. 11, can prove Col. ii. 15, for others; and only then can Luke x. 19, become true "authority over *all* the power of the enemy." The ground of this is the finished work of Christ on the Cross, where John xii. 31 *was fulfilled* (see John xvi. 11); and the condition of it being exercised by the believer, is union with the Conqueror, as foreshadowed in Luke x. 16. The way of exercising the authority over the enemy holding others, is standing on the basis of Rom. vi. 11, and commanding in Christ's name (Luke x. 17) the evil spirit to let go and depart; or, in private prayer, claiming the finished victory of the Cross over the enemy holding the soul. John xiv. 26, and John xvi. 13 is the only way of learning all this experimentally, but we hope to throw light upon this subject later on.

"My life has been practically at a standstill for years since I fled from a difficult position. God took me back, but the people from whom I fled are still unreconciled. I have tried to get matters set right—but failed."

The running away from a difficult position always ends in failure. Contrast Jonah and Joseph, and how God worked for the latter, and brought him out royally because he did not try to deliver himself. (1) The only way when a soul finds itself in a wrong path, is again to commit all to God, and *wait* for His workings and deliverance (of course after obeying 1 John i. 9). (2) When others will not be reconciled, again it means patient waiting for God to work, whilst the repentent one obeys Rom. xii. 21. One great lesson of life seems to be *patience*. Jas. 1, 3, 4. Rev. 1, 9. Jas. 5, 7, 8.

"What weapons are used, and how used, to bring every thought into captivity to the obedience to Christ. 2 Cor. x., 4, 5?"

We answer with assurance, the *weapon of the Cross of Christ*, i.e., "all that Calvary means!" Rom. vi. 6, is first the basis to stand on, as the objective *fact in Christ*. Experimentally the Holy Spirit applies the power of Christ's death to the old unrenewed mind and thoughts, whilst the believer takes by faith daily the "mind of Christ" (see 1 Cor. ii. 16; Phil. ii. 3, 4, 5, Jas. i. 5, 6). Crudely put, we need the old mind and thoughts *crucified*, so that the new mind may be given, with every thought momentarily obedient to the Holy Spirit's control, as *with "the obedience of Christ,"* 2 Cor. x. 5.

"How can a consecrated Christian obtain the position of a successful intercessor with Christ? What is the secret of the blessed art?"

Much has been written on this subject, which is too great to deal with briefly. The true way of intercession is not intercession *with* Christ, but joined to Christ—one spirit—asking the Father, as in union with Christ, i e., in His Name—*In Him*. Not the attitude of two—i.e., Christ and I—but *one*—union with Christ—asking what He asks—because joined to Him in one life. The *secret* of power in prayer lies in the apprehension of this union, so that we are in the right *attitude*, and right *place* to pray. Because *union* with Christ is the secret of prayer we find it so linked in John xv. 7. As we abide in Christ He, by His word abides in us—*then* "ask what ye will" oh child of God, ye will only ask *His* will!

The "Victory" Glory Song!

When all our doubtings and fearings are o'er,
We shall love Jesus as never before;
And every page of the Scriptures explore,
That will be glory, be glory for Him.

Chorus.

Oh that will be, glory for Thee,
Glory for Thee, glory for Thee;
Now at Thy Cross counting all things but loss,
That will be glory, be glory for Thee.

When all our Bibles are treasured and read:
When we believe that God means what He said;
When all His people arise from the "dead"—
That will be glory, be glory for Him.

When we are willing for scoffing and pain,
Doing His will, no self-glory to gain,
Making His vict'ry on Calvary plain—
That will be glory, be glory for Him.

When we are yielded, and "dead unto sin,"
We shall be ready lost sinners to win;
Then a revival will surely begin—
That will be glory, be glory for Him.

Adapted by F. Spencer Johnson. (First two verses by L.H.)
February, 1909.

THE OVERCOMER.

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EDITORIAL NOTES.

THE Lord's gracious seal upon the "Overcomer," and its message of victory through the Cross of Calvary, has been altogether beyond our anticipation, and it is therefore with deepening assurance of the paper meeting a real need, that we send forth the March number with still more cheering news of the working of the Spirit of God through the message of Calvary. The pages of the little paper are already too few to record all the good tidings reaching us, and this month we have again to omit much on the work in other lands.

* * *

We have had more than one request to keep the "Victory" Song-Message on the front page of the "Overcomer," until its stirring refrain has fastened itself into the hearts and lives of our readers. "It is the Revival key-note and 'war-song,'" writes one, and in other pages of this issue this will be borne out by the testimonies of victories won through its message. It is striking that in all movements of the Spirit of God the spirit of poetic utterance is given, and the number of hymns already sent us, full of the key-note of "Victory"—"Overcoming"—and "Identification" with Christ in death, resurrection, and ascension, show that the tide of the Spirit is quietly rising, and ere long we hope song-messages of victory will be stirring the land.

* * *

We wonder if the Lord's people really believe that the Bible means exactly what it says, when it is written that the whole world lieth in the evil one, and that the "prince of the power of the air" is the spirit that now worketh in the sons of disobedience! Moreover, that Satan is the god of this world, and that his principalities and powers are the *world-rulers* of this darkness? If we watch the trend of things in the world, we can see this very clearly just now, particularly in the way in which the Satanic world-rulers are counter-moving every move of the Spirit of God. For instance, the word "Revival" is being used freely again everywhere just as the Spirit of God is stirring the Lord's people to expect Revival. "The Revival of Rugby Football," "The Revival of fashions," "Great Revival in the sherry trade," are some of the sentences used, whilst one leading paper had an article on the "Coming Revival" in a theatre!

* * *

A "new birth of religious experience,"—an "intensely spiritual movement,"—is also the language used to describe the New Theology movement, which is increasingly giving marks of being the "Falling away from the faith" which was foretold by Paul, as coming about at the end of this age; for its "new birth of religious experience" has no basis in the words of John iii. 5, 14, 15; and therefore its spirituality can only come from the spiritual power described in 2 Cor. xi. 14, 15; for apart from the Cross as an expiatory sacrifice for sin, and the recognition of the crucifixion and death of the sinner with the Saviour, there is no guarantee of any soul not being misled by the Adversary—not even *righteousness* being a sufficient proof, as we see in 2 Cor. xi. 15. The dividing line of the Cross will soon become acute in Christendom. Through *acceptance of the*

Cross the sons of God will be ripened for translation; and through *rejection of the Cross*, the children of unbelief will be left in the darkness—a darkness none the less dark because it is termed "light" and "progress."

THE OVERCOMER.

"Be of good cheer I have overcome."—John xvi. 33.
(Tune, "Dyma Gariad." 8. 7. 8. 7. D.)

PRECIOUS Saviour! Thou hast conquered!
Men and angels' noblest theme,
Thou art reigning "King of Monarchs,"
Over "Prince of Pow'rs" supreme;
By Thy wondrous Cross and Passion,
Through death's over-whelming flood,
Thou hast conquered, Thou hast saved us,
By Thy death and by Thy Blood.

Saved and sealed us, yea, and called us,
Soon to look upon Thy face,
To the praise and to the glory
Of Thy wondrous, saving grace;
Made us also overcomers,
'Gainst the strongest sin and strife,
Made us "Regal Intercessors"
In Thy boundless, Risen Life.

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

Overcomers, naught can hinder
As upon Thy name we call,
Unto Vict'ry is our watchword,
Sin and powers of darkness fall;
Vict'ry though the hosts of evil,
'Gainst Thy purpose should conspire,
In the prayer-life, and in service,
Thou wilt give the heart's desire.

Overcomers! never fault'ring!
Fullest victory draweth nigh,
Thou dost hear us, Thou wilt answer
Thy prayer-victor's pleading cry.
Overcomers! now awaiting
Thy fulfilling word of power;
Overcomers now expecting
World-wide pentecostal shower!

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

J. H. Farmer, Feb., 1909.

SATAN CONQUERED AT CALVARY!

The Testimony of Witnesses.

"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.

THIS aspect of the finished work of Christ at Calvary has been but very dimly apprehended by the Lord's children as a weapon for aggressive service, hence the lack of the victory note in their lives, and the shrinking from aggressive warfare against the strongholds of Satan; but the Spirit of God is now unveiling this aspect of the Cross to many, and they are becoming bold witnesses, and heralds of the Cross. The "Victory" Song-message is also ringing out the truth which the Arch-deceiver of the whole earth has sought to hide so long; and testimonies are coming from workers who are finding out that the message of the victory of the Cross is indeed a "present truth" which will clear the way for Revival.

From *Yorkshire*, in a place in the centre of the South Yorkshire Collieries, an Evangelist writes:—

"I came here last Saturday for twelve days, and from the very first there has been victory, and the preaching of the Cross manifestly proving the power of God triumphing over the world, the flesh, and the devil. Night after night souls have come through into liberty; and although the fight has been fierce and long, the Cross has triumphed. 'It is finished!' has been the battle cry, and the aerial hosts have fled before it. Many have been brought on 'the basis' (Romans vi. 11.), and some who have known something of the power of the Cross have been brought into the Throne-life of intercession.

"We have been using the 'Victory' Song-message, and the other night I asked all those who knew victory through Calvary to assert it, and to read out the verse that corresponded with their experience. This met all, though they differed in degree of victory. God wonderfully set His seal upon it, and the whole assembly were brought into positive victory just where they were. Some got victory through verse one, and were saved! Others through verse two came into liberty, etc., etc. The freedom, joy and power were glorious.

"These meetings have been some of the most remarkable I have seen, and I am confirmed in the conviction that 'The Message of the Cross' is the message for these days. It is the present truth. . . ."

From *Somersetshire* an Evangelist conducting Missions writes:—

"The Spirit has drawn souls to Calvary, and some, through the power of the Cross, have come

right through. Every night the meeting began with the 'Victory' song; and on one particular night when the atmosphere was very heavy, and it just seemed as if all the powers of darkness had settled down upon the meeting—even as we sang the note of victory there did not come a lift; but directly after, as we prayed, I claimed the full victory of Calvary over all the power of the enemy. Immediately the cloud lifted, and ere the prayer was ended one could praise God for the answer."

But the message of victory "works" not only in Missions, but in classes of all kinds, as a Deaconess in the north testifies. She writes:—

"The last week has seemed like a new life altogether. We had 'Victory' at the Thursday class, and as we sang it a deep hush fell over the whole room, and at the Prayer-meeting afterwards, one girl just sobbed out all the failure of her past life. Another had to go and face it out in her own room, and it was 'victory,' glorious victory!"

In *London* God is manifestly working through the message of the Cross, and fresh tidings come day after day of "Revival" streams flowing. A worker from the north of London writes:—

"I was privileged to attend the Conference at Eccleston Hall, and God shewed me from His Word that Satan was conquered by Jesus on the Cross. He also laid on my heart a burden for this place for Revival. Praise God about a week ago it broke out in a factory. A young girl, converted about eleven months ago, had just been out of her workroom to wait upon God, and when she returned, about six girls started praising God at once. Then one girl called her, and said 'I want to turn over a new leaf,' and so on. As best she knew how, with her sister, they dealt with these girls. Up to the present I hear there have been five conversions.

"Please pray that God will watch over this precious work, that it may go on, and spread through the neighbourhood, and that God will teach us how to take the victory of the Cross for this place. As soon as I heard about this, I sent forty Bible Booklets.

"The girls are receiving much persecution from the unconverted, and from a backslider. In their workroom there are some girl atheists. I wish the Cross was preached in this place. Oh, may God have His way here, and prove to us the victory of the Cross. . . ."

Revival, we are often reminded, begins in the individual ere it reaches others. The Victory song-message is being used of God also in meeting the personal need in conflict. One writes:—

> "On Wednesday, in an hour of temptation, when Satan was pressing me sore I sang the little hymn 'Victory' over and over again, especially the last three verses—sang through into 'victory' praise God. . . . ."

Further blessed news of the Lord's working could be told, but enough has been said to awaken faith and hope that Revival is at hand.

THE VICTORY OF CALVARY.

A Glimpse into the Power of the Cross.

The deep work wrought of God in many of the Lord's servants at the Eccleston Hall Convention, continues to be manifested, particularly as seen in the band of young men referred to in our February number. To emphasize, with proofs, that the proclaiming of the victory aspect of Calvary will clear the way for Revival, we give this extract from a recent private letter.

"God is moving unmistakeably. These are foreshadowings of London Revival. God has been waiting for us, and where the conditions are fulfilled, He breaks forth with power and light. In last Sunday's meeting two or three strong men were subdued, and at the close began to ask God in childlike simplicity to teach them the meaning of Calvary's victory. I went to this Mission Hall again, there were twenty at prayer, I could see a transformation in the look of these strong men. A great awe and power took hold of me. I began to pray, and remember thanking God for spoiling principalities and powers at Calvary, and putting the devil to open shame. Then suddenly my heart was overwhelmed with a great yearning. I was burdened for the district. My heart was full and broken. Tears flowed down my cheeks. The power of God was manifest, and other hearts were broken. Then I said 'This is revival. Do you believe it?' They said, 'Yes.' It was God's manifested presence. Then I said, 'Will anyone testify?' Instantly one of these strong men stood up, and gave his testimony as follows:

'Last Sunday night God shewed me things which I had never seen before. I thought I had victory, but found that I had not. I went home with great heaviness. It was after ten o'clock when I went home. I said to my wife, I am going to——. I must go and see my brother, and ask him to forgive me for what has happened (there had been a quarrel of several months standing), and off he went, and knocked up his brother and said, 'I have come to ask forgiveness, so that we can be friends again? That is how I got victory last Sunday night.' This man went on to say 'I went to Tower Hill (this is where we had a month's noon-day meetings), and was telling a man about Jesus Christ and victory, and he up with his hand, and slapped me across

the face. I turned round to him, and said 'God bless you, my man, I'll pray for you.'

Two days afterwards he meets this very man again on Tower Hill, and the man was troubled on account of sin, and in the street got on his knees, and found salvation. Then the man said, 'It was more than I could stand when you said, 'God bless you, I'll pray for you.' If you had only hit me back, I should not have cared.'

This man brought into victory is a navvy, and working at the Royal Gold Mint. He was formerly a rough, but God saved him.

Surely this is Revival. We must praise and praise, even more than pray.

Another strong man jumped up, and told of a similar experience. He had been obliged to go to a house, and get right with friends. He told us that he had been full of his own thoughts, and plans, and God had brought him down, and shewed him that he did not know anything at all. It had been all self, but God had brought him to know victory as never before.

The 'Victory' chorus has taken hold here remarkably. Since Sunday night they are all singing it. 'Satan conquered on Calvary. Satan under my feet I see.'! The leader of the Mission said that 'Victory' had been in his mind all the time since last Sunday. He could not think of anything else save 'victory.' During that very day he had been to a Club in Pall Mall, and had to tell the kitchen porter that he had got victory, and the poor fellow wished that *he* had too!..."

Stand—withstand.

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

Stand still! Stand firm!
Stand ever sound—
Stand armour clad,
'Tis fighting ground;
Then stand with victor's grip,
The "foe" to overthrow;
With holy hands, unloose the bands—
'Tis Christ that brought him low.

Evan Roberts.

"I have written unto you, young men, because you are strong and God's Message still has a place in your hearts, and you have overcome the Evil One." 1 John ii. 14 —*Weymouth.*

World-Wide Revival.

A Peep into France.

"Mr. H. Johnson, of Courbevoie, has kindly let me have a copy of the 'Overcomer,' and it has been a delight to me to see Evan Roberts take an active part in this interesting and inspiring paper. I have taken the liberty to translate his messages at our weekly prayer-meeting for the Revival in France, held here every Monday at 4.30 p.m. These translations will appear in the 'Aube,' a weekly paper started by our prayer meeting, edited by Pasteur Foulquier. I have already given the substance of many of your own articles in the 'Christian,' in our French Methodist paper, the 'Evangeliste.'

"It is a remarkable fact that ever since the Revival in Wales, a weekly prayer meeting has been kept up in Paris, with the Revival as object. There are many signs that God is answering prayer, and preparing the way for the Spirit. He has already baptized with power many members who are doing splendid mission work. Conventions are being held in several parts of France.

* * *

"Meanwhile, we hope to have a Convention for believers, next May, here, in our Methodist Chapel, with Pastor Dubois of Geneva, and Pastor Ullern of Dieulefit, as speakers, two men that God has already greatly blessed in such work. This Convention is undertaken by the friends that meet regularly at our weekly prayer meeting, of all denominations. May I ask the prayers of your readers for this special effort, that the Revival wave may pass over us, here in Paris. . . .

"The attention of the churches has been diverted for some time from the great subject, by the new state of things resulting from the Separation law. But now there is no reason why we should not expect a great spiritual awakening of the Protestant churches, and through them of the outsiders. . ." —*A Pastor in Paris.*

From Korea.

"I want to ask you to remember the Evangelistic work here, it is of such very pressing importance. What are you to do when sixty-five young men and boys (heathen) knowing not even one line of a hymn, and living lives as the people of Sodom, come to us, and look up with eager faces to be taught of Jesus . . . never have we needed your prayers more than now!

"The Bible Society's Agent had supper with us this week, and he was telling us that all the sales are doubled. One Saturday 15,000 New Testaments came in, and on Tuesday there were only 200 left! Christian Almanacs, which they published, were all sold out, so that we did not have a chance to get any. Hymn Books go so fast.

"Miss Pash has gone off with one of the blind boys distributing the 'Word of the Cross' Booklet in the streets. . . ."—*A Missionary.*

Extracts from other letters from Switzerland, Russia, India, etc, must be left to a later issue, but news comes from *America* of a great and mighty working of the Holy Spirit in *Boston* and *Chicago*; and "China's Millions" for March has continued good news to give of Revival movements in *China.*

The Prayer-Warfare.

"Lend us your aid in entreaty for us. . ."
—2 Cor. i. 11, Weymouth.

"WHATSOEVER ye shall ask the Father in My Name He will give it you" (John xvi. 23). The words are equivalent to "in Me." The thought is not surely that of using the Name of Jesus as a password or a talisman, but of entering into His person, and appropriating His will; so that when we pray, it shall be as though Jesus Himself stood in God's presence, and made intercession. Nor is it "*as though*"—it is the literal fact. We become identified with Christ through the Spirit, now sent down, and His will is wrought within us by the Holy Ghost, so that to ask what we desire of Him is to ask what He desires for us. We are *inwilled by His will*, because inspired by His Spirit, Who lives and breathes within us. Therefore we may know that we are always heard, since we are in Him Who can boldly say to the Father: "I know that Thou always hearest Me." It is Christ's Mediatorship with the Father, and the Holy Ghost's Mediatorship with us, that gives us this high privilege of praying in the Name of Jesus, as it is written "For through Him we both have access in one Spirit unto the Father." *(The Ministry of the Spirit. A. J. Gordon, D.D.)*

Let the Lord's intercessors reading the following requests take them to the Father, and standing in union with Christ within the veil, say "Father, I stand IN CHRIST *with all these members of Christ's Body, and ask for each one, and every place, all that Calvary means in the finished work of Christ to meet the need." (John xv. 7.)*

FOR CONTINUOUS PRAYER.

FOR A WORLD-WIDE AWAKENING OF THE CHURCH OF CHRIST IN PREPARATION FOR THE LORD'S APPEARING.

THAT GREAT BRITAIN MAY BE SATURATED FROM END TO END WITH THE MESSAGE OF CALVARY.

FOR THE "OVERCOMER"—THAT IT MAY CONVEY A PURE STREAM OF LIFE FROM THE THRONE OF GOD TO ALL THE READERS, AND HAVE UPON IT AS LITTLE HUMAN TOUCH AS POSSIBLE.

Brief Notes for Praise and Prayer from Prayer-centres and Heralds; also Special Requests.

"Twenty of us are meeting every week praying fervently for the coming Revival."—*Manchester.*

"In——Parish there is an earnest spirit of prayer . . . and obvious signs of the working of God in the hearts of the people."—*Southsea.*

"Three or four of us have been meeting weekly to pray for Revival generally in the kitchen of a railway man's home."—*London.*

"God has burdened me with a 'Revival' for Birkenhead. I could not describe the agony of soul I have for our town. I am only a poor ignorant sinner saved by grace."—*Birkenhead.*

"God is working in our midst, unveiling Satan's devices and Satan's Conqueror."—*Brynmawr.*

A worker asked prayer about a block in the work through the preaching of the Cross, and now she writes:—"The cloud has lifted . . . is it not beautiful to see the power of the Cross? I shall so gladly go forward! 'Of the women who herald the victory there is a great army . . .'"—*F. S. B.*

"A brother and I are going to——for a nine days' Mission. We preach the 'Word of the Cross.' Pray for us."—*J. H. F.*

Pray for a Mission at King's Cross, until after March. A break has already come.—*W.B.*

Pray for a worker in Switzerland, who is visiting the French Swiss villages giving two and three meetings to each, and distributing the Booklet. —*C.M.*

For Miles Platting Mission, Manchester, that the Lord will raise up prayer warriors who will pray "through" to Revival.

For a Mission in Southport during March by the Brothers Wood.

For village in Scotland, and that God's people may have the victory of Calvary revealed to them.

For definite guidance as to leaving a post where I go to a church where God's Name is not honoured. I only want His will. (Isa. lii. 12, Isa. lviii. 10.—*Ed.*)

That I may have a revelation of Christ crucified as my Saviour. (See John ii. 40; John iv. 48-50; John i. 12. Do not wait for a revelation—believe God on His bare word.—*Ed.*)

For one suffering from a trying ailment, that if it is God's will she may be cured, and the renewed strength be used in God's service.

(1) That I may be 'bent' so that my whole life may be used for God's glory. (2) For the conversion of three sisters (Roman Catholics) and two ladies: a mother (very old) and her daughter. (3) That the 'One by One' work in Holland may prosper so that many Christians may wish to become soul-winners in the power of the Holy Ghost.—*A worker in Switzerland.*

For my Mothers' Meeting. We are singing 'Victory' on Monday, that the whole hundred and eighty-three on the register may be on the Lord's side, and out and out for Him before I leave, if it is His will. . . "

Praise for rich blessing at Woodford Green Congregational Church, where the Scroll was used by Mr. Spencer Johnson.

Praise for the rejoicing spirit shown over the issue of the "Overcomer," as meeting need for an aggressive advance in the preaching of the Cross in Great Britain.

Will all senders of requests kindly write them on one side of paper only, and separate from letters. They are also presented in prayer every Tuesday at 8 p.m., at a meeting for prayer only, at Bible Booklet House.—Ed.

THE "HERALDS" AND THE "MESSAGE."

"Pray . . . asking that the Lord's Message may spread rapidly, and its glory be displayed . . ."
—2 Thes. iii. 1. Weymouth.

FROM all parts of the United Kingdom the tidings come that the Lord is appointing His own Heralds, calling these by name, and anointing them for this special service. This stirring of believers to the aggressive preaching of the Cross throughout Great Britain, is gathering force and inspiration every day because the "Heralds" are looking solely for guidance and power to the Lord Jesus Himself as a living personality, taking from Him each day instructions, and directions, and carrying out His plans as each are able, according to their varied abilities. It is intensely interesting to watch how different are the methods adopted, so that the special capacity of the worker is called out for the best use to the Kingdom.

It must be the personal call of the living Christ, and not merely the sense of duty, which sends the servant girl* proclaiming the Gospel through towns and villages with an Apostolic fervour that rebukes our lukewarm efforts. It can be nothing else than this that gives the paralytic young man the power to surround himself with a band of devoted young people, to proclaim the Gospel in the strongholds of Satan, in the slums of the town, and surrounding villages, or that draws the delicately nurtured lady to forego her cultured tastes, and give her evenings to the company of the naturally repulsive, if she may but win some to Him.

Seventy thousand Booklets have already been sent out since the beginning of the year, and letters are coming telling of the spreading of the Message. From among these we cull the following items which show how the Lord is working :—

A Y.W.C.A. worker in sending for copies of the "Word of the Cross" Booklet writes :—"For nearly three months we have had a Praying Band, on the lines of Prayer-warriors, and now we feel that we ought to do some definite aggressive work, although the girls are hard at work all day, and have tired bodies, yet still they can spare half an hour, from 9 to 9.30 p.m., for distributing the Booklets."

A Herald in South Wales reports that their little Band now numbers fifteen members, and that they continue to visit house-to-house proclaiming the good news. The devil is hindering them, and trying to stop their meetings, but they "know he is a conquered foe," and are sure of victory.

From London a worker writes :—"For some time past I have been posting daily a dozen to twenty copies, to all sorts and conditions of men, including Nobility, Magistrates, Medical Men, Clergymen, etc., as their names come to my notice." 5,000 Booklets are also being distributed in London workrooms and infirmaries by a nurse, and in many districts of London there is a growing desire to actively spread the Booklet. Three "centres" where Booklets can be obtained, have also been arranged by request of the workers (see page 43).

In Cumberland the Lord is working in different parts of the county. At *Millom* the United Mission have distributed 1,500 Booklets from house-to-house in the town as a preliminary to their Mission work. At *Silloth* the Booklet has been distributed, and a Herald writes :—"The Lord has commenced a gracious work here. Five persons have received and testified to the Baptism with the Holy Spirit, real cases, and the work is all aglow, our sisters have boldness in testimony. We are learning to take victory in Christ's Name through Calvary's Cross."

Again, in a Mission in a Sussex village, the large type Booklets are being used in the Enquiry Room work, and numbers of the same strikingly printed large type Booklets are in circulation in a Midland town.

* The story of this instance was told in "The Christian" on Dec. 17, 1908. We shall repeat it later on with fuller particulars.—Ed.

From Limerick, Ireland, another writes: —"I have been making good use of the 'Word of the Cross' Booklet and large numbers of Roman Catholics have accepted them. Many thanks for the bright and soul-stirring monthly, the 'Overcomer.'" And so the letters run, showing how widely the Lord is stirring His people to aggressive action in the making known of the Message. In numbers of letters, too, the writers utter the heart-felt desire, "Oh that some messengers of the Cross might be sent to this town, for our churches are full of worldliness.

H. M. Reade.

N.B.—The Lord is preparing many of His servants to go forth with the message of the Cross, and one whom He is manifestly blessing is Mr. Beard, the writer of the Song-message "Victory." The Lord has recently been giving him much light on the victory aspect of Calvary, and he is becoming increasingly conscious that the Lord will free him for active Mission work, in which he was engaged for some years until he settled as permanent Evangelist in a Midland parish. Many will be glad to know that Mr. Beard will be free for Mission or Convention work in April, and we have it on our hearts that the Lord may send him forth with the hymn "Victory"—and other Song-messages given him of God, on "Calvary," "Overcomers," etc.—to ring the message by song into many dark places in Great Britain.

Requests for the names of (1) Evangelists, or (2) Lady Workers able to take Missions, or Bible Readings, and giving a clear message on the meaning of the Cross, using Booklet, or Scroll, or without, may be sent to the Editor. We are glad to say that we have already been of service in this respect, and in every case the guidance has been confirmed, the need met, and great blessing given. Letters should be written on one side of paper only, and stamped envelope enclosed. (*Ed.*).

BRIEF BOOKLET ITEMS.

In response to Mr. Spencer Johnson's appeal for a supply of Large Type Booklets in the February "Overcomer" a lady has kindly sent 150.

A servant of God has sent a cheque to pay for the first edition of the Booklet in the Baba (Straits Settlement) language, and is doing this 'in memory of her husband' who was interested in the Coolies on the Rubber Estates. May John xii. 24, be fulfilled in this special edition of the Booklet sent forth in the Master's Name.

A small donation has been sent towards the issue of the Persian Bible Booklet. As this Booklet needs to be printed in the script character, like Arabic, it must be printed from electro plates, which are more costly than ordinary type printed booklets.

The Kaffir Bible Booklets are now being sent in a package (10,000) to Miss A. Coote, Keswick Training Home, East London, South Africa, who will let several other Missionaries have parcels for circulation in the Kaffir districts of South Africa.

A desire has been expressed that the Booklet should be printed in the language of the North American (British Columbia) Indians.

A new French version of the Booklet is being printed in Paris, and thankofferings to the amount of £5 for blessing received at the Eccleston Hall Convention have been given toward its cost.

Miscellaneous.

Professor Stroter is expected in England on April 18, for three weeks. He will be speaking at various meetings in London. Particulars may be had from Mrs. Baxter, 62 Hamilton Terrace, Highbury, London, N.

A worker writes telling of a cottage near the sea on the East Coast, where a party of the Lord's children might go for rest and quiet. Particulars from Miss Broughton, Rest Cottage, Seacroft, Skegness.

We rejoice to know that the "Efengylydd"—a Welsh magazine for the deepening of spiritual life, edited by Rev. R. B. Jones—is having a responsive welcome among the Lord's people in the Principality. Its price is one penny monthly, or 1/6 per annum, and is obtainable from Rev. R S. Morris, Cwmavon, S. Wales.

Mr. T. A. Osborne (known in conjunction with Mr. Reade in the Market Square meetings for the unemployed in Leicester) has just conducted a week's meetings in Tamworth, with much blessing on the message of the Cross. He is now in Oxford conducting services. A lady writes that they had not known in their church "such a manifestation of the Holy Spirit's Presence" for some time.

A fortnight's mission at a P.S.A. in a northern city will shortly take place, and the subjects announced are as follows: Old and New Testament Revivals—Modern Revivals—Revivals and Foreign Missions—The place of Prayer in Revival —The work of the Holy Spirit in Revival. Why not the *place of the Cross* in Revival?

Mr. William Olney, of London, has been labouring in Lincolnshire, and during a six days' Mission many sought and found the Lord. Mr. Olney called it "Revival in miniature," as so many were broken down under a deep sense of sin. Well-known men in the town were brought to Christ. Six assistants and apprentices in one business house came out boldly. Five persons connected with one family sought the Lord, and four in another family. A young man in a neighbouring village got soundly converted and went back with the good news; next night he brought a party in a conveyance and they all sought the Lord. Mr. Olney adds: "The work was truly wonderful. Revival IS HERE *wherever the churches are prepared.* Compare Isaiah li. 9 with lii. 1." Mr. Olney will value the prayers of our readers for a number of provincial Missions and also his work at Haddon Hall, South London.

To our Readers.

We regret to say that our January issue is now out of print, but if the demand for it increases (and a list of the applications will be kept) we may be able to re-print it later on. Meanwhile, if any of our readers are disposed to part with their copies we shall be glad to have them for friends abroad (address to the office, 118 Evington Road, Leicester).

As it is a convenience to many to obtain the "Overcomer" at the Eccleston Hall Meetings early in the month, we hope to have each number ready for publication as near the first of the month as possible. Requests for prayer, and other matter requiring attention in the following issue, should reach the Editor by the 20th of the preceding month. If our readers are unable to procure copies of the "Overcomer" through their Booksellers, a post card to Mr. Reade will have immediate attention.

Book Notices.

The Victory Song-message, again printed on the front page of this issue, has reached its tenth thousand in leaflet form. It can be had from Bible Booklet Depôt, Leicester, at 1/3 per 100, 9d. per 50, 3d. per 12, post free.

The article "The Power of the Blood and the Victory of the Cross—what is the difference?" which appeared in the "Occasional Paper" for May, 1908, is now issued, by special request, in Booklet form. It will form No. 5 of the Words to Workers series, 6d. per dozen, and can be obtained from Bible Booklet Depôt, or Marshall Brothers, Paternoster Row, London, E.C.

A new Book, entitled "The Climax of the Risen Life," by Mrs. Penn-Lewis, is in course of preparation, and it is hoped will be ready before Easter. It embodies many messages given in the Life of Faith on many aspects of the Cross and the Risen Life.

Notices of Meetings.

Meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

Thursday, April 8, 3-30, tea 4-30, meetings 5 and 8 o'clock.

☞ On May 11, 12, a special two days' Conference will be held with Rev. R. B. Jones as the Lord's messenger.

Thursday, June 10 / July 8 } 3-30, tea 4-30, meetings 5 and 8 o'clock.

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66 Regent Road, Leicester.

A Convention on "The Message of the Cross" will be held at Darlington, May 18, 19, 20. Speakers, Rev. R. B. Jones and Mrs. Penn-Lewis.

TO CORRESPONDENTS.

In the April "Overcomer" we shall set apart a corner for the "Editor's Letter Box," where brief replies can be given to letters not needing a private answer. Will correspondents look for replies under their initials, and kindly assist the Editor in the deciphering of letters, by writing on one side of paper only, and avoiding crossed pages. *No MS. can be returned unless stamped envelope enclosed.*

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary) and Office Expenses.

From February 1st to 28th, 1909.

(7) 5/-; (8) £1 5s. 0d.; (9) £1; (10) £2; (11) £1; (12) £1; (13) 7/6; (14) 10/-; (15) £1. Total, **£8 7s. 6d.**

Received for Translation, Issue and Circulation of New Languages (by Mrs. Penn-Lewis, Toller Rd., Leicester).

From February 1st to 28th, 1909.

(3) £5 (for Baba); (4) 7/-; (5) £2; (6) 9/-; (7) 5/-; (8) 10/- (for Persian); (9) £3 (for new French edition); (10) £2; (11) 5/-. Total, **£13 16s. 0d.**

Received for Free Distribution Fund of Bible Booklets in Great Britain (by Mr. Reade).

From February 1st to 28th, 1909. Nil.

Received for Free Distribution of "Overcomer."

From February 1st to 28th, 1909.

(5) 10/-; (6) 10/-; (7) 2/-; (8) 5/-; (9) 5/-; (10) 1/- Total, **£1 13s. 0d.**

FINANCIAL NOTES.

No money has been received during February for free distribution of the Booklets in Great Britain, but possibly parcels are being sent direct by the Lord's servants, to those whom they personally know to be in need. We have, however, still many requests, and we trust to be able to meet these in the near future. We are, however, most thankful to have been enabled to send out freely a large number of the "Overcomer," and we trust to continue this from month to month. One lady is kindly sending 10/- monthly for this purpose.

LEICESTER BIBLE BOOKLET DEPOT.

The Bible Booklet House is only ten minutes' ride from the Midland Station on a direct electric car route (East Park Road), and any of the Lord's servants passing through Leicester by the M.Ry., with an hour to spare, will be gladly welcomed by Mr. and Mrs. Reade.

CENTRES FOR BIBLE BOOKLETS.

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BOROUGH, S.E.—Secretary, Havelock House, 43 Trinity Sq.
WOOLWICH, S.E.—Mr. W. Walls, 11 Powis Street.
UPPER NORWOOD, S.E.—Miss Briggs, Gilgal Institute, 7 Crystal Palace Statton Road.

France.—Mr. H. Johnson, 5 Rue de la Garenne, Courbevoie, Paris.

Germany.—Fraulein Wasserzug, Freienwalde, a/oder Malche.
Fraulein von Hennig, Putlitztrasse 13, Berlin.

Holland.—Mrs. Hubers-Mynlief, Villa Mon Repos, Baarn.

Egypt (Egyptian Arabic).—Mr. J. G. Logan, Masken es Salam Zeitoun, Cairo.

Russia.—Madame O. Kamensky, Ligovica 87, St. Petersburg.

Italy.—Mrs. E. I. Wall, 35 Piazza in Lucina, Rome.

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Norway.—Miss B. Ihlen-Hansen, Toldbodgadan 35, Christiania.

Belgium (in French).—Pastor Hoffman, 16 Rue Courbre, St. Gilles.

Korea.—Miss Pash, Home for Destitute Children, Seoul.

Greece.—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.

China.—Mr. M. Hardman, China Inland Mission, Shanghai.

Hungary.—Prof. Szabo, Varosmajor U 48, Budapest.

Wales.—Mrs. R. B. Jones, Ty'r Cae, Vaenor Terrace, Porth, Glam. (Welsh edition).

California.—Mrs. Berry Goodwin, Rockhurst, Mill Valley.

Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto.

United States of America.—Letters to Rev. Dr. Rudisill 1425 West Mulberry Street, Baltimore, Maryland.

India.—Agent M.E. Press, Madras.

Poland (in Russian, Russian-Polish, and German).—Pastor J. Lübek, Nawrot 27, Lodz

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A Record of the Triumphs of the Cross.

Edited by MRS. PENN-LEWIS.

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Many of these Books are issued in German, Swedish, and other languages. A full list will be sent on application, by L. Butterwick, Toller Road, Leicester, or from Bible Booklet Depot, 118 Evington Road, Leicester.

ALFRED TACEY, The "Excelsior" Press, Leicester.

THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

Edited by MRS. PENN-LEWIS.

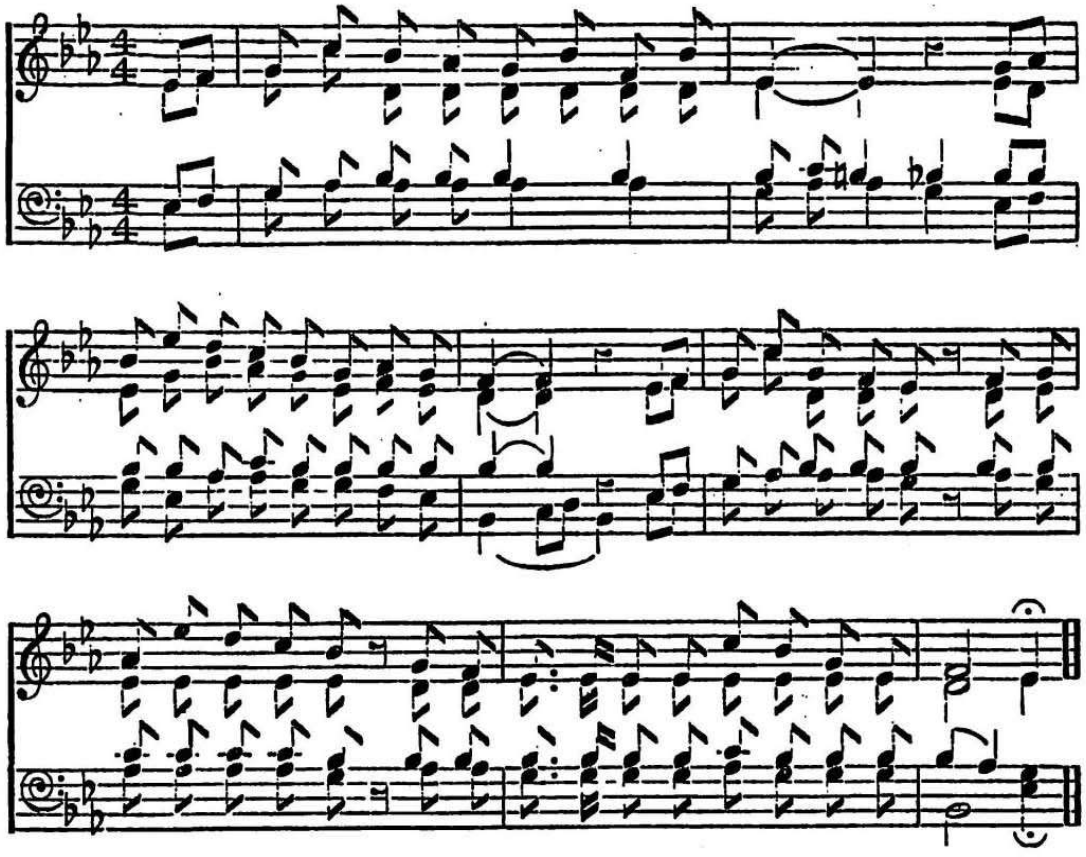
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No. 4. APRIL, 1909. ONE PENNY.

THE CROSS.

"God forbid that I should glory save in the Cross. . . ."—Gal. ii: 20.

PERCY BEARD. P.B.



From the Cross new light to my poor soul hath come,
Blessed truth in my poor heart hath found a home;
It is not by tears and moan
But by leaving sin alone,
We bring joy to Him Who died for us on Calvary.

Not by gazing at a crucifix can we
Truly worship Thee, Oh Christ of Calvary—
But by victory within,
And by freedom from our sin,
Can we praise Thee best, Oh blessed Lamb of Calvary.

Satan oft would have me weep to think of Thee,
But would never let me know the victory;
Which for ever there was wrought,
Over sin and Satan—fraught,
By the Lamb who died to set me free on Calvary.

Thou alone, dear Lord, its truth can fully show,
And make the Church this glorious victory know.
It was planned, and wrought by Thee,
Just to set poor captives free—
Give us now a revelation, Lord, of Calvary,

THE MYSTERY OF THE BODY OF CHRIST.*

By PROFESSOR E. F. STROTER.

V.

THE Mystery of the Body of Christ signifies, according to Eph. i. 22, 23, the completion, or the Fulness, of Him Who has been made Head over all things, and that filleth all in all. The true Church can therefore only consist of such as have been crucified with Christ, and have risen with Him; who have found and taken their place in the heavenlies, whose life is hid with Christ in God.

This Pauline conception of the Church is the only one we have any right to proclaim. But that need not lead us to overthrow, or reject every existing church organisation. The various workshops in which the living stones are wrought, may be allowed to stand until the Master-builder gives order for them to be broken down; it is a matter of indifference whether they are solidly built constructions, in Gothic style, with antique ornamentation, or more slightly-built workshops, or even entirely open places without a church roof, or walls! They all stand on the one foundation that is laid, which is Christ Jesus. Only the authorized workmen must not work on any other pattern, or model, than on this Pauline-Biblical one of the indivisible holy Church, the one Body, which can, and will only consist of those who have been crucified, and have risen again with Christ. There will never be any lack of people who will spend their time and strength in strengthening and beautifying the workshops, as though they were the Temple of God. We are not called upon to hinder them. But neither are we called to follow them, and to allow our eyes to be drawn off from the one objective which is all-important to-day, the perfecting, and the building up of the Body, the Church.

Upon the attainment of this everything else depends—the final successful carrying out of the great Divine plan of the Kingdom with Israel, with the Gentiles on a national scale, with the whole groaning creation, and with the world of angels. All is waiting and must wait for "the manifestation of the sons of God." Whatever hinders this, hinders the fulfilment of all that God has spoken by the mouth of His holy prophets from the beginning. I suppose nothing has served the enemy's purpose better to extend his own control over the course of this age, and to delay the establishment of the Kingdom of God upon earth, than his success in blinding the eyes of Christendom to the central position, and the all-important significance of this truth, that *first of all the Body of Christ*, the Church of elect fellow-rulers, *must be perfected* before "the work of the Kingdom" in its real meaning, *i.e.*, the final abolition of the rule of Satan and death in State and Society, and the carrying into execution of the true rule of God on earth—can be seriously thought of.

* * *

VI.

The Mystery of the Body of Christ comes to pass, according to the Scripture within the limits of an age, or dispensation which according to the determinate counsel and plan of God, is under the control of the god of this world, who is *managing the course of the times* (as the spirit of the age) in civilization, science, politics, technic and commerce, making them serve his purpose of blinding the minds of them which believe not, that they may not see the bright light of the glory of God in the face of Jesus Christ. (2 Cor. iv. 4.)

The stamp of the present age, inimical to God and "evil," is not accidental. Neither is it to be attributed to Divine impotence, as though God could not do otherwise than allow the Devil to manage things, not being in the position to hinder him. On the contrary, it is an important factor of the dealings of God with the seed of Abraham, the children of faith. Just so it was part of Abraham's training, that it took place in Canaan, amidst a worldly state of affairs permeated in the most awful way by Satanic power, and yet it was not Abraham's business to execute God's judgments on the Canaanites, nor to convert the Canaanite world to his faith. The iniquity of the Amorites was not yet full. Thus with Abraham, Isaac, and

*Translated from the German.

Jacob in their midst, the Canaanite nations ripened for judgment. In the same way this evil age is suited for the *maturing of overcomers—i.e.*, the future rulers with Christ —on the one hand; and on the other the world of nations superficially Christianized, and inimical to God is ripening surely for judgment.

For since the world through its leading men rejected the Prince of Life, and asked for the murderer, the "murderer from the beginning" has actually become its prince and god. Now those leaders were the representatives, and the stewards of the highest possessions of mankind—religion, cultivation of mind, an orderly system of Government—the High Priest, Herod, Pilate. In all three realms the Prince of this world has since then succeeded, in a masterly way, by means of leading men, in keeping the world constantly at work, and out of breath to do the utmost towards their own improvement, elevation, glorification and adornment.

In these last days the progress and attainments of mankind in all three realms have reached a height, and a degree of intensity which makes no attempt risky enough to frighten them out of it. Mankind has been taken possession of by a faith in its capacity for endless improvement, the possibility of constantly developing, and perfecting itself, just as a man is seized with dizziness. They dream already to have discovered the mystery of the origin of life, and doubt not they will shortly be able to produce it in the laboratory. "Ye shall be as God!" In the battle with sickness and mortality such progress has been made that the expression "to make a truce with death" is more than a figure of speech! The increasingly bold attempts to penetrate the realm of the atmosphere, occurs side by side with a more and more determined investigation of the regions of the spirit-world, which naturally meets with a cordial reception from that quarter.

It is for this reason that the Scriptures teach nothing of a gradual decrease, or final cessation in this age of the enmity of this world, of its Prince, and its rulers, against the Lord, and against His Anointed. They plainly predict, on the contrary, that towards the end of this evil age, the opposition, and seductive powers of darkness will intensify in proportion to the increased manifestations of power on the part of the Holy Spirit (*for the perfecting of the Church*). 2 Thess. ii. 8-12, 2 Tim. iii. 1, ff.

Since this is so, then we see that every inclination, or attempt to diminish the emnity of the age, and the rulers of the world against the Body of Christ, is not of the Spirit, but of the flesh; it savours not the things that be of God, but those that be of men. To love, to praise or glory in, the present age, is equivalent to forsaking the apostolic proclamation (2 Tim. iv. 10). It is a masterpiece among Satan's seductive arts in this dispensation, that he has succeeded in harnessing, by far the majority of earnest Christians, to the chariot of his plans, for the improvement of this world, and its glorification; to make them enthusiastic over the ideals, and attainments, of this "most glorious century," and by these clever tactics to use the valuable services, even of decided children of God, for his own purposes. A Christianity which shews itself so docile, and so willing to improve its worldly policy, has, of course, no cause to fear that he will persecute it cruelly.

(To be continued.)

"God does as He pleases, and it pleased Him to choose, first, to save people in this dispensation through the foolishness of preaching, or 'the preached thing'—that is through the exact message about the Cross, and what was done there, and second it pleased Him to choose *Paul* to be the great proclaimer and revealer of *just what the Gospel is* for this dispensation.

No matter how wonderful a man may seem in his gifts and apparent consecration—if his Gospel is not Pauline, it is not *the Gospel*; and we might as well get our minds settled at once as to that. . .

Paul is the declarer and revealer of the Gospel to us. If you were to take Paul's Epistles out of the Bible, you cannot find anything about the Church, the Body of Christ, for no other Apostle mentions the Body of Christ. You cannot find one of the great mysteries, such as the Rapture of the Church (1 Thes. iv. and 1 Cor. xv.) or the mystery of the present hardening of Israel (Romans xi.) for no other Apostle speaks of any of those mysteries. Paul alone reveals them. You cannot find the exact meaning of any of the great doctrines, such as Justification, Redemption, Sanctification. You cannot find what is perhaps the most tremendous fact of every real Christian life, that of his *personal union* to the Lord in glory. Paul is the great divinely chosen opener to us of truth for this age."—*W. R. Newell.*

THE COMING REVIVAL.

What has the "Cross" to do with it?

TO this question we answer, with all the intensity of conviction capable of expression in words—EVERYTHING! There can be no "Revival" breath of the Divine Spirit, apart from the work of Christ on Calvary. There can be "progressive movements"—even "spiritual" ones—that is, with beautiful spirituelle ideals, given forth in poetic phrases, and there may be even "practical results" in the way of materialistic changes in people's lives; "sacrifice" in the way of diversion from lives of selfishness, and ease, to labour for the common weal, but—apart from the preaching of the Cross in its atoning delivering power, no "progressive movement" in any age, can show the co-working of God in the sudden changes of sinners of the deepest dye, becoming new men and women in Christ Jesus. The "greater works" of the living Christ on the Throne, are still being wrought in the midst of the apostasy of the 20th Century. Yea, far, far "greater works" than were ever wrought by the Christ on earth in healing the bodies of men—and done to-day—as then—by one word from Him Who became dead, and is alive for evermore. And that word summed up in His work on Calvary. "God hath spoken unto us in a Son." (Heb. i. 2.)

What has the Cross to do with "Revival"? Everything! Witness the proof from heaven given in the Revival in Wales. "What seems to me to lie at the heart is the unveiling of the Cross." "Unchanging Love as it shone and shines from the throbbing mysteries of the Cross." "The Cross stood unveiled and thousands looked, and men and women smitten with the grief and triumph of Calvary rise . . ." wrote Rev. Elvet Lewis about the Welsh Revival. But was the Cross then so specially preached in Wales, that all this came about? *The pulpit of Wales in 1904 was*—with few exceptions—*loyal to the preaching of the atoning sacrifice of Christ on Calvary.* The hymns which the singing nation sang from childhood were full—not of sentiment—but strong living truth, in vivid language setting forth the substitutionary work of the Lamb of God—yea—and more—the triumph of Christ at Calvary over the arch-fiend of hell. The "fuel" upon which the Holy Spirit alone can work was lying ready in the minds of the people. The breath of God alone was needed—and it came!

What has the Cross to do with Revival in England? EVERYTHING! There cannot be Revival in England until the fuel of the word of the Cross—either in hymns or words of Scripture—is planted in the mind of the people. The pulpits where the simple message of the substitutionary sacrifice of Christ is given are getting fewer and fewer. In the dark villages great numbers of this generation have never heard the simple gospel. There must be a quick stirring to action in the proclamation of the message of the Cross throughout the land. But must it be the two-fold aspect of Calvary as we know it? Not of necessity. The Holy Spirit bears witness to the Cross preached in any degree, and will give the suitable message to those who rely upon Him. But it is a necessity that the preacher knows in his own experience the fellowship of the Cross—*i.e.*, a crucified spirit.

What has the Cross to do with preparing instruments for Revival? Again we say EVERYTHING! For the preaching of the Cross needs the co-witness of the Holy Ghost, and He can only work His mighties works through crucified messengers. The preaching of the Cross can *be made void . . . the preacher* (1 Cor. i. 17)! But let the "wisdom of the wise" be destroyed Calvary, and the Cross as the wisdom God will soon be revealed to needy sou through those who determine to know nothing among men save "Jesus Christ and Him crucified." The depth of the "channe determines the depth of the life-power the Spirit which lies back of the giving the message. And the "depth" can on be made by the fellowship of the Cros The knowledge of the Cross in its aspe of "crucified with Christ" is therefo imperative for those who would proclai

the Cross with power. "Revival" means life—and life needs a channel, and the channel is made at Calvary. The Cross, therefore, for sinner and "saint" has everything to do with Revival! Let all who pray for Revival pray for the unveiling of Calvary.

LIGHT ON CALVARY.

Extracts from well-known writers.

The Cross of the Head—the Cross of the Member!

"*I have been, and am, on the Cross with Christ.*" Here are words which put with inspired vividness and power the fact of the believer's identification with his Saviour, in the vicarious suffering of the Head for the limb. He died for me, suspended on the Tree of shame and expiation. And I am joined to Him, so there I also died. By no "legal fiction," God forbid, but by a living truth, awful with the sanction of eternal law, the Cross of the Head was, in its glorious merits, the Cross of the member; even as the member's guilt was, in its dreadful demerit, the guilt of the Head. And this is expressed, as a fact not accomplished only, but permanent, by the perfect tense [in the Greek], "There I am (and therefore there He is) still." Not so historically, not so biographically; no, indeed. The Crucified has historically long left the Cross: He has entered for ever into the joy set before Him, having endured. But as to significance, the Crucifixion, always and for ever, *is*. *Stat Crux dum volvitur orbis*. Needed every hour, it is every hour a fact. And while it stands, Paul is there, identified with the very Lord of the Atonement, abiding safe indeed with Him.—"*The Cross and the Spirit*," *Bishop of Durham*.

A Principle Learned at the Cross.

"We are not to stop short of complete crucifixion to everything that stands between us, and obedience to His will." The Pauline confession is the ideal expression of it: "I have been crucified with Christ, and it is no longer I that live; but Christ liveth in me, and that life which I now live in the flesh, I live in the faith which is in the Son of God Who loved me and gave Himself up for me." Said the eloquent French preacher Lacordaire, "*The church was born crucified.*"

The spiritual life, strictly speaking, begins here with the principle of self-renunciation unto death. It is *a principle learned and a power engendered at the Cross;* for no one really believes on Christ who impliedly does not also yield himself in surrendered will to Him—even *dies with Him* to self and sin. Moreover, each step in the spiritual life is taken on the same principle on which the first step was taken. The Holy Spirit cannot get into the soul to do His characteristic work of renewal, and progressive sanctification except as there is death to what is known to be contrary to Christ. This is to become the habit of the new life. . . .—"*The Meaning and Message of the Cross*," *Dr. H. C. Mabie*.

The only earthly altar.

"The altar," says St. Thomas Aquinas, "is either *the Cross of Christ* or *Christ Himself*." The same view is taken by Lanfranc, by Rupert of Deutz, and by Leo the Great, who speaks of the Cross of Christ as "the altar, not of the temple, but of the world." "*The only earthly altar*," says Bishop Westcott, who quotes these authorities, "*is the Cross on which Christ offered Himself.*"—*The Very Rev. F. W. Farrar, D.D., F.R.S.*

"It is Finished!"

"It is Finished!" hear the cry!
See the hosts of Satan fly!
Christ has won the victory;
By His death I'm now set free!

Principalities and powers,
Shaken off and captive-led;
Now His Church—the "Body" too—
Follows its triumphant Head.

Seated on the Father's Throne;
Satan vanquished and cast down.
Jesus reigns! and now His own,
Seated with Him, share His crown.

Victory by Him is won!
Victory with Him we share!
Tell it out! The work is done!
Freedom for all slaves declare!

W. T. Evans.

"My body bears, in many a scar, the brand of my Master, Jesus. And my Gospel is not mine, it is His; I am absolutely nothing but His messenger." (*"The Cross and the Spirit."—Bishop of Durham.*)

The Cross Daily.

By Evan Roberts.

THE Cross on Calvary was not the only Cross of our Saviour. He also took up His Cross daily. Of Him it is written: "A Man of sorrows and acquainted with grief." Why sorrow and grief to this Holy One? Because He must be perfected through suffering. (Heb. ii. 10.) If we seek perfection we also must suffer. Let us not refuse the cross, but take it up daily. The way of the cross is the way of the crown—the crown of life, and the crown of perfection; for James speaking of the believer says: "When he is tried he shall receive the crown of life" (James i. 12). The crown for the tried ones!

"O My Father, if it be possible . . . let this cup pass from Me"—this was a cross in the Garden to the Son of God. Where stands His "Cross" in the Judgment Hall? Now smitten by the soldiers, and made a King with a thorny crown! Now the high priest one with the mob shouting, "Crucify!" Then comes Pilate with his biassed judgment, saying, "I find no fault in this Man," and yet delivering Him to the hands of the Jews! Oh, thou blind judge! Oh, thou worthless man! Oh, thou hypocrite! Pilate, Pilate! Let thy name decay! And let there be cast upon thee the unadulterated condemnation of the just judge! Rome, Rome! Dost thou sanction thy representative to deal out injustice? Then thy destruction speaks of justice!

Injustice is a heavy cross. Thou suffering believer, lift up thy cross, and plod to yonder hill, for good and goodness still are crucified.

In Isaiah liii. we have a description of the "Crosses" of Christ. The Cross in His life, and the Cross of His death. In His life despised, and in His death rejected. Let us go to Bethlehem, and there we see Herod despising the new King, and protecting his own throne by blood. Let us walk step by step with Joseph to Egypt, and ask of him and Mary what meaneth this flight by night into a strange land? They could have answered: "Herod despising the young King of the Jews. . . . We saw the shepherds and the wise men, honouring the new King with their gifts, and acknowledging His Godhead by their worship." Is this a cross? Nay, nay, but a great help for Joseph and Mary to carry their own cross. See here the great Cross Bearer a "cross" to the simple and honoured couple.

Each one has a cross which must be carried through life, and the cross must be carried daily. We must surrender to the cross, it must not be thrown away, nor offered to another, but must be carried daily until we die under it. Christ was despised from Manger to Cross. Although He was the Father's beloved Son, yet we find Him a Man of sorrows and acquainted with grief. And yet in the midst of all the suffering, bearing fruit which is acceptable to the Father.

"My righteous Servant shall be lifted up and shall be very high." These were the words of Jehovah, but as for man the lifting done by him to the Christ, was simply the lifting to a cross, to be nailed, mocked, and die there, and to be forsaken.

"My God, my God, why hast Thou forsaken Me?" This is the loneliness of the Cross, and the loneliness of each crucified believer. If we desire to know the fellowship of His sufferings we must know the anguish of loneliness. "I am alone and needy"—this is the cry of many hearts to-day—alone, alone, alone! And how often the death cry in some spiritual struggle is, "My God, my God, why hast Thou forsaken me?"

Let him take up his cross "daily"! Yet if the cross be heavy and the trials sore, listen to the Christ, who said, "Be of good cheer, for I have overcome the world." And this is the victory that overcometh the world, even our faith.

A Grain of Wheat.

(On an empty ear of wheat found by the roadside.)

"On the way to the garner,
Its death is life to another—
Willing to die, willing to go,
Never been taught to whisper 'No.'
Leaving the fields, for others 'to die,'
'Faithful to Thee,' its deepest cry:
Then take me, and use me, and bring me to dust—
Thy hand, and Thy heart, I'll faithfully trust."

Evan Roberts.

Spiritual Difficulties.

ANSWERS TO CORRESPONDENTS.

Only a selection of questions sent in can be dealt with, and those which are of greatest help to other readers.

A correspondent from a foreign land sends several questions needing immediate help; briefly summarized they are as follows:—

1. *I am afraid of backsliding, as my love for souls is not what it used to be. I overworked myself and had to give up the work, but since I gave it up I feel the less I seek souls the less I love them.*
2. *I have more temptations than I used to have and less power to overcome them. For about four years I was so filled with God's love that I was not even tempted to say or think anything unkind about any one—now it relieves me to talk about all I endure! If I really had the "Fulness of the Spirit," would I not be able to bear in silence injustice and suffering?*
3. *How can I be delivered from the fear of man. I feel terribly giving away tracts, or speaking to people about their souls.*

These questions practically belong to the same subject, and must therefore be dealt with together. First, as to the cause of all these symptoms. It is primarily physical, and all reveal that the nervous system has become unstrung, and almost incapable of "feeling" in one direction, whilst acutely suffering in others. The "love for souls" has apparently ceased, but it has only ceased to your consciousness; your "temptations"—by which I gather you mean to be the thinking or saying something unkind about one who is unkind to you—appear to be yielded to, because your overstrained condition makes you physically unable to endure in silence; much of what you call "fear of man" is simply overstrung nerves, and the result of your break down, and now in this nerve-strain you are turning upon yourself, and becoming introspective. You fear you are "backsliding," and the enemy is not slow to throw doubt on the past, and tell you that if you were "filled with the Spirit" you would be this and that, and so your condition is aggravated by an inward uneasiness which will retard your recovery of nerve-poise, unless you have light upon the path.

Now as to the *spiritual* meaning of your condition:—So many in the early days of their Christian life work beyond the measure of spiritual life which they possess, and consequently draw upon natural energy, which they cannot distinguish from the working of the Spirit through them. In the zeal of their first love they have conscious "love to souls," and in their gladness of surrender to Christ they forget themselves, and find it easy to speak to others, and to bear any suffering for Christ, but unknown to themselves much of this is of the natural man, and in due season will have to be revealed to them in the providence of God.

The time comes when the Lord sees it necessary to begin the dividing of "soul and spirit" by plunging the devoted worker into the crucible. The "conscious" presence of God is withdrawn, so that the worker may know herself, and be brought to know the deeper deliverance of the Cross in real experience; to rely on God Himself instead of His conscious Presence; to know that love to souls in its deepest meaning is a settled principle of action rather than a feeling—a governing principle of life, which never changes in its choice of sacrifice for others, however varying the emotional element of it may appear; to understand that power to endure in silence, can only really be manifested when the "life of nature" is truly crucified, for *nature will not be silent*, and cannot "endure grief suffering wrongfully." In due time God in His wisdom permits the worker to "break down," either physically or *spiritually*, when all the symptoms you describe are seen—(apparent) "backsliding," apathy, deadness, powerlessness to bear injustice, etc., etc. In this painful condition the way of peace for you is now to—

1.—*Remember that God has not changed*, and He is exactly the same to you as in the time when you appeared to live in more victory. *Refuse* to allow your condition to come between you and the Lord. You have all the more need of Him because you are finding out that you have no resources in yourself, therefore cast yourself utterly upon His faithful changeless character.

2.—*Live only in your will*, and remember that you are really what you are in your *will*, *i.e.*, however much your feelings rebel against "injustice," choose the will of God, and say "Yes, Lord," and so in all other matters. Live entirely in your will, *i.e.*, *choose* to trust; *choose* to obey; *choose* to choose God's will in daily life.

3.—*Never go back on the past*, but believe that through your present path of trial God is preparing you to help others, and do better service. Refuse to look back one moment, for God is "I am"—a present "Now." The past is under the Blood—do not touch it.

4.—*Definitely take your stand on Romans vi. 6, 11*, *i.e.*, in Christ reckon yourself "dead to sin," and you will find much pass away, of which you may not be conscious as needing removing, *until it is gone*. Correspondingly you will find a liberation of spirit come to you which is the precursor of a life of victory unknown before. *You* "reckon," and God will make the reckoning true. *Put this to the proof*, even though you *think* you have already learned the lesson!

5.—*Shun self-reflection*, *i.e.*, thinking of yourself, and your condition. Let yourself alone! God will bring you through in His own time if you will quietly leave yourself in His hands, and be still. It is a great help to say trustfully, "I lie down on all that the sixth of Romans means," and leave it to God to make it all true.

Lastly.—BE CHEERFUL! "How impossible" you say! But you can *choose* to praise your Lord for His work at Calvary, and praise Him that since you desire it, He will do His best for you. Your other questions I will deal with in a later paper.

"Letting Thee plan the path for me,
Letting Thee choose the way;
Gladly I walk in the dark with Thee
If Thou choose not the day."—(F.W.)

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THE HERALD'S CRY ON CALVARY.

"WHEN Jesus therefore had received the vinegar, He said, It is finished, and He bowed His head, and gave up His Spirit" (John xix. 30, R.V.) "It would seem as if He had wished to drink only to make this victorious cry—It is finished—sound forth with full force, like the voice of a herald," writes Krummacher, for "it is a shout of triumph which announces to the kingdom of darkness its complete overthrow," and "like the sound of a heavenly trumpet, announces to the race of Adam, freedom and liberty from the curse and thraldom of Satan."

The Lord Jesus was a "Herald" from the commencement of His public work. It is written that He "proclaimed" His message, and the exact sense of the word in the Greek is "*to perform the function of a public herald or crier*," (Weymouth on Matt. xi. 1,) which meant more than "preaching." This "Herald's" work He completed on the Cross with His dying breath, when with a "loud voice" He cried "It is finished." He had come to "announce release" to the captives, and now with a mighty voice He cries it aloud on Calvary to a whole world. It is now the work of the Church to take up the Herald's cry on Calvary, and echo and re-echo it through the whole earth like the sound of a trumpet until every member of Christ's Body arises into liberty and triumph.

THE PROCLAMATION!

(To No. 15 Sacred Songs and Solos.)

Proclaim! Proclaim ye heralds
The Message of the Cross;
Tell out the full orbed Gospel,
Christ must not suffer loss;
The victory of Calv'ry,
His heralds must proclaim;
He is a mighty Conqueror,
Hell bends before His Name.

Proclaim! Proclaim ye heralds,
Withhold not any part,
The message is so glorious,
It burns within the heart;
Ye, who are His, Oh! tell it,
He died for sin, 'tis true,
But, when He went to Calvary,
He took the sinner too,

Proclaim! Proclaim ye heralds!
Proclaim the wide world through,
That on the Cross of Calvary,
He conquered Satan too!
Oh wondrous, wondrous message,
"'Tis finished," yes, He cried,
There's now triumphant victory,
Oh! shout it far and wide!

Proclaim! Proclaim ye heralds,
No longer dire defeat!
With Jesus you are seated,
And Satan 'neath your feet!
Proclaim! Lift up the standard!
Though fierce the fight, and long,
Our Captain comes forth conquering—
The stronger than the strong.

Proclaim! Proclaim ye heralds!
With no uncertain sound,
For joined with Him in spirit
We are on victory ground.
Oh, tell it out with triumph,
That all the world may know.
Proclaim! The King of glory
Has vanquished His great foe!

Proclaim! Proclaim ye heralds,
Away with shame and fear;
Hark! Hark! the King is coming,
He may be very near!
Proclaim! The foe is raging,
And sweeping like a flood,
But glory be to Jesus!
He's conquered through the blood!

M.M.

The Prayer Force in London.

"A strong people set in battle array."—Joel ii. 5.

"God is moving unmistakably. These are the foreshadowings of London Revival," wrote a correspondent in the March issue of the "Overcomer." And these "movings" are growing more marked week by week. At the March Eccleston Hall Meetings for Christian workers, the area of the Hall—seating some 800 people—was full to the back, and the after-tea Conference was instinct with life and vigour. Testimonies and notes of praise mingled with questions, and discussion on how to reach the people, flowed on until 7-15, when it was almost time to commence the evening meeting. The secretary of the Havelock House Institute for young men, said it was on his heart that definite prayer groups for revival in London, should be stirred up to pray for the scattering of the Bible Booklet, and workers would willingly visit these "groups" to encourage, and help them in their work of prayer. Some thirty names were then sent in—and more afterwards—representing prayer-groups formed, or desirous of formation, in widespread areas in London; and letters since have shown how London is net-worked, so to speak, with real prayer-warriors, who know how to stand in God for victory over the powers of darkness, in their part of the great city.

These lonely prayer-victors have been standing in faith for long, but now they are rejoicing to be linked up with others, and to find that they are like Gideon's army, each standing alone in the dark, around the host of the Midianites, waiting for the shout which shall bring the manifested victory.

What the conflict means in proclaiming the victory of Calvary one letter reveals. The writer says:—

"The Lord sent me to this Hall. Very soon He put me in charge of a Bible Class. Immediately the full 'message of Calvary' was proclaimed. Then arose the fiercest opposition of the enemy that I have ever experienced. This raged for some months, but in spite of all the message was proclaimed, and now in this class some are entering into what the 'Victory of Calvary' means. But these girls are maids, and consequently not free to join me in any place other than the Sunday class. But, Satan is giving way, and I believe ere long to see a real 'break' in the work. It seems marvellous to me that to-day His precious message is being refused by many advanced Christians, but is being absorbed by simple uneducated servant maids. To Him be the glory.

The proclamation of this message is the present answer to every need, so if you could link me on with any other praying ones in this neighbourhood, I should only be too glad to go as the Lord leads.

Prayer—real victory prayer—must prevail. Every day I am proving this, and Satan is going down, even if it is only inch by inch. . . ."

Meanwhile, God is working in other directions through unknown instruments. The "navvy" referred to in the March "Overcomer" is becoming a true herald of the Cross. He writes to a worker in a way that reminds us of the testimonies in the Welsh revival, but now these saved souls learn at once the victory of Calvary over Satan. The navvy writes:—

"The Lord is working in a wonderful manner in my heart. Everything seems new to me since I got the victory. The dear brother that smote me on the face on Tower Hill has left the lodging-house, and has got a job as foreman on board a liner; it is grand to hear him testify how God had lifted him up out of a horrible pit, and put a new song in his mouth. His last words to me on Friday were, 'I mean to shout the tidings of salvation to my shipmates, and wherever I land. Bless the Lord, I shall never be able to thank Him enough for the wonderful victory, and Peckham, Peckham, Peckham for our Lord and Master, Jesus Christ, Lord of Lords, and King of Kings.' The Revival has come, and the devil is under our feet through the blood of Him Who was nailed to the cruel tree. Victory on the Cross, victory in the grave, victory on the Easter morning, and victory in my soul. God has filled my soul with Holy Ghost power, and now I am waiting for the Lord to give me marching orders, so as I can go in the strength of the Lord. Where He leads me I will follow. . . ."

God is using this new-born soul on Tower Hill, where he testifies boldly in his dinner-hour. Speaking to a crowd, he was opposed by a priest, who told him he was not ordained to preach the Gospel, and he did not believe in sudden conversion, whereupon the crowd bade the interrupter be still, and the power of the Holy Spirit came down upon the meeting, and three hands were held up for salvation and two for victory. This is the way that God works, picking up souls to be witnesses among their fellows. This brother has great influence with the men on Tower Hill, for they can see the change in him.

In like manner the blessing referred to in a London factory is spreading, the instrument being a young girl of fifteen, who is leading one after the other of her fellow-workers to Christ.

In another district we hear of cultured women being filled with the Holy Ghost, and constrained to go forward—in aggressive mission work with Bible Booklet in hand, in open-air work and house-to-house visitation, whilst well-known evangelists are also finding the "Word of the Cross" to be the present truth for Revival.

Wave-currents of Revival.

A glimpse into world-wide movement.

"*Someone is praying. The wave-currents of Revival are spreading—the air seems to be full of the influence of the waves of prayer,*" writes a Missionary in *China* to the "Christian" of March 25. Yes, many have been and *are* praying, and we know that Mr. Evan Roberts has been in an unbroken ministry of prayer for three whole years. The turn of the tide discerned last year, is beginning to be more manifest, and the Revival in *China* is spreading, and spreading gloriously. A Missionary just returned to China from furlough, writes: "All the way to China and now here, we are on the 'tracks of the Lord,' and literally seeing His working. . . ." Mr. W. R. Newell's visit to Shanghai for work among Europeans, and later Rev. F. B. Meyer's advent for work among the Missionaries, all betoken the deepening and intensifying of the tide.

In *British East Africa* a wonderful work of grace has begun in Kikuyu. At the end of January the first native Christian Conference was held, with eight Missionaries and over fifty native Christians, representing seven different Missionary Stations. Souls are coming out for Christ here, and the workers are rejoicing.

From *India* the news comes of widespread blessing among a caste of people called the Chumars. Bishop Warne writes a call for Thanksgiving, and tells how he wrote to the praying bands in the Welsh Revival asking for prayer. Before this, they had only a small number of converts, but since, there are signs of *mass movements* in places widely scattered. In the Raipur District the 389,599 Satnami Chumars have broken from Hinduism, and "abstain from liquor and tobacco." In another district there is a disposition on the part of the Chumars to become Christians *en masse*; and in another 1,000 have been baptized.

From *Boston, U.S.A.* comes news of widespread work of grace in the Chapmar Alexander meetings, and there are man tokens that the Boston "tidal-wave" ma sweep on throughout the States, turnin back the tide of worldliness and unbeli in the churches. In the Boston Missio there are twenty-six centres in operation a one time, and it is said about 25,000 peop heard the Gospel every evening. Peop came many miles to "catch the spirit, and 8,000 to 10,000 people packed th Mechanics' Hall the last four days of th central group of meetings. When th meeting was dispersed on the last Sunda afternoon, there were more than 5,oc people on the streets ready to rush i "Thousands of Church members becam outspoken for Christ, and thousands worldlings regenerated; men who have n spoken to one another for half-a-centu have clasped hands, prominent City me have taken their stand for Christ" writ the Editor of "Watchword and Truth In dealing with the question as to how was brought about, Dr. Cameron's test mony is so clear that we quote almo verbatim his reply to the "How."

"In the first place, Dr. Chapman preaches t old gospel—the gospel of Paul, of Luther, Spurgeon and of Moody. 'The same old stor said a sneering scholar, of Boston, as he came c from one of the services. 'Yes,' said his frier *and the same old results*—and another upheaval li the day of Pentecost!' It was our privilege hear Dr. Chapman at nearly every service, ar we are bold to say that he never wavered once his loyalty to God and His Word. He spoke the sinless humanity, and Deity of our Lord, told how He was our Example, our Substitute, c Scape-goat, our High Priest, and our Hope at H coming again, with a freedom and a boldness th was as overwhelming as it was startling, a inspiring. He again and again proclaimed unqualified faith in the Bible as the very Word God, and deplored the cruel criticism that sou to destroy the power of the greatest moral force the world. In dealing with men, he never spar sin, nor did he seek to make an easy and meani less road from the world into the Church.

'Yes,' you say, 'but, even Dr. Chapman says never before saw such results—the 'how' is yet reached.' You are right. We venture to our readers to call to mind how we have repeate said, that the Lord would soon be compelled self-defence, to come out and show His hand some marvellous way: and He has done it. J when men were saying that the Gospel had lost power, that we would never again see an 'o fashioned revival,' that men had out-grown the way of stating the gospel; that we must now t

to the new thought—whatever that may mean—to new methods. God has come to the front, and in *Boston*, the centre and source of culture, the fountain of all the 'isms' that curse Christendom, the seat of human pride and conceit—in *Boston*, where culture has superseded Christ, where reason has ruled out revelation, where atonement is ridiculed, and regeneration denied—right here. God has once more come upon the battlefield, and the hosts of Satan have fled. . . ."

From *Switzerland* a worker writes of steady streams of blessing through the preaching of the Cross—the "old gospel."

"I had great joy lately, at a small Temperance Hall where I preached about the 'Remission of sins by the Blood of the Cross.' There were (in the two meetings) twenty souls that came to the light, and to the 'full assurance' of their being saved; seven of whom were men who had been reclaimed from drink, but not converted; one was a worker, but had never been under conviction of sin. In the first meeting he completely broke down, and sobbed like a child, confessing he had never received the forgiveness of sin—that his heart was so full of evil, but that now he knew Jesus had set him free. His joy was overwhelming. His fiance also present, decided for Christ, with her sister also. I never had such a meeting as that . . . ."

A worker writes: "I have just returned from *Germany*. Marvellous meetings, hundreds turned away at the doors, no advertisement and nothing but the drawing power of the Divine Presence and the holy Cross of Jesus. Truly we must be on the eve of a true visitation from on high."

"I saw a little real Revival in a *French* service last Sunday," writes a worker in France—"A glorious full message of Calvary, with much blessing."

* * *

Yes, the "wave-currents of Revival" are spreading, and the "proclamation" of the Gospel—the pure Gospel of Calvary—will be sent throughout the earth in these last hours of the dispensation, ere "He that restraineth" the mystery of iniquity working in the world, is "taken out of the way," and the dealing of God with the earth-planet begin in a new aspect of His power.

The Bible Booklet in Russia.

"The Word of God is not bound."—2 Tim. ii. 9.

"It was through Fraulein Ingeborg von Hennigs that I was led to distribute the 'Word of the Cross' Booklet. Relying upon the Lord I undertook the publication of the Booklet in German, Russian, Polish, and Lettish, printing 25,000 copies in each language, at an expense of 280 roubles. Towards this sum I received 50 roubles through Fraulein von Hennigs. I tried to sell the Booklet at 50 kopeks a hundred, but found very little interest taken in them. To let them lie unused for years did not commend itself to my judgment, so I yielded to the impelling of the Spirit of God, and began to give them away. Immediately the Lord's blessing rested visibly upon the work. People often come to my door—among them Poles—asking for a Booklet. I rejoice especially over the Poles, as these poor people have no Bible, and look down contemptuously at everything else, such as tracts, etc. For this reason the Bible Booklets are very valuable for them, for they learn the way of salvation through them. We have about 10,000,000 Poles in this district, for whom we pray and work. Would to God that the day might dawn for this people, in darkness as they are through Jesuitical craftiness! Our Polish Missionary, Brother Strzelec is working faithfully and successfully among them. Every Sunday the Gospel is proclaimed in our Halls in German, Russian, Polish and Tschechish.

The 'Word of the Cross' in Russian has travelled far and wide, to Saratow on the Volga, Charkow, Wolhegnien, into the Kosaken region on the Don, to Nikolajen on the Black Sea, to the Caucasus and to Kiew.

The members of the German Women's Missionary Prayer Union are faithful intercessors for the work of the Booklet Mission. The students in our Bible School have also formed a Prayer Union, which consists of ten Russians (one of whom is a Cossack), two Letts, one Esthonian, one Swede, and eight Germans. These brethren unite not only among themselves, but also with acquaintances in their own homes.

When I think of the millions in our country, the tears come to my eyes, for the fields are white unto harvest, and the labourers are too few. Among other things we lack good literature which might be used very effectively. Things are only beginning to develop, and since we have liberty now the task before us is immense. I am feeling very much the need of a Christian printing-press of my own. My son, who is a decided Christian, has given up his studies to learn printing as an honorary worker, and intends after his two years' training to put himself with his printing-press at the Lord's disposal. We have prayed and waited for long to see what the Lord would do. Now the Lord has opened the doors we must work and utilize the opportunities. We feel our responsibility before God and man all the more for knowing that beloved friends in Christ are holding the ropes for us. I thank you, beloved sister in Christ Jesus, that you and your circle of intercessors are upholding in prayer the Lord's work in Russia. The Lord bless you and your work as a writer for the glory of His Name."

Lodz, Poland. J. LUBECK *(Pastor)*.

Here is an opportunity for some of the Lord's stewards to send the message of Calvary direct to souls who have never heard the message, and for the Lord's intercessors to unite with Pastor Lubeck in asking the Lord for the printing press.—ED.

N.B.—The article on "A Herald of the Cross for China" is crowded out this issue, as well as news from Heralds of the Cross in many parts of England.

The Prayer-Warfare.

"Lend us your aid in entreaty for us. . . ."
—2 Cor. i., 11, Weymouth.

These two, God's Man and the pretender-prince, had a combat: the most terrific combat ever waged or witnessed. From the cruel, malicious cradle attack until Calvary's morning, and two days longer, it ran. Through those thirty-three years it continued with a terrificness and intensity unknown before or since. The master-prince of subtlety and force did his best and his worst through those Nazareth years, then into the wilderness—and Gethsemane—and Calvary. And . . . the evil one thought he had won. And there was great glee up in the headquarters of the prince of this world. They thought the victory was theirs when God's Man lay in the grave under the bars of death, within the immediate control of the lord of death. But the third morning came, and the bars of death were snapped like cotton thread. Jesus rose the Victor. For it was not possible that such as He could be held by death's lord. And Satan knew that he was defeated. Jesus, God's Man, the King's rightful Prince, had gotten the victory. . . .

Now prayer is this: A man, one of the original trustee class, who received the earth in trust from God, and who gave its control over to Satan: a man, on the earth, the poor old Satan-stolen, sin-slimed, sin-cursed, contested earth: a man, on the earth, with his life in full touch with the Victor, and sheer out of touch with the pretender-prince, insistently claiming that Satan shall yield before Jesus' victory, step by step, life after life. Jesus is the Victor. Satan knows it, and fears Him. He must yield before His advance, and he must yield before the man who stands for Jesus down on the earth. And he will yield. Reluctantly, angrily, as slowly as may be, stubbornly contesting every inch of ground, his clutches will loosen and he will go before the Jesus-man. ("Quiet Talks on Prayer." S. D. Gordon.)

Let the Lord's prayer-warriors deal very definitely with all the following requests. Standing on the bed-rock basis of Romans vi., 6, 11, let them in union with the Risen Lord "claim that Satan shall yield before Jesus' victory, step by step," in every life mentioned by all who seek their fellowship in prayer. Let them have such a definite "claiming" that they can "hold" the victory afterwards, and not let go the position. Let us all see to prove for ourselves this victory prayer for souls, and the proclaiming of the message everywhere.

FOR CONTINUOUS PRAYER.

FOR A WORLD-WIDE AWAKENING OF THE WHOLE CHURCH OF CHRIST IN PREPARATION FOR THE TRANSLATION OF THE BODY TO JOIN THE RISEN HEAD.

THAT GREAT BRITAIN MAY BE GIVEN THE MESSAGE OF THE CROSS FROM END TO END, AND THE VEIL BE TAKEN OFF THE EYES OF THE CHILDREN OF GOD CONCERNING CALVARY.

WILL THE PRAYER-WARRIORS VERY DEFINITELY CLAIM VICTORY OVER THE FORCES OF DARKNESS DURING THE TIME OF THE PREPARATION OF THE "OVERCOMER" FOR PRESS (FROM THE 20TH TO END OF EACH MONTH), FOR EACH NUMBER IS THE SUBJECT OF SPECIAL ATTACK, IN WAYS THAT PRAYER-WARRIORS SEASONED IN CONFLICT, WILL UNDERSTAND (EPH. VI., 12, LINKED WITH VERSE 19.)

Our Great National Sin.

Rev. Eric Lewis has still the burden from God concerning the Opium Traffic. "Shall Christians give towards its ending?" is his question. Will prayer-warriors pray that God's plan may be revealed and the people stirred to obey, so that this dark shadow upon Great Britain may be removed?

Thanksgiving Notes.

(1) For victory, blessing and souls at King's Cross Mission.—*W.B.*

(2) A Missionary from British East Africa praises for God's message at the Eccleston Hall meeting in March. (3) For glorious answers to prayer for the Mission at Swinton, Yorkshire. (This gospel of "DONE" is the keynote of the defeat of the powers of darkness.—*H.D.*)

Requests for Prayer.

For Missionaries in China, India, Paraguay, Egypt and the Soudan, to whom the Lord is guiding me to send the "Overcomer," that it may indeed convey a pure stream of life from the Throne to their hearts, and teach them all that the full victory of Calvary, Satan under their feet, would mean for their own lives, their work, their people. For a young man in Canada, to whom I am sending the "Overcomer," who was brightly converted a year ago, that he may be strengthened and guided at a very critical time in his spiritual life, that he may learn to enter into the life of victory made his at Calvary, and become a Spirit-filled herald of the Cross. For B.H., that he may know Jesus; he is a child of many prayers.

For a brother who has been laid aside for eight years. We recognise so clearly it is a device of the evil one and feel the need of the help in prayer of those who know how to take hold of God for complete victory.

That God will by His Holy Spirit illuminate the Cross of Calvary and the mighty power and victory of Jesus' death to the clergyman of a Yorkshire village, that he may have freedom and knowledge to teach those who listen to him.

That I may lay hold more fully on the "victory of Calvary" and be set free entirely from doubt, and be filled with the Holy Spirit.

For a young man, brought up in a Christian home (but who has wandered away, and is now seeking light in Theosophy), that he may be brought to see Christ as his Saviour; for an old man who has been a professor of religion for many years, that he may find rest in the wounds of Jesus before he passes away.

For a gentleman who has a great influence over between seventy and eighty men, who meet with him every Sunday (a brother of mine included). He scoffs and ridicules the Bible and Christians, and is also a Spiritualist, and this is met by unconsecrated Christians.

For a clergyman who has for some years been sorely oppressed by the devil, both physically and spiritually, that he may speedily be given full deliverance and victory.

For a nervous lady, confined in an Asylum for nearly five years, and who is deeply conscious of her misery and confinement, that the richly promised answers to the prayers of friends may tarry no longer. Psalm lxx.

For a lady who has recently joined the Christian Scientists, that her eyes may be opened to see their error.

For a young man needing an appointment in civil engineering, a Christian, formerly an active worker for God. His mother is dead.

For a Curate, hungry for the truth, and keeps coming to me—I find I know so little yet myself; for an Agnostic, that the entrance of God's Word may bring light that he may be converted. Pray also for the Vicar—an earnest man in his work.

For an invalid girl, professedly a Christian, but now learning Christian Science. She is a cripple and is attracted by the offer of healing.

That our parish of Woodford may be delivered from the influence of Romanism and Christian Science.

For a family deep in Romanism, that in some way light and deliverance may come to them.

For a gentleman, son of praying parents, who has been suddenly struck down by brain paralysis, that he may be able to receive the truth of the finished work on Calvary, which for years he has forgotten or despised. His mind is a blank, with just an occasional gleam of memory for a moment. Will not God break through in answer to prayer?

A Missionary from German East Africa asks prayer that she may go on to know the victory of Calvary for herself and others, and be prepared by God to be a herald of the Cross in Africa. That parents and sisters may also know the victory. For my father, who is only a professing Christian, and seems to be bound by Satan.

For my son—my only child—aged 25, a backslider, a rash, wayward young man. I appeal for prayer as his mother.

A schoolmaster writes:—"All hell is on the move when a soul is endeavouring to realise, or, rather, lay hold of the full significance of the victory won on Calvary. Remember my case in united intercession."

For definite Divine guidance in the choice of a minister, and that he may be anointed for service in a difficult neighbourhood.

A worker in Switzerland, working in the French Swiss villages, asks special prayer that God will open the eyes of pastors and Christians to recognise the ministry of women.

For Revival in *Ireland* (*E.M.*) *Downham:* A worker writes that "the people are not yet broken down!" (Preconceptions of the way and time in which God will work hinder answers to prayer.—*Ed.*) *Birchgrove:* That God may send one to start a mothers' meeting. *Taunton:* Unite in claiming the victory of Calvary's Cross in this town. We have a most inspiring prayer-meeting for Revival every Wednesday, although only four of us (*A.H.H.*). *Penpont* (village). *South Shields:* A praying band here who are seeing souls saved in answer to prayer (*C.E.*) *Bognor:* A small prayer-circle holding on in the faith of eventual awakening (*E.D.B.*).

For definite blessing on Preventive and Rescue Homes in Bath, that the workers may be filled with the Spirit and the girls converted.

For services in United Free Church, Torrance, near Glasgow, that the Holy Spitit will lead the people to listen.

For a Bible Class of young women, that God will carry home to them the message of the Bible Booklet—*B H.*

For an awakening in our Church. An unconverted organist leading the choir and other hinderances.

For the work among railway men in Oxford, and a ten days' Mission shortly taking place.—*M.F.*

For a Mission at Enmore Green, Shaftesbury. Using the Victory Song and Bible Booklets. I do not think I ever experienced such warfare with Satan before. But it is victory through the finished work of Christ on Calvary.—*A B.*

Special Prayer for

Rev. F. B. Meyer, in Constantinople and district until April 19, when he sails from Port Said for Penang.

The Pontypridd Convention, April 12-15, and the messengers, Rev. R. B. Jones and Mrs. Penn-Lewis.

The P.T.C.A. Conference, London, April 21, 22, and the messengers, Revs. J. Stuart Holden, A. E. Glover, and Mrs. Penn-Lewis.

Professor Stroter's visit to London and all meetings arranged.

Will all senders of requests kindly write them on one side of paper only, and separate from letters, and send in by 20th of each month. They are also presented in prayer every Tuesday at 8 p.m., at a meeting for prayer only, at Bible Booklet House. Several requests arrived too late for insertion in this issue.—Ed.

BRIEF BOOKLET ITEMS.

A French Missionary working at Raiatea, in the Pacific, near the Tahiti, writes asking for permission to issue the Booklet in the native language of the Tahitian people, a lady in New Zealand undertaking the entire expense.

From Italy a worker writes for Mr. Pullen, of the Spezia Mission:—"A few years ago a grant was made to us of the little Booklet, and Mr. Pullen wishes you to know how exceedingly useful they have been to us. They are certainly one of the best and most appreciated little works of the kind we have on hand. All our Evangelists ask for them when they once know them, and in our large Sunday Schools they have been wisely and carefully used. They have indeed gone over some hundreds of miles in Italy, and have been much appreciated.

"But the grant you so kindly made us is now exhausted, and Mr. Pullen would be glad to know if you could once again come to our help and renew the supply. . . ."

We have had so many requests lately for supplies of the Booklet in Italian, that we shall be issuing a new edition as quickly as possible.

Mr. H. E. Marsom, 315, Broad Street, Birmingham, has prepared a small envelope to fit the Booklet, and is prepared to supply quantities, with printed notes on the cover, of invitations to meetings, classes, etc.

THE WORD OF THE CROSS SCROLL.

The leader of a Mission in the North writes:—"God is honouring the 'Word of the Cross' Easel. The way opened recently for preaching in a very worldly mission. The page, 'Satan under your feet,' wrought deep conviction. The reading of the Scroll, with a few comments, deepened the conviction. The appeal, 'All who will this night take Christ as their Saviour, come forward and take one of these Booklets' (the 'Word of the Cross'), brought a crowd to the platform in front of the audience. The conviction amongst Christians was also deep, and under the invitation for a complete surrender, many came forward and took a Booklet. Nearly fifty Booklets were taken that night. Thank God for the Cross. It cuts deep. Surface work is at an end. . . ."

Evangelist in S. Wales writes:—"I am taking my Scroll to Swansea to-day, and will endeavour to use it during the intervals of the meetings of the Free Church Council. I may work around the Swansea district, following the Conference, with the Scroll, as the way opens, to the end of March. . . ."

[*Full particulars concerning the Scroll and apparatus, as well as the Easel Sheets, can be had from Mr. Reade, who will send an illustrated circular on application.*]

MISCELLANEOUS.

The Victory Song-message can be had from Bible Booklet Depôt Leicester, at 1/3 per 100, 9d. per 50, 3d. per 12, post free.

A new book on "The Climax of the Risen Life, by Mrs. Penn-Lewis is now ready. It contair chapters on The Death to Sin; The Climax of th Risen Life; The Continuity of the Cross; Th Sacrifice of the Cross; Sons of the Cross; Th Melted Heart of Calvary; The Life Union c Calvary. It is bound in cloth; price 1/- net, an is suitable for an Easter gift.

The Booklet in Welsh entitled "Corph Pechod, by Mr. Evan Roberts, can be had from Bibl Booklet Depot, Leicester, as well as the Princi pality Educational Depôt, Cardiff. Price 6c dozen, post free; also the poem "The Overcomer' on a card, price 3d. dozen, 3½d post free.

The Booklets "From Atheism to Christ" an "From Socialism to the Kingdom of God," b Mr. H. M. Reade are being greatly used, and w pray they may be scattered broadcast in men' meetings everywhere.

CONCERNING THE "OVERCOMER."

A Missionary in North Africa writes.—"Th first copy of the 'Overcomer' was a specia blessing. I cannot thank you enough for sendin it. I cannot afford to take it, but shall be glad c some copies to distribute. Even one copy I ca pass around. . . ." Another Missionary in Sout America writes:—"It is a wonderful little paper.

We already send out from the Free Distributio Fund a large number of copies monthly to Mis sionaries all over the world, but it occurs to u that many who long to see the message c the Cross made known, would like to undertak personally to send to a Missionary abroad, for : we could send *10,000* per month it would nc exhaust the need! Names could be given from th office.

Pastor Fetler writes from St. Petersburg tha he hopes to translate some of the messages for Russian Christian paper, and from all parts of th world requests have come for it to be sent. W are also greatly encouraged by the large numbe of letters voicing thankful appreciation of th paper. "There is a grand future for the 'Ove comer'—it has come to fill a long-felt want. . . . "We like the 'Overcomer' paper so much, an trust it will be made a blessing to many. . . . "It is with the greatest joy I hailed the 'Ove comer.' This paper is just what we are needin just now." (Calcutta, India.) "The 'Ove comer' seems just the one for our time! Th combination of its contents is just what we want! (Berlin.) "Will you kindly send on to me thirt copies of the 'Overcomer' for March. God ha laid it on my heart to scatter these, wherever the are not likely to be obtained. Last month ov four dozen were distributed, but I think this mont even more will be required. Many are most eager fc its messages, so the publication must be 'of God. —"We earnestly pray that this blessed paper wi be greatly used by God."—"It is exactly what v are needing! A trumpet that calls us to batt 'with no uncertain sound!" May He bless more and more until its sound is gone out to a the earth! It is most inspiring and stimulatir . . "—are some of the cheering words written b our readers.

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S.W., near Victoria Station, will in future be held—beginning with May—on the first Thursday in the month, in order to meet the large number of young people desirous of attending the evening meeting. The revised dates will be as follows:—

Wed. April 7 } Meetings at 3 o'clock, followed
Thursday, May 6 } by tea at 4-30. After-tea
,, June 3 } Conference at 5 o'clock.
,, July 1 } Evening meeting at 7-30.

Will friends in and about London kindly make this known to all interested. Cards and further information from Miss Johnson, Police Institute, 1A Adelphi Terrace, Strand, London, W.

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

Thursday, April 1, 3-30, tea 4-30, meeting 5 and 8 o'clock.

☞ On May 11, 12, a special two days' Conference will be held with Rev. R. B. Jones as the Lord's messenger.

Thursday, June 10 } 3-30, tea 4 30, meetings 5
,, July 8 } and 8 o'clock.

Full particulars and notices may he had (enclosing stamped envelope) from A. Cooper-Smith, 66 Regent Road, Leicester.

The P.T.C.A. Conference at Sion College, Victoria Embankment, on April 22, 23 will be addressed by Rev. J. Stuart Holden and others on the Wednesday, and Mrs. Penn-Lewis on the Thursday. Meetings at 3, 5-30 and 8 o'clock each day.

A Convention on "The Message of the Cross" will be held at Darlington, May 18, 19, 20. Speakers, Rev. R. B. Jones and Mrs. Penn-Lewis.

The Editor's Letter Box.

F.H. (*Derby*).—So thankful for your letter. Be at peace. Psa. 73, 25, 26, Psa. 131-2. R.W. (*Kingston*).—I echo your prayer "Oh, for the sight of a victorious church." Amen and Amen. E.A.G. (*Beddington*).—Thanks for book, which shall be returned later. It is possible for an earnest servant of God to be misled in the way of manifestations without being wilfully wrong. We should not "wholly condemn" anything that is not visibly *sin*, but simply speak up to the light we have got, and even then it is 1 Cor. xiii. 12. J.T. (*Pontardawe*).—I am so glad to know of the blessing you had at Swansea Convention. May you go on to prove Christ the Victor more and more. F.W. (*Croydon*).—It is alright. Do not be self-accusative. Please continue praying. R.F. (*New Cross*).—Most rejoiced over good news in your letter. E.H. (*London*).—It is not wise to persuade people to come to meetings when they are so bitterly opposed to the truth. In trusting God to guide in detail we must learn not to "push," for when He works and we work *with* Him "iron gates" open of their own accord. May God make you a faithful Herald everywhere. F.W. (*S. Norwood*).—Thank you. They have a message for God's moment. E.C. (*Folkestone*).—The Victory glory song can be obtained from Secretary, Havelock House, 43 Trinity Square, Borough, S.E. Very thankful for the way God is moving you to enter all open doors.

Many other letters will be acknowledged later.

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).
From March 1st to 31st, 1909.
(16) £1 1s. 0d.; £1. Total **£2 1s. 0d.**

Received for Issue and Translation of New Languages (by Mrs. Penn-Lewis, Toller Rd., Leicester).
From March 1st to 31st, 1909.
(10) For French Booklet 15/7. Total **15/7.**

Received for Free Distribution of Bible Booklets in Great Britain (by Mr. Reade).
From March 1st to 31st, 1909.
(4) 2/6; (5) £1 0s. 0d. (For Tower Hill). Total **£1 2s. 6d.**

Free Distribution of "The Overcomer."
From March 1st to 31st, 1909.
(11) 5/-; (12) 5/-; (13) 10/-; (14) 2/-; (15) 2/-; (16) 25/-. Total **£2 9s.**

FINANCIAL NOTES.

The Lord has graciously inclined His stewards to meet the Bible Booklet House extra expenses, and Mr. Reade's needs up to the end of the first quarter of this year, and in every way confirmed the fresh arrangements. The correspondence is pouring in, and the blessing on the issue of the Booklets abounding. Mr. Reade is at desk-work often until late at night. One special and urgent need, as the office will now be used for more meetings, is a roll-top desk, so that it may be closed quickly without the disarrangement of papers. Will those who share the burden of prayer for financial supplies specially join in asking for this, as it is an immediate necessity.

We are most thankful for continued help in sending to distant parts of the world a large number of the "Overcomer" month by month, as we see more clearly now how it will be used to give a sense of cohesion, and unity, among those who have learnt the deeper lessons of the Cross.

LEICESTER BIBLE BOOKLET DEPOT.

The Bible Booklet House is only ten minutes' ride from the Midland Station on a direct electric car route (East Park Road), and any of the Lord's servants passing through Leicester by the M.Ry., with an hour to spare, will be gladly welcomed by Mr. and Mrs. Reade.

CENTRES FOR BIBLE BOOKLETS.

England. LONDON:
BOROUGH, S.E.—Secretary, Havelock House, 43 Trinity Sq.
WOOLWICH, S.E.—Mr. W. Walls, 11 Powis Street.
UPPER NORWOOD, S.E.—Miss Briggs, Gilgal Institute, 7 Crystal Palace Statton Road.
France.—Mr. H. Johnson, 31 Rue de l'Alma, Courbevoie, Paris.
Germany.—Fraülein Wasserzug, Freienwalde a/ Oder, Malche.
Fraulein von Hennig, Putlitzstrasse 13, Berlin.
Holland.—Mrs. Hubers-Mynlief, Villa Mon Repos, Baarn.
Egypt (Egyptian Arabic).—Mr. J. G. Logan, Masken es Salam, Zeitoun, Cairo.
Russia.—Madame O. Kamensky, Ligovica 87, St. Petersburg.
Italy.—Mrs. E. I. Wall, 35 Piazza in Lucina, Rome.
Denmark.—Baroness Schaffalitzsky, Gl. Kongeri 123, Copenhagen.
Sweden.—K.M.A. 46 Malmskillnadsgatan, Stockholm.
Norway.—Miss B. Ihlen-Hansen, Toldbodgadan 35, Christiania.
Belgium (in French).—Pastor Hoffman, 16 Rue Courbre, St. Gilles.
Korea.—Miss Pash, Home for Destitute Children, Seoul.
Greece.—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.
China.—Mr. M. Hardman, China Inland Mission, Shanghai.
Hungary.—Prof. Szabo, Varosmajor U 48, Budapest.
Wales.—Mrs. R. B. Jones, Ty'r Cae, Vaenor Terrace, Porth, Glam. (Welsh edition).
California.—Mrs. Berry Goodwin, Rockhurst, Mill Valley.
Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto.
United States of America.—Letters to Rev. Dr. Rudisill, 1425 West Mulberry Street, Baltimore, Maryland.
India.—Agent M.E. Press, Madras.
Poland (in Russian, Russian-Polish, and German).—Pastor J. Ltibeck, Nawrot 27, Lodz
South Africa.—Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth.

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ALFRED TACEY, The "Excelsior" Press, Leicester.

THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

Edited by MRS. PENN-LEWIS.

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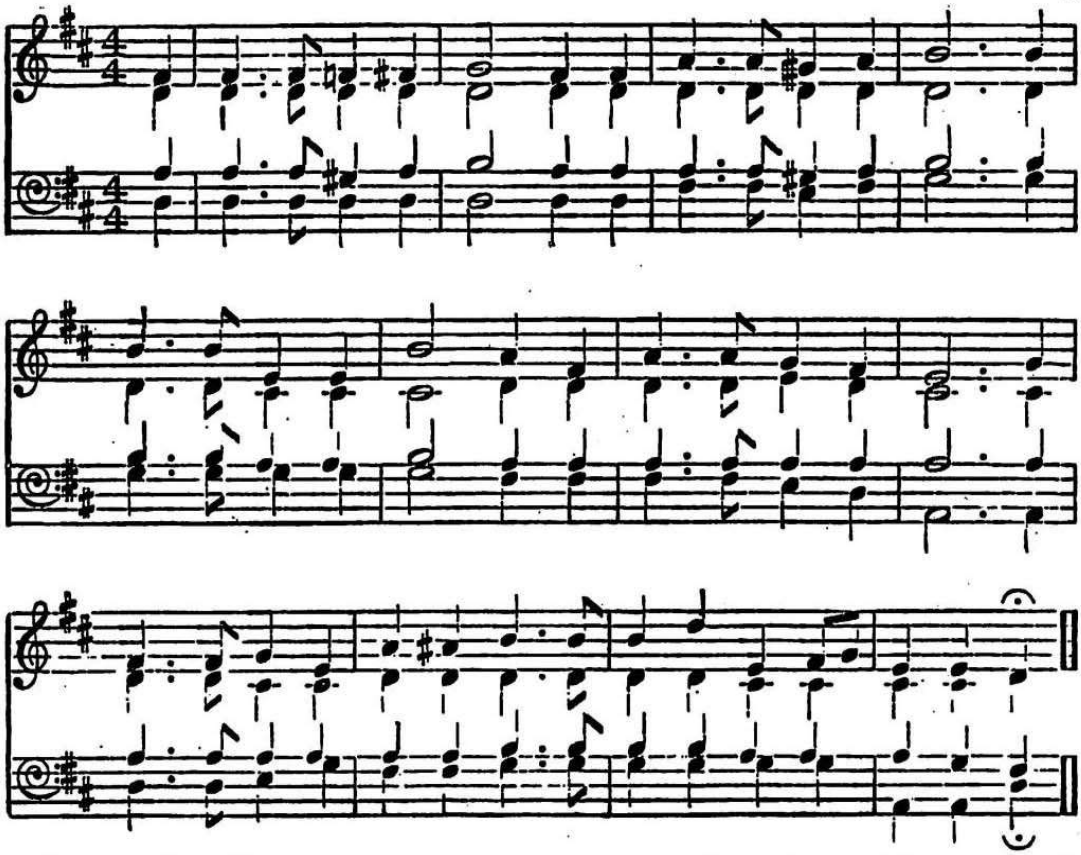
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IDENTIFIED!

"As He is, so are we."—1 John iv. 17.

PERCY BEARD. P.B.



Because of grace abounding
Shall I in sin abide?
Despising and rejecting
The Saviour crucified?
Forbid it Lord, for I have died,
And am with Thee identified.

Thy grave was mine, Lord Jesus,
Thy resurrection too,
Lord, Thou hast left for sinners
Just nothing else to do,
But claim the victory, satisfied
That I am thus identified.

Through aerial hosts, victorious,
Up to His Father's Throne—
The Lamb of God ascended
To claim what was His own;
And seated by His Father's side
I'm with Him now identified.

The Great High Priest now seated,
Unceasing prayer now makes,
Until He for His footstool
His enemies He takes;
So I with Him must now abide,
In conquering prayer identified.

"I heard a loud voice in Heaven which said, 'the salvation and the power and the Kingdom of our God have now come, and the sovereignty of His Christ; for the accuser of our brethren has been hurled down . . . . . '"—Rev. xii. 10, Weymouth.

See Luke x. 18; John xii. 31, 32; John xvi. 11; Col. ii. 15.

THE MYSTERY OF THE BODY OF CHRIST.*

By PROFESSOR E. F. STRÖTER.

VII.

ACCORDING to Paul's teaching, the Mystery of the Body of Christ is absolutely independent of the existing state of civilization, politics, or society at any period, for its accomplishment, and its Divinely planned development.

Paul declares (Gal. iii. 28) that in Christ Jesus "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," for there is a new creation. "Therefore if any man be in Christ, he is a new creature, old things are passed away; behold all things are become new." (2 Cor. v. 17.) The Body of Christ can therefore have nothing to do with the way in which mankind—the "old man"—combines for purposes of state, society or civilization, nor is it her business to educate, and *improve fallen humanity as such;* and their mutual relationships on the ground of the old creation, and the present state of the world under the "god of this world" does not concern her. The mission of the Body of Christ is rather the training, development and perfecting of the new man, the "first fruits" (with and after Christ), of an entirely new creation; the preparation and introduction of a new order of things in the world in subjection to the Second Adam; of a new civilization, that is, the setting free of a groaning creation, from the hands of those who have ruined the earth by a fleshly civilization of self-glorification, and unjustly famed art. But this has not appeared as yet, nor is it called or intended to appear in this dispensation, far less to be fully exhibited. "For ye are dead, and your life is hid with Christ in God. When Christ Who is our life shall appear, then shall ye also appear with Him in glory." (Col. iii. 3, 4.)

The introduction and the establishment of this new order of things, has, it should also be remembered, according to Scripture in both Old and New Testament, as a primary condition the utter abolishment of all order, and government previously existent, the breaking into fragments of the kingdom of the Gentiles, by the stone set rolling without human hands; the cessation of the "times of the Gentiles," the removal of the whole horrible system of death and temptation from the path of man's spiritual development. (1 Cor. xv. 24, 2 Pet. iii. 10, Dan. ii., Isa. xxv. 7.)

It is therefore a logical sequence that it is a matter of entire unimportance for a member of the Body of Christ what race or nationality he belongs to, or in what social position he is called to live in this world. He can be a Jew or a Gentile, and remain such as long as he lives. A man "in Christ" can be full, or be hungry, can abound or suffer need. No special degree of civilization or refinement is essential for the position of a son, or for the heavenly calling of God. We are expressly told that God has made the wisdom of this world foolishness in this Gospel. He has chosen what is despised, foolish, and things that are not, to bring to naught things that are. (1 Cor. i. 28.)

But it by no means follows that there is an irreconcilable opposition between the faith necessary to make one a child of God, and all cultivation of mind; nor that science and education, as such, are fatal, or even injurious, to Divine life. That position would be as mistaken as to conclude that to be a true member of the Body of Christ a man must be circumcised, or a slave-owner, or that only men were eligible for the position. On the contrary, no national, political, or social condition exists, in which a man could not attain to and retain full possession of life from God. "All is yours, Cephas or the world" (1 Cor. iii. 22). True faith is as far removed from *fleeing*, as from *seeking* the world.

But if the life, and the continued existence of the Church of God in Christ, is not conditioned in any way by the existing state of civilisation, politics or society—which all belong to the present creation—it follows, that, as far as its own growth and development are concerned, there are no "questions" in matters, social, political or of civilisation, for the Body of Christ, a satisfactory solution of which has any importance for her. This is very clear

*Translated from the German.

from the fact that neither Christ nor the Apostles worked for the removal of existing conditions, or the introduction of a new order of things in State or Society.

But if there are no "questions" of this kind for the Church of God, the Body of Christ, then she has as a matter of course no mission to fulfil in this realm. For she is not called to improve or to beautify the world, nor to help to prolong indefinitely the course of this world.

Let us make the matter clearer by a concrete illustration. The children of God have certain obligations towards the government of the time during this dispensation. They ought: (1) to be in subjection to the higher powers, whether good or ill; for there is no power but of God, the tyrannic and despotic, as well as the mild and humane (Rom. xiii. 1-5). (2) to pay tribute and taxes, *i.e.*, to give to Cæsar the things that are Cæsar's. (Rom. xiii. 6, 7), (3) to intercede for all kings, and those in leading positions, "that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. ii. 2).

Actual participation in making the laws, in carrying them into effect, or in any department of the Government, is not treated in Scripture as either duty, or a sin, for any child of God. A Christian can, and may be, a cabinet minister, a mayor, a customs house official, or a night watchman, and under all circumstances be faithful and conscientious. But the Church —the Body of Christ—is neither called, nor under any obligation to immerse herself in politics, or to press herself into public office.

Again in 1 Cor. vii. 21, the Apostle tells the converted slaves, who, by the way, had been called from the lowest social position to participation in the life and glory of Christ, "If thou mayest be free, use it rather." But in the same connection he declares (v. 24) "Let every man, wherein he is called, therein abide with God."

The Body of Christ is not called to alter the present state of things, nor to reform the world, nor to transform it from a condition of alienation to God, or to a state of Godlikeness. "*Behold I make all things new*," says our coming Lord. (Rev. xxi. 5.)

(To be concluded.)

THE OPEN DOOR—IN!

"He spake with me, and said unto me, Go, shut thyself within thine house. . . ." Ezek. iii. 24.
"Ye shall not go out in haste. . . ." Isa. lii. 12.

"O send me out with Thy message, Lord,
O thrust me forth," I cried—
"To carry the tidings of Thy words,
To souls for whom Thou hast died."

But lo, a door stands open wide—
It leads not out, but *in*;
'Tis all so dark on the other side—
He whispers—"My child go *in*."

"Not out but in, is My way for thee
For liberty and power;
Not 'out' but 'in' My grace to see
E'en in the darkest hour."

I'll enter the "inner prison," Lord,
With Thee there is naught to fear;
There the midnight song Thou wilt give to me
That the prisoners may hear.

Then when Thy time has come, my Lord,
The gates shall open swing,
By angels' touch, or earthquake rude
From the prison-house Thou'lt bring.

Forth with Thy message these feet shall speed,
To those fast bound by sin;
To tell them how Jesus my soul has freed,
And given His peace within.

To tell them of vict'ry o'er Satan's power,
Thy victory on the Cross;
How the prince of darkness that very hour,
Was brought to defeat and loss.

How Thou for us didst him defeat,
That we by Thy grace may see,
E'en now our foe beneath our feet,
And conquerors be in Thee. F.W.

A Wide Horizon.

The greatest thing anyone can do for God and for man is to pray.

Prayer opens a whole planet to a man's activities. Intercession is service: the chief service of a life on God's plan. Prayer knows no limitations. It ignores space.

The rightly rounded Christian life has two sides; the *out*-side, and the *inner* side. To most of us the outer seems the greater. . . The outer side is narrow in its limits. It has to do with food and clothing . . the *inner* side . . stretches infinitely beyond. Its limits are broad.

To-day half-an-hour is spent in China . . and in and through the petitions runs this golden thread: "Victory in Jesus' name: victory in Jesus' name; to-day: to-day: Thy will be being done: the other will *undone*: victory in Jesus' name."

The true follower of Jesus has as broad an horizon as his Master. Jesus thought in continents and seas. His follower prays in continents and seas. *S. D. Gordon.*

IMPRESSIONS OF EVAN ROBERTS

APRIL, 1909.

By PROF. CUNNINGHAM PIKE.*

I HAVE just paid a visit to Leicester, and have there for the first time seen and spoken with Mr. Evan Roberts at the home of Mr. and Mrs. Penn-Lewis on the bracing uplands of Stoneygate.

We had several long talks together, and I was more than delighted with the young hero. He proved to be better than I hoped both in looks, deportment, knowledge, and capacity. The few disquieting rumours I had heard about his health were instantly forgotten as a tall, upstanding young fellow stepped briskly into the room, and greeted me with a happy smile, a hearty handgrip, and an utter absence of all self-consciousness. Bronzed and stalwart, he looks the picture of health; though not yet ready, I should say, for a severe nerve-strain. But there is no trace of the neurotic about him; and we chatted freely for hours on the Science of Revivals and the secrets of spiritual victory. Our conversations ranged over a wide field, from the art of resting brain and body to the interpretation of the Greek Testament, or the best way to "liberate" a lifeless meeting. He was never at a loss; always alert, quick of apprehension, sympathetic. His English was absolutely correct, simple, strong, adequate; and his courtesy unfailing. No word of repining or recrimination —such as we often hear from those who have broken down—passed his lips. He harbours no self-pity. He knows himself, and views his past achievements as a text book to be dispassionately studied for future guidance.

He had the lion's share of the talking, and I was well content, for he is "extra-master" in spiritual navigation, and there are few men living who could not learn from him in this.

Mr. Evan Roberts believes in a Science of Revivals. They are subject to fixed and definite laws that should be fully understood and obeyed. Meet the conditions prescribed, he says, and you will reap the results promised. The realm of personal religion needs thorough exploration. Its many tangled brakes must be cleared away, the root-causes searched out, dug up, and dealt with *ab imo*. "We want more knowledge," he says, "we see the symptoms, we must know the cause and the remedy in each case." So he delves into theology, anthropology, and demonology, and constructs therefrom, with prayer and plentiful meditation, a system of "Saving Theology" which, sooth to say, is the most essential, though I cannot, at this moment, think of any Professor therein. There is no doubt of his intellectual capacity, and he is thoroughly sane and sagacious. He wastes no words or time in small talk. All he said was well worth hearing and preserving. He has evidently thought and studied much, and is an excellent consulting physician in spiritual hygiene for church or individual.

Mr. Roberts lives in the present, and believes he has done more for the church and the world in his retirement than he did before. Certainly he prays much, with an intelligent appreciation of the laws and power of prayer.

It is evident too, that he ponders much upon the theory of what he practised so strenuously on those Welsh battlefields, and when he returns to lead again the aggressive forces of the Church militant, I feel convinced that he will show himself to be not only a valiant man-at-arms—*pugnae nodumque moramque*—but a strategist, a tactician, a Napoleon of Evangelism.

A few of his sayings I give below as nearly as I can remember them—*pauca e multis*.

Rest from burdens needs to be followed by rest from the weariness caused by carrying them.

Learn to rest, not only from sin and self, but in all stress. Refuse disquiet. Sink into God. Hide in God. Be not driven. We must learn patience, *patience*, PATIENCE. Know thyself. Understand the attacks of evil, why they come, and how to defeat them. Souls are often bound by lack of knowledge. They need the truth, especially the truth of Romans vi. 11., to dispel the darkness and cast off the burdens.

The disclosure of fresh sin as we advance should not dismay us. It was there before, but as we progress into the light more is revealed. What looks clean in twilight may look foul at noon. It may surprise us, but does not surprise God. He

* Formerly of Emmanuel College, Cambridge.

knew it was there all the time. We are shewn it as we can bear it; and must not let the discovery stop us. Brush the sin aside. It is atoned for, nailed to the Cross of Christ, press on into the light.

Souls are not always convicted at once of sin committed. It may stay for some time outside the sphere of their consciousness: though present in the life, it may not be recognised. We must pray for them; and prayer will drive the sin into the sphere of consciousness, and then the battle begins—as to whether they will forsake it.

Prayer may be universal or local. Prayer for a world-wide revival may be termed a "goal-prayer" but it does not suffice of itself. Many prayers must prepare the way, and, having prayed the universal prayer, we must come back to the starting point of the actual, and deal exhaustively, and in detail, with every point that intervenes between the present position, and the goal at which we aim.

We must see the actual, and also the ideal; and our prayer must cover all the ground from one to the other.

Prayer must be negative as well as positive, destructive as well as constructive.

Before positive ends can be secured hindrances must often be removed. The rubbish may block the work of the builders of the wall. Satan also will go before God's work to prevent, and accompany it to hinder, and follow it to check and destroy. So we must pray against him and his wiles at each stage as well as pray for God to work at each stage.

Prayer brings the hundredfold blessing.

It brings God { to go before / to go with / to come after } us and shield us from onslaughts.

If things go wrong in a meeting, pray against the forces of evil, resist them, pray against them, ask God to rout them; and often the power of God comes down and clears the air as a strong wind will sweep away a fog.

We should pray according to the burden laid upon us, whether for personal, local, or world objects. Satan strives to keep us from prayer. We must not wait for the mood. To be burdened achieves no end, but to be unburdened. If burdened to pray or serve, hasten to pray through to victory, or to finish the service effectively, and so be unburdened; then you are free to receive another burden and then another, and so the stream of life and power keeps flowing.

We rejoice to be able to issue this brief paper, kindly sent us by Professor Cunningham Pike, for the sake especially of the Revival converts in Wales who are linked to Mr. Evan Roberts with ties of love and gratitude, as well as servants of God in all lands who have been led out in prayer for him; all of whom have had few means of hearing of his most satisfactory progress toward a normal condition of health, after his severe breakdown from exhausted vitality, and a system poisoned with the vitiated air breathed in the crowded meetings of the Welsh revival.*

We think also that it will conduce to a better understanding of the fresh service Mr. Roberts is being prepared for, if, in some degree, he becomes known as he now is—in the spiritual maturity and mellowing of character which alone comes to those who have passed through deep suffering; and men who are in suffering, or have been shattered through a breakdown, or are in any perplexity of spiritual experience, are those who now find their way to him, and invariably emerge into clear light and deliverance through his skilled dealing. [ED.]

The Germ of Revival.

"WE are not told anything about the experiences in Hezekiah's life by which he entered into this spiritual vitality which flooded the whole nation with new life But there must have been an experience deep in his soul; in some way or other this young prince must have been brought face to face with God, and in His presence found fulness of life. But though the sacred history is silent as to the germ out of which this ancient revival sprang, the Gospel of our Lord Jesus Christ is by no means silent as to the germ out of which any

revival in these last days

is bound to spring. It must come from a vision of the Cross of Christ; it must come from vital contact with the Christ Who was dead but is alive, and holds the keys of death and the unseen.

In a letter only received the other day from Mr. Meyer, he says 'I am rejoicing more and more in the blood of Christ to cleanse, and the Cross to sever.' The ripest experience never gets further than the Cross. The men of Pentecost are the men of Calvary. The experience that compels consecration is a fresh vision of the Cross of Jesus Christ with deeper understanding, and fuller appropriation of the love that God has to us in giving His dear Son to be our Saviour from sin. And if you are not rejoicing in the blood to cleanse and

the Cross to sever,

but rather have been avoiding the altar and shirking the Cross, it is because you have not been often enough in spirit to Calvary. Nobody can be dull or dead or dismal with the vision of that glorious redemption shining full upon his soul. Every revival has its beginning at Calvary. Every life and act of self-surrender gains its inspiration there. . . ."—REV. JAMES MURSELL in *Revival Times*.

* We shall also be glad for any other magazines or papers to print Professor Pike's paper, with the proviso that all extracts should have the acknowledgment "From 'The Overcomer'" attached.

THE SPIRITUAL LIFE.

Abnormal Subjectivism! *

Extract from the letter of a father in Christ to one unduly emphasizing "experiences." — (Translated from the German.)

"YOU suffer from a subjective spiritual Hypertrophy,† which means that your own hallowed self-life, or self-consciousness, is overfed. You have far too much nursed your self-life—you have done it unconsciously—by your continually speaking and writing about your heart's experiences, and the conditions of your spirit. This one-sided, and strong emphasizing of your experiences, was done at the sacrifice of that tender and deep feeling, which objects to the analysis of the most holy occurrences between God and the soul, before the public.

You have brought the skill of dissecting the deepest movements of your soul to a sad perfection, and in your writing and speaking about these things, it insinuates itself by the use of the phrase, 'Now we will look at it from the *practical* point of view,' and then generally follows an account of your 'experience.' That tells on the people, and, what is most dangerous, makes a 'school of disciples' (*i.e.*, following this example), for who does not like to have the gift to explain and extol spiritual things in the light of their own experience, as it is shown by you? In this way souls that are hungering for truth, are blinded by great, and sacred, subjectivism of the most dangerous kind.

I do not say you are guilty of violating, or transgressing the clear lines of truth. Your sin against the body of revelation truth consists rather in an improper accentuation, dissection, and analysis of truths, that, in themselves, are quite right, but let me say, are exaggerated by your way of putting and combining them. You have lost the view of the symmetry of the life of God, and the perfect harmony of the body of truth, as we see it in Jesus. *You have become self-centred.*

From this point of view, I am not astonished to hear you tell with special pleasure, that for years and years no one could bring you into any excitement, or make you angry. These are, excuse my rough expression, the little points of parade you always use anew to impress on simple souls. And all the time you forget that *impurity in spiritual things* is sin as well as impurity of the flesh.

So it came about that your brethren, working at your side, sighed about you, whilst you, without suspecting anything amiss, continued to extol a most sublime self-life, walking, to all observers, quite unobjectionably. All this is Hypertrophy of a subjective spiritual life, an unconscious, but effective pressing forward, and impressing on others your practical experiences.

So after all, you are not, as I judge, the victim of a 'Satanic' delusion, but you are the victim of a pious self-delusion, an auto-suggestion. The line between subjective truth and objective impressions has almost vanished for you.‡ In your judgment your personal experience took an abnormal signification. You are living as 'anima candida' § before the Lord, and so you are far from thinking of the possibility of a self-delusion. You are over-looking the fact that there is *a long way between pure sincerity and infallibility of judgment.* That is, you never distrust your own experience, nay, you are trusting it absolutely. Your whole faculty of judgment has turned into Hypertrophy of self, that is all!

But the Lord cannot hear your prayers and free you from your own spirit, if you have not the earnest will to get rid of this position, into which you have got by your abnormal subjectivism.

My dear brother, you are not untrue; you are no imposter; you are not the victim of a lying spirit, but you are *sick in your deepest soul.* I advise you to keep still,

* *i.e., too great occupation with self.*

† *i.e., Excessive development through over nutr tion.*

‡ "It will be well once for all to explain the modern use of the words 'subject and object'—*subjective* and objective. The subject is the mind that thinks, the object is that which it thinks about. A *subjective* impression is one which arises in and from the mind itself; an objective arises from observation of external things. A subjective tendency in a poet or thinker would be a preponderating inclination to represent the moods and states of his own mind; whilst the writer who dwells most upon external objects, and suffers us to know little more of his own mind than that it has the power to reproduce them with truth and spirit, exhibits an objective bias."—*Thomson: Laws of Thought.*

§ *i.e.*, a "white soul."

and let the Lord speak to you, and shew you the terrible danger in which you are standing, and driving other dear children of God into.

The Body of Christ—the Church of to-day—does not need a veil to be drawn over the Evangel of Christ and His Body, but you have woven one with your theories. This seems to me your severe illness. You must take the knife if God is to help you. May God help you to victory. . . ."

This letter throws light upon a danger which has never dawned upon thousands of earnest children of God as possible. The danger of their eager longing for "God's best" becoming self-absorption, and making them unknowingly self-centred. Also in the realm of their *consciousness*, the "flesh" is crucified (Gal. v. 24), but it has not occurred to them that there is a defilement of *spirit* (2 Cor. vii. 1) from which they need separation, as well as what is manifestly "fleshly" or earthly.

"He that speaketh from himself seeketh his *own* glory . . ." *i.e., something for himself*; credit, praise, yea, it may be only *comfort*, joy, peace, or even a "thank you." Some deeply hidden self-desire, never visible on the surface yet *there to be fed* by appreciation, or even the being "used of God," or the consciousness—which is so sustaining—of living as an "anima candida" before the Lord!

It can easily be seen how the seeking for dwelling upon, or speaking much of "experiences" feeds this deep-hidden secret demand of the "own" for something for itself! The cure is (1) the knife in the hands of our Great High Priest, who divides soul and spirit by His Word (Heb. iv. 12); (2) truth which makes free all who desire the truth, with honest purpose of heart to obey the truth, and (3) a going out to others' needs, letting ourself alone, in the care and keeping of God—speaking little of God's deepest dealings with us, until possibly "fourteen years" afterwards, as in the case of the Apostle Paul (2 Cor. xii.); for *time* clears the vision, and enables the believer to speak of God's hidden dealings with greater purity of spirit in the light of God!—[Ed.]

"As soon as we begin to think how happy we are, and to dwell upon and to please ourselves with the thought, the joy itself becomes an offence, and diffuses a secret but destructive influence through the inward life. To be happy in our own happiness, instead of being happy in God, is to drink from a cistern of our own construction, 'a broken cistern which can hold no water.' Fenelon has very correctly said, that 'the most eminent graces are the most deadly poisons, if we rest in them and regard them with complacency.' 'It is the sin,' he adds, 'of the fallen angels: they only turned to themselves, and regarded with complacency their state; at that instant they fell from heaven, and became the enemies of God.'"—(Upham.)

THE RIVULET.

A fragment.

"Shall I" said the rivulet to the adamant heart of the rock. "Shall I go forth?"

"Yes! Yes!" was the ready answer. "Forth with thee! *Go forth!*"

Forth to what? Firstly to sing! And to sing from the lips of the rock into the very depths of the ocean. Filling the valley with its song day and night; making falls of music to him who would bend his ear to listen to its living, new, and tender melody.

Forth to what? To work, to soften the clay, hiding the bare places, piercing even to the roots of the trees, compelling them to awake from their sleep, and forcing the life from its hiding place to clothe the branches with the tender leaves, lest the Queen of Spring should come in to her palace, and find her subjects unclad.

Forth to what? Forth to allay the thirst of myriads of birds, and many lambs and sheep. Forth, *surely from itself.* Forth into the midst of plenty. Forth to be lost in the great sea.

The "rock" is the heart of man, and the rivulet is the life of God.—*Evan Roberts.*

The Will of God.

"That ye may prove what is the will of God, even the thing which is good and acceptable and perfect." (Rom. xii. 2., R. V. m.)

I choose Thy blessed will, O God;
In Thee alone my heart can rest;
The current of Thy love I know
Can only bear me to Thy breast.

I choose Thy blessed will, O God,
To rule this stubborn will of mine,
I sacrifice it to Thy love:
Henceforth Thy choice—Thy will divine.

I choose Thy blessed will, O God;
The sweetest thing my heart hath known;
A chariot my God hath sent
To bear me upward to His throne.

I choose Thy blessed will, O God;
For in the circling of Thine arms
The gladdest spring of joy I find—
Outside Thee—fears and strange alarms.

I choose Thy blessed will, O God;
For all Thou art is wondrous love;
The bitter'st cup Thy hand extends,
Becomes a draught from streams above.

I choose Thy blessed will, O God;
And all Thou art. Why should I fear?
Heaven is translated to my soul,
And earth's deep mysteries grow clear.

M.A.

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EDITORIAL NOTES.

THE fresh news of the Revival in China and the presence of the chief instrument of it, in our midst, has once more stirred to the depths the cry in many hearts for *Revival* in England, and again through a visible object lesson, God Himself speaks to us as to the *conditions* upon which our desires will be fulfilled.

* * *

"One of the most striking things about Mr. Goforth's manner of conducting the meetings at Weihawei was his *utter dependence upon the Holy Spirit*," writes Rev. J. A. Slimman, and the remarkable similarity between "the human instrument of the Revival in Wales" and the leader in China —as well as between the features of the meetings in both countries—is pointed out by a contemporary.

* * *

Mr. Slimman says that Mr. Goforth would speak, ask for a solo or prayer, just as he was led at the time, and—just as it was in Wales—the meetings were characterized by simultaneous floods of prayer, without any feeling of confusion, and the chief results were seen in conviction of sin, restitution, and renovation of life, in multitudes of believers.

* * *

We draw attention to these points to again emphasize that in spite of prejudice and objections, the Holy Spirit does not change His way of working when He breaks forth in Revival power. Wales, China, Korea, or Europe—the story runs the same, and the men used of God in Revival are those who recognize the conditions of Revival, and obey them. Instruments there must be chosen by God Himself, and not man. Instruments marked out by their ability to recognize the Holy Spirit, and to work with Him in implicit obedience. Not of necessity *one* instrument, but hundreds, to lead the children of God on into the way of God. Let us ask God to prepare not only the people, but to grant to His church at this time *men who know the Holy Ghost*, and obey Him.

CONDITIONS FOR REVIVAL.

Let those who desire Revival pray

(1) Lord, teach us the conditions of Revival.

  (*a*) In Prayer.
  (*b*) In Action.

(2) Lord, enable us to fulfil the conditions for Revival.

Amen and Amen.

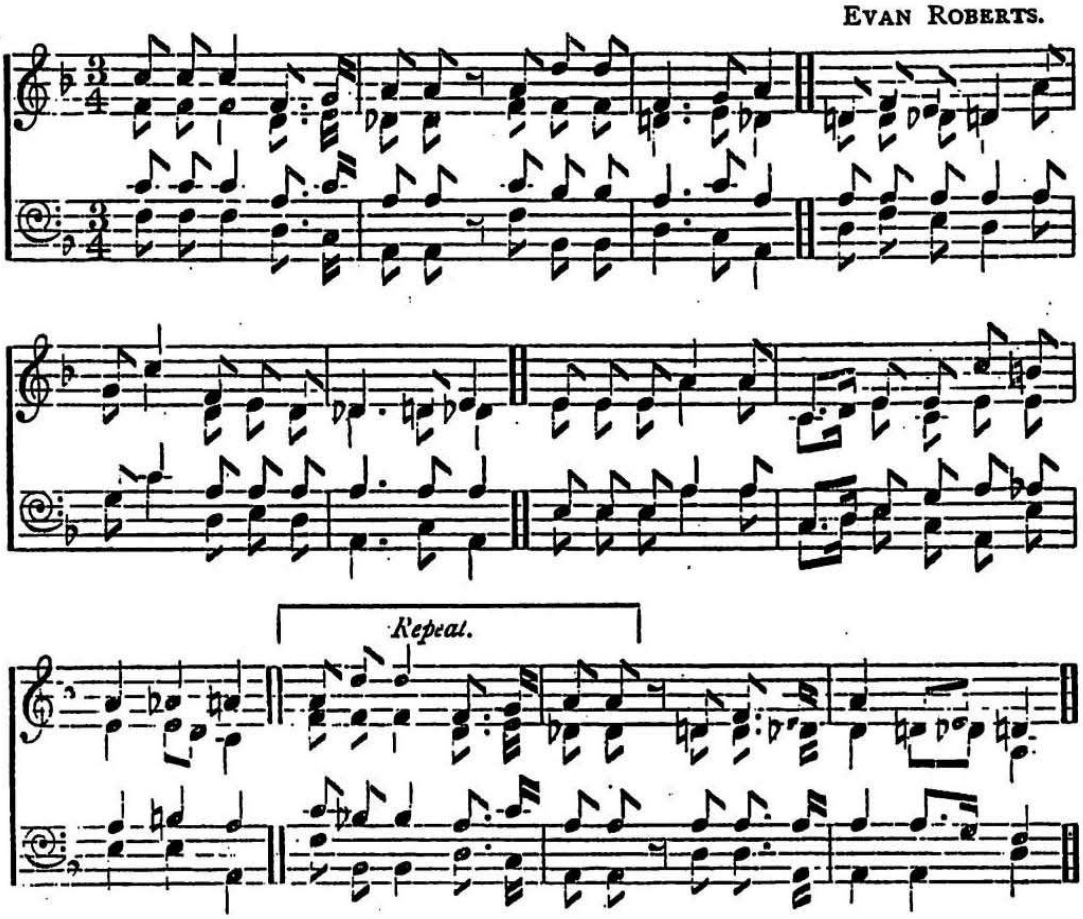
Evan Roberts.

"We must give our very selves to the promotion of this Revival. We must yield ourselves to God in most absolute and willing surrender to His possession, and use for the great end. While we know, better perhaps than ever before, that all must be of Him, and that we are never anything more than helpless instruments, we must, in completest dependence upon Him, live and work as though all depended upon us. . . . We *can* have Revival — wonderful, glorious, unprecedented Revival—*if we are willing to pay the price.* 'The Lord our God in the midst of us is mighty.' Our sins alone hinder. From these He waits and longs to free us; and so between us, and the most glorious Revival in all history, there stands only one thing—the liberation and cleansing and hallowing of us who bear the sacred name."—*The Life of Faith.*

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The Proclamation!

EVAN ROBERTS.



Proclaim! Proclaim ye heralds
The Message of the Cross;
Tell out the full orbed Gospel,
Christ must not suffer loss;
The victory of Calv'ry,
His heralds must proclaim;
He is a mighty Conqueror,
Hell bends before His Name.

Proclaim! Proclaim ye heralds,
Withhold not any part,
The message is so glorious,
It burns within the heart;
Ye, who are His, Oh! tell it,
He died for sin, 'tis true,
But, when He went to Calvary,
He took the sinner too,

Proclaim! Proclaim ye heralds!
Proclaim the wide world through,
That on the Cross of Calvary,
He conquered Satan too!
Oh wondrous, wondrous message,
"'Tis finished," yes, He cried,
There's now triumphant victory,
Oh! shout it far and wide!

Proclaim! Proclaim ye heralds,
No longer dire defeat!
With Jesus you are seated,
And Satan 'neath your feet!
Proclaim! Lift up the standard!
Though fierce the fight, and long,
Our Captain comes forth conquering—
The stronger than the strong.

Proclaim! Proclaim ye heralds!
With no uncertain sound,
For joined with Him in spirit
We are on victory ground.
Oh, tell it out with triumph,
That all the world may know.
Proclaim! The King of glory
Has vanquished His greatsfoe!

Proclaim! Proclaim ye heralds,
Away with shame and fear;
Hark! Hark! the King is coming,
He may be very near!
Proclaim! The foe is raging,
And sweeping like a flood,
But glory be to Jesus!
He's conquered through the blood!

M.M.

The Proclamation of Satan's Defeat!

THIS is the aspect of Calvary which widely proclaimed will bring us through the prolonged, and stiff battle we are now in. The prince of darkness is not going to permit "Revival" in England without a struggle, nor the world-wide Revival which will complete the preparation of the Body of Christ for ascension to the Risen Head, with the consequent closing of the dispensation of grace, and the ultimate casting of the world's deceiver into the Abyss. (Rev. xx. .)

The proclamation of Satan's overthrow at Calvary! (John xvi. 11.) Why has the Church not proclaimed this long ago? Had the apprehension of it to be reserved for the closing of the age? Anyhow, the proclamation is going forth now with no uncertain sound. The testimonies of workers to the witness of the Spirit of God to the truth, are multiplying, and "Heralds" of the Cross are aggressively moving forward, to prove the Victory of Calvary a weapon, which brings down the strongholds of Satan to the ground.

"*Praise God for glorious victory through Calvary*," writes a Missioner, once greatly pressed in mission work. "I am continually proving that Satan has been conquered on Calvary, and there is victory while we claim it through the finished work of Christ," writes another, adding the story of a young girl steeped in sin, saved whilst the workers "*held on in believing prayer until Satan was obliged to give way*"!

Another mission worker writes of an agnostic who was bitterly opposed to Christianity, now seeking light, because all the time she was "claiming the victory"! Also of a Bible class member radiant in the joy of victory on her death-bed, carried in triumph to see the King. The same worker tells of the victory won over the opposition of parents to a worker going to the foreign field, because the resistance was recognized as instigated by Satan, so victory over him was claimed, and *the opposition withdrawn.*

In a meeting among men given to drink the proclamation of the victory again had effect. "The poor men were astonished," writes a "Herald."

"Some seemed inclined to sneer, but others were visibly impressed. The young men kept saying 'Victory,' 'victory,' 'Satan's conquered. He has no power at all, only what you give him.' Then they said, 'Where is your joy, where is your life, where is your victory? Don't you want victory? You can have it. Victory through the blood of the Lamb. Will you have it?' I remember distinctly one poor fellow almost rising from his seat and saying, 'Yes, I want it.' The answer was—'you can have it.' 'They overcame him by the blood of the Lamb and by the word of their testimony!' When we came outside the Hall the men were still lingering across the road, apparently wondering what it could all mean. . . ."

Again in an open-air meeting at Leicester recently, the assertion of Satan's defeat was proved to be the present truth. Ten witnesses and heralds stood together outside a railway station, and read aloud in turns the pages of the Bible Booklet, until they reached the page on "Satan under your feet," when the ten raised their voices, and unitedly rang out the words with assertive faith in the truth of the message. Quickly a great crowd gathered, to listen spellbound to the story of Calvary in its fulness—some saying, "We never heard it like this before."

The fact is that the claiming of the Victory of Calvary meets every hindrance in the way, because Satan is at the back of everything contrary to God, and works through the natural and fallen creation. But it must not be forgotten that the witness of God to the assertion of Satan's defeat at Calvary depends upon the proclaimer standing continuously upon *Rom vi. 11!* For the only spot upon which the believer can stand where Satan is powerless, is the place in Christ "dead indeed unto sin." The proclamation of Satan's overthrow, needs the Herald in the attitude of being dead to that by which alone Satan holds the world in thraldom.

A worker in doubt as to some supernatural "manifestations" which she was experiencing, was bidden to test them by simply quietly standing on *Rom. vi. 11*, and she writes that those things which she had thought were of God, *entirely ceased as she read Rom. vi.* and rested on verse 11. Quietness came instead of excitement, and all sense of strain passed away, as she kept on Rom. vi. 6 and 11, and she had the sense as if she had come out of some "illness"!

Rom. vi. 11, and victory over Satan, are inter-dependent. Let the Lord's children put this to the proof, and they will join the growing army of witnesses to Satan's defeat at Calvary.

Revival!

"Shall a land be travailed with for but one day?"—Isaiah lxvi. 8, R.V.m.

THE glad news is really true. For two years past, in a town in the north of Ireland, a clergyman has been giving two hours each day to pray for the people, until about six weeks ago the blessing broke forth in his church, and now there are thousands congregating in the open-air; the workers of all denominations are united in the tide of blessing, and the *public-houses* are without their occupants. This is the story which has reached us, and made our hearts rejoice—for this may be the beginning of *Revival in Ireland*, and Revival which may reach England, just as it did from Ireland fifty years ago.

Is Revival *possible* in England? A group of workers with a band of converts, who came to an Easter Monday Workers' Conference at Leicester, gave witness that it is, for they told the story that in their village some seventeen men—some of the very worst—had been saved; the three public-houses were empty of customers, and the whole village was stirred. Asked how it all begun, the chief instruments of the blessing said that "Rom. vi. 11" had been so revealed to them at the Leicester Convention, that their lives had been entirely changed, and a changed "village" was now the result. A Leicester worker who visited the village to see the work going on, said that it seemed as if the very atmosphere of the district was filled with the Presence of God! And the "converts" are at work. Men going to the public-houses are waylaid by the newly-saved souls, pleading with them not to enter. The minister of the chapel was visited, and as the converts prayed that God would so speak through him that he would "do away with his notes," he found he *had to go to God* if he was to lead on these babes in Christ. In the "adult school" these men turn up, and any speaker who does not preach the gospel, finds himself out of court. One convert is so full of joyful power that he is called "Billy Bray." Workers and converts come—walking four miles each way to a station—to the Leicester monthly meeting. Arriving a little late on the last occasion, they were kept outside during prayers, until one burst out, "We must come in—we can't waste a moment here—we have come for blessing"! No doorkeeper could withstand such intensity, and quietly they filed in to their seats. Yes, this is *Revival*—and shows that Revival is possible in England.

Revival in *London*—that great city. Is *that* possible? In a Tottenham factory early in February suddenly six girls began praising God, others broke into tears, and one girl of 19 said she wished to become a Christian. Another hearing the sound broke into tears and came to Christ. A Bible class was commenced among them in the dinner hour. Then these girls went round the factory asking forgiveness from those with whom they had not been on good terms, and thus "Revival" began. Nineteen Christians are now in one workroom and two men in another. *The instrument?* A girl of 15 who just believed that God could use a child, who would obey Him.

Revival in the north of England! Yes, this too is reachable, for a correspondent writes:—

"God has blessedly sent a sweeping Revival to a Congregational Church, at —— where they have held on in prayer for years and refused all worldly sales, or amusements, or socials, and pleaded on and on. A plain old-fashioned sermon on sin, hell and Christ crucified, by a plain humble brother, and without any pressure some twenty-eight came forward with broken hearts for salvation—this is about a month since—and from that day until now they have been ingathering, though that brother left immediately after that breakdown."

Letters from Jamaica, Korea, France, Switzerland, U.S.A., Canada, India, Nicaragua, Turkey, in Asia, as well as Russia, Poland, etc., etc., all tell of deep longing for the breath of God to come upon the children of God in these lands, where there are varied degrees manifested of the working of God. Let the workers in every land begin to *put to the proof* the prayer of victory, *i.e.*, claiming the victory of Christ over Satan at Calvary, in church divisions, opposition of workers, etc., etc.—in brief, seeing the adversary at the back of all, and dealing direct with him instead of "flesh and blood," and they will prepare the way of the Lord, who in due season will manifest His Presence and power.

Some statistics recently published in *The Times* concerning Church membership in Wales "shows the *net increase from the Welsh Revival as 67,431*, which disposes of its alleged 'ephemeral' character."—*The Christian.*

Spiritual Difficulties.

ANSWERS TO CORRESPONDENTS.

When we see another wrong are we to be silent or to speak? If I do the latter, I find it resented, especially in my home!

The Scripture says there is a "time to keep silence and a time to speak," and this is especially true in respect to the matter of your question, for at all times it is a delicate subject to rebuke, or to deal with what appears, or *is* wrong in another.

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

(2) When you speak of "seeing another wrong" therefore, you must first give time to consider whether the wrong is a wrong according to your light, or according to the word of God; then if you are quite sure that you are bidden of God to summon your fellow-Christian—be it a sister or a co-worker—to the bar, you must next be sure that you are able to prove from the Scriptures the wrong to be a wrong, and that you yourself are free from "wrong" in any other form in your own life. The Lord virtually acknowledged the right of the Pharisees to bring the woman to the bar of law, but—"he that is *without sin*" himself, "let *him* cast the first stone" He said, and they quietly withdrew.

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

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

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

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

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

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

For the rest, see Deut. 13, 14 (the duty of making sure before action), 1 Cor. iv. 5 (as to reservation of judgment).

"MARTHA" *(Switzerland).*—I purpose dealing fully with the text that is troubling you, later on, but meanwhile look at Acts ii. 17, 18, and be at peace. God never contradicts Himself, and you may be sure that 1 Cor. xiv. 34, 35, is in perfect harmony with this, if we knew all the circumstances which led to its writing. But light is needed to deliver many from bondage, and the subject shall be dealt with in due time.

SOME MIS-USED VERSES.

"One night just as the stillness and hush of God's presence were upon the meeting, a woman said 'The Lord wants me to read two verses of Scripture. In a moment I detected something wrong, and asked her to desist, at the same time claimed all that 'It is finished' means. The Holy Spirit instantly witnessed, and it was victory. At the close of the meeting the woman came to me, and said 'The verses God gave me were Romans xiii 1, 2.' 'They that *resist the power* shall receive to themselves damnation.' On my reaching home I looked them up, and saw that 'the power' mentioned in them was not spiritual at all, but civil, and that to apply these verses to the work of the Holy Spirit was to wrest the Scriptures from their context and meaning. There is not a single verse that says anything about resisting 'the power,' but the warning is against resisting the '*Person*.' 'Ye do always resist the Holy Ghost'—*not the power*. 'Quench not the *Spirit*' not *the power*. 'Grieve not the Holy Spirit.' 'My Spirit shall not always strive,' etc."—*(An Evangelist.)*

The Prayer-Warfare.

"Pray with unceasing prayer."—Ephes. vi. 18. Weymouth.

"IN its simplest meaning prayer has to do with a conflict. Rightly understood it is the deciding factor in a spirit conflict. . . . It has to do wholly with spirit beings and forces. It is an insistent claiming, by a man—an embodied spirit being—down on the contested earth, that the power of Jesus' victory over the great evil-spirit chieftain, shall extend to particular lives now under his control. . .

It is a fiercely contested conflict. Satan is a trained strategist, and an obstinate fighter. He refuses to acknowledge defeat until he must. Prayer is *insisting* upon Jesus' victory, and the retreat of the enemy on each particular spot, and heart, and problem concerned. The enemy yields only what he must. He only yields what is taken. Therefore the ground must be taken step by step. Prayer must be definite. He yields only when he must. Therefore the prayer must be persistent. He continually renews his attacks, therefore the ground taken must be held against him in the Victor's name. This helps to understand why prayer must be persisted in after we have full assurance of the result, and even after some immediate results have come, or, after the general results have commenced coming." (*Quiet Talks on Prayer.*" *S. D. Gordon.*)

"Prayer must be persisted in"! "The ground taken must be held"! This is the need as the Lord's prayer-warriors take to Him the following requests. Let each one wait before the Lord, asking Him by His Spirit to give power to take the victory according to His will. There must be no "forcing" or mental effort," but a quiet responding to the "request" which takes hold of the reader in the Presence of God. Let us each ask to be taught of God how to pray with simplicity and faith without strain or effort. All depends on position. Romans vi. 11 as the basis, Ephesians ii. 6 as the resulting fact, and John xiv. as the outcome.

For Special Prayer.

That the Church of Christ throughout the whole world may be awakened and prepared for His Coming.

That Great Britain may be permeated from end to end with the message of the Cross.

That God will open the eyes of the Church to see Satan's devices as clearly as they see the stones on the road. (E.R.)

That God may destroy the plague of criticism, and the plague of division among His people.—(E.R.)

For the preparation of the "Overcomer" for Press from the 20th to end of each month.

Concerning the Kingdom.

"That the Lord's message may spread rapidly . ."
2 Thes. iii. 1. W.

A worker writes from *Penpont*, "the air here is full of the influence of the waves of prayer. So much depends on the Lord's intercessors that should they fail to bear us up it will mean a victory for Satan. The Cross of Calvary is being revealed to God's people here" (R.M.) For the *Isle of Man*—that the victory of Calvary may be further proclaimed. For *Monmouth* and special work there (G.A.C.) For *Bognor*. Prayer for (1) a spirit of conviction among men of the Police Force in and around a large town in South Hants, and that the Christian men may know Col. i. 27. (2) For Revival in a district where victory has already come to many souls whose changed lives witness to the power of Calvary. (3) For a Congregational minister who preaches the Atonement, that he may see the power of the Cross in his life as a believer, also his wife who is in great mental darkness. (4) For an intelligent knowledge of all that Calvary means to one whose self-life has brought much dishonour to God. (5) For an Orphanage where money has been lost and none will confess. (6) That an indifferent church in S. Wales may be revived; some young men whose behaviour is a hindrance may be changed; that the Bible Booklet may be blessed to a backslider. (7) For the Lord's work in *Southport* and that I may be His herald; Satan defeated and souls blest. (E.A.S.) (8) That worldly means may not be used to raise funds in a church. (9) For the distribution of the Bible Booklet in the Chamiali dialect, amongst the Hill tribes, as yet unreached by the Gospel message.

Personal Needs.

These affect the whole Body of Christ, and its power to witness, if the "suffering members" are not upheld by the Prayer of Faith of other members. May God's will be done in all the following cases:

(1) For my sister's recovery from heart disease. (2) That the meaning of the Cross may be revealed to me, that I may be delivered from unbelief and all the power of the enemy. (3) For conversion of a Socialist and two children. (4) For an only child to be saved from drink, and that the mother may know the victory of Calvary; also that one who has protested against sin in a church may be enabled to bear the reproach resulting therefrom and have victory over Satan. (5) For guidance and power of the Holy Spirit. (6) For an Atheist and my two sons. (7) For a girl of 18 who is given to theft, and clear guidance for me about leaving a situation. (8) That three sons may decide for Christ. (9) For a young man in despair, and not knowing Christ is in great danger. (10) For my boys to be saved, also workers in Fulham to know the inner meaning of Calvary (a mother). (11) For the conversion of three sisters (Roman Catholics) and two worldly ladies; and that I may know the meaning of being crucified with Christ and not shrink from the Cross (*a worker in Switzerland*). (12) That I may have the victory of Calvary revealed to me. That God will comfort a broken-hearted mother and restore her to her loved ones. (13) For my husband—that employment may open for him and I be patient. (14) That I may get the victory over self and sin and be a blessing, and have a revelation of Christ crucified. (15) For the wife of an Evangelist not in sympathy. (16) That I may regain health, nerve power, and be guided into God's will. (17) For the son of an aged mother—sunk to the depths and showing as yet no repentance.

Prayer For

Rev. F. B. Meyer at Penang, Taipeng, Ipoh, Kuala, Lumpas, and Singapore during May. *Mrs. Bayzertz* in Scotland. *Rev. R. B. Jones* and all other Welsh Messengers of God in their work in Wales. *Miss F M. Smith* as a Herald of the Cross in Shanghai, China, and all "Heralds" of the Victory of Calvary throughout the world.

The Eccleston Hall Monthly Meetings, on May 6.
The Leicester three days' Conference, May 11, 12, 13.
The Darlington Convention, on the Message of the Cross, May 18, 19, 20.

Will all senders of requests write them on one side of paper only (and apart from letters), and send them in by 20th of each month. We regret to be obliged to print in smaller type, as our space is becoming more restricted, and many requests are omitted this issue for lack of room, but all are presented every Tuesday, at 8 p.m., at a meeting for prayer only at Bible Booklet House. —(Ed.)

A Herald of the Cross for China.

Miss F. M. Smith has left for China (in connection with the C.I.M.) after faithfully proclaiming the full message of Calvary in the Homeland. In all her missions her one message was Calvary, and everywhere she saw abundant fruit. The call to China came suddenly. Her hon. secretary for Great Britain writes:—

"We have to praise God for so wonderfully opening the door for Miss Smith to go to China. After sixteen years daily prayer, without the touch of human hand, she has been called suddenly from her work in England, where God has blessed her to hundreds of souls, to open up work in Shanghai among European, English, and American women, rescuing them from a life of sin.

The call came by letter, a free passage was offered, then a telegram, 'Come at once, the work is ripe.'

The final arrangements, crowded into a brief fortnight, were so wonderfully all of God. Money for outfit flowed in, hearts were touched from far and wide. Everything was sent, not only clothing but necessary things for rooms; boxes, too, for packing things in.

The sweetest of all touches was that of her dear mother, who had so long withheld her sanction. It was not only granted, but with a deep breaking-down of soul, as she said, 'Lord, at last Thy love has conquered, I am glad to give.'

Our dear sister has had the joy of leading thousands to Christ in England—among the most refined, and those in the deepest depths of sin—men steeped in drunkenness, women who had lost hope, little children who could not stop crying, have been loved back into purity, hope and smiles.

Midnight services taken, workhouses, penitentiaries and refuges visited, rain, wind, aching limbs ever counted as nothing, where there were souls to be sought after. We pray that the victory of the Cross may follow in the land beyond."—L.H.

Miss Smith writes *en route* to China, and to bear witness to the message in the Bible Booklet, she tells the story of her first Mission in Cornwall, and how the blessing came:—

"This call is from God, and I believe 'after many days' the time is ripe for me to be a 'Herald of the Cross' in China. Already I feel God's hand laid heavily on me. The awful indifference of the churches at home seemed at times to break my heart.

I shall be so glad to circulate the 'Overcomer' in China, I have done so up and down England, especially in Cornwall.

Let me tell you about my first Mission in Cornwall. For a fortnight I worked, and wrestled night and day alone. Then one dear man got into victory. One night I could go no further, when suddenly the Holy Spirit took hold of one man, and he prayed in such agony. I asked every believer who was willing to surrender to the Cross-life to come forward, and seventy came out sobbing bitterly. Putting my finger on the words in the Booklet* 'They overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death'—I walked round and round repeating the words until one after another said, 'There is victory at Calvary.' Twice there were such meetings for believers, and the next fortnight we had midday prayer meetings, and many conversions in them, also at night, until there was a record of over ninety souls. These I have every reason to believe were truly saved.

The Revival will come when God's people will awaken. Oh, let me help you in the rising country of China to herald forth the message of Calvary. Victory is coming. . . ."

* Many of the prayer-warriors who understand prayer as a *conflict*, and know it to be a real "battle" which has to be *won* in the spiritual realm, have found this way of using the Booklet a great help. When conflict was short and sharp and quickly "through," the word of *testimony* with the voice was possible, but when the fight became prolonged, it was found that resting the finger on the written word "held the position" without strain, or effort, until the victory was given. The Booklet is smaller than a Bible for this use, and many have proved its value. Only those who know the "warfare" and the lesson taught by the uplifted hands of Moses "holding victory" until the fight was "through," can understand.

Bible Booklet Notes.

The scattering of the wee Booklet containing the Word of the Cross goes on apace—some 150,000 have been issued from Bible Booklet House since the beginning of the year.

In many districts the Booklets are being taken house to house, and they are being used in all kinds of new ways in aggressive service. In Pontypridd a copy was given to every one entering a large "New Theology" meeting, and large placards with the verse of 1 John i. 7 displayed in red were placed in the tram cars and about the town, whilst a glorious open-air meeting was held with the Scroll.

From every side testimony is coming from workers in Missions, and every form of Christian service, of the blessing given by God upon the Message. *England must have the Message of Calvary* is the burden upon many hearts.

The season for open-air work now at hand. Scrolls are in demand, one has just been sent to Berlin in the German language, another to Melbourne, Australia, others to various parts of England and Wales.

The Booklet in Persia, Baba, Chamiali, and other languages are in process of issue, and letters of deep interest in the work are continually coming from all parts of the world—one just to hand from *Korea* from the Director of the Gordon Mission, who had only just come across the Booklet story.

Pray on prayer-warriors—that the "Lord's Message may spread rapidly and its glory be displayed." H.M.R.

The "Overcomer."

Will subscribers (1) kindly state when ordering their pape whether Rev., Mr., Mrs., or Miss. (2) Enclose subscriptio with order. (3) Mark "Renewal" when renewing subscription Should a subscriber not receive the paper a post card witl name and full address will enable any oversight to be im mediately rectified. (H.M.R.)

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S. W., near Victoria Station, will in future be held —beginning with May—on the first Thursday in the month, in order to meet the large number of young people desirous of attending the evening meeting. The revised dates will be as follows:—

Thursday, MAY 6 / " JUNE 3 / " JULY 1 — Meetings at 3 o'clock, followed by tea at 4-30. After tea, Conference at 5 o'clock. Evening meeting at 7-30.

Will friends in and about London kindly make this known to all interested. Cards and further information from Miss Johnson, Police Institute, 1a, Adelphi Terrace, Strand, London, W.

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

On May 11, 12, 13, a three days' Conference will be held with Rev. R. B. Jones and others as the Lord's messengers. Meetings at 3, tea 4-30, Conference 5, Meeting 8 o'clock.

Thursday, JUNE 10 / " JULY 8 — 3, tea 4-30, meetings 5 and 8 o'clock.

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66, Regent Road, Leicester.

Every first Tuesday in the month, at 5 p.m., a Prayer Meeting for Revival will be held at the P.T.C.A. Institute, 62 Bartholomew Close, E.C. Intercessors heartily invited.

Darlington Convention, May 18, 19, 20. Speakers: Rev. R. B. Jones and Mrs. Penn-Lewis. Information from Rev. D. Ross.

The Editor's Letter Box.

E.D.B.—If you have difficulty in getting the "Overcomer" at your bookseller's you can write direct to Bible Booklet Depôt, Leicester, and have it sent by post. F.M.R.—Do not be too *anxious*. Only *God* can reveal spiritual truth. Souls cannot be forced on. You must learn, like God, to wait, even though you—like Him—would gladly save others the suffering which the lesson of Calvary means. See 1 Cor. ix. 22. Meet others where they are. Prayer and *silence* is best. You will hinder by forcing. B.P. (*Bristol*).—We are not able to spare any space for book reviews. H.D. (*Rotherham*).—Most rejoiced over witness to the Victory of the Cross in the Mission. May God lead you all into Phil. iii. 10. G.W.S. (*Hexham*).—We feel with you the condition of the villages, but we cannot use the pages of the "Overcomer" for appeals for any individual work. We desire to strengthen the hands of all God's servants preaching the Cross, by prayer and spiritual help, but the Spirit of God must direct each one into the work whereunto He calls him. Acts xiii. 2. M.P. (*Probus*).—Thank you for your letter. It is well not to emphasize "visions" in these days, lest others should seek them and be led astray. The *finished work of Christ* should be the theme of our testimony, and His personal revelations kept sacredly between the soul and Him. C.L.R. (*Twickenham*).—Prayer will prevail, but *patience* is needed. The Lord spake "as they were able to bear it." The Lord's children hinder by being too *anxious* about "Revival," and often forcing what they "see" on others unprepared. Our "burden" for Revival should lead mainly to prayer and faithfulness in personal duty, but not "push"! Speak little, pray much. H.M.L. (*Newark*).—Thank you. May He who has guided you, keep you faithful in times of *testing*. To have His clear leading does not mean no *testing* as you follow the light. Be faithful as He teaches you the lessons of Heb. xi. W.P.S. (*Glasgow*).—We do not feel God would have us draw attention to any individual work, but keep to our one commission of preaching the simple finished work of Christ, and strengthening the hands of all who are doing so in simplicity. K.A.H. (*Canterbury*).—Most thankful for your letter. As the message of Rom. vi., and the Victory of the Cross, with the experimental path of 2 Cor. iv. 10-12, is revealed to workers all over the land, we can see easily that it must mean "Revival," for as "death worketh" in God's children, it will be life to others. C.D. (*Camberwell*).—I am deeply thankful. It means so much to *Christ*. Preach the Cross, and refuse to discuss side-issues. God will deal with these. C.J.F. (*Eastbourne*).—It will not be wise to reply to your question in the "Overcomer," as it may suggest what *may not be true*. For the same reason do not risk the "testifying" as you propose, but claim the severing power of the Cross to cut or break away any foreign influence. The action of your "will" in resistance is necessary, whilst standing in union *in Christ* with the soul, *i.e.*, "I resist (Jas. iv. 7) what is of the enemy, and I stand in Christ with all that is of God."

All other letters acknowledged with thanks.

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).
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From April 1st to 30th, 1909.

(17) 10/-; (18) 2/9; (19) £1 13s. 2d.; (20) 2/-; Total **£2 7s. 11d.**

FINANCIAL NOTES.

We are thankful to acknowledge £2 5s. toward the roll-top desk, another £3 still being required, as well as funds for the purchase of more chairs for meetings. Will those who share the burden of prayer in this direction remember these needs, as well as the Bible Booklet House supplies, and the widespread scattering of the Bible Booklet. We have also received 8/6 for "Heralds" of the Cross, and this we have passed on to one at work in the slums.

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THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

Edited by MRS. PENN-LEWIS.

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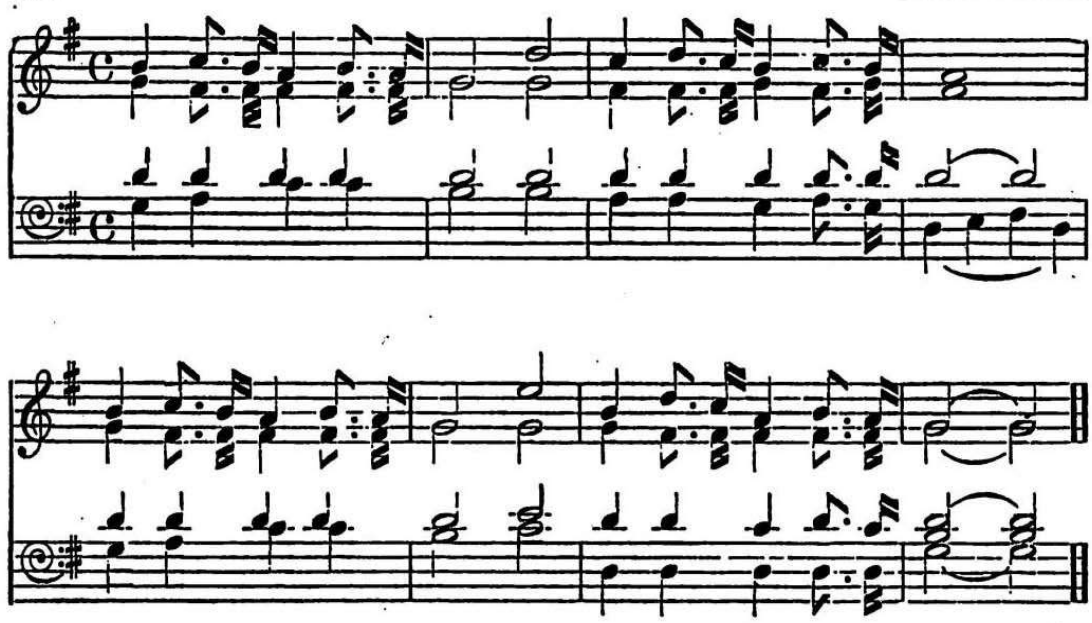
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CALVARY.

"I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. i. 12.

P.B. PERCY BEARD.



Saviour, Thy seal set to Calvary,
As now before Thee we bow—
Let the blest flood-tide of triumph,
Burst on this meeting just now.

Master, we doubt not the victory—
We are for ever assured—
Thy word for ever shall triumph,
So we of victory are sure.

Stretch out Thy rod o'er this meeting,
The power of Thy death let us see
Liberty—perfect—for bound souls
And freedom through Calvary,

Set free, Thou blest Lamb of Calvary,
Souls now by Satan long bound,
That they from henceforth may triumph,
And shouts of victory resound.

By revelation alone, Lord,
We the true meaning can see
And enter gladly the victory,
Of what we thought tragedy.

Now rest, my soul—"It is finished"—
Thine is to trust in His Word;
That we together are seated,
Waiting full victory assured.

"I heard a loud voice in Heaven which said, 'the salvation and the power and the Kingdom of our God have now come, and the sovereignty of His Christ; for the accuser of our brethren has been hurled down . . . . . '"—Rev. xii. 10, Weymouth.

See Luke x. 18; John xii. 31, 32; John xvi. 11; Col. ii. 15.

THE MYSTERY OF THE BODY OF CHRIST.*

By PROFESSOR E. F. STRÖTER.

VIII.

THE Mystery of the Body of Christ is connected very closely, in organic and unique relationship, with the N.T. doctrine of our hope,† which receives a substantial enlargement, and a new status among the events of the world by the new feature of the live expectation of a Church "saved in hope," that their Lord is coming to be Head over all things.

From the previous theses it is clear that the Church cannot be in the same position as Israel, and the Gentiles, as regards this doctrine of hope, any more than with reference to her relationship to the Lord and His Kingdom. Unique as is her participation in the "Head over all," her expectation of His coming must be equally peculiar to herself. It has a significance for her which it cannot have for any other circle or body in the rest of the universe. Let us consider some points singly.

(1) The Church is not expecting in Christ, *the Son of Man*, to Whom "the Father hath committed all judgment, because He is the Son of Man." (John v. 22-27). It is worthy of our notice that the Apostle of the Body of Christ never calls Him the Son of Man to the Church. She is awaiting the *Son of God* from Heaven, in accordance with her own calling to sonship with, and through Him. (1 Thess. i. 10, Phil. iii. 21). She expects His coming, but not as the instrument to carry out the Divine sentence upon a world which has abused God's grace, and been disobedient to the Gospel. (2 Thess. ii. 8.) Her expectation therefore does not stand in the sign of the eschatological teaching of the Son of Man as the coming Judge (Matt. xxiv. 25); nor in that of the Revelation of John which (at least from chap. iv. 19 inclusive) is solely occupied with the great and terrible day of the Lord. (Isa. xiii 6-13, Joel ii. 1-11, Zeph. i. 14-18). But to the Church the message is: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. v. 9.) And again, "And to you . . . rest with us, when the Lord Jesus shall be revealed from Heaven." (2 Thess. i. 7.)

(2) Since the Church as the "Body of Christ" is neither the promised Kingdom of Christ, *nor composes its subjects*, (as has been shewn in Theses ii. and iv.) she does not expect the son and heir of David, to whom God will give the kingly rule over Israel in due time (Acts i. 7). Since she is not herself the object of O.T. promise, neither can her hope and expectation lie along the line of this specifically O.T. prophecy of the Kingdom.

(3) The Church *as the Body of Christ* does not expect in Him her "Bridegroom,"* for according to Scripture she is not "the bride of the Lamb" but *His Body*, that is, the executive organ of the man, and bridegroom Himself.

(a) In Theses ii. we recognized that the doctrine of a Body of Christ formed by selection from among the Gentiles was never the subject of Old Testament prophecy. But the teaching about a Bride of Jehovah runs as clearly as daylight through the whole O.T. It is impossible to maintain at one, and the same same, that the Church from among the Gentiles is the "Bride of the Lamb," and to accept the Apostle's declaration when he asserts that this

* Translated from the German.

† The expression "the doctrine of (our) hope" is used in German to comprise all that is included in such passages as 1 Pet. i. 3, 13. It is not limited to the Second Coming. (*Translator.*)

* A postscript added recently by the author to a book on the "Marriage of the Lamb," by Pastor Stockmeyer, is of great interest in connection with this subject. The Pastor says "In reference to the statement on page 27, '*Prophesies which find a preliminary fulfilment in the history of the Church of Christ, may have, in reserve, their final fulfilment in Israel*' there arise on this matter deeply earnest questions:—Might there not be in the life of the Church as regards her bridal relation to Christ, a way made to the goal where the Church is actually united together in one body with Christ; and then He—the 'Christ' of 1 Cor. xii. 12—united Head and members—with the establishment of His millenial reign, will also establish His marriage covenant with Israel? He had already established this marriage relation in His choosing Abraham. Israel committed adultery, but the gifts and calling of God are without repentance. When I was preparing this paper, the glory of the Bride of the Lamb was uppermost in my mind; to-day it is this glory of the Body whose 'Head' Christ is." (*Translated from the German.*)

These words by Pastor Stockmeyer show us that in view of our finite limitations, we should keep an open mind for the receiving of fuller knowledge of the truth, as we grow in the knowledge of God and His purposes. Care is especially needed in respect to words on the subject of Christ as the Bridegroom, for He is never shown in the Scriptures to be the "Bridegroom" of the individual believer, even though as a member of His Body, the Church, the believer is to have the bride-spirit (2 Cor. xi. 2).

truth was never the subject of O.T. revelation. The two positions are mutually exclusive.

(b) From Eph. v. 23-32 we see clearly, firstly, that the Church is not called the wife, but the Body of Christ; and secondly that the mystery of the woman, *i.e.*, the future Bride (whose "rib" is still hidden in the whole Body), is contained in this "Body," the type of which—the body of the first Adam—was also perfected before the woman was taken out of him. The presentation of the long, and plainly promised wife (the real Bride), to the Lamb, will not, and cannot, take place *before the completion of the "Body"* as such. That is, according to our light, the "great mystery" of Eph. v. 32.

(c) A very bright side light falls on this from the fact that according to Rom. xi. 7, 11, 12, 15, 25, the formation of the Body of Christ from among all nations (in which Israel occupies about the space of a rib in the whole body), takes place during the time that the chosen people (Israel) from whom the Bride is to come, are under sentence of judgment. The parallel passage (Rom. xi. 21-24, 26, 30) teaches distinctly (1) a judgment of the Gentile world—who have rejected the Gospel of the Son, and the sonship—as severe as that of Israel; (2) a re-grafting of the people of Israel now cut off, from whom (with the "rib" taken from the Body as a foundation) the woman, the Bride of the Lamb, is to be gathered, and formed; (3) not until after the great judgments upon Israel, and the Gentile world in Rev. vi. 19 can the perfecting of the Bride, the marriage of the Lamb, take place. For it is the first who are to be the last.

(4) All the other expectations and hopes of the O. and N.T., connected with, and conditioned by the Lord's coming (see Acts iii. 19-21, Rom. viii. 18-23, and many other passages), are neither injured, nor diminished, but only undergo a historical postponement (as was doubly proved in Theses ii. and vi.), and without obliterating, or confusing in any way, these abundant and many-sided lines of hope, the specific hope of the Church for the Son of God from heaven, *interposes itself as the first to be fulfilled*, and that in the *near future*, in order that He may be complete and perfected.

IX.

The Mystery of the Body of Christ culminates, in the resurrection, transformation and translation of the members, in the clouds, to meet the Lord in the air. (1 Thess. iv. 13-18, 1 Cor. xv. 5, 52.)

From what has been said in Theses viii. it is clear that this termination of the Pauline mystery is quite distinct from, and must not on any account he confused with the appearing of the Son of Man in great power and glory (Matt. xxiv. 30); nor with His coming again to His waiting people Israel. (Zech. xii. 10-14, Matt. xxiii. 29, Heb. ix. 28, Rev. i. 7).

The Apostle's teaching (1 Thess. iv. 13-18), *is simply an extension of the Ascension line, on which our transfigured Head moved upwards*. The translation of His Body, the Church, is, in the first place, only a manifestation of the Son, perfected by the addition of His Body, proceeding upwards towards heaven, not yet to earth, or to Israel. It has no connection—taken in itself—with His return from heaven to earth, so long and so plainly foretold in all the prophetic Scriptures. It is our being gathered to Him for the purpose of our presentation to the Father, and to the heavenly hosts. The Lord does not quit His heavenly retirement by this act of final union, as the transfigured Head, with the members of the perfected Body (Acts iii. 1); nor does it include the manifestation to an amazed world of the dignity and glory given us in Him.

This agrees exactly with what we find in 1 Thess. iv. 16, where there is no mention of striking *visible* signs, such as are always spoken of where the appearing of the Son of *Man*, and His sign in the sky are the subject under discussion. (Matt. xxiv. 3, 30, xxv. 31; Luke xxi. 11-25, 27, 2 Thess. i. 7, 8.)

If we follow up this line of thought we see that the translation of the Church from the earth does not imply the breaking up

and doing away with the existing order (or disorder) of things on earth, any more than the Ascension of Christ signified the break up and abolition of the Jewish State, and life as a nation. Yet the coming catastrophe is morally conditioned by either event.

True to its character as "first fruits," common to both Head and Body, the resurrection of those who are asleep in Jesus, and who belong to Him (as members of the person of Christ) at His Coming, will be a selective resurrection from among the dead, which is the reward for the overcomers in the battle. (Phil. iii. 10, 11, 14.)

The transformation of those who live, and remain (of whom Enoch was a type, or pre-Israelite national ground) *does not signify a mechanical, or magical occurrence*, which will take place at a fixed hour according to our calendar. But IT IS THE RIPE FRUIT, and CONSEQUENCE, OF THE WAITING CHURCH GRASPING BY FAITH THE WHOLE FULNESS OF THE POWERS OF THE RESURRECTION, WHEREBY THE LIFE OF JESUS WILL BECOME MANIFEST IN OUR MORTAL BODIES, TO THE COMPLETE OVERCOMING OF ALL THE INHERITED POWERS OF DEATH. (Rom. viii. 11, 2 Cor. iv. 10, Phil. iii. 21.)*

(Conclusion.)

* In one of his pamphlets Prof. Ströter says that all signs, dates, and all that can be seen, *i.e.*, the concrete, refers to the Lord's coming to Israel as Son of *Man*. When He comes for the Church as the Son of God, we shall *hear*—not see (*i.e.*, the sound of the trumpet). This distinction enables us to decide which passages refer to either coming. *(Translator).*

Ye are members of Christ's Body.
Precious truth Divinely taught.
Gifts diverse, and many members,
Yet to perfect oneness brought.
By the skilful Hands upon us
Of the Master-workman, wrought
Into form, and each part fitted
In its own appointed place,
Here the eyes, the hands, the feet,
Each one needed, e'en the feeble and the weak.

Thus the Body is complete.
Many members one life sharing—
Of one Spirit drinking deep;
From the Head this life-stream flowing
All the Body vivifying,
Quickening even those who sleep.
Animating, ever giving, making with one pulse to beat,
Till the whole in fullest union
With the Living glorious Head,
Shall triumphant rise to meet Him,
Rise in rapturous joy to greet Him,
In the Heavens with Him reign,
Laud, and praise His Holy Name. F.W.

What is a Revival.

From Finney's Lectures on Revival, 1835.

A REVIVAL is a purely philosophical result of the right use of constituted means. It is not a miracle, nor dependent upon a miracle. There has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged of by the ordinary rules of cause and effect. No doctrine is more dangerous than this to the prosperity of the Church. Suppose a man were to go and preach this doctrine among farmers, about their sowing grain. Let him tell them that God is a sovereign and will give them a crop only when it pleases Him, and that for them to plough, and plant, and labour, as if they expected to raise a crop, is very wrong, and taking the work out of the hands of God. And suppose the farmers should believe such doctrine. Why, they would starve the world to death. Just such results would follow the Churches being persuaded that promoting religion is somehow so mysteriously a subject of Divine sovereignty, that there is no natural connexion between the means and the end. I fully believe, that could facts be known, it would be found that when the appointed means have been *rightly* used, spiritual blessings have been obtained with greater uniformity than temporal ones.

A revival consists in the return of the Church from her backslidings, and in the conversion of sinners. A revival always includes conviction of sin on the part of the Church. It is nothing else than a new beginning of obedience to God. Christians will have their faith renewed. They will be filled with a tender and burning love for souls. A revival breaks the power of the world and of sin over Christians. When the Churches are thus awakened and reformed, the salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation.

HINDRANCES TO REVIVALS.

I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you.—NEHEMIAH vi. 3.

Things which may put a stop to a revival, or prevent its beginning.

1. A revival will stop *whenever the church believes it is going to cease.*

2. A revival will cease *when Christians consent that it should cease.* If this fact distress them, and drive them to prayer, and to fresh efforts, the work will not cease.

3. A revival will cease *whenever Christians become mechanical in their attempts to promote it.* The revival will cease *whenever Christians get the idea that the work will go on without their aid.* God has stood all this while ready to make bare His arm to carry on the work with them. But the church has been unwilling to do its part.

4. *When Christians get proud.* When the part of the church who work, begin to think what a great revival they have had, and how they have laboured and prayed, and how bold and how zealous they have been, and how much good they have done, then the work will be likely to decline. They get puffed up, and vain, and the Spirit withdraws from them, and the revival ceases.

5. *When the church, in any way, grieves the Holy Spirit:* when they do not feel their dependence on the Spirit: whenever Christians get strong in their own strength.

6.—A revival may be expected to cease, *when Christians lose the spirit of brotherly love.* Christians need to be frequently convicted, and humbled and broken down before God.

7. Revivals can be put down *by the continued opposition of others, combined with a bad spirit in the workers.* If those who do nothing to promote revivals continue their opposition, and if those who are labouring to promote them allow themselves to get impatient, and get into a bad spirit, the revival will cease. LET THEM KEEP ABOUT THEIR WORK, and not talk about the opposition. It is high time there should be *great searchings of heart* among Christians and ministers. Brethren, this is no time to resist the truth, or to cavil and find fault because the truth is spoken out plainly. It is no time to recriminate or to strive, but we must search *our own* hearts, and humble ourselves before God. Whatever *is* done *must be done quickly.* If we do not go forward, we must go back. Things cannot remain as they are. You must act as individuals. *Do your own duty.* You have a responsibility. Do not wait till another year. It is common, when things get all wrong in the church, for each individual to find fault with the church, and with his brethren, and overlook his own share of the blame. Do not let any one spend his time in finding fault with that abstract thing, "The church." But, as individual members of the church of Christ, let each one act, and act rightly, and get down in the dust, and never speak proudly, or censoriously. Go FORWARD. Let us mind our work, and let the Lord take care of the rest; do our duty, and leave the issue to God.

The Harvest of Souls.

1. "White." John iv. 35.
2. "Great." Luke x. 2.
3. The workers few. Matt. ix. 38.
4. The Instructions:—
   (a) Pray. Luke x. 2.
   (b) Work. Joel iii. 13.
   "Put ye in the sickle, for the harvest is ripe."
5. The Master's labour:—
   (a) "Strong crying and tears." Heb. v. 7, 8.
   (b) "Poured out His soul unto death." Isa. liii. 12.
6. The Reaper's sacrifice.
   Men doomed to death.
   1 Cor. iv. 10-13, Gal. ii. 20; 2 Cor. iv. 10, 11.
7. The Reward.
   Rev. iii. 21, 1 Cor. xv. 58, Dan. xii. 3.

Are we willing for the cost of the harvest?

Evan Roberts.

"Drink Deeply of God's Spirit."

Ephes. v. 18, Weymouth.

I cannot grasp the fulness,
Of this Thy word to me,
I know not what it meaneth,
Mine eyes they cannot see;
My mind is dulled with wond'ring,
And yet this message rare
Comes like a benediction
Upon the evening air.
It is Thy voice, Lord Jesus—
Sweet and clear.
Love never faileth, take it—
Have no fear.

I'm drinking at the fountain
Thy heart has planned for me,
I'm tasting of the sweetness
Of love's unfathomed sea;
And here by Calvary's mountain
Where Thou didst bleed for me,
I bring my empty vessel
To be "full-filled" by Thee.
Thus do I come, Lord Jesus—
Fill me now,
I cannot, would not, need not—
Tell Thee how.

M. Warburton Booth.

"Honour the Holy Ghost as Master of assemblies; study much the secret of surrender to Him; cultivate a quick ear for hearing His inward voice, and a ready tongue for speaking His audible witness; be submissive to keep silence when He forbids, as well as to speak when He commands, and we shall learn how much better is God's way of conducting the worship of His house than man's way."—*(The Ministry of the Spirit. A. J. Gordon, D.D.)*

Our Daily Cross.

By Rev. F. B. Meyer.

I SO deeply reaffirm what Mr. Evan Roberts speaks of in "The Cross Daily" in the last number of the "Overcomer." This is the one way in which the soul can come into the deepest fellowship with the Lord, and nothing gives one stronger faith in the absolute truths of the Gospel. There is only one life, and He has taught us what it is—the life which daily springs out of death; and for each of us the Lord has provided a cross. We need not invent for ourselves opportunities of sharing His Cross. In every path it lies right before us, but we evade it, we try to think it is not necessary, we bear it sullenly.

The two points I want to make are these. First, we must be very careful not to talk about our cross to others. We are very liable to do this, to parade our sufferings, to ask pity. But directly we do so, the peculiar sacredness of our fellowship with Jesus is interrupted.

The cross must be borne for Him and with Him alone. The unique sacredness, and the holy intimacy it engenders, is gone, directly we talk of it even to our dearest. It is only after we have passed home that people may see the marks of the "stigmata" in hands and feet.

Secondly, we must bear our cross with joy. We are so apt to be moody, sullen, self-contained. It is perhaps natural in the early stages; but we have to set ourselves to learn how to delight to do the will of God.

A Christian man had to undergo an operation which might mean death. He resolved therefore not to take chloroform, so that if he died it would be with a clear mind. As he lay on the operating table, face down, he saw that there was a fourth figure standing near, and that the feet were naked and sandalled. He could not see more, as he was forbidden to move. Then he knew Who was there, for he heard a voice saying: "Fear not, I will help thee." He never felt one twinge of pain, and the operation was successful. Do not those sandalled feet always tread with us the way of the Cross?

Gleanings from the Leicester Meetings.

May 11-13, 1909.

"His witnesses; not His orators, not His clever teachers, not His eloquent speakers, but His witnesses! That was the great commission given by our Risen Lord to His apostles. It hardly seems in proportion that the Risen Lord should send down the Holy Spirit on these simple disciples at Jerusalem merely to make of them *witnesses*. You could have understood it, if it had been to make of them orators, teachers, wonderful preachers; so that the world might have been amazed, but it was just that they might be simple witnesses; that they might just say what they had seen, that they were endued with power from on high."

"They were not only to preach Jesus Christ and Him crucified, but Jesus risen, exalted and enthroned. Yet these facts seemed mutually contradictory. To the natural reason of a Jew they were mutually exclusive of each other. Their message, as it stood, was an offence and foolishness. A Jew would reason thus! He died on the cross; that means He died under the curse of God, de-nationalized, a Jew no longer. 'Cursed is every one that hangeth on a tree.' To a Jew it proved that He was accursed of God. How could God curse and commend the same man? How could you reconcile these two facts? By the cross cursed, by the resurrection commended. Saul of Tarsus felt the inconsistency so keenly that to his mind it appeared sheer blasphemy, and he set to work to persecute the witnesses with all the zeal of his nature. The Lord Himself knew what a difficult message it was to proclaim. It was therefore He told His disciples not to move until they were endued with power from on high."

"Our witness must be given at the time selected by the Spirit. It must be no indiscriminate talk. It must be the witness to the Person of Christ at the right time, in the power of the Spirit. If we are led of the Spirit our words might be fewer than they are, because He knows when to talk. He never speaks except at the right moment. I was very much impressed in reading the first chapter of Genesis. For how long the Spirit of God brooded upon the face of the waters, who knows? Here was a ruined creation, and in order to prepare the way for the work of restoration, the Spirit of God broods upon the face of the waters, preparing for that moment when God could say 'Let there be light.' Just preparing the way, making the conditions favourable, until God could speak the word. He might have reconstructed that ruined creation long before, but

no. He could not speak the word—'Let there be light'—an hour sooner than He did. When the prepared conditions were ready, at that moment God spoke. . . ."

(From address by Rev. Rhys B. Jones)

"The noble 'three hundred' of Gideon's army, took the place of the dogs—they *lapped* the water."

"Reckon yourselves 'dead'—not in a faint! Then 'mortify' the deeds of the body. How? In the natural world fresh air 'mortifies' a dead body. God's 'fresh air' is the Holy Spirit 'The wind bloweth . . .' As you reckon yourselves dead unto sin, live in God's fresh air—the sphere of the Spirit—and He will 'mortify' your members which are upon the earth."

"The severing power of the Cross cannot act in the natural sphere. It is only as you stand on resurrection ground 'dead indeed unto sin,' that the severing power of the Cross acts freely. It is useless the old-Adam life trying to live the Christ life."

"If we do not 'stand' we fall. If you fail to 'stand' in the liberty wherewith Christ has made you free, you go back on to natural ground. The Galatians slipped back from grace to law. From faith to effort."

(From address by Rev. W. G. Hill.)

Spiritual Difficulties.

ANSWERS TO CORRESPONDENTS.

"Can we expect in this dispensation the 'full victory of Calvary,' or, 'all that Calvary means,' as Romans viii. 20-24, seems to limit it, as far as this age is concerned?

Yes, but we are at the close of the dispensation, and on the very borders of the new—we may even be in the overlapping of the dispensations—and just as Paul emerged, through the revelation of the Cross given to him, into full liberation from the bonds of Judaism into the life of the new creation in Christ Jesus, whilst outwardly linked with the old Jewish age which was passing away; so we, apprehending our liberation from the bondage of the old creation, by our death with Christ on Calvary, may pass into, and live in the power of the new life, in, and reigning in spirit with Christ Jesus, whilst outwardly still in the age, which is rapidly passing away.

The entire creation is groaning within itself "waiting for the manifestation of the sons of God," and may it not be that by faith-appropriation of "all that Calvary means" (known fully only to God), the "sons of God" may be rapidly maturing ready for the translation, and then for manifestation to the world as co-rulers with Christ (Rom. viii. 17). The full manifestation of "all that Calvary means" in the complete redemption of the body, lies therefore still future, but we may have now, by the Spirit of God, an "earnest" of our redemption according to His wisdom and power (2 Cor. v. 5).

H.M.H. (*Darlington*). In speaking of "impurity in spiritual things" the writer of the letter has clear ground in 2 Cor. vii. 1, where Paul refers to the need of cleansing from the filthiness of the flesh and spirit. The word "spiritual" does not only refer to God, *i.e.*, the Divine, but to all things in the spirit-sphere. Ezekiel refers to the "own spirit" (Ezekiel xiii. 3), and a man can be "spiritual" through knowledge of evil spirits, as well as "spiritual" through knowledge of God. The whole subject is too complex to deal with in a brief note. John xiv. 26, and John xvi. 13, are true, and I would advise you to leave the subject until the Holy Spirit gives further light for time of need. He is the One Teacher Who can lead into all the truth.

S.H.S.—*The prayer for World-wide Revival* is quite consistent with recognizing the truth of the "Apostasy" as a characteristic of the last days, and the fact that the primary purpose of God in this dispensation is the preparation of a "Body" for the Ascended Head, to really reign with Him in the next dispensation; for "World-wide Revival," by its very name, signifies an awakening of the *Church*—the members of Christ. It practically means a world-wide reviving of the feeble "Christians," which is a necessity in preparation of the Body of Christ for ascention to join the Head. Of course the reviving of the true children of God must mean also an overflow to the unsaved world, so that those who will accept the message may be quickly incorporated in the Body, and rapidly matured for translation. Then again the Reviving of the true Church will deepen the 'Apostasy" on the part of those who reject the truth. So that, after all, what stumbles on the surface, turns out to be linked in sequence, and order, with the truths, which looked at superficially, seem to be in opposition to each other.

If all the Lord's children would remember 1 Cor. xiii. 9, that we not only "know in part" but "*prophesy* in part"—*i.e.*, give only a measure of the truth, they would put aside every question which perplexes them, and wait for John xvi. 13 to be fulfilled to them. Instead of this, the messengers delivering their quota of truth are blamed, and misunderstanding. and divisions, fostered between those who are faithfully obeying the Lord, and *ministering their* "*supply*" for the growth of the Body. (Ephesians iv. 16.)

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EDITORIAL NOTES.

We conclude in this number of the *Overcomer*, Professor Stroter's papers on the Mystery of the Body of Christ. They originally formed one paper read before a Conference of Christian Workers in Germany, and were afterwards revised, and added to, for print. Some of our readers have found it difficult to grasp the sequence of thought in the papers, on account of their appearing at the intervals of a month, but, as the papers give a most concise outline of the teaching of the Apostle Paul on the "stewardship of the Mystery" which was entrusted to him to proclaim to the Gentiles, we advise the re-reading of the completed papers with care, and much prayer for the illumination of the Spirit of God. Other readers who desire a fuller opening out of the theme as given by the Spirit of God to Professor Stroter, will find his recently published book "The Glory of the Body of Christ" most helpful.

* * *

In the light of Mr. Evan Roberts' quoted remarks on the science of Revivals given in our last issue, it is striking to find Mr. Charles Finney—who is looked upon as an authority on conditions of Revival—stating in one of his well-known lectures, that Revival is a philosophical use of constituted means, *i.e.*, Revivals are subject to "fixed and definite laws that should be fully understood and obeyed" (*vide* Professor Pike's paper in the May *Overcomer*). An encyclopædia defines the word science as a "term applicable to all, or any knowledge, which possesses the character of order, method or system." A "science of Revivals" therefore simply means that both Charles Finney and Evan Roberts see it possible, from proved experience, for the laws of Revival to be known, and understood as fully by the Christian Church, as the laws of nature are known, and acted upon, by the farmer desiring a harvest.

* * *

We have many times urged that reports of Revival are used of God as one of the "constituted means" for the bringing about of Revival; and a private letter written recently by Mrs. Goforth to a Missionary in India, gives the interesting information that a little tract giving extracts from Finney's lectures on Revivals, sent to Mr. Goforth some years ago, was the means which "led him to take up the special study, which finally resulted in the wonderful movement now going on in North China." "You little thought, I am sure," writes Mrs. Goforth, "what far-reaching results would come from the reading of that little tract." This renewed witness to the using of records of Revival should encourage the Lord's children to self-effacement in the reporting of Revival blessing given in their service in the Lord's vineyard. It is possible to rob the Church of Christ of blessing through self-sensitiveness in its most subtle form.

* * *

We purpose commencing in our next issue a series of valuable papers on the Cross of Christ by Rev. Dr. Andrew Murray, printed in the "South African Pioneer" during the years 1897-1899. We have long been waiting for their publication in book form, but as Dr. Murray has not seen his way to issue them, we are glad to be able to give them to our readers.

"Go ye therefore . . ."

"This Good News of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then . . ." Matt. xxiv. 14. Weymouth.

HOW the Lord Himself is thrusting out Heralds, solêmnly charged to deliver the message, in the dark villages of England, of His finished work in Atonement, and Victory, at Calvary, is strikingly instanced in the following story, told by a faithful follower of Christ, who was bidden of her Lord, to take advantage of having to leave a situation through the household being broken up through death, in the early part of last summer, and go a "mission tour" delivering the message. The writer, we gathered at first, to be a "servant-girl," but we find she is a middle-aged working housekeeper, held in great esteem by the Pastor and others, in the Church to which she belongs in the South of England. Her story is so touchingly told that we give the letter almost as it is written. praying that many hearts may be moved to "go and do likewise" in the coming summer days :—

"I gave up myself absolutely, time and talents, all into the possession of the Holy Ghost, for Him to put the whole under the precious blood of Jesus, and there keep me, and to lead me forth for the glorifying of His name by lip and life, and the spreading of His Word everywhere, as He, the Holy Ghost, should lead me. The Lord spoke to me very distinctly, and told me to go for a mission tour, and the message He very distinctly gave me to go with was,

'MY WORD, THE MESSAGE OF CALVARY. GO FORTH, AND PROCLAIM TO THE WHOLE WORLD THE FULL ATONEMENT, THE ONE GREAT SACRIFICE FOR SIN. JESUS CHRIST HIMSELF ONCE FOR ALL PAID THE PRICE TO SET ALL FREE. IT IS FINISHED. HE HAS WON THE VICTORY. HE HAS OVERCOME THE DEVIL, AND ALL THE HOSTS OF HELL. HE HAS WON THE VICTORY. 'IT IS FINISHED' WAS HIS CRY. NOTHING CAN BE ADDED TO A FINISHED WORK, AND NOTHING CAN BE TAKEN AWAY FROM CHRIST'S FINISHED WORK AT CALVARY. CHRIST HAS WON THE VICTORY! HE HAS ONCE FOR ALL OVERCOME THE DEVIL, AND ALL THE HOSTS OF HELL. GOD WAS IN CHRIST RECONCILING THE WORLD UNTO HIMSELF, AND HATH COMMITTED UNTO US THE WORD OF RECONCILIATION! 'IT IS FINISHED.' IT IS COMPLETED. HE IS RISEN, THE FIRST FRUITS OF THEM THAT SLEPT. HE HAS ASCENDED. HE IS GLORIFIED, HE SITS ON THE THRONE. HE WAITS TO GIVE GIFTS TO MEN. . . .'

The Holy Spirit led me to go into Lincolnshire, into many different parts of it to visit the dry and neglected villages. I went for many miles around on foot, taking the villages one by one, going forward alone with God, with my Bible, and a bag of the 'Word of the Cross' Booklets. In each village I went to I took the houses one by one, distributing the 'Word of the Cross' Booklet at each door, and at many houses I was asked to come in. Each house I went in I read the Scriptures, delivered the message of the Atonement, and the victory won by Christ over the devil, and all the powers of hell. Afterwards many of the people said, '*We have never heard anything like this before.*' Each house where the one great Atonement was proclaimed in their midst, the Holy Spirit carried home the message, and deeply convicted them of sin, and of righteousness, and of judgment. Other houses where I was not asked in, I then delivered the Booklet.

In one village I went to, I went amongst the people, calling door by door. In one house the mother was very ill, but I was asked in, at that time only her and her daughter were in. After I had been in a few minutes I asked the mother if I might read God's word to her, she said she would be glad if I would. I read Isaiah liii., and in the Gospel of St. Matthew, the Crucifixion of Christ on Calvary. Very soon a very great hush filled the room. After delivering the Word for nearly an hour, I asked the mother if she had understood the message that had been delivered to her, and how was it with her soul. I found she was a saved soul—but a greater light had filled her soul after hearing the message of Calvary. Whilst speaking to the mother, her daughter who sat in her room, at once stood up, and said out clearly 'I have given myself to Christ.' On asking when had she done that, her answer was 'I have given myself up to Him *now* whilst you have been reading the Bible, and explaining the Crucifixion on Calvary.' I said 'let us now go down before God, and tell Him yourself all about it.' Then she cried loudly the penitent's cry of confession, and handed herself over to her Saviour.

After this, I visited another cottage. On going up to the door to leave the 'Word of the Cross' Booklet, an old lady was in by herself. She asked me if I would come in, so I went in, after I had been in a few minutes I asked her about her soul matters. Her answer was 'Well I have tried to live a good life, and I hope to go to heaven when I die.' On telling her that would not save her,

God required quite different of her, that God's word declared 'Ye must be born again,' and 'hoping' would not save her soul, good works would not save her soul. At once I turned to my Bible, and for one hour took Isaiah liii. and Calvary's message—the full Atonement, the finished work. The Holy Spirit deeply convicted her of sin, and the only way of salvation. On asking her, 'Have you understood God's plan of salvation?' her answer was, 'I understand it now, and I am willing now to take God at His word.' There and then we went down on our knees before God, she repented of sin, and asked for the blood of Jesus Christ to cleanse her from all sin, and gave herself up entirely to Him.

In another village I went through with the 'Word of the Cross' Booklet, and left it at each house, but only one asked me in, but God spoke to them at their doors. In one cottage was a woman who asked me in. She was willing I should read to her. The Holy Spirit again led me to Isaiah liii., and the message of Calvary. After a long time with His Word, she said 'I want to be saved.' On asking her 'Have you understood God's plan of salvation, is it quite clear to you?' Her answer was, 'Yes.' 'Well! what will you do with it to-day?' 'I will surrender myself to Him now,' so we went down on our knees before God, when she repented of sin, and handed herself over entirely to God through Christ, to Him be all the glory.

After this I visited a small town in Lincolnshire, and distributed the 'Word of the Cross' Booklet, broadcast anywhere as the Holy Spirit led me; down the slums, into Common Lodging Houses, and pleading with tramps along the roadside, distributing the Booklet everywhere. In one town, in the Lodging Houses, the men all gave me a hearty welcome, and for over an hour in each Lodging House, all listened attentively to Calvary's message. The full atonement being read from God's Word, explained and carried home by the Holy Ghost. Tears flowing down the faces of many, and saying '*I never heard anything like that before.*' At the close I sang a hymn, and prayed for them, committing them all into God's hands for Him to carry on His own work by the Holy Ghost.

On the Saturday it was the market day, and I went to the Market to distribute the Booklets. Several hundred were distributed amongst the crowds, reaching them one by one, where from the Market the Word went forth for miles around,

On the Sunday, in one of the slums, I felt led to stand up in the middle of it, and deliver the message of Calvary, the finished work of Christ. At the close a man came up to me, and said 'I have been here part of the time, but if I had known I would have been here all the time, for *we never hear preaching like what I have heard* in this slum to-night.'

On the next Sunday night I went down another slum I had not been before. After distributing the Booklet, I felt led to stand up in the middle of the slum, and hold an open-air meeting amongst them. They said, nobody never comes amongst us. I asked them, 'Would you like me to sing a hymn to you?' They all said 'Yes,' so I sang two hymns, then opened my Bible at Isaiah liii., Calvary's message—the finished work of Christ in the Gospels. At the close many rubbed the tears from off their faces, and said '*We have never heard anything like this before*, will you stop with us all night? We will sit up all night, and not go to bed at all, if you will stop with us, and tell us more about Calvary what you have been telling us about to-night,' but I had to tell them that I was not able to do, so I lifted my heart to God for Him to carry on His own work with each one by His Holy Spirit, and then left them at ten o'clock on the Sunday night. To God be all the glory."

In response to a request for information as to how the Lord had prepared, and led His servant into this path of service, she writes in a later letter :—

"*How did the Lord lead? Step by step!* He led me by His Holy Spirit for a long time, even before I was obliged to leave my post through the breaking up of the establishment. I often rose up early in the morning to be alone with God, often at four o'clock or five o'clock, sometimes at three o'clock, when all else was quiet in the house. These were times, when I would have such a realization of the power and presence of God filling my room; when I would hear God's voice distinctly speaking to me, telling me many things, teaching me His will, fitting me and preparing me for His service.

How did the Lord lead? For several weeks before I began the journey I was rising early in the morning, seeking God's face about every part of the journey, wholly given up to Him myself. I had no burden about the future, no burden about the work, but one burden—the salvation of souls. As I sought God's face time after time, He said '*Go forward with My Word, the Bible, and proclaim to the whole world the full Atonement of Calvary; Christ's finished completed triumphant work!*' This was the word God gave me to deliver, with His promise, 'Every place that the sole of your foot shall tread upon that have I given unto you.' I obeyed His commands, and took God at His word.

'*Go, proclaim the victory won on Calvary over the devil, and all the hosts of darkness, and distribute the "Word of the Cross" Booklet everywhere you go, for*

My glory, and the extension of My Kingdom, and the rescuing of perishing souls,' He said.

You ask where I stayed in the different villages, I only stayed in two villages for a little time, one was with a niece. I went back there a second time, and stayed about a fortnight each time. At another place I stayed twice with another niece, all the time with the one message before me I had to deliver. At another time I stayed only a day or two in Lincoln, there I was led to distribute the Booklet along the different pavements, also at different Stations, in the Waiting-rooms, in the carriages, other places I used to walk many miles to get to different villages. As I went to different places I distributed the Booklet to anyone I met on the high roads.

I distributed between one and two thousand of the Booklets, by hand, and oh it was blessed work, I was loosed from all my infirmity, praise Him, and set free for His glory. As to how I managed about the expenses. Well, since I have known the Lord, instead of wasting money on myself as I worked for it, I have then spent it for the extension of His Kingdom. I have given it back to God, and many souls now in eternity have been brought out of darkness into light. . ."

World-wide Awakening.

A Glimpse into Many Lands.

If it is true—and we know it is—that the Spirit of God is working in stronger force throughout the whole Body of Christ all over the world since the Awakening in Wales, with a view of ripening and liberating the Church from the trammels of the world and of sin, then we may be sure that He will continue His work in spite of all outward "checks" and hindrances, until the purposes of God are accomplished.

Letters from many far away lands, tell how steadily the Spirit of God is thus carrying out the awakening of the Church, whilst the darkness on the world outside is deepening. From *India* the Rev. Pengwern Jones reports the Khassia Hills Assembly to have been a season of great power. He says that the "Revival" granted in 1905 does continue to this day, and hundreds of the converts are standing and growing in grace. He notes that as the work grows deeper the outward manifestations pass away, and instances cases of men who were bubbling with excitement in 1905, who now are as full of fire as ever, but full of real peace and humility.

From *Madras*, India, we hear of a big united Mission to Hindus in a large Hall holding 1100 in the very centre of Madras, and Christians not admitted excepting as workers! "There never have been meetings in Madras," writes a correspondent.

From *Jamaica* a minister writes of missions with crowded meetings, people standing for hours in the aisles of the church, and after a few days about ten seats having to be cleared for "penitent forms," and some hundred weeping seekers each day. Men were deeply convicted of sin, weeping like children. The Missioner went for a ten days' Mission, but had to continue the work for three weeks, even then having to leave two workers to help carry on the work. In another Mission the spirit of confession came upon the people, and on one occasion lasted over two hours, the Missioner being quite unable to close the meeting.

From *Australia*, a worker in Melbourne tells of the way the Spirit of God broke in upon a little gathering of young women, and brought everyone to the feet of the Lord in brokenness and surrender, so that when the leader saw them again their faces were so transfigured that she hardly knew them!

From *Russian Turkestan* a Missionary in a German settlement writes of quite a Revival among the Germans, and especially the young people. The natives consist of Tsarts aad Khirgis—Mohammedans—and the work among them is promising.

From *Russia*, a brother in Christ writes of Mr. Mott's recent visit for work among the Students in St. Petersburg and Moscow, about a thousand listening to his message in both cities. Large student centres still need to be reached, and workers are needed—the students are open and eager to hear the message.

From *British Columbia* a worker writes that during the past year there has been a great move, and now there is a visible stirring of the "dry bones."

Of the glorious work being done through Gipsy Smith in great American cities, and the continued widespread movement of God in China, we have no space to write, but the Lord's intercessors may take courage and pray on. "Ye ask—and I will do . . ." Amen and Amen.

The Bible Booklet Abroad.

From *Korea* Miss Perry writes:—"Miss Pash is quite known round here as 'The Book Lady,' for the 'Word of the Cross' goes everywhere. Every time she goes out she has a packet, so now they come up to her in the streets, and ask for them. She often returns having distributed 300, and none are ever thrown away. They just fit in the Korean pocket, and after Miss Pash has passed along you will see men and boys in groups reading them to one another. A blind boy has distributed hundreds of the little booklets, and takes them every time he goes out.

All the earth is being revived! Revival is going on all around! Buds are springing from lifeless looking trees, and green blades are peeping out of the brown earth. The spring revival could not come in winter! Revival cannot accompany frost and cold. It needs warm spring atmosphere to bring out all the new life. As soon as we get the chilliness out of the atmosphere of the church, the Revival will come. Hallelujah."

From the *Pacific Coast*, Mrs. Berry-Goodwin sends the account written by her to the "Pacific Presbyterian" paper, of the story of the Bible Booklet. From this we learn that Dr. J. Q. A. Henry, and Dr. A. T. Needham, have both preached series of sermons from its pages, and testify to God's manifest blessing upon them in doing so. Already many thousand copies of the Booklet are in circulation on the coast, sent out to churches Sunday Schools, Hospitals, Almshouses, Jails, and the slums of the cities; one worker in the darkest places of San Francisco giving out hundreds, and in Los Angeles another distributing among railway men.

From the *Kaffir Location, East London, South Africa*, a deeply interesting account comes from Miss Coote of her use of the Kaffir edition of the Booklet, and its eager welcome by Kaffir "boys" and other natives. In one instance a big crowd were gathered around a house where there was a fight, but the men made way for Miss Coote as she went into their midst with the Booklet. Hands were stretched out as the natives said, "What is it?" and opened the way for the story of the Cross. Native coffee shops, and houses have been visited, and the precious message well scattered among the people. Two thousand went to Lovedale, and one thousand to another district. "We cannot give a Booklet away without much prayer!" writes Miss Coote, "and I need English copies so much!"

From *Berlin, Germany*, a worker writes of the receipt of the German Scroll, and tells how the "Victory" song of the *Overcomer* has been "exercised by our people," translated into German and sung in the open air!

From *India*, Rev. J. Pengwern Jones writes:—"I am much interested in the Booklet 'The Message of the Cross,' and the work the Lord is doing through it. I am praying these days to be guided as to its use in Bazaar preaching. It is so often said that we want intellectual men as Missionaries to preach to the Bengalees. I am more and more convinced that this is a mistake. We want *witnesses*, men who can, and will, testify as to the Power of the Cross, not learned discourses on the Philosophy of the Plan of Salvation, not even the Philosophy of the Cross, but the Message of the Cross. . . ."

From *British Columbia*, an evangelist writes that he is beginning to use the Booklet in preaching, and from house to house, and whether with or without the Booklet the theme is the same—the word of the Cross. A sister in Christ has been for years a "grain of wheat," pouring out her life, and week by week her messages were corroborated in the "Life of Faith," showing the leading of the Spirit in England and Columbia—the Lord's work manifestly being these waiting years to get men ready to be messengers of the Cross!

The Prayer-Warfare.

"And being in an agony He prayed."

Oh for a heart that is burdened!
Infused with a passion to pray;
Oh, for a stirring within me;
Oh, for His power every day.
Oh, for a heart like my Saviour,
Who being in an agony prayed,
Such caring for others, Lord, give me,
On my heart let burdens be laid.
My Father, I long for this passion,
To pour myself out for the lost—
To lay down my life to save others—
"To pray," whatever the cost.
Lord teach me, oh teach me, this secret,
I'm hungry this lesson to learn,
This passionate passion for others,
For this, blessed Jesus, I yearn.
Father, this lesson I long for from Thee—
Oh, let Thy Spirit reveal it to me.

M. Warburton Booth.

Here, then is a principle. The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken we lose our fellowship with the King. As soon as we cease to bleed we cease to bless. When our sympathy loses its pang we can no longer be the servants of the passion. We no longer "fill up the sufferings of Christ," and not to "fill up"

is to paralyse, and to "make the cross of Christ of none effect" . . . . . Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. "Put on, therefore, as God's elect, a heart of compassion."—*Rev. J. H. Jowett, M.A.*

For Special Prayer.

That the Church of Christ—every living member of His Body—throughout all lands, may be awakened, delivered out of every bond and made ready for translation to join the Risen Head.

That Great Britain may be permeated with the Message of the Cross, and the eyes of God's people opened to see its vital connection with their (1) sanctification, (2) equipment, and (3) readiness for the Lord's coming.

That the eyes of the Church may be opened to see Satan's devices, and the deliverance through the finished work of Cavalry.

For the preparation of the "Overcomer" for press from the 20th to end of each month.

Our Great National Sin.

That God will deliver Great Britain from complicity in the Opium traffic with China, and awaken His people to sacrifice for her deliverance.

For other Lands.

(1) For Tsêchowfu district in China and Miss F. M. Reid on her way there as a "herald" of the Cross. (2) For an Evangelist in East Hatley (Quebec) preaching the Cross, "that the power of the Cross may be felt." (3) For Dr. and Mrs. Fraser and the work in Lushai Hills, Assam, India. (4) For the Post Office work of the P.T.C.A. in China. (5) For the Scrolls and Booklets, and Overcomer in Australia. (6) For the new French edition of the Booklet in France. (7) For the Booklet in Korea, Russia, China, Italy, Germany (especially Berlin), Denmark, Sweden, Egypt, India, etc.

Concerning "Revival."

"That the Lord's message may spread rapidly."
2 Thes. iii. 1. Weymouth.

(1) For Sidmouth—that God's people may come to full surrender, and all spirit of criticism and jealousy be destroyed. (2) For Weston-super-Mare, and the Bookstall on the sands, and the Revolving Scroll of the Word of the Cross holding forth the word of life. (3) From the Isle of Man—that we may have continued victory all over the Island. (4) From France—that many of the Pastors may have their eyes opened to conditions of Revival and not hinder the work of the Spirit. (5) From Herefordshire—that the spiritual awakening may continue and the instrument the Holy Spirit is using be clothed with power from on high. (6) From Ipswich—for the town and district. (7) From Overbury—that the awakening in this village through the recent mission may be carried on, and not allowed to go back. (8) That master and employees of a large factory may partake in the blessing of the Revival. (9) For Rev. L. K. Deverell, using the Bible Booklet and telling the story of its work in the five missions under his charge. (10) For a worker in Paris, workers kept in unity, girls won for Christ, doors open for service, and the Risen Lord exalted.

Personal Needs affecting the Kingdom.

These affect the whole Body of Christ, and its power to witness, if the "suffering members" are not upheld by the Prayer of Faith of other members. May God's will be done in all the following cases:

(1) For one seeking to know more of being "alive unto God," and being guided into the Lord's work. (2) For a student volunteer desiring success in his degree examination that he may enter the Divinity school in preparation for the ministry. (3) For one of the Lord's servants greatly tried in business with financial difficulties. (4) That one of the Lord's children may lay hold of the victory of Christ at Calvary, over nervous self-consciousness and fears, that her daughter may be saved. (5) For one that she may prove the victory of Calvary over a tremendous temptation. (6) For a soul to be led into a life of surrender. (7) For one who is at times manifestly under the power of Satan, to be set free. (8) That the blessing of God, spirit, soul, and body, be upon an Italian theological student whose snare is intellectualism. (9) For a young man suffering from nervous debility, that he may be restored to health, led in God's way to work, and to service for Him. (10) For one to be delivered from Satan's horrid powers in one besetment, for which I have prayed much. (11) That I may get complete victory over self and all the power of the enemy, that I may also know more of the power of prayer and the joy of praise. (12) That God will comfort a sad mother and soon restore her to husband and children. (13) For one in great agony of soul, that she may have the secret of victory and her mind at rest and peace in the Lord. (14) That a young man who calls Christians "religious maniacs" may be converted. (15) That a lady doctor may again know the joy of His salvation. (16) That a missionary nurse may be so indwelt by Christ that love to others, and joy in her own soul, may be the outcome. (17) That a dear sister may be led to seek Christ and find rest in a loving Saviour. (18) For a Christian who desires to serve the Lord, but who is self-centred, and entrenched in "his own way," believing no power can change him, that he may be set free. (19) For a lady medical missionary who believes in the Lord Jesus, but not in the devil, that Satan may be conquered in her, and that she may be brought to a full knowledge of the truth. (20) That a brother may be healed of heart disease, so that he might glorify God in his spirit, soul, and body. (21) For one who desires to have all that Calvary means revealed to her, and to know the victorious life of a prayer-warrior. (22) That a missionary may find love, joy and rest in Christ Himself, and be fitted for His service. (23) For one who has "tried three times" that she may be led to trust in the Lord. (24) For one who is reading "The Climax to the Risen Life" that it may be made a great blessing to her. (25) For Mr. Frank Cockrem, secretary of the open-air mission, who is suffering from nervous break-down, that he may be restored to active service by the will of God. (26) For my sister, that she may have a revelation of Calvary and be freed from the power of Satan. (27) For a woman addicted to drink.

Prayer For

Rev. F. B. Meyer at Singapore and Hong-Kong (June 10) during the month of June.

Miss F. M. Smith, Miss F. M. Reid, and all other Heralds of the Cross in China, and throughout the world.

For the Keswick and Llandrindod Conventions.

For the Eccleston Hall (June 3) and Leicester Monthly Meeting.

PRAISE for many answers to requests in "Overcomer."

Will all senders of requests write them on one side of paper only (and apart from letters), and send them in by 20th of each month. We regret to be obliged to print in smaller type, as our space is becoming more restricted, and many requests are omitted this issue for lack of room, but all are presented every Tuesday, at 8 p.m., at a meeting for prayer only at Bible Booklet House. —(Ed.)

An Appeal from the Pacific Coast.

A number of well-known ministers; with Mrs. Berry-Goodwin of Rockhurst, Mill Valley, California, have issued a call to prayer for the Pacific Coast, to which all who are concerned in the proclamation of the Message of the Cross throughout the world, will respond to with heart-felt "Amens." In the appeal it is stated, that for several years past little bands of prayer-warriors have met in different cities of the Coast, determined to press on to victory, and now Christians are meeting for special services, and many are gathering for days of prayer. Meetings for the deepening of spiritual life and the unity of God's people are arranged as follows for the month of June. At the San Francisco meetings Dr. J. Q. A. Henry will speak each night on the "Word of the Cross."

Prayer Retreat at Rockhurst, June 10, 11.
Conference, San Francisco, June 13, 18.
Oakland (First Presbyterian Church) June 20-23.
Los Angeles, June 30 to July 4.

The circular pleads for prayer to be focussed on the Coast during the summer months; and that the "Word of the Cross" may be preached from the pulpits and proclaimed by testimony and life, for "upon the lifting up of the Cross will depend the depth and power of the coming Revival."

Will all the Lord's praying ones bear on their hearts this appeal and join with the Lord's servants on the Pacific Coast in taking victory in the Name of the Lord.

Bible Booklet, and "Scroll" Items.

It is being arranged to give the Bible Booklet to the Postmen in the G.P.O., London—there are about 1500 of them.

Demands for the *Italian* Booklet are so many, that a new edition will have to be issued as soon as possible.

The (new edition) French Booklet, now being printed in Paris, will have a cover, and contain the new "Victory" page. Supplies will be obtainable from Bible Booklet House early in July. The Booklet will also be issued in French in the large type, together with copies of the "Summary" for Workers.

A copy of the Booklet in "Lethean" (Russia), published in Riga, has just reached us.

A request has come for the arrangement of a 50,000 edition of the Booklet for use at a great Exhibition to be held in Seattle, Wash., U.S.A., in June. Pastor George Soltau reports remarkable weekly meetings, reaching 800 a week in attendance at Bible study classes in this city.

A worker writes:—"The 'Easel' is simply splendid. Pray that multitudes may be convicted of sin through the message."

Scrolls are being sent to Peru (in Spanish), and several others are being sent out in English, Welsh, and Italian.

A Missionary asks permission to put the Booklet into the *Batta* dialect (or language) in Sumatra.

Pundita Ramabai asks for a scroll in the Marathi dialect (India), to be used in the Kedgaon Mission Compound, where crowds are continually passing.

A minister in charge of five Mission Churches, on reading the "Word of the Cross," clearly recognised the Holy Spirit saying to him "Here is something for you," and it at once came to him that in going his round on successive Sundays, he should tell the story of the Cross in fuller dependance on the Spirit, and announce the little Booklet to be given to every one on leaving in the morning, and in the evening tell the story of its wondrous work, in the grace and power of God.

(Full particulars concerning the Scroll and Apparatus, as well as the Easel Sheets, can be had from Mr. Reade, who will send an illustrated circular on application.)

The '59 Revival.

A Jubilee Thanksgiving Meeting in commemoration of the Great Revival of 1859 will be held at St. James's Hall, London, W., on Friday, June 4, at seven o'clock. The Jubilee of the '59 Revival is also the Jubilee of "The Christian," which was begun under the name of "The Revival" on July 30, 1859, as an eight-page sheet, containing accounts from eye-witnesses of some of the most wonderful manifestations of God's convicting power. The late revered R. C. Morgan tells the story of its inception, in his reminiscences. It was all so simple! Just a commercial traveller recounting to a little group of men—among whom was Mr. Morgan—the news of the thronged prayer-meetings, multitudes convicted of sin, and salvation as the main topic of religion, which was taking place in the North of Ireland. It then "came" to Mr. Morgan that such a movement required special and continuous record, and so the modest eight-page sheet was begun, and after a few weeks the demand rose in one week from 8,000 to 80,000! Once again we see emphasized the use of print in spreading the work of God.

It was our privilege to know Mr. R. Cope Morgan in close spiritual fellowship—a fellowship which was deepened from the time we met at an Hotel in Egypt, where he and his wife joined us for a fortnight. What hours we talked! And it was all "Bible!" We were always last in the Dining-hall, unconscious that others had gone, because absorbed in the deeps of "Genesis," or some fascinating section of the realm of divine truth. In him we have lost a friend who always "understood," and never failed to have insight into the true inwardness of things, and give counsel and cheer from the highest standpoint, in the light of God.

THE DARLINGTON UNITED CONVENTION.

This was held in the Wesleyan Church, and called together by a group of ministers representing several denominations. The attendance was good, and Rev. Rhys B. Jones' messages were greatly used of God. The Tea-Table Conferences were much appreciated. A worker writes of remarkable testimonies to blessing, and backsliders, unsaved, and many others surrendering to God on the last night. We hope to be able to give a condensed report of the addresses in our next issue.

The "Overcomer."

Letters continue to come from many parts of the world full of thankfulness for the *Overcomer*. A minister in Jamaica writes:—"This is a paper with the right ring about it. Those I have shown it to, have all fallen in love with it at first sight." "The April number of the *Overcomer* was a great blessing to me. I saw the Cro-s in altogether a new light." "The answer to questions in the April *Overcomer* has been very helpful to me." A minister in Wales writes:—"I will do all in my power to circulate your heart-searching little magazine. I think much of it." "I believe the *Overcomer* will be very much used of God" (Australia). "The little paper is just splendid—a powerful message to many." "We are delighted with the *Overcomer*" (British Columbia). "I feel strongly that it will be used to heal and restore the 'breaches' in the Body, and this seems the pressing need of the hour" (India); are a few sentences out of the large number of letters we receive about the paper, stirring our hearts to greater desire to send it far afield, to arouse the Church of God to the message of victory through the finished work of Christ.

To do this we need our readers' co-operation to the fullest extent, and the action of a correspondent in the north suggests a door of service in this direction, which may not have occurred to many. The worker referred to, has prevailed upon several Railway Bookstalls to obtain, and display the paper each month, promising to purchase all that remain over, but in each case all have been sold by the Bookstall. If every reader will do this in their neighbourhood, it will materially assist in getting the message among God's people who often search a Railway Bookstall for something they can profitably read.

Another correspondent testifying to great blessing, keeps a Box for a daily "love-offering" to the Lord (in addition to a Missionary Box)—the money to be used for the spread of the *Overcomer* and Booklets—especially undertaking, personally, the sending to several Missionaries abroad.

A commercial traveller takes the opportunity in every town he visits of giving an *Overcomer* to every Christian traveller, or merchant, he comes in contact with. A brother in Wales writes that those who have seen the paper are anxious to take it, and desires twelve copies monthly.

From Nicaragua, Russian Turkestan, Turkey-in-Asia, Russia, South Africa, North Africa, Egypt, India, and Australia, as well as countries near at home, the words of cheer come, showing how the Lord the Spirit is carrying the message to the people of God throughout all lands. We count upon the upholding in prayer of all our readers, that we may be faithful to the trust committed to us.

The Editor's Letter Box.

E.M.C. (*Folkestone*).—Of course the enemy will attack you if you are aggressively attacking him by making known his defeat at Calvary. Don't *listen* to his whisperings. Stand on *Rom. vi. 11*, and testify aloud that you *are* Christ's by your own free choice and will. Jas. iv. 7. The passages in Proverbs *may* be applicable in the matter you refer to, but I am not sure. J.A.W. (*Liverpool*).—Praise the Lord for your testimony. I was so cheered by your letter. Hold fast the beginning of your confidence firm unto the end. Heb. iii. 14. M.H.B.C. (*Tamworth*).—Please keep me in touch with the blessed Herald work you write about. L.A.M.R. (*Lewisham*). —I am most thankful for all you write. Col. iv. 2-4. M.C. (*Liverpool*).—I have no light on all you say, only 1 Cor. xvi. 14 and James iii. 17. D.Mc. (*Reading*).—Yes, you are mistaken. There are reasons for every step in the direction you refer to. True! "Wheat and tares" must "grow together," and we must learn to calmly *let them grow*, and have "long patience" like the Heavenly Husbandman. James v. 7. A. St. G. (*Switzerland*).—I do rejoice that the answer to your spiritual difficulties in April "Overcomer" has set you free! James i. 2-4. C.M. (*Lausaune*).—We shall be glad to see you when you come to England, and—may I ask you to kindly avoid crossing your letters, to save time and strain in reading them! 1 Cor. xv. 58. M.B. (*Liverpool*).—So glad you are now going to "keep accounts" and not spend money on "Picture post cards!" If the Lord's children *wrote down all they spent*, they would see how much could be spared from the "little's" for the sending out of the Message of the Cross through England, to say nothing of the regions beyond! It is because they trust to memory, and do not notice the "leakage" in pennies, that they say they "cannot afford" this and that for the Kingdom. Keeping accounts, if only over 5/- pocket money, would make them see really how much goes for self and how little for Christ's service. A.H. (*Reigate*).—Your papers were all used as you desired. 1 Cor. xv. 58. C.K. (*Crouch Hill*).—Thank you for Korean news. Isa. lxiv. 4. H.L. (*Newark*). Be careful not to go beyond the Lord in "prayer-conflicts," for the enemy may try to "push" you to a nervous break-down. Our bodies can only bear strain up to a point, and you must be careful to (1) eat, (2) sleep, and have change of thought, and scenes, to keep in normal strength, *i.e.*, do not let your mind ceaselessly run in one groove; go out of doors as a *duty*; *sing* all that you can. In brief see that your body is dealt with according to God's law for it, if you are to retain strength for *spiritual* warfare—and victory! I note all else you say. F.W. (*Croydon*).—You should have taken by faith the *victory of Calvary* at once. Probably the woman had an evil spirit, who at once simulated the Holy Ghost. The Holy Spirit's work is to *apply the finished work of Christ* to meet our need. He works *through* the work on Calvary, not apart from it. The Holy Spirit could only do what you asked *as* you claimed the victory of Calvary, so He could not work and the evil spirit attacked you. In all district visiting and other work, claim the power of the finished work of Christ and the Holy Spirit will at once bear witness. Just stand on Rom. vi. 11 and God will free you from the burden of yourself. L.A.W. (*Carlisle*).—Be careful to "go slow" and watch God's leadings in His Providence. Quiet *trust* in Him as a Father is safer than watching for "indications"—then use your judgment and reason, believing the faithful God will guard your path. N.H.C. (*Chicago*).—Thank you for your cheering letter. A.E.N.K. (*Utrecht*).—Thank you for your letter. It is a cheer to know the "Overcomer" is so valued.

The Editor acknowledges with thanks a number of MSS. which have been sent for insertion in the "Overcomer," many of which are unsuitable as not bearing directly upon the purpose of the paper. No MS. will be returned unless by request and stamped envelope enclosed.

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S. W., near Victoria Station, will be held as follows:—

Thursday, June 3 / July 1 } Meetings at 3 o'clock, followed by tea at 4-30. After tea, Conference at 5 o'clock. Evening meeting at 7-30.

Cards and further information from Miss Johnson, Police Institute, 1a, Adelphi Terrace, Strand, London, W.

Note.—The additional meetings proposed for June 2 have been postponed, as they could not be arranged on account of family bereavement.

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

Thursday, June 10 / July 8 } 3, tea 4-30, meetings 5 and 8 o'clock.

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66, Regent Road, Leicester.

Every first Tuesday in the month, at 5 p.m., a Prayer Meeting for Revival will be held at the P.T.C.A. Institute, 62 Bartholomew Close, E.C. Intercessors heartily invited.

MISCELLANEOUS.

The "Victory" Song-message, No. 1 (20th 1,000), price 1/3 per 100, 9d. for 50, post free.

"The Proclamation,"—words by M. M. and music by Mr. Evan Roberts—is now ready in Leaflet form as No. 2 of the "Overcomer" song-series, Price 1/3 per 100, 9d. for 50 post free.

The Revival Glory-song can be obtained from Secretary, Havelock House, 43 Trinity Square, Borough, S.E. 50 for 6d. post free.

The Welsh Bible Booklet can now be had from Rev. R. B. Jones, Porth, Glam. It has a cover and is equal in every respect to the English Booklet.

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).

From May 1st to 31st, 1909.

(22) 10/-; (23) £1 11s. 0d. Total £2 1s. 0d.

Received for Issue and Translation of New Languages

From May 1st to 31st, 1909.

NIL.

Received for Free Distribution of Bible Booklets in Great Britain (by Mr. Reade).

From May 1st to 31st, 1909.

NIL.

Free Distribution of "The Overcomer."

From May 1st to 31st, 1909.

(21) 10/-; (22) 2/8; Total 12s. 8d.

FINANCIAL NOTES.

As the Lord's intercessors who have upon their hearts the issue of the Booklet, and the widening work of sending forth the message of Calvary throughout the World, look over the Financial receipts for May, they will see the need of special prayer that the necessary supplies for the June quarter at Bible Booklet House will be sent in by the Lord's stewards. About £12 will be needed for rent, and all other expenses by June 24. £1 has been received towards roll-top desk, which is acknowledged with thanks.

LEICESTER BIBLE BOOKLET DEPOT.

The Bible Booklet House is only ten minutes' ride from the Midland Station on a direct electric car route (East Park Road), and any of the Lord's servants passing through Leicester by the M.Ry., with an hour to spare, will be gladly welcomed by Mr. and Mrs. Reade.

"The Word of the Cross"

Bible Booklet and Literature.

The Word of the Cross Bible Booklet consists of texts of Scripture on the various aspects of Calvary. 16 pages, size 3½ × 2 inches. The circulation has reached nearly ten million, and it has been issued in about 80 languages. The small margin of profit on sales of the Booklet—as well as on Scrolls and Easel Sheets—is entirely devoted to the work of its issue.

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From H. M. READE, Bible Booklet Depot, Leicester.

"One by One" workers can obtain Booklets from the "One by One" Office, Bethune Road, Stamford Hill, London, N.

CENTRES FOR BIBLE BOOKLETS.

England. LONDON:
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WOOLWICH, S.E.—Mr. W. Walls, 11 Powis Street.
UPPER NORWOOD, S.E.—Miss Briggs, Gilgal Institute, 7 Crystal Palace Statton Road.
France:—Mr. H. Johnson, 31 Rue de l'Alma, Courbevoie, Paris.
Germany.—Fraülein Wasserzug, Freienwalde a/ Oder, Malche.
Fraulein von Hennig, Putlitzstrasse 13, Berlin.
Holland.—Mrs. Hubers-Mynlief, Villa Mon Repos, Baarn.
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Norway.—Miss B. Ihlen-Hansen, Toldbodgadan 35, Christiania.
Belgium (in French).—Pastor Hoffman, 16 Rue Courbre, St. Gilles.
Korea.—Miss Pash, Home for Destitute Children, Seoul.
Greece.—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.
China.—Mr. M. Hardman, China Inland Mission, Shanghai.
Hungary.—Prof. Szabo, Varosmajor U 48, Budapest.
Wales.—Mrs. R. B. Jones, Ty'r Cae, Vaenor Terrace, Porth, Glam. (Welsh edition).
California.—Mrs. Berry Goodwin, Rockhurst, Mill Valley.
Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto.
United States of America.—Letters to Rev. Dr. Rudisill, 1425 West Mulberry Street, Baltimore, Maryland.
India.—Agent M.E. Press, Madras.
Poland (in Russian, Russian-Polish, and German).—Pastor J. Lübeck, Nawrot 27, Lodz
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THE OVERCOMER.

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THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

Edited by MRS. PENN-LEWIS.

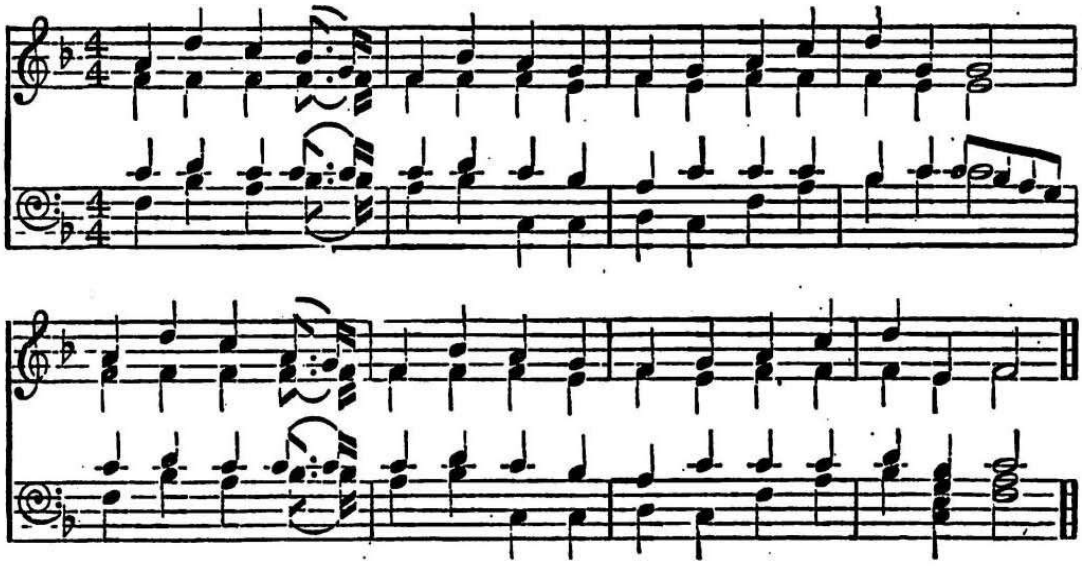
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No. 7. JULY, 1909. ONE PENNY.

THE OVERCOMERS.

"*Them that had gotten the victory . . .*"—Rev. xv. 2.

PERCY BEARD. P.B.



They that gained the final victory
Overcame by faith alone;
Overcame all the powers of Satan
And ascended to the Throne.

See them seated, clothed with glory,
Glory which is not their own,
For from Christ they all received it
As a gift, by faith alone.

Overcame! O dost thou seek to
Overcome as they have done?
Take by faith thy place with Jesus,
Seated now upon the Throne.

He o'ercame on the Cross of Calvary,
In Himself our sins He bore,
Vanquished death, hell, and powers of Satan—
Now He lives to die no more.

'Neath the feet is the place for Satan,
This is part our heritage,
Now possessing our possessions,
We with "darkness" war must wage!

Victory! Let the wide world hear it,
Victory! in Jesus' Name!
Victory! through the Lamb of Calvary!
Who for ever is the same.

(NOTE.—*The first two verses refer to the saints in glory who have "gotten the victory," and the succeeding verses to the faith-position of all in union with Christ, according to Ephes. i. 20-23, and Ephes. ii. 6; also 1 John v. 4.)*

"To him who overcomes I will give the privilege of sitting down with Me on My throne, as I also have overcome and have sat down with My Father on His throne . ."—Rev. iii. 21. *Weymouth.*

THE CROSS OF CHRIST.*

By REV. ANDREW MURRAY, D.D.

The Spirit leads to the Cross.

"Christ, Who through the Eternal Spirit offered Himself without blemish unto God.—Heb. ix. 14.

EVERY spirit creates its own body, as the appropriate and necessary manifestation of its hidden nature. Every plant is the body or shape in which the spirit of life that was hidden in the seed reveals itself. Every fruit is the embodiment of the spirit, or nature, of the tree on which it grows. Even so is man, the features of the face become the expression of the hidden spirit that dwells within. All our conduct has its hidden root in character, in the disposition, and desire of the inner man. Life always clothes itself in a shape corresponding to its real being.

The Cross of Christ is the highest expression of the Spirit of Christ. The Cross is His chief characteristic; that which distinguishes Him from all in heaven and earth; that which gives Him His glory as Mediator on the throne, through eternity. Until we truly know the Spirit that led Christ to the cross, we neither know it, nor Him.

There are many aspects from which the cross needs to be studied, but it is only as we enter deeply into its *spirit* that its full glory will be defined. We may look at it as the wisdom of God; the wondrous plan He devised for our redemption; we may regard it as the power of God, and seek to know it by its mighty working, and the blessed work it has accomplished. We may look at it in the light of man's sin; of the curse of the law; of its perfect atonement; of the love of God and Christ that shone forth in it; or of all the life and joy it brings the sinner; from each new point of view, new glory will shine forth. And yet the chief thing will be found wanting till we find out that which is its most essential element; that which gave it its value in God's sight, and for which He chose it; that which made Christ crucified the wisdom and the power of God. It is the *spirit of the Cross;* the Spirit that during His whole life animated Christ and led Him to it, that we need to know.

When we have discovered what the Spirit was that led Christ to the Cross, we shall see how this is only one part of the great subject, the Spirit of the Cross. We shall see how *the Holy Spirit of Pentecost is still the Spirit of the Cross!* As He led Christ up to the cross, He flows forth from the cross to us as its purchase, and the impartation of its power. And we shall then further find that as He led Christ to the cross, and the cross led to the giving of the Spirit, so the Spirit will always lead back to the cross again, because He alone can reveal its meaning, or communicate its fellowship. The Spirit led Christ to the cross: the cross leads Christ and us to the outpouring of the Spirit: the Spirit leads us back to the cross!

What is the spirit that animated Christ in giving Himself up to the cross? Scripture gives many answers. Obedience to the will of the Father is one. Love to men is another. The purpose to conquer and destroy sin is another. And yet each of these suggest the deeper question: Why was it the will of the Father that He should die? Was there anything in the necessity of things that led to this being the only way by which man could be saved? To this Scripture gives the answer: It was only by death sin could be atoned for, and its power broken. And once again the question rises: But why, and how? The judicial aspect of the death as atonement is one side; the *vital aspect of the death as a victory and deliverance is its complement.*

Scripture does not teach that with the bearing of the cross, and the atonement, the meaning of the cross is exhausted; that when we trust to its finished work, our only relation to it is that of grateful confidence with what we are to it. No, it tells us that *in the most intimate spiritual fellowship the cross is to be our life.* We are to live as crucified with Christ: we are to walk as those who have crucified the flesh, and can conquer it in no way but by every hour regarding it as crucified. We are day by

* *By kind permission, from "South African Pioneer," October, 1897.*

day to bear the cross, and to glory in it, because each moment our relation to the world is to be that of men who are crucified to the world, and know and feel the world crucified to us. If the Spirit of the cross is then to make and mark the only true Christian life; if this is to be our like-mindedness to Jesus, we want to know what it was that made that Spirit of the cross the only power by which Christ could win life for us, or by which we can possess, and enjoy life in Him.

The true answer will be found if we consider what the need in man was which the cross was to meet. There is no passing from one state of life to another, but by dying to the first. By sin man died to the life he had received from God, and by dying to it he lost it. If he was to be delivered out of his sinful life, and to be restored to his first Divine life, there was no passage out of the one to the other, but by dying to it. The voluntary surrender of everything belonging to the old life, as having the stamp of sin, and the curse, upon it; the choosing of death to all that had been counted life; was the only way back to the life of God. This would be the only atonement man could ever make for his sin.

But that atonement man could not make. He wanted both the will and the power. His sinful nature could not choose this death. And even if he had given his life up to the death, there was within him no new life that could rise up out of the death. And yet the law remained, and still remains unalterably true: no passing out of the life in sin to the life in God, but by dying to it.

What Adam could not do, what no man can do, Jesus Christ has done. He has opened the passage out of this life in the flesh to the life of God, and heaven, by dying to it. He came and identified Himself with us in all the consequences of our sinful state, so closely, that He lived, and died, as if He had been a sinful man. He took exactly the place that a sinner ought to have taken. He did, and suffered, all that we ought to have done, and suffered, if we could have won back our way to God. In the power of the Eternal Spirit, by which He offered Himself a sacrifice unto God, and by which He was raised again, His death was the victory over death, and an entrance for His human nature too, into the life and glory of God. And because as Son of God we belonged to Him, and God had appointed Him our Second Adam, and in His assuming our human nature He had made Himself one with us, His passage through death to life could avail for us, and His Spirit could enable us to walk in the way He had opened up. Through a new spiritual death (unto sin), and a new spiritual life (unto God), we can come back, and reach again the Divine life we had lost in Adam.

The path in which Jesus Christ walked had its value in the first place, not from the amount of suffering, or the actual surrender to death, but from the disposition which animated Him. And that disposition was not something strange or different which came in His last hour, but what animated and inspired Him through the whole course of His earthly life. And it is only as this Spirit becomes the animating principle of the life of the believer, that the thought of being "crucified with Christ" can have anything like true meaning. It is only as the *same Spirit which led Christ to the cross is the Spirit of our life*, that the power of the cross to separate from the world and to sanctify unto God, can really be known.

This disposition, or spirit, of which the cross is the expression; this readiness to give up all that is of human nature to the very death; to have it lifted up into the life of God; we have looked at from its human side. If we ask the question, Whence had our Lord this mind which was in Him, and the power at any cost to carry it out? we have the answer in our text: "*Who through the Eternal Spirit offered Himself without blemish unto God.*" It was part of Christ's humiliation as man, and one of the chief elements of His perfect likeness to us, that He became dependent upon the Holy Spirit for all His light and strength to know, and to do God's will. It was in the power of this Holy Spirit that He offered Himself unto God. The cross, with its protest against the world; its honour to the righteous judgment of God; its endurance for the salvation of

men; was simply the embodiment, in visible shape, of what God had to endure at the hands of men; of how He hated the sin, and yet sacrificed all to save the sinner.

It was this Eternal Spirit that was in Christ from His birth, that taught Him to say—words that contain the seed of the obedience of the cross—"I must be in the things of My Father." It was this Spirit that led Him in baptism to humble Himself to be treated a sinner. It was this Spirit with which He was then afresh baptised, *to fit Him for the death to which the baptism had set Him apart.* It was this Spirit that led Him into the wilderness, there to resist, and overcome and begin the struggle, that ended on Calvary. It was through this Spirit, that He was led on, step by step, to speak of, and meet, and bear, all He had to suffer. As it had been in the prophets, "the Spirit of Christ which testified beforehand the sufferings of Christ," so it was through the Eternal Spirit that all was fulfilled and accomplished. *The Spirit of God, dwelling in flesh, leads inevitably and triumphantly to the cross.*

"What God has joined let no man put asunder." The cross is the power of God. The cross is the most perfect expression of the mind of the Spirit; of what He asks and works. God taking possession of human nature to free it from sin, and fill it with Himself, *can do so in no other way but by slaying it.* There is in the wide universe no possibility of liberation from the power of sin, but through personal separation from it in entire death to it. *What God demands, the Spirit works!* He worked in the man Christ Jesus, the spotless Holy One, Who yet in virtue of His union with us, and as our forerunner in the path to life, needed to die to sin. He works it now as the Spirit of Christ in each of His members.

Let all who desire to be filled with the Spirit, stay and worship here. *The Spirit leads to the death of the cross.* As He had nothing higher to do for us in Christ, ere He quickened Him in the grave, He has no higher work He can do for the believer than to lead him into the perfect fellowship of the cross. Pause and worship here, and pray to know what it means. Hast thou yielded truly to the Spirit to lead thee, as He led Christ, in the path of the cross? Art thou seeking for the fulness of the Spirit, in full unity of heart with His one purpose to be in thee the crucifixion Spirit, as He was in Christ? To thee, as to Christ, this is the sure, the only path, to glory.

The Crucified.

Kneel in sight of the Crucified,
Dear heart, dear heart;
See Him there as He bled and died,
Apart, apart;
Kneel in sight of God's dear Son
Dying for thee!
Dying in shame and loneliness—
On Calvary.

Kneel in sight of the Crucified,
Sin stained soul,
Each crimson drop of sorrow, shed
To make thee whole.
Kneel in sight of the Holy Son,
Stricken of God.
Kneel in silence. He bows beneath
The awful load.

Heaven's high portals open wide
For you and me.
Paid to the last with dying breath
Our penalty.
Kneel in sight of the Crucified,
All lowly bow,
Each drop shed to redeem thy soul!
All finished now!

Risen again is the Crucified,
Risen for Thee!
Risen and seated at God's right hand,
Pleading for me.
Risen, ascended, and justified,
In Him are we,
In Him perfected, and sanctified,
For ever free.

Praise, oh praise the Crucified,
O my soul!
All His matchless grace and love
Laud, extol.
Praise the Father, Who thus gave
His only Son!
Praise the Eternal Spirit. Praise
The Three in One.

1909. *Jean Perry.*

"Now, if you belong to Christ, you have lef the self-life on His Cross, condemned and executed *It* cost the Lord His death; what have you to d with His murderer? If you live by the Spirit, wh has joined you to the Lord, see that each step o conduct is governed by Him too. In His power for you *can* do it in His power, drop the miserabl self-spirit, the vanity, the envy, and walk in love.' —*The Cross and the Spirit*," H. C. G. Moule, D.D.

When a Revival is needed!

From Finney's lectures on Revival.

WHEN there is a want of brotherly love. When there are dissensions, and jealousies, and evil speakings among Christians then there is a great need of a revival. These things show that Christians have got far from God. Religion cannot prosper with such things in the Church, and nothing can put an end to them like a revival.

When there is a worldly spirit in the Church. It is manifest that the Church is sunk down to a low state, when you see Christians conform to the world.

When the Church finds its members falling into gross sins, then it is time for the Church to awake and cry to God.

When the wicked triumph over the Church and revile Christians.

When sinners are careless and unconcerned, it is time the Church should bestir itself. It is as much the duty of the Church to awake, as it is for the firemen to awake when a fire breaks out at night in a great city. Sleep! should the firemen sleep, and let the whole city burn down? What would be thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep.

WHEN A REVIVAL MAY BE EXPECTED.

1. *When the wickedness of the wicked grieves, humbles and distresses Christians.* Sometimes Christians do not seem to mind anything about the wickedness around them. Or if they talk about it, it is in a cold and unfeeling way, as if they despaired of a reformation.

If Christians will only be humbled and pray, they shall soon see God's naked arm in a revival of religion

2. A revival may be expected *when Christians have a spirit of prayer for a revival.* That is, when they pray as if their hearts were set upon a revival. Sometimes Christians are not engaged in prayer for a *revival,* not even when they are warm in prayer. Their minds are upon something else; and not for a revival among themselves. But when they feel the want of a revival, they pray for it as if they could not be denied. Deep, continual, earnest desire for the salvation of sinners, is what constitutes the spirit of prayer for a revival.

When this feeling exists in a Church, unless the Spirit is grieved away by sin, there will infallibly be a revival. Sometimes ministers have had this distress about their congregations, so that they felt as if they could not live unless they could see a revival. Sometimes private members of the Church, men or women, have the spirit of prayer for a revival of religion, so that they will hold on and prevail with God, till He pours out His Spirit. The first ray of light that broke in upon the midnight which rested on the Churches in Oneida county, in 1825, was from a woman in feeble health, who, I believe, had never been in a powerful revival. Her soul was exercised about sinners. She was in an agony for the land, she kept praying more and more. At length she became full of joy, and exclaimed, "God has come! God has come! There is no mistake about it, the work is begun, and is going all over the region." And sure enough, the work began, and spread all over that part of the country.

3. When the attention of ministers is especially directed to this particular object, and *when their preaching and other efforts are aimed particularly for the conversion of sinners.* Most of the time, the labours of ministers are, it would seem, directed to other objects. They seem to preach and labour with no particular design to effect the *immediate* conversion of sinners; and then it need not be expected that there will be a revival under their preaching. There never will be a revival till *somebody* makes particular efforts for this end.

4. A revival of religion may be expected *when Christians begin to confess their sins one to another.* At other times, they confess in a general manner, as if they were only half in earnest. They may do it in eloquent language, but it does not mean anything. But when there is an ingenuous breaking down, and a pouring out of the heart in making confession of their sins, the flood-gates will soon burst open, and salvation will flow over the place.

5. *When Christians are found willing to make the sacrifice necessary to carry it on.* They must be willing to sacrifice their feeling, their business, their time, to help forward the work. Ministers must be willing to lay out their strength, and to jeopardize their health and life.

6. A revival may be expected *when ministers and Christians are willing to have God promote it by what instruments He pleases.* Brethren, you can tell from our subject, whether you need a revival here or not, in this church, and in this city; and whether you are going to have one or not. . . . Will you stand up and say that you have made efforts for a revival and been disappointed—that you have cried to God, "Wilt thou not revive us?" and God would not do it? Do you wish a revival? "Are you willing to make the sacrifices?" would you answer, Yes? "When shall it begin?" would you answer, Let it begin to-day—let it begin here—let it begin in my heart NOW?

"Through Suffering to the Throne." (1)

An outline Bible Reading, giving an Old Testament picture of the way to the Throne.

BY THE EDITOR.

GOD has given us so many picture lessons in His Word of His pathway to blessing, and none more clearly than in the history of Joseph. A story wonderfully foretelling the life of the Christ of God, when He came to earth, but also picturing the spiritual history of a soul, and God's dealings with it ere it knows the meaning of the words "shall sit with Me in My Throne" (Rev. iii. 21). Let us note the steps in Joseph's life.

(A) *The Birth of Joseph* (Gen. xxx. 22-24).

This was in answer to prayer. His mother waited years, but in God's good time—probably when all human hope had died—"God remembered Rachael." He had never forgotten, but He waited until the fulness of time, and Joseph—a gift from God—was born. His home kept him sheltered until he was seventeen years of age, when a crisis came which suddenly changed his whole life.

(B) *God began to reveal His purposes to him in dreams* (Gen. xxxvii. 5-10).

Before this, matters with his brethren had become strained. He had been faithful to his father in speaking the truth, for his brethren found that, young as he was, he would not compromise with evil (Gen. xxxvii. 2), and this coupled with the love, and many tokens of his father's favour, excited their hatred, so much so that they could barely speak peaceably to him.

Thus is it ofttimes with God's chosen ones. The quiet home-life lasts for years, spent only in home duties, and faithful stewardship over that "which is least." And then the enmity of our "brethren," is possibly awakened because of a refusal to compromise with sin; and special tokens of God's blessing in addition arouses envy and bitterness. Then comes

(C) *The crisis of the "Heavenly Vision"* (Gen. xxxvii. 5-8).

The revelation of God's purposes told out suddenly fans this latent antagonism into action. The dreams to Joseph were evidently clear in their meaning to those around him. Jacob "observed" them, and waited to see what God would do, but Jacob's sons "envied" the young brother. That the "little one"—so young and so innocent, that he told it all out, unconscious of all the latent enmity in his listeners, and all that it would bring forth—should be chosen of God to "reign," and "have dominion," was intolerable (Gen. xxxvii. 11).

Is it not often so to-day? God reveals Himself to some young soul, and tells it of His glorious purposes in Christ for it, when the "elders"—the Christian "brethren" yet in the life of the flesh—begin to envy, and to speak anything but peaceably of the "presumption" of this young one. How simply it has told its tale of the "heavenly vision," unconscious of all the latent antagonism that will now be raised against it, but which will be God's way of working out the very purposes He has revealed.

This is the saddest part of all. That God's revelation to a soul means the opposition of "brethren." Was it not so with Christ? "*His kinsmen . . said, He is beside Himself*" (Mark iii. 21 m.). "Neither did *His brethren believe on Him*" (John vii. 5).

The Heavenly Vision is now followed by the pathway to its fulfilment. This is always so. The quiet life wherein we learn to be faithful in the few things, even at the cost of arousing the dislike of others who are not thus determined to shun sin, is suddenly broken in upon by the "visions of God," the opening of heaven, the revelation of His purposes for us in Christ Jesus. Then comes the overflowing heart, the telling of the wondrous things to other Christians, innocently unconscious of the possibility of envy and antagonism. Then, ofttimes through earnest Christians as the instruments, the soul is plunged into a strange pathway of bitterness, misunderstandings, and separation. Darker and darker grows the path until it has seemed that the "Heavenly Vision" fades further and further away, and all hope of its fulfilment is gone.

What perplexity and suffering we experience, what blunders we often make at this point! *We forget God's promises are not dated!* We get a wondrous effusion of the

Spirit, which brings us into "opened heavens" and "visions of God." The Spirit of God reveals to us glorious possibilities of all that He means to do with us, and we assume that all is to be done immediately. We expect there and then to be launched out on a life of ceaseless power, and fruitfulness.

But we forget that the opened heavens at Jordan with the Lord Christ was followed by the wilderness, and later on Gethsemane, and a *real Calvary*, of which Jordan was but the foreshadowing, and the type. What we call a "Baptism" of the Spirit, is first and primarily a baptism into death, for only through the power of the Eternal Spirit can we also offer ourselves to God for fellowship with our Lord Jesus in a "Gethsemane" and Calvary, which our "death by faith" in Jordan, but faintly foreshadows and typifies.

How many souls hinder God's purposes here! Because we do not know His ways, we resist Him, and retard the very fulfilment of all that He promised us in those days of opened heavens. More than this in our own sorrow of heart through suffering and emptiness, we sometimes become the "brethren" who cannot speak peaceably when God is leading on other souls younger than we are. But God is faithful! Fight as we may on the surface, He is sure to go on with His inward work if we are truly surrendered to Him, and sooner or later He breaks us enough to say "we are verily guilty concerning our brother" (Gen. xlii. 21), and God bids us go to the younger one when we have doubted, to say with brokenness "we pray thee, forgive" (Gen. l. 17).

Let us not therefore misinterpret God's dealings with us, and think that any knowledge of the life of God which we have had is the consummation of all that He has shewn us. Nay, if we but intelligently yield to the Eternal Spirit as He baptizes us into the death of Christ, it is His purpose that we shall know the life "with Christ in God," which is as far beyond the opened heavens at Jordan, as heaven is above the earth.

"If children, then heirs too—heirs of God and co-heirs with Christ; if indeed we are sharers in Christ's sufferings, in order that we may also be sharers in His glory."—Rom. viii. 17, Weymouth.

God alone can guide!

"He will be our Guide."—Ps. xlviii. 14.

"There is none to guide" (Isa. 51, 18). There are many to *help!* The guide knows the way—he cannot guide unless he knows. Experience and knowledge enable one to guide. To guide truly a 'leader' must have the throne-vision; must know the Cross, and be "far above all," and from the heavenly places see the Church as a whole; must be blind to earth and unbiased to self, and country, and denomination.

God alone is the safe guide. He knows the way. 'Peace be to thee, and thy *heipers*'—not to thy guides. Others can help, but there is none to take by the hand. God guides through the wilderness, through sea and sand. He guides the believing and contented people into the promised land—the others must die in the wilderness. The obedient people, and the true, shall possess the promised land, but disobedience closes the path. Moses was allowed to go to the summit of Sinai, but not into Canaan.

The Holy Spirit not only leads through the wilderness, but also *into* the wilderness (Matt. 4, 1-11). He also guides at the right moment—Philip and the Eunuch (Acts 8, 29). He leads us from home—Abraham (Heb. xi., 8). He leads us into solitary places—St. John in Patmos, and thus he received the Revelation. He leads us into a strange land—Moses, and thus prepares us to lead, and to be deliverers. He leads us home—the man at Gadara, and thus makes him an Evangelist. He leads us into difficult places—as at the Red Sea, to reveal His Majesty. He leads us to the Cross as at Calvary, and there reveals His righteousness, His love and His victory."—*Evan Roberts.*

"Prove Me."

A Challenge to Faith.

Get under the windows of heaven,
The richest of blessings are there;
God sends you word they are open
In answer to all your deep prayer;
He saw you in long night watches;
He heard your heart-breaking cry;
He noted the tears that were falling;
He felt every sob, every sigh.

Now, He says "Prove me" My children—
I see the tithes are brought in;
I see you are counting on Calvary
To cleanse, and to keep you from sin:
Get under the windows of heaven—
Bend low, I will pour upon you
The mightiest, most blessed reviving,
The children of God ever knew.

M. Warburton Booth.

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EDITORIAL NOTES.

Much interest has been awakened on the theme of the Mystery of the Body of Christ, as concisely depicted in the papers by Prof. Ströter which concluded in our last issue. Our January number has been out of print for some time, but so many applications have been made for it, that we are re-printing a limited number, so that recent subscribers may have their set complete. These will be ready early in July, and be obtainable only from Bible Booklet House, Leicester.

* * *

It is still necessary to continue emphasizing that "Revival" can only mean the *reviving of the church of Christ*, and that prayer and expectation for this to be granted us in these days, is as consistent with recognizing the fact of the deepening "Apostacy" of large numbers who are falling away from the faith once for all delivered to the saints, as the "preaching of the Word" is to the unsaved, whilst knowing that the work of the Spirit at this time is primarily the building up of the Body of Christ, in preparation for the summons to join the Risen Head in the Father's Presence.

* * *

The apostle Paul knew, and understood as none other has since known, the "mystery" of the "Body," yet he urged upon Timothy to "preach the Word in season and out of season." Since the "Body" and the members of the Body can only grow by healthy circulation and activity of life through "that which every joint supplieth," so active soul-winning and prayer, and outflowing of love to others is a necessity for the individual life of the believer. If the knowledge that the primary work of the Spirit is now the building of the Body, narrows our sympathies, and closes up our faith and love to the unsaved, we shall cease to grow and will thereby *hinder* the very object which we are so much concerned about.

* * *

On the contrary the prayer for "Revival," and the whole-hearted surrender to God for the answering of our prayers, will expand our inner lives, and by increased healthy spiritual activity tend towards the maturing of the Body of Christ without our thinking about it! Let us therefore pray and watch unto prayer, leaving to God the working out of His own purposes in His own time and way; and let us "preach the Word" as if all depended on us, whilst recognizing the Sovereignty of God who alone "giveth the increase."

* * *

The Keswick and Llandrindod Conventions are now upon the near horizon, and we bespeak the earnest prayers of our readers for these important gatherings, especially pleading for a flowing together of the hearts of all assembled, by the flowing forth from the throne of God, of the melting, unifying Spirit of God. That the members of the Body should come each to his place for the building up of the Body in love, is the supreme need of to-day, and we earnestly beseech all who love the Lord Jesus Christ in sincerity, to pray for, and work toward this end with their whole heart, for the hastening of the Coming of the Lord.

The '59 Revival Jubilee.

Lessons for those desiring Revival.

THE crowded and representative meeting held at St. James' Hall, London, on June 4, under the presidency of Mr. Eugene Stock, was full of the "Revival" spirit, and full of lessons for the children of God who are patiently, and persistently, praying for Revival for Great Britain at the present time.

It was like listening to Hebrews xi. in the language of modern days, as the chairman reverently mentioned the names of the heroes of faith, who "obtained promises," and waxed "mighty in war" with sin and Satan, in the days of the '59 Revival, and the fifty years following. It was specially helpful also as Mr. Stock traced out with lucid and terse power, the various ways by which the Spirit of God had prepared the land for Revival, through the patient ploughing, and seed-sowing, of the faithful servants of God, in the years immediately preceding the Revival, thus unconsciously emphasizing the words of Finney which we quoted in the May *Overcomer* that Revival is a result of the "right use of constituted means," and is really "not a miracle, nor dependent upon a miracle," more than sowing seed, and expecting a harvest is a miracle.

The deepest chord of the heart of the meeting was manifestly struck, when, suddenly, in the midst of pointing out the need of an awakening in the Church, and how Calvary and Pentecost were only fifty days apart, Rev. John McNeil urged that "*we might have 'Revival' to-night if we gathered around the Cross* . . . rugged, stern, awful Calvary," which was "not a decoration, or a sentiment, but a hell which my Saviour bottomed for me." As the words fell from Mr. McNeil's lips a deep solemnity took hold of the meeting for a brief moment, as if the heart-strings had suddenly been gripped, and moved, compelling the thought that had this note of Calvary been followed there and then, "Revival" brokenness, and blessing might indeed have come to the Jubilee meeting, and the joyful memories of the '59 Revival become merged in a new fresh tide of the Spirit of God reviving His people in 1909.

Another lesson—and a most needed one—was brought out by Mr. McNeil when he mentioned a West-end minister who went to Wales in 1904, and on returning to his church in London, told on the Sunday night the story of what he had seen in Wales, and was amazed at the way the most unlikely people listened to the tale. "*If he had only asked the people to come again on Monday*, and again on *Tuesday*, and again on *Wednesday*," said the speaker, "Revival might have come in his church, but he failed to see his opportunity!" Ah, this is just it! We pray and pray for Revival, but *we fail to see the moment when God is working among the people*, and again and again the Holy Dove is grieved, and quenched, through the dim vision, and ignorance of the way of co-operation with Him, as He yearns to bless souls for whom Christ died. "*If he had only asked the people to come again on Monday*. . . ." But other meetings are arranged for "Monday" which cannot be put off! And so the Holy Dove brooding over the service on Sunday night, must retire unrecognised and unwelcomed, because the machinery of the "church" must go on unhindered. Oh for opened eyes, and opened hearts among God's people—Revival would soon be given!

Dr. Campbell Morgan's address was full of instruction, and deep heart-searching power. He pointed out the perils of looking back to '59 because of two dangers, (1) that of making comparisons which engender despair, or (2) of creating imitation of the accidentals of the Revival, and thus overlooking the "essentials" belonging to every Revival. But looking back would be full of power if it led to an *investigation* of the essential points of Revival, and thus become an inspiration producing expectation and faith at the present time.

Guarding against the peril of disparaging comparison between "'59" and 1909, Dr. Morgan sketched briefly the conditions of things fifty years ago, and showed how strangely the very same conditions were prevalent now, *i.e.*, in '59 the Mutiny trouble in India was just closing; there was conflict between capital and labour—then as now—and there was a "war-scare"—then as now! So the '59 Revival broke

out just in conditions similar to the present time; and Revival *now* would break out "*at the hour when we take hold of God at the Cross, and claim the power of Pentecost.*"

Then as to the peril of imitation, he urged that to imitate even the *phrasing* of the past, either in hymns or speech, would be to put ourselves in bondage to the past. We need not imitate the past for

> "*The Spirit of God, if we discover the law of His operation, will do something as great again as in 1859.*"

Looking back there are also values to the vision, and some of the lessons may be said to be:—

(1) That we see clearly the truth that "the wind bloweth where it listeth."

(2) That we be careful that no new movement of the Spirit pass us unheeded, but at the same time be fully tested by the Word of God.

(3) In '59 nothing was organized, but the Spirit of God broke out spontaneously. Let us take heed that we do not organize so as to leave no room for the Spirit of God to break out.

(4) Every true movement of God brings conviction of sin, of righteousness, and of judgment, and we may know that God is at work by these signs.

(5) The Spirit of God can only produce these results where the ministry is related to the Christ of the Gospels.

(6) The recognition of the ministry of the whole Church of Christ. All God's people became prophets and witnesses, and all men and women spoke for Christ. Thus came about the wonderful co-operation of those days when all differences were forgotten.

(7) The conflict and opposition which came with the Revival (*a*) The opposition of the "Sadducees," *i.e.*, those who did not believe in the supernatural; (*b*) The opposition of the occult, for there is never a movement of the Holy Spirit without the devil's counterfeits.

(8) The *great inspiration of discovering the "laws of the Spirit."* It is not true to say we are waiting for the Spirit, for the Holy Spirit is waiting for us. It is we who have slumbered and slept.

(9) Get to Pentecost by Calvary, and all the power of Pentecost will operate—then finally—do the next thing in service with quiet firm faith.

Very intently these messages were listened to by the keenly interested audience, and we cannot but believe that the fresh enunciation of these Revival principles, will help clear the minds of God's people of much perplexity concerning the conditions of Revival, and deepen prayer and expectation, as well as intensify the service, of all who are looking for the "World-wide Revival" of the *Church of Christ.*

A VETERAN IN REVIVAL.

The Life of R. C. Morgan, by his Son.*

Our limited space forbids the noticing of many books which we would fain call our readers' attention to, but we feel constrained to make an exception to the remarkable life-story told in the pages of this volume, just issued by Messrs. Morgan & Scott; not only because of the reverence which we bore toward the subject of the story, but because, in our estimation, the book cannot be placed on a level with any other at this present time, for the reason that it is not only the life-story of one who bravely, and loyally held without flinching, through the varying currents of well-nigh fifty years, the "faith once for all delivered to the saints," and did it without breaking the law of love; but it also gives a bird's eye view of the fifty years since the '59 Revival, showing in true perspective the permanent effect upon the Church of Christ throughout the world, of that Revival, which, we gather from various sources, was as much challenged and questioned as the more recent awakening in Wales, and that by professing servants of Christ. "A year of grace," wrote one minister; "A year of *delusion*," wrote another! For there were then "strange happenings" mingled with the work of the Spirit of God, sufficient to arouse prejudice and opposition on the part of many; but God raised up R. C. Morgan with his powerful pen to hold the banner of the Cross aloft, and to stand for "Revival," and many have lived to recognize with thankfulness the service he rendered in those days, which were as full of stress and storm as the ones we live in.

We see, too, that it needs the perspective of fifty years to be able to see clearly what the '59 Revival did in the calling out of many workers, whose coming influence and power could not be seen at the time, and this we do not fear to say will be the

* Price 5/-. Messrs. Morgan & Scott, London.

same in connection with the Welsh Revival.

As we read the book, we are also amazed to see in how many instances Mr. Morgan stood like a giant guarding the growth of the young saplings in Christian work, which have since become a "tree." "Ten thousand tutors, but not many fathers," said the Apostle Paul to the Corinthians, but a "father" in Christ was R. C. Morgan, not only to individual souls, but to every incipient work of the Spirit of God needing "fathering" and care. And not only fifty, forty, thirty years ago, but down to the end of his strenuous life, did he encourage and strengthen every good and noble cause. How little did the Church of Christ know what she owed to this brave large-hearted man of God.

We heartily commend the perusal of this book to all our readers.

Preparation for Revival.

"Prepare ye the way of the Lord."

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." (Matt. xviii. 15.)

"I don't want to say anything to him about it."

"*Go and tell him.*"

"I don't want to speak to him."

"*Go and tell him.*"

"I don't want anything to do with him."

"*Go and tell him.*"

"I am afraid it will only make a bad matter worse."

"*Go and tell him.*"

"I may say something that I shall be sorry for."

"*Go and tell him.*"

"I have made up my mind to say nothing about it."

"**Go and tell him.**"

"I think I shall let the whole matter drop."

"**GO AND TELL HIM.**"

"Well, I shall not do anything about it."

"Why call ye me Lord, Lord, and do not the things that I say?"

(From "The Pathway to Power," 1875.)

WHAT THE WORLD SAYS!—"There is abundant evidence that a spiritual wave proceeding from the unrest of the world is rolling upon us. The desire to believe is part of the desire to survive, a feeling universal, except among nomadic tribes and Hedonists. That a *religious crisis is approaching*, no sensitive temperament can doubt."—*A Secular Illustrated Paper.*

A MESSAGE FROM FRANCE.

"Behold how good and pleasant a thing it is for brethren to dwell together in unity. Ps. cxxxiii. 1. Not in *units*, but in unity! This was made very obvious to me recently in a prayer meeting. There was a spirit of strain came over the assembly. Some beseeching that we should seek and claim the baptism of the Holy Spirit, others bringing in a little controversy into their prayers; some pleading for more grace.

I could only be conscious that the groaning of the Spirit of God was for a revelation of Calvary; for He was waiting to bless, but could not do so, until our eyes were fixed upon union with our Lord. It seemed for a time, as though the enemy would capture the whole of the precious time at our disposal, and after the strained painful stage, came deadness and stagnation. Was Satan to conquer? Ah no, he is, indeed, a beaten defeated foe. There were others present to whom the same revelation of the way of victory was revealed, and unknown to each other we were holding on to the Lord for the same thing. Presently the one theme of the meeting was our union with the Lord. What a change came over us! Praise, testimony became easy, we were free, even the most timid. Then the precious ointment flowed from the Head of our royal High Priest down to the skirts of His garment, and the refreshing of His presence like the cool dew from snow-crowned Hermon, came filling us all with His joy.

Truly, '*there*'—in union with our Lord Jesus Christ in death, burial and resurrection—God has commanded the blessing, even life, eternal life, for evermore.

Subsequently, after another prayer-meeting last Monday, a French brother linking his arm in mine said, 'It is growing upon me more and more, that Calvary is the only message for our revival prayer-meeting, directly we are '*there*,' evidence that God is working springs up spontaneously. Glory to God. The river of God is flowing this way, and everything lives wherever the river goeth.

In a wee little church, just outside Paris, only about thirty members, where I have attended many services, all the messages are built and focussed upon the Cross. The rapid growth spiritually in a short time of the whole church is marvellous. Surely this must have more than a local issue.

The new French edition of the Bible Booklet is now through. Money is needed, that *a worker may be set free to circulate the message through the land.* Pray for us in this matter also. . ."

Yours in victory—real victory,

Paris, June 16, 1909. H. J.

This correspondent writes in another letter that it is much upon his heart to find out the villages in the centre of France in which there are no Protestant churches and to distribute the Booklets and preach the Gospel as the Lord opened doors. If any of the Lord's stewards are moved by Him to enable this worker to go forth with the seed of life, and will communicate with us, we will gladly send his name and address.—Ed.

"In God's view the *time* of a thing is as essential as the thing itself."—*Stephen Grellet.*

The Prayer-Warfare.

"He ever liveth to make intercession."

"This text came vividly to me yesterday; "The plowers plowed upon my back, they made long their furrows." (Psalm 129, 3.)

A picture by William Hole shews Christ bent over and fastened to the stump of a tree, and the brutal Roman soldiers tearing His back with the scourge. What was not even done to the two malefactors was done to our Lord. Cruelty spent itself on our blessed Lord. (1) He was scourged. (2) A crown of thorns was pressed and beaten upon His head. (3) He was blindfolded and spat upon. (4) He was made to bear His own Cross. (5) His side was cut open by a spear thrust. When they had at last driven the heavy nails into His hands and feet, when His precious life blood began to flow from four wounds of His body, His first thought and act was to *intercede*, lest the holy wrath of God should fall upon His tormentors. "Father forgive them for they know not what they do." (Luke 23, 34.)

Is it not a solemn truth that the dying Christ began His High Priestly office as our Intercessor at this moment of extreme suffering and weakness. How different His ways are from ours! What is so often a hindrance to us is a means to Him. How often we feel unable to pray because tired and spent, oh, that at such times we might remember His state of extreme strengthlessness (Greek: *astheneia*), which He made the beginning of His life of unbroken intercession.

He died interceding, that He might *live* to intercede. The nearer we come to our ascended Lord, the closer our fellowship with Him, the more unbroken our union with our Exalted Head as members of His Body, and the more will He draw us to participate in His life of intercession, which being the highest service, is also the provision for our deepest need.

If this is true, oh how it humbles one! As thereby we can measure how far His purposes have been accomplished in us, and through us, and how far His inheritance in us here on earth has been realized. . ."

F. Kehl.

FOR SPECIAL PRAYER.

For Keswick and Llandrindod Conventions, July 17-24, and August 2-6.

That both Conventions may be specially used of God as channels of a life-giving stream throughout the whole Church of Christ, cleansing, sweetening, calming, melting, comforting, and healing every "wound" made in the "Body of Christ" by the attacks of the great separator the devil, the last three years, and all the members of Christ be knit together in unbroken union in the Lord, watching with one heart for His coming.

That every child of God going to both Conventions may be a "river of oil" in their immediate circles for the uniting of the members of Christ in His love.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: that she has received of the Lord's hand double for all her sins. . . . . "
Isa. xl, 1, 2, R.V.

OUR NATIONAL SIN.

That Great Britain may be awakened to recognize the sin of her complicity in the Opium Traffic with China, and arouse the Lord's people to vigorous action toward this end.

Requests for Prayer concerning the Awakening of the Church.

1.—That our Pastors and Christians may soon understand the need for asking for decisions at the close of meetings, and also that prayer meetings are necessary. (Switzerland).

2.—For guidance for a Special Committee to finally settle the handing over of a Home to another organization.

3.—For an outpouring of the Spirit upon ministers and churches of San Francisco, that every hindrance may be removed.

4.—For South Africa and a special work where the Holy Spirit is awakening believers from worldliness.

5.—For a South-coast town, that God may send an Evangelist chosen by Him.

6.—That showers of blessing may be poured upon the churches in Derbyshire, and a special visitation of one of the Heralds of the Cross during week ends for the next two months may be greatly owned of God.

7.—An Evangelist asks prayers on his own behalf.

8.—One whom God is sending forth with the Message of Calvary asks the upholding of others in prayer, that in her weakness as she enters open doors souls may bend to the life-giving power of God. (E.G.)

9.—For a Bible Class of Girls where God is working in saving power, that all may become true overcomers and the word take deep root in every heart. (E.G.W.)

10.—That God will by His Spirit move on all the churches of Hollister (U.S.A.), and convict of sin, and the victory of Calvary be manifested. (Mrs. R.D.H. and others).

11.—For a week of special services in connection with "Daniel's Band" men and lad's club, Hartlepool, July 3-9.

12.—For a French worker translating the Cross of Calvary into French that she may be enabled to do it well and quickly.

13.—That a church may be purified and the minister brought to see his responsibility in not rebuking open sin.

14.—For the church at Shanpung, that the people may be led to a greater and deeper consecration to Jesus Christ.

For the preparation and issue of the Booklet in Lithuanian, Eskimo, Persian, Khasi.

For the dissemination of the Booklet in every land, and the preparation of prayerful distributors who will sow the seed with tears and reap in joy.

Prayer for

Rev. F. B. Meyer in China. July 4, Kuliang and Foo-Chow; July 14, Shanghai; July 18-28, Moh-Kang-San.

Miss F. M. Smith; Miss F. M. Reid, and all other Heralds of the Cross in China and throughout the world.

Mr. Percy Beard in Scotland; and all the Lord's Messenger's in Great Britain proclaiming the Gospel in sincerity and truth.

NOTE.—On account of limited space, all PERSONAL *requests will be presented to the Lord at the Prayer Meeting at 8 p.m. on Tuesdays at Bible Booklet House, and only requests connected with "Revival" printed in this page. Will correspondents please write out prayer requests apart from their letters and on one side of paper only?—Ed.*

Spiritual Difficulties.

ANSWERS TO CORRESPONDENTS.

MARTHA: *Since the Lord has laid me aside I have been wondering whether St. Paul's words "I suffer not a woman to teach" are intended for me, but I see other women "teaching" in the power of the Holy Ghost, and surely God could not put His seal on what is contrary to His will.*

Your question touches a subject which very much needs clearing up, as many are troubled about these words of the Apostle, or are troubled by others. Our space forbids dealing with the matter exhaustively, but you would do well to read Mrs. Booth's paper on "Female Ministry,"* where she effectively clears the whole ground, and shows how the words of St. Paul have been wrenched from their context; or misapplied, contrary to their simple straightforward meaning.

For instance, the sentence you quote from 1 Tim. ii. 12, 13, has no reference to women speaking in the Christian assemblies of the early church but refers entirely to a woman's behaviour at home. "It stands," says Rev. J. H. Robinson, "in connection with precepts respecting her apparel, and her domestic position; especially her relation to her husband. No one will suppose that the Apostle forbids a woman to 'teach' absolutely and universally! Even objectors would allow her to 'teach' her own sex; they would let her teach her servants and children, and perhaps her husband too. If he were ignorant of the Saviour, might she not 'teach' him the way to Christ? If she were acquainted with languages which he did not know, might she not 'teach' him these things? The 'teaching' therefore forbidden by the Apostle is not every kind of 'teaching' . . . but such teaching as is domineering and as involves the usurping of authority over the man." "This prohibition," also writes a barrister, "refers exclusively to the private life and domestic character of woman, and simply means that an ignorant or unruly woman is not to force her opinions on the man. It has no reference whatever to . . . women sent out to preach the gospel by the call of the Holy Spirit."

You may not know, too, that the word translated "woman" in 1 Tim. ii. 12, is translated "wife" in chap. iii. 2, and the word "man" in the same passage is translated "husband"! In the German and French versions the verse reads, "I permit not a wife to teach, nor have dominion over her husband." It is clearly therefore a family matter which is referred to in this passage, and it has nothing to do with service in the gospel.

The Apostle's directions to women as to conforming to the custom of those days, in wearing a veil when praying or "prophesying" in the assembly (1 Cor. xi. 4, 5) show that in the early church women spoke "as they were moved by the Holy Ghost," and the passage in 1 Cor. xiv. 34, 35, of the very same epistle, cannot therefore mean absolute "silence" on the part of women in the church assemblies, but simply that they were not to dispute, or ask questions, or "talk," for even though they were given messages from God to deliver, when it was a question of "learning," they were to wait until they got home to ask what they desired to know.

St. Paul's own attitude in regard to women's ministry should also be remembered as throwing light upon the meaning of his words in 1 Cor. xiv. for he recognised Phoebe as a "deacon" (*diaconon*), or preacher of the Word, *using the very name for her* (Romans xvi. 1) that he used of himself and Apollos (1 Cor. iii. 5) as "ministers" (*diaconoi*) of God. It is said by an ancient writer that the fame of Phoebe was spoken of throughout the world. The Apostle also refers to "Junia" in Romans xvi. 7, as one who "was of note among the Apostles," and *Junia was a woman*, according to Chrysostom. In Romans xvi. 3, 4, Paul again writes, "Greet Priscilla and Aquilla, my *helpers* in Christ." Rev. J H. Robinson says the "word rendered 'helpers' means a fellow-labourer, associate, coadjutor, working together, an assistant, a joint-labourer, a colleague (Dunbar). In the New Testament a word spoken only of a co-worker, a helper in Christian work—that is, of Christian teachers. . ."

We might enlarge, but this is sufficient to set you at rest that (1) women are called to proclaim the gospel as well as men; (2) that only imprudent, disputing talking is forbidden to them in the "assembly"; and (3) that 1 Tim. ii. 12, 13 has *no reference to you* in your service of proclaiming the gospel. You are right that God could not contradict His word through Paul, by setting His seal on women as His messengers, if Paul's words meant the "silence" of women in the assembly of God's people, and an absolute command not to "teach" at all.

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* The Salvation Army authorities are re-issuing this shortly in booklet form. A notice of it when ready will be given in our columns.

"When the day of Pentecost was fully come, they were all—a hundred and twenty men and women—with one accord in one place. Suddenly there came from heaven a sound as of a rushing mighty wind, and a tongue of fire sat upon each of them. We know what followed. The very first act of the Holy Ghost was to continue what Jesus Christ had begun, by qualifying the women who were present, for testimony to His Name, side by side with the men. There is no mention of *men* in Acts ii. 13 in the Greek, as some might suppose from the translation. . . 'Your sons and your daughters' (the upper classes), 'bondmen and bondwomen' (the lower classes), were alike to share in the privilege."—(*Edward K. Groves, of Bristol.*)

Bible Booklet Notes.

"The Word of God is not bound . . ."

A Church Army Captain writes that he has just been "introduced" to the Word of the Cross Bible Booklet! He asks if a supply of 5,000 could be given him for two months' mission work on the foreshore at Morecambe. A clergyman moved by this appeal has already obtained £1 toward this! Will any of the Lord's stewards share in this scattering of the message?

A lay reader at work among the miners of Cannock Chase writes that a copy of the Booklet given to an injured miner in hospital led to his conversion.

The travelling Evangelist of the P.T.C.A. has a "concern" that special literature on the spiritual life should be freely circulated throughout all the Post Offices of England, and he is taking three bicycle tours, personally visiting the P.O. employees on the various routes. He writes that he feels the Booklet to be one that God will own to reveal Christ among men. A special appeal for supplies for the carrying out of this "concern" is being made in the P.T.C.A. paper.

The *Eskimo* translation of the Booklet is to hand from the Rev. E. J. Peck, who refers to it in his letter as "that wonderful little Book"! The Lord's servant who is providing the cost of this edition, sold some rings for this purpose. This is translating earth's gold into the heavenly coinage and laying it up as treasure in heaven

The new edition of the *Italian* Booklet has been delayed to have a fresh compilation prepared by Mr. H. H. Pullen, of Spezia, containing the new page on Victory. We hope this, with the new supply of French Booklets, will be ready for the Keswick Bookstall.

A Missionary from *Assam* writes asking permission to translate and issue the Booklet in the *Khasi* dialect.

Pastor George Soltau is arranging for a large distribution of the Booklet at a great Exhibition in *Seattle, Wash.* He writes that he finds he can have a splendid distributing stand in a gallery where the Methodists have a section of 135 feet for their exhibit and thousands swarm past them. "May the Lord send the money for a big distribution," adds Pastor Soltau, and we say "Amen."

An Appeal from Russia.

An earnest Christian printer from a town in the Baltic Provinces of Russia writes:—"I have published a little book, 'The Word of the Cross,' into Lettish. Enclosed you will find a copy of it. We have here some Colporteurs working in the distribution of the Holy Scriptures, and religious tracts, especially among the Letts. But as the country where the Letts are living—Courland—borders on the country where the Lithuanians live—Kovno—the Colporteurs are often asked also for Lithuanian books. *But we have no Lithuanian books at all.* Before the Czar's Ukase (1905) there was not permitted to print, or to sell any book in Lithuanian language, even not the Holy Bible. Now a Colporteur has translated the little Booklet, 'The Word of the Cross,' into Lithuanian, and is asking us to publish it if possible, for free distribution. As we have no means for that, so I lay the matter before you. Perhaps you may find a way that this blessed little book could be published into Lithuanian for free distribution. . ."

Rev. George Grubb writes heartily commending this request of our brother in Christ, saying that "nothing evangelical has as yet been printed for the Lithuanians," and "now that a certain amount of freedom is tolerated in Russia, this brother is anxious to spread as much evangelical literature as possible, and God has already greatly blessed his efforts in this direction." 10,000 Booklets in Lithuanian will cost about £5 7s., and a clergyman has already given £1 toward it.

MISCELLANEOUS.

Mr. Percy Beard—the writer of the "Victory" and other Song-messages issued in the *Overcomer*—has been appointed one of the Tent Evangelists working in connection with the Lanarkshire Christian Union, founded by the late Mr. John Colville, M.P. Mr. Beard is in Airdrie until early in July, and he writes of much blessing.

Mr. H. M. Reade recently paid a visit to Derbyshire, and had most encouraging meetings at Birchinlee and Hathersage. In the former village 1000 men are at work upon a new reservoir. On the Sunday morning some 400 men attended an open-air meeting where Mr. Reade spoke on Christ or Socialism. As in every other place the speaker met with a host of questions which were dealt with to the triumph of the Christ of the Gospel. Alas, some of the opposers were once Christian workers who had been drawn away from Christ by the reading of the *Clarion*. In the afternoon Mr. Reade spoke on the message of the Booklet, and in the evening in the Mission Church he gave the story of his life, after the Vicar had read the service.

As in other instances, Mr. Reade seemed to have been sent of God at the crucial moment, for his visit has resulted in the break up of a plan among some of the men to organize on definite Socialist lines.

TO OUR READERS.

So many requests have come for the JANUARY number of the *Overcomer*, that we are reprinting another edition. Copies will be obtainable from Bible Booklet House on July 1, price 1½d. post free.

The JULY number of the *Overcomer* can be obtained at Keswick from July 17 to July 27 at the Bible Booklet Depôt Bookstall, corner of Eskin and Helvellyn Streets, and Mr. Reade will gladly record the names of new regular Subscribers.

Readers who have been accustomed to obtaining

their copies from the Eccleston Hall Bookstall can obtain them for August and September from Messrs. Marshall Brothers, Paternoster Row, E.C., or they can be sent from Bible Booklet Depôt, Leicester, on receipt of 3d. sent to Mr. Reade.

Parcels of back numbers of the *Overcomer* for scattering during the holiday season can be had at the following rates:—12, post free, 6d.; 24, post free, 1/-; 50, 2/-; 100, 3/10. *Orders should be sent to Bible Booklet Depôt before July 15.*

Numbers of workers interested in the circulation of the *Overcomer* are acting as "Centres" for its sale in their districts. Parcels of one dozen, and upward, will be sent post free for 1/- monthly, for this purpose, to any desirous of thus helping forward the circulation. Copies of the current issue, marked "Specimen," can also be had at the special rate of 8d. per dozen, post free, for free distribution (from Bible Booklet Depôt only).

The Editor's Letter Box.

I.H.K. (*St. Albans*).—I greatly value your cheering letter about the *Overcomer*, and join with you in earnest desire for "Revival" among the Christians in your neighbourhood. U.E. (*Kensington*).—Thank you so much for your token of fellowship in the blessed work of sending forth the message. Please pray for the Eccleston meetings. A.E.H. (*New Southgate*).—Yes, thank God, He has a body of people all over the world who are fully given to Him and seeking to please Him. To do the *will* of God is greater than even doing His *work*. Our natural energy is often a hindrance. Thank Him for using *others*, and be willing to stand aside and *pray*, for prayer is service. F.W. (*Croydon*).—Yes, the evil spirit could fasten on the one claiming victory unless standing firmly on Rom. vi. 11, and hiding deeply in the cleft of the Rock; or, to put it in another way, definitely *taking* the "whole armour of God" to protect and cover. I am so glad you are learning to prove victory day by day. SPES.—The truth is that every aspect of spiritual truth has its danger side, and also has its complement to balance it. This is why we need patience and love with each other, for we can all only "prophesy in *part*," i.e. give *part* of the truth according to our measure. What you say is all true. It is only at the present time that "experiences" are liable to be a snare to others if enlarged upon or unduly emphasized. MRS. L.J. (*Menai Bridge*).—We are obliged for lack of space now to hold back all personal requests for prayer, and to present them privately, printing only those connected with the Lord's service. M.W. (*Sydney, N.S.W.*).—You have indeed been greatly tried, but *believe your way through*. Some day you will understand and thank God for His wise dealings. "His will" is the very highest choice a soul can make. His will is greater than His *work*. Trust Him.

Book Notices.

Mr. Percy Beard has issued a Booklet called "The Way of Victory," for use in after-meetings. It is an arrangement of texts based upon the words "I do believe, I now receive, the Life He gives to me—And standing on His finished work, I claim the Victory." They may be obtained from Mr. Beard, addressed to Mayfield, near Ashbourne, Derbyshire, at 9d. per dozen post free.

The *Overcomer* Song Messages will shortly be issued in a pamphlet containing 12 hymns with music, and the words of several hymns suitable for use in special gatherings for Christians, sung to well-known tunes. The price will be 2d. each or 1/6 per dozen. It is hoped they will be ready for sale at Bible Booklet Stall, Keswick.

A new book written by Mr. Reade, giving the full story of his life, under the title of "Christ or Socialism," will be ready shortly, and will be obtainable from Bible Booklet Depot, Leicester, price 1/-, or 1/2 post free.

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S.W., near Victoria Station, will be held as follows:—

Thursday, JULY 1—Meeting at 3 o'clock, followed by tea at 4-30. After tea, Conference at 5 o'clock. Evening meeting at 7-30.

Cards and further information from Miss Johnson, Police Institute, 1a, Adelphi Terrace, Strand, London, W.

N.B.—The meetings will be discontinued during August and September, and be resumed (D.V.) on October 7, and continue during the winter on the first Thursday in each month.

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

Thursday, JULY 8—3, tea 4-30, meetings 5 and 8 o'clock.

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66, Regent Road, Leicester. Every first Tuesday in the month, at 5 p.m., a Prayer Meeting for Revival will be held at the P.T.C.A. Institute, 62 Bartholomew Close, E.C. Intercessors heartily invited.

Special Notice.

KESWICK.—The Bible Booklet Depot Bookstall at corner of Helvellyn and Eskin Streets, in charge of Mr. H. M. Reade, will have on view Scrolls of the "Word of the Cross," and Revolving Apparatus, Sheets and Easel, Texts for Convention Platforms, Scrolls of Hymns, etc., Bible Booklets in English and Foreign languages. *The July "Overcomer" can also be obtained at this Stall.* The Depot will be open from Saturday, July 17 to July 27.

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).

From June 1st to 30th, 1909.

(24) £1 9s.; (25) 10/-; (26) £2; (27) 5/-; (28) £1 5s.; (29) £1; (30) 10/-; (31) 5/-; (32) 5/-; Total **£7 9s. 0d.**

Received for Issue and Translation of New Languages

From June 1st to 30th, 1909.

(13) £4 10s. (Eskimo); (14) £1; (15) £1 (Lithuanian); Total **£6 10s. 0d.**

Received for Free Distribution of Bible Booklets in Great Britain (by Mr. Reade).

From June 1st to 30th, 1909.

(9) 7/6; (10) 1/-; (11) £1 5s.; (12) 2/6; (13) 5/-; (14) 5/-; (15) £1; (16) 5/-; (17) 5/-; Total **£3 16s. 0d.**

Free Distribution of "The Overcomer."

From June 1st to 30th, 1909.

(23) 8/-; (24) 10/-; (25) £1; Total **£1 18s. 0d.**

Financial Notes.

With thankfulness we are able to say that the Lord has supplied Mr. Reade's needs up to June 24, and for this our fellow-intercessors will join us in praise to Him who has answered prayer. Our next need is for Mr. Reade's necessary visit to Keswick, where he will be in charge of a special Bible Booklet Depot Bookstall erected on the plot of ground adjoining Barclay House, and on the corner of Eskin and Helvellyn Streets. The expense for stall and visit will be about £6, and we ask the Lord's intercessors to again lay this before Him in prayer. We also acknowledge thankfully the balance of £2 needed to clear off the cost of desk.

"The Word of the Cross"

Bible Booklet and Literature.

The Word of the Cross Bible Booklet consists of texts of Scripture on the various aspects of Calvary. 16 pages, size 3½ × 2 inches. The circulation has reached nearly ten million, and it has been issued in about 80 languages. The small margin of profit on sales of the Booklet—as well as on Scrolls and Easel Sheets—is entirely devoted to the work of its issue.

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In English, new edition, with new page on Victory. (Authorised Version.) Pale blue cover.

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The Bible Booklet, in large bold type, with numbered verses for use in enquiry rooms. Second edition, with page on Victory. Size 7½ × 5 inches. Pale blue cover. A most attractive booklet for the aged. Price 1d.; 6/- per 100. Reduction on quantities.

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From H. M. READE, Bible Booklet Depot, Leicester.

"One by One" workers can obtain Booklets from the "One by One" Office, Bethune Road, Stamford Hill, London, N.

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France.—Mr. H. Johnson, 31 Rue de l'Alma, Courbevoie, Paris.
Germany.—Fraülein Wasserzug, Freienwalde a/ Oder, Malche.
Fraulein von Hennig, Putlitzstrasse 13, Berlin.
Holland.—Mrs. Hubers-Mynlief, Villa Mon Repos, Baarn.
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United States of America.—Letters to Rev. Dr. Rudisill, 1425 West Mulberry Street, Baltimore, Maryland.
India.—Agent M.E. Press, Madras.
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THE OVERCOMER.

A Record of the Triumphs of the Cross.

Edited by MRS. PENN-LEWIS.

Published monthly. Price One Penny. 1/6 per annum.

Subscriptions should be sent to H. M. READE, Bible Booklet House, 118 Evington Road, Leicester. Booksellers supplied.

ALFRED TACEY, The "Excelsior" Press, Leicester.

THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

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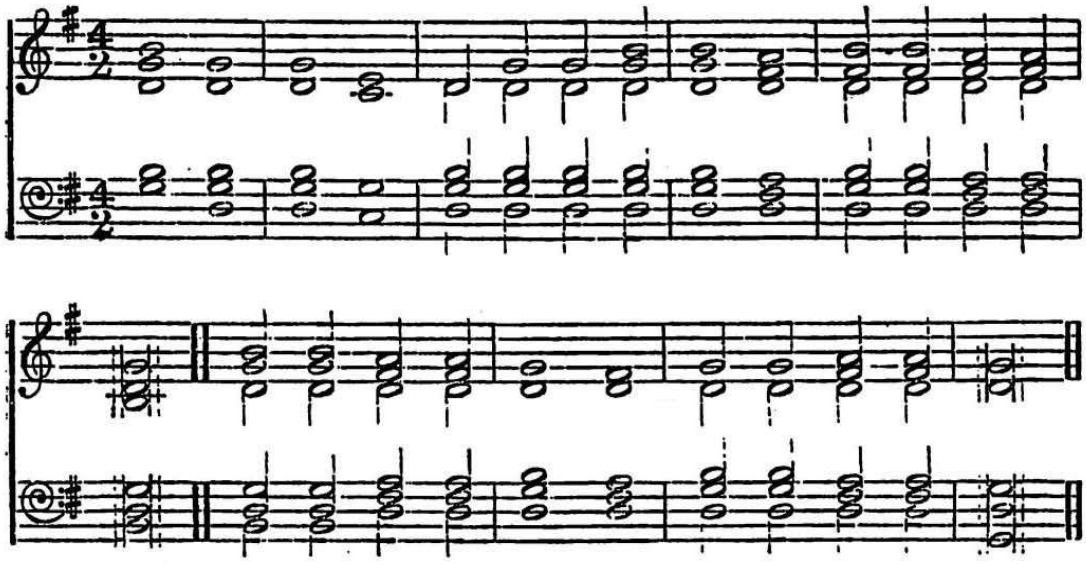
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No. 8. AUGUST, 1909. ONE PENNY.

"TOGETHER."

"Quickened together with Christ . . raised us up together and made us sit together . . ." Ephes. ii. 5. 6.

Words and Music by M. WARBURTON BOOTH.



Deeper, deeper, deeper down together,
Lower still to-day;
Sink we into Jesus,
There abide alway.

Higher, higher, higher up together,
Let our spirits soar;
Seated in the heavenlies,
Resting evermore.

Living, living, living aye together,
Dying, yet we live—
For the souls around us,
We our lives will give.

Deeper, deeper, deeper down together,
In His death we hide,
We have found our passion
In the Crucified.

Victory, vict'ry, vict'ry sing together,
Victory every day;
Through the Cross of Jesus,
Victory all the way.

THE CROSS OF CHRIST.*

By REV. ANDREW MURRAY, D.D.

Deny Self and take the Cross Daily.

If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever would save his life, shall lose it: but whosoever shall lose his life for My sake, shall save it.—Luke ix. 23, 24.

FOLLOW Me! How little the disciples knew what they were beginning when they obeyed that call. And yet they made no mistake in doing so, and never had reason to regret it because it was the call of Christ, the Son of God. All unwittingly they gave themselves into the charge of Omnipotent Love. In His keeping they were safe. When we begin to feel how little we have understood the meaning of the call, let this be our comfort. To follow Jesus, to think and act, to live and suffer like Him—how impossible, unless we have a heart, a nature, a life wholly like His. But it becomes possible where we begin to know that because He is Divine, He has a power of working within us, of breathing into us the will and the power indeed to follow Him, and to prove that we are of one Father with Him, and of one Spirit too. Let us entrust ourselves to Him with the confidence that He will lead us in His own steps and in His own strength. We shall need the lesson in the teaching our text of to-day has to bring us.

In our previous meditation we saw how deep and intimate the relation between the disciple's taking his cross and his following Christ. Here we have an additional thought suggested. Let him deny himself, and take up his cross, and follow Me: *the deepest root of the cross-bearing* and the *following* is here uncovered. Even while the Christian is striving earnestly to follow Christ, and in some measure to take his cross, there is a *secret power that resists and opposes* and prevents. The very man who is praying and vowing and struggling to follow fully what desire and will and heart are apparently set on, in his inmost self refuses the cross his Lord has called him to. Self, the real centre of his being, the controlling power, refuses to accept. And so Christ teaches Peter, and us, when He for the second time speaks of taking the cross, that it must commence with the *total denial of self.*

The Cross means Death;

taking the cross, means the acceptance of and *surrender to death;* self, the real inner life of the person must die: the taking up the cross and the following of Jesus will be unceasing failure, unless the beginning is made here: let him deny himself and take up his cross. He that loseth his life shall find it.

And why is it that our Saviour speaks thus, and makes a demand so high, so apparently unnatural, so difficult of fulfilment? Has not the love of life been implanted by the Creator? And is it not a sacred charge from Him that I keep it? And Christ calls me to hate, to lose my life; to deny that which gives life its value, that which I am in my own proper person—to deny *myself.* And why is this life to be put first under the cross, and then on the cross? And why, if He died for me on the cross, and won life for me, why must I still die, deny myself, and daily take up my cross?

The answer is simple, and yet not easy of apprehension. Only to the soul that consents to obey Jesus before it understands, will the real spiritual answer be opened up. Through the sin of Adam the life of man fell out of its high estate, where it was a vessel in which God made His power and blessedness to work, and fell under the power of this world, in which the god of this world has his rule and his dominion. And so man has become a creature possessed of a strange, unnatural, worldly life. The will of God, and heaven, and holiness, for which he was created, have become darkened and lost to him. The pleasures of the flesh, and of the world, and of self, which are all the dark accursed workings of the Evil Spirit, have become natural and attractive. Man sees not, knows not, how sinful, wretched and deadly they are—alienated from God, and all bearing within them the very seeds of

* *By permission, from "South African Pioneer," 1897.*

hell. And this self, this inmost root of man's life, which he loves so well, *is just the concentration of all that is not of God, but of the Evil One.* With a great deal of what is naturally beautiful and seemingly good, the power of self and its pride corrupts all and makes it the very seat of sin, and death, and hell.

Jesus said, "He that followeth Me shall not walk in darkness, but shall have the light of life." He that makes perfect conformity to the life and spirit of Jesus his aim, will have a Divine enlightenment from the life within. In that light he will learn to see the exceeding hatefulness of self: how it was this that drove out and supplanted the first life of God; how it was this that crucified the Lord Jesus, and is the cause of all the sin and wretchedness in the world. He will see how there is nothing so good and right and blessed as to have this self conquered and cast out to make way for the life in God and to God, which Christ brings; and how all that man can do is simply to deny self at every step, and yield to Christ. And when once one has consented to this life of the entire denial of self, the

Cross will be welcomed

and loved as the appointed power of God for freeing us of the evil power that is the only hindrance in our way of being fully conformed to the image of God's Son loving and serving the Father even as He did. To deny self is the inner spirit, of which taking the cross is the manifestation.

Let him deny himself, and take the cross daily, and follow Me. The insight into what the denial of self means makes clear why the cross must be taken up *daily*. It is not only special trial or suffering that calls to it; in the time of quiet and prosperity the need is still more urgent. Self is the enemy that is ever near, and ever seeking to regain its power. When he came down from the third heavens Paul was in danger of being exhalted; the denial of self and the bearing of the cross is to be the every-day spirit. When Paul says, "I have been crucified with Christ," "Far be it from me to glory save in the cross by which I have been crucified to the world," he speaks of himself as living each moment the Crucifixion Life.

It was not a thing to be remembered at times, to be put on on special occasions—his whole life, day by day, bore the mark of the cross. What Jesus spake before He had died on the cross, of the disciple taking his cross, was nothing else than the bud of which Paul's "crucified with Christ" is the fruit, Taking the cross daily means to us, now that we know what Christ's cross has brought to us, nothing less than our daily renewed acceptance of our fellowship with our crucified Lord. Nothing less than this is the secret of life and holiness and power—abiding even in Christ the Crucified One, glorying in the cross by which I have been, and now am crucified.

You may have seen the device of a hand holding a cross, with the motto *Teneo et Tenem*—I hold and am held, or to put it more freely, I bear and am borne. The words used before the cross of Christ was fully known—*Take thy cross*—express the former idea: Accept thy cross and bear it. The words given by the Holy Spirit after the Crucified One had been glorified and revealed as our life—"Crucified with Christ"—point more to the other side: Believe that His cross, that He the Crucified One, bears thee. Ere the work was finished it was only—Take thy cross; now the finished work is revealed, that is, taken up and transfigured in the higher—Crucified with Christ. *I bear the cross and am borne.* "I have been crucified with Christ: Christ liveth in me." It is only in the power of being borne that we can bear.

How wide is the application of the command: Deny self, and take the cross daily. And how impossible in our own strength the fulfilment. We are what à Kempis says—"To resist the appetites of the body and bring them in absolute subjection to the Spirit; to shun honours; to receive affronts with meekness; to be content to be despised by others, to bear with calm resignation the loss of fortune, health and friends; to have no desire after the riches, the honours, and the pleasures of the world: this is not the effect of any power which is inherent in man, but is the pure fruit of the grace of Christ, operating so powerfully in the fallen soul as to make

it love and embrace *that which it would naturally abhor and shun*. If thou dependest upon thine own will, and strength to do, and suffer all this, thou wilt find thyself as unable to accomplish it as to create another world. But if thou turnest to the Divine power within thee, and trustest only to that as the doer and sufferer of all, the strength of Omnipotence will be imparted to thee, and the world and the flesh shall be put under thy feet." This is the strength that comes to him who truly speaks in faith: "I have been crucified with Christ: Christ liveth in me." I can deny self, and take the cross daily, because I follow Him.

Yes, what first was put as a condition we had to fulfil if we were to follow Him, becomes its blessed fruit. When we hear the call, Follow Me, we think chiefly of all it implies in us. It is needful we do so. But it is not the chief thing. A trusted leader takes all the responsibility of the way, and makes every provision. As we think of denying self, and taking the cross daily, we feel how little we know what it all means, how little we are able to perform what we do know. We need to fix our heart upon Jesus, who calls us to take the cross and follow Him. On Calvary He led the way, and opened it for us, even to the throne of God's power. Let us fix our heart upon Him: As He led His disciples, He will lead us. The cross is a mystery. Taking the cross is a deep mystery. Crucified with Christ is the deepest mystery of redemption. The hidden wisdom of God is a mystery. Let us follow Christ with the true desire to come after Him, and live wholly as He to the glory of the Father, and enter through death with Him into fulness of life with Him as our leader. He will teach us, He will give us, He will make us that we know not. Lord Jesus! in Thy name and strength, under Thy guidance, I will deny myself, take My cross daily, and follow Thee.

There is no painful experience, no humiliation, by which the Lord does not seek to make us overcomers by bringing us to total bankruptcy. Happy are they who let Him break them until He can lead them on to victory over their nature inherited from Adam.—*Pastor Stockmeyer.*

Conformed.

(Tune: St. Catherine. 15. C. and F.)

"That I may know Him and the power of His resurrection and the fellowship of His sufferings, becoming conformed unto His death." Phil. iii. 16.

Consenting with my Lord to die,
To all the flesh would hold so dear;
The earthly life to crucify,
No gain to choose, no love to fear,
Coveting only to abide
With Calvary's Victim crucified.

Dying, to live alone to Thee,
Thy Resurrection Life I claim
To flow each moment Lord through me.
'Tis promised me through Jesus' Name,
While closely sheltered I abide
With Calvary's Victim crucified.

Thus rising higher in Thy love,
Deeper into Thy death I sink;
Seeking the things that are above,
My Saviour's cup content to drink.
For evermore identified
With Calvary's Victim crucified.

Joined in one Spirit to my Lord
In death and Resurrection Life,
Waiting in faith upon His Word,
Seated with Him above the strife,
In spirit with Him to abide
Crucified, raised and glorified.

H. J.

"This death which Jesus connected with His consummate 'hour' was wholly voluntary on His part. There was no power on earth that could compel it; it was indeed involved in the eternity of the divine love, a love which has its peculiarity in that it eternally provided to deal with human sin and guilt. In thought, we may conceive that Christ could have withheld Himself from death, and instead thereof have sentenced the world to its destruction, but He did not. Doubtless the spiritual death which Christ experienced was itself the cause of the cessation of His mortal life on the Cross. That death brought on His mortal dying long before His executioners expected to see Him expire. The expression recorded of Him, in which it is said He 'cried with a loud voice, and yielded up His spirit,' has been rendered by Dr. W. Robertson Nicoll, '*He sent away His spirit*,' He 'dismissed it,' by an action wholly within His own power, when the point was reached that this could be done consistently with the redemptive purpose of that hour. We read that when the centurion who stood over against Him saw that He 'so' gave up His spirit, he was impelled to exclaim, 'truly this was the Son of God.' The cry impressed him as that of one not exhausted from excess of physical agony, but of one having unexpected, supernatural control of the manner, and time of His going to the spirit-world. In harmony with this were the words just previously uttered, 'Father, into Thy hands I commend My spirit,' and the yet deeper utterance, 'It is finished.'" *The Meaning and Message of the Cross (Dr. H. C. Mabie).*

Reckon . . . !—*Rom. vi. 11.*

By Evan Roberts.

"OUR old man was crucified with Him that the body of sin might be destroyed." (Romans vi. 6.)

"Reckon," said the Apostle, "*reckon* yourselves to be dead indeed unto sin," not only to sins but to sin, to the "body of sin"—to the "old man." But, what for? That henceforth we should not serve sin; not that henceforth we should have no sin, but that we should not *serve* sin. Sin as a master—finished! Sin mastering the spirit; sin mastering the soul; sin mastering the body. Ah! says the soul, how can I be freed from the bondage of sin? "*Reckon*," says the Apostle.

If we desire freedom from the penalty of sin we must *believe*: "He that believeth in the Son hath eternal life"—not eternal death, but life. The penalty destroyed through the death of Christ, and as we continue to believe in Him. If guilty of sin then we must confess: "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But if under the power of sin, and desirous of liberty we must "reckon" that we are dead to it.

But, says the soul, "I have reckoned." It is not enough to have reckoned in the past, we must *reckon in the present moment.* Dead to sin, not dying but dead. And by this one act of ours we break, or deny relationship with sin. And on the condition of our reckoning the Lord works to free us from the mastery of sin. Sin possibly in places we never thought of, the sin of doubt, the sin of fear, the sin of covetousness—not only in money, but in divers possessions; the sin of pride, spiritual pride, the sin that none ever saw, but God and the spiritual man.

Sin! The world and the church are full of sin. If I look on the right, sin meets my eyes; if on the left, sin; to the pulpit, I find it there; in the body of the hall, sin; to the newspapers, sin; in the midst of books, sin; in the prayers, sin; in the sermon, sin; sin! sin! sin! Sin reigning, and Satan rejoicing that he has such a vast sphere to work in; sin in the world, sin in the church, sin in the revival; sin, my brother, so much sin until heaven is nearly lost to our vision. Oh! someone says, what an awful picture! Ah! my friend, I wish I could show it in its colour and place, that man would never venture again to touch it! Oh, fearful sin! Oh, destructive sin! Praise God for a cross to destroy thee.

Friend, are thou on the glorious, strong, and unchangeable foundation of "Dead to sin?" If so take care lest the enemy draw thee away from it; if not, then come immediately to thy place, and say, "I reckon myself dead to sin through Jesus Christ our Lord." Then thou shalt see that God will deliver thee from sin in thy spirit, possibly unbending; "defilement of flesh and spirit," said the Apostle. Oh, for a pure spirit to pray; a pure spirit to give to others the pure only. A spirit that can stand against all the rage of the enemy. Not only against flesh and blood, but against principalities, against authorities, against the world-rulers of the darkness of this age, against the spiritual powers of wickedness in the heavenlies. What in us is to stand and withstand against these? Is it our body, our mind or our soul? No! but our *spirit.* Spirit wrestling with spirit.

Come to this rock "Dead to sin," so that thou mayest have good ground to stand on. Stand, brother; stand on the rock; stand for, and stand against. Against all evil, for all good. Stand for God, stand against Satan. Our two greatest enemies are sin and Satan. Through the Cross of Christ thou canst have victories over these for thyself and others. If thou art in the power of the evil one, stand on this truth: "Dead to sin." Stand against all that would draw thee from this basis. Stand, and if thou wilt stand on this truth I can assure thee that God will deliver thee from the power of sin. We have been freed from the mastery of sin. Sin shall not have dominion over you. *Let not* sin reign!

"Only one life can please God—the life of His Beloved Son, manifested in human vessels. The most convincing proof of the entire hopelessness of fallen human nature lies in the need of a new birth."—*Rev. W. G. Hill.*

"Andrew Murray has beautifully said that the believer is to remember that the very roots of his being are in Christ's grave. The oldest oak stands in the grave of the acorn from which it sprang, and to remove it is to destroy it."—*Dr. Pierson.*

"Through Suffering to the Throne." (II)

An outline Bible Reading, giving an Old Testament picture of the way to the Throne.

BY THE EDITOR.

(a) *The detaching of the chosen vessel.*

We have said that the "Heavenly vision" is always followed by the pathway to its fulfilment. Who were the instruments in Joseph's case? His own brethren. The visions of God to the young man aroused their bitter antagonism. They determined to get rid of him. "They conspired to slay him." (Gen. 37. 20.) They had the power to injure him. Hear the taunt of the flesh, "*We shall see what will become of his dreams.*" (Gen. 37. 20.) They reckoned with Joseph, but not with God. Circumstances worked so that they had their opportunity. He was sent by his father to see them in the country. The quick obedience of the lad (Gen. 37. 13) shewed how unconscious he was of their antagonism to him. They carried out their purpose, and, heedless of his anguish, distress and pleadings (Gen. 42. 21), they cast him into the pit. God allowed them to go so far, and no further—only far enough to carry out His purposes to Joseph. He withheld them from taking his life (Gen. 37. 21-38). How strange the contrast! One day the visions of God, the next separated from father, home and country—"Sold into Egypt." (Gen. 37. 36.)

(b) *The humiliation of servitude.*

Sold to Potiphar—an officer of Pharoah's—God was still working out His purpose for Joseph. Through this admission to an Egyptian household he was linked with the court in which he was to be governor, but he did not know it. How dark it must have seemed, how sad his spirit! Did he ever think God had forgotten? The earthly tendrils to home and loved ones cut and bleeding, and now plunged into slavery in Egypt, after the free open life of a shepherd in Canaan. Truly a path of suffering.

But Joseph knew his God, and long years after he said to his brethren, "It was not *you* . . . . *but God.*" (Gen. 45. 8.) "The word of the Lord tried him" (Ps. 105. 19). God was testing His young servant, and he stood the test. God was training him for the position He was calling him to.

Thirteen years was Joseph in Potiphar's house, so walking with God in the midst of idolatry and luxury that God could manifestly bless him, and "His master saw that the Lord was with him." (Gen. 39. 3.) In the path of suffering, when we have lost all that we love, and have been put to live a "humdrum" life, far away from the life of great things for God that we had hoped to do, is this said of us? We are not told that Joseph talked much, but we learn that his master *saw* that God was with him. "The Lord made all that he did to prosper" (Gen. 39. 3). So much so that his master made him overseer over his house (Gen. 39. 4). Again this was God's training, and preparation for the future, although Joseph did not know it. How the young ones are apt to get restive in, what they term, "secular" work, for they long to be "at work in the vineyard," and they fear it is "worldly" to aim to succeed in their sphere of duty, forgetting that there is no "secular" and "sacred" to a soul fully given to God, and that the proof of ability in the earthly sphere, is the very token of fitness for the stewardship of the heavenly things, when God's time comes. They forget that if God were to let them go right off into Christian work, they would be less useful in it, because of the lack of training, which can only be gained in quiet faithful service, in the calling where they have been placed of God.

Thirteen years in Potiphar's house may have made Joseph think he was never to do anything more than be a faithful servant to an Egyptian officer, but this shows that God never thinks time wasted in getting His men ready for their post, though one of our hardest lessons is to learn how to wait. Was the path of suffering over now that Joseph was in this quiet work with all prospering around him? Nay, he had to go lower down still. Joseph had learnt to quietly wait for his God in the house of Potiphar, when he was suddenly plunged into still deeper suffering.

(c) *The prison life aud suffering.*

False charges, loss of his reputation, and then wrong imprisonment, was the next stage in the pathway (Gen. 38. 7-20), and

here it is that we are told "*His soul entered into the iron*" (Ps. 105. 18. R.V. m). It had come to this! Much, much, may break us down short of this point, but it is here that we know what Gethsemane and Calvary means. A clear conscience (Gen. 40. 15). A dread of sin (Gen. 39. 9.), and yet accused of sin. Nothing but faithful service, with the master served turned against him (Gen. 39. 19). Not allowed to speak, or to explain. Bound in iron fetters to the feet (Ps. 105. 18) like a criminal. No wonder Joseph's soul "entered into the iron!"

The last straw must have come with the ingratitude of the man he had helped, and comforted in prison (Gen. 40. 23). How dark it must have been! Yet we see that his own afflictions did not selfishly absorb him, he had eyes to see when others looked sad (Gen. 40. 6), and to offer to help them (v. 8). Two years Joseph spent in prison. How God had stripped him! All hope of deliverance must have gone by now. But see God's side of it. He "works in a mysterious way, His wonders to perform." God was maturing His plans, and when His chosen vessel was trained sufficiently, God uses the prison path to bring Joseph into contact with two state officials; links with Pharaoh, ready, in the counsels of God, for the time of Joseph's deliverance. To be cast into prison on a false charge seemed the deepest affliction of all, but it was *God's way to the throne.*

As we read the story, we can watch God controlling every step, and see the wondrous way He was working out His own purposes. Even when to Joseph it looked the darkest, it was light with God. Let us, therefore, learn to trust Him through all His dealings, knowing that He sees the end from the beginning, and is working out for us an eternal weight of glory.

(To be concluded.)

I once thought that after I prayed that it was my duty to do everything that I could to bring the answer to pass.

He taught me a better way, and showed that my self effort always hindered His working, and that when I prayed and definitely believed Him for anything, that He wanted me to wait in the spirit of praise, and only do what He bade me. C.H.P.

Overcoming Evil.

"Overcome evil with good."—Romans xii. 21.

We all have to conquer evil, and, as far as we have observed, we find only three methods of overcoming it.

The Natural Method. The natural way of overcoming evil is the method of the natural man. It is to overcome evil with evil. If one speaks evil of you, speak evil of him; if one smites you, smite him. Give six for the other half dozen, sometimes give seven. This is the way of the world, and is deceptive, for in place of conquering evil, it creates more evil.

The Neutral Method. Some think they have reached a high plane of Christian perfection if they adopt the neutral, or negative method, that is, not to do anything in return for evil. There is apt to be a temptation even then to pride, if we refuse to retaliate when provoked or injured; but this method does not conquer evil. It simply endures it. It may be good as far as it goes, but it does not meet the demands of the text: "Overcome evil with good."

The New Method. This is Christ's and the Christian way, not simply to ignore the evil, but to displace it with good. As you have opportunity, do some positive good to those who harm you. Where there has been unkindness, show unfeigned love; where there has been injury, by word and act give blessing. If your proffered kindness is refused, then in secret prayer still ask God to bless those who despitefully use you. To some this is a hard saying, but God will give special grace to all who thus seek His glory. There is probably no one cause that hinders Christ being Victor in heart and life more than a wrong method in vanquishing evil. And the refusal to overcome evil with good engenders an unforgiving and hard spirit that hinders the grace of God answering prayer. My friend, have you used this new method to clear your life of heartaches, to remove stumbling stones from tho path of others, and to make the way clear for the blessings and answers of God? C.H.P.

The Will of God.

WILL the will of God, and thou shalt find true peace in life.

LIVE in the will of God, and thou shalt find true protection in life's dangers.

REST in the will of God, and thou shalt find real strength for life's duty.

DIE in the will of God, and thou shalt find life's work is done.

Then having chosen the will of God in these four things, thou shalt enter into the joy of thy Lord for an endless day.

Evan Roberts.

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Advance!

This is the season for Open-air work, and all who have Revival for Great Britain at heart should buy up their opportunities during the summer months. "Let me warn you that the church that will not go out and testify for Christ to the multitude, is doomed," said a Leicester minister in a recent sermon to his people.

* * *

The increasing application for the Word of the Cross Scroll and Apparatus, for use in Open-air services, shows that workers are feeling the need of a fresh method of preaching the Gospel so as to arrest the attention of the people. The "message" also is receiving new proofs of its being the power of God to save, for on every side testimonies are coming in speaking of conversions through the Word of the Cross, thus displayed to the eye, sung into the ears, and spoken to the hearts of the people.

* * *

Mr. Evan Roberts has received a letter from a brother in Christ at work in Derbyshire, from which we take (by permission) the following extract:—

> "Revival is coming—coming—coming. I am praying revival, talking revival, preaching revival nearly every night in the week, and two meetings every Saturday to the end of August. You always said that if the opportunity came, the supply would be equal to the demand, and thank God it is so. But the buffeting of Satan is awful at times, but I call my Saviour to the rescue, and He has never failed me yet. We had a prayer-meeting at a farm last night—such a time. The men broke down one after another—the very silence was filled with God. Be of good cheer, dear friend, men are praying for revival everywhere—my very bones ache for God to come down, and make His Name known to the adversary. . ."

* * *

The "forward move" for France too, outlined in this issue of the Overcomer, will gladden the hearts of many. All around in spite of intensifying conflict there is the sound of a "going in the mulberry trees" and the call to advance in the name of the Lord. The lesson of Calvary teaches us that victory may be at its highest point Godward when "defeat" is the most manifest manward. This is the victory that overcometh the world even our faith!

Behold the Victor on the Cross of shame!
The hands that healed the sick are bruised and torn,
The voice that woke the dead is well nigh gone,
Wounded, and helpless, hangs the Conqueror there—
Who dares to breathe the word of "victory" here?

Behold the Captain of the Hosts of God!
No longer from those lips fall words of power,
They're parched and silent now full many an hour.
The leaderless, dismayed, disciple Band,
As sheep without a Shepherd trembling stand.

Behold the Victor as He lifeless hangs!
Faith, at the awful sight, has trembling flown,
Brave love alone has stood and brighter grown.
Each sorrowing heart its true devotion shows,
And brings the costly spice and linen clothes.

Behold the Victor in the grave lies low!
Hell's messenger awaits but for that sight,
Then speeds to Hell his eager downward flight;
"Hail! King and Victor," cries he to his Head,
"I bring great news, the Son of God is dead."

Behold! oh Christian, mark the victory well!
Not on the resurrection morn the fight was won,
But in that awful noon that veiled the sun;
When to the eye of man Christ conquered lay,
The fight was o'er, and He had won the day.

Still "Victory" cry we, as the cross we bear,
Faith in the bitter strife must never fail,
But see as Jesus saw, behind the veil.
The world, the flesh, the devil, cry defeat
When Satan's head lies crushed beneath His feet.

H. S.

How to promote a Revival.

From Finney's Lectures on Revival, 1835.

Break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.—Hosea x. 12.

To break up the fallow ground, is to *break up your hearts*, to prepare your minds to bring forth fruit unto God. If you mean to break up the fallow ground of your hearts, you must begin by looking at your hearts: examine and note the state of your minds, and see where you are. Look back over your past history. Now begin, and take up first, what are commonly called

SINS OF OMISSION.

1. *Want of love to God.* Think how grieved and alarmed *you* would be, if you discovered any flagging of affection for you in your wife, husband, or children: if you saw another engrossing their hearts, and thoughts and time.

2. *Neglect of the Bible.* Put down the cases when for perhaps weeks, or longer, God's Word was not a pleasure. Some people, indeed, read over whole chapters in such a manner as not to make it a subject of reflection. If so, no wonder that life is spent as such random, and that religion is such a miserable failure.

3. *Unbelief.* Instances in which you have virtually charged the God of truth with lying, by your unbelief of His express promises and declarations.

4. *Neglect of prayer.* Times when you omitted secret prayer, or have prayed in such a way as more grievously to offend God than to have neglected it altogether.

5. *Your want of love for the souls of your fellowmen.* Remember how little compassion you have felt for them. You have stood by and seen them going right to hell, and it seems as though you did not care if they did. How many days have there been, in which you did not make their condition the subject of a single fervent prayer, or even an ardent desire for their salvation? Measure your desire for their salvation by the self-denial you practise. Do you daily pray for them in your closet?

6. *Your own life.* Instances where you have entirely neglected to watch your conduct, and have been off your guard, and have sinned before the world, and before the church, and before God.

7. *Neglect of self-denial.* There are many Christians who are willing to do almost anything in religion, that does not require self-denial. But when they are required to do anything that requires them to deny themselves, O! that is too much. They are not willing to deny themselves any comfort or convenience whatever for the sake of serving the Lord. They will not willingly suffer reproach for the name of Christ. Nor will they deny themselves the *luxuries* of life, to save a world from hell.

SINS OF COMMISSION.

1. *Worldly-mindedness.* (See 1 John ii. 15, 16; James iv. 4.)

2. *Pride.* Recollect all the instances you can, in which you have detected yourself in the exercise of pride.

3. *Envy.* Look at the cases in which you were envious of those who have been more talented or more useful than yourself. Have you not so envied some, that you have been pained to hear them praised? It has been more agreeable to you to dwell upon their faults than upon their virtues, upon their failures than upon their success. Be honest with yourself; and if you have harboured this spirit of hell, repent deeply before God.

4. *Censoriousness.* Instances in which you have had a bitter spirit, and spoken of Christians in a manner entirely devoid of charity and love. The times you have spoken behind people's backs of the faults, real or supposed, of members of the church or others, unnecessarily, or without good reason. This is slander.

5. *Levity.* How often have you trifled before God, as you would not have dared to trifle in the presence of an earthly sovereign?

6. *Robbing God.* Instances in which you have misspent your time, and squandered hours, which God gave you to serve him and save souls, in vain amusements or foolish conversation, reading novels or doing nothing.

7. *Bad temper.* Perhaps you have abused your wife, or your children, or your family, or servants, or neighbours.

Confess to God those sins that have been committed against God, and to man those sins that have been committed against man. Things may be left that you think little things, and you may wonder why you do not feel as you wish to feel in religion, when the reason is that your proud and carnal mind has covered up something which God required you to confess and remove. Resolve that you never will stop till you find you can *pray*. You never will have the Spirit of God dwelling in you till you have unravelled this whole mystery of iniquity,

and spread out your sins before God. Let there be this deep work of repentance and full confession, this breaking down before God, and you will have as much of the Spirit of prayer as your body can bear up under. The reason why so few Christians know anything about the spirit of prayer is, because they never would take the pains to examine themselves properly, and so never knew what it was to have their hearts all broken up in this way. And now, finally, will *you* break up *your* fallow ground? Will you enter upon the course now pointed out, and persevere till you are thoroughly awake?

France and the Message of Calvary.

Many French villages seem to be without a gleam of the Gospel in them, for in one village recently visited it was exultantly said by some of the people that they had exterminated all "religion"—for even the Roman Catholic Church had been closed for six years. The people are turning to materialism for lack of the knowledge of the simple Gospel of Christ, and what wonder when men in the governing classes say—as M. Briand, the French "Minister of Ecclesiastical Affairs," said in 1908—"The time has come for us to liberate the spirit of the French children from the old faith which has finished its work, and to replace it by the light of free thought. It is time to do away with Christian ideas. We have driven Jesus Christ out of the Army, the Navy, the Schools, the Hospitals, the Lunatic Asylums, and the Orphanages; now we must drive Him out of the State altogether. . . ."

Yet, in Paris may be seen the unique sight of a large united prayer-meeting of Protestants of all classes—workers, pastors, and others—meeting weekly, without intermission, for the past three years—ever since the Revival in Wales—pleading with persistent faith for

REVIVAL IN FRANCE!

To all who know the power of prayer and the absolute reliability of God's promises, this latter fact placed against the former one, means that in due season—in spite of the words of M. Briand—the Christ Who is a Living Person on the Throne, will surely devise means whereby His children's prayers will be answered. In view also of these two facts it behoves those who know the ways of the Lord to watch with intense alertness for the first indication of the moving of the Spirit, so as to work with Him without delay. Such a moving of God seems just now visible in a new direction, needing the quick co-operation of all who are watching unto prayer for France.

Mr. and Mrs. H. Johnson, of Leicester, went forth to France in the Autumn of 1908, under deep conviction of a special call to that land, to carry the message of the victory of the Cross. Through a great fight of affliction, and the manifest resistance of the Satanic forces to prevent them fulfilling their commission, they have held their ground, and in Paris Mr. Johnson took a business engagement whilst he proved his "call," and discovered whether a door of utterance would be opened to him of the Lord. This after nine months of prayerful testing, is now undoubtedly clear, not only to Mr. Johnson himself, but to others who have watched with deep and prayerful interest the Hand of God upon him and his family. The business engagement has now terminated, just at the moment when the door of utterance stands wide open for his going forth with the message of Calvary, for on many sides he finds response and welcome to the word of life, an ex-Roman Catholic priest testifying that the "full Gospel of Calvary is the only message which will meet the need of France at this juncture."

The new French edition of the Bible Booklet has just been issued from a Paris Press, compiled and carried through by Mr. T. Seagrave (a worker in Paris), in conference with Mr. Johnson, (this edition given by a lady as a Thank-offering for blessing at the Eccleston Hall Convention). Mr. Johnson also has a Word of the Cross Scroll (and Apparatus), in French and English, for use as opportunities occur.

The Booklets are ready; the Scroll is in hand; the people need the message, the doors are open—the "Herald" is called and equipped, and "*Shall these Messengers go forward?*" was the question at the

Eccleston Hall Meeting, on July 1st, as Mrs. Johnson told the story at the after-tea meeting, of their call, and the great conflict they had passed through. The response was immediate—quick and clear —YES! "It seemed good to the Holy Ghost, and to us," we almost instinctively say as we think of the meeting, and its "one accord" in this matter. Two Corresponding Secretaries were asked for, to act in England, and these, manifestly prepared of God, were moved to offer.

And now the path is clear. Briefly stated it is, that Mr. Johnson goes forward at once, as God leads him, making his way from door to door with the French Booklet, and speaking as God gives him opportunity, in the open air or in rooms. Mrs. Johnson —a trained worker, one who was once engaged in Deaconess work in England— remains with the family in Courbevoie (a short distance from Paris), gradually developing a "Bible Booklet Depôt," with other literature, in French, bearing upon the message of Calvary.*

These devoted workers go forward in dependence on God for the supply of their needs, but support from England is at first imperative, as the message must be taken free to the people, who are too familiar with the money-raising methods of the ex-State Church.

Letters may be addressed to the Corresponding Secretary, Miss L. Waters, 72 Lancaster Road, West Norwood, London, S.E.; or to Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, London, S.E.

(Contributions will be acknowledged, monthly, in the "Overcomer.")

Referees: Rev. W. Y. Fullerton, Leicester.
Mrs. Penn-Lewis, Leicester.

NOTE.—Since writing the above, we have received a letter from a brother in Christ, resident in the North of England, saying that he has just spent a few days in Paris with Mr. Johnson, visiting all his present spheres of service. He writes that he is convinced that God is in the purpose, although of course it is as yet "the day of small things," and the conflict is great. He says the Booklet is finding new openings in France all the time, and Mr. Johnson loses no chance—"his whole heart and judgment are at work for it . . ." "It was a real joy," adds the writer, "to address the Revival Prayer meeting, at Paris, on the 'Fire of Calvary,' as the live coal from the altar. Isa. vi. Pastor Anderson interpreting, and the response warm from many."

A recent letter from Mr. Johnson also shows the need of France, and how the Lord is working, and sealing his going forward. He writes:—"I was received on every hand with jeers, and contempt, or else with bitter reproaches against God. I cannot describe how bitter the women, in particular, are against God. At length I made for a shop, a man was standing at the door looking very disconsolate indeed, but when I went to him he brightened up, and invited me inside, and began making enquiries about the Booklet. He proved to be a Jew, very intelligent, who was troubled in mind about the vicissitudes through which he was passing. He had been very devout, constant in prayer, but had been brought down in circumstances —'Was it that he was wrong in his religion? Would God help him if he became a Christian?' I shewed him that God does certainly undertake for those who are right with His Son, at least to the extent of bread and water. 'If God spared not His Son, but delivered Him up for us all, how shall He not with Him freely give us all things.' I gave him some of our own experience of God's faithfulness, and then put to him the wonderful love of God in His first approach to us. The poor fellow had such a sense of the great demand that God had upon him that he felt he should love God, and when I shewed him the Lord expected nothing of the kind, but just that he should accept the gift, he warmed up, and told me that even as I spoke he felt strangely drawn towards the Saviour. I then left him, after leaving copies of the Gospels, also the Psalms.

"Yesterday I went to see him again. He told me that he and his wife had been reading together the Gospels until one in the morning, they were so interested, but that if only they could get rid of their cares and anxieties they would be able to take it in—Salvation appeared so difficult.

"The Lord kept me speaking just on one subject —the finished work. 'What,' he said, 'Do you mean to say that God takes entirely upon Himself the responsibility of my salvation, including my soul, my circumstances, and everything about me, that's good news indeed,' He said, 'Wait a little —I begin to get things cleared up as I have never done before in my life; wait a bit, and I will pray about it, and than step out.' I said, 'Look here, my good friend! Do you want to add on your *prayers* to the finished work of the Lord Jesus? God does not even need your prayers in order to save you!' Then I gave him the illustration about the mandat (money orders) all he had to do was to sign his name. 'Tell the Lord you accept his Son,' and so present His claim. I could see the dear fellow, so to speak, open his eyes and his mouth with eagerness. He said, 'Now I've got it. Oh, how simple. Why, of course. Now you need not tell me another word. *Je le crois.*' (I believe it.) And so this dear soul accepted the Saviour.

"Afterwards I spoke to him of the Cross, and our identification, but he had taken that in before I spoke; also wonderfully with regard to our Advocate. . . ."

* Mademoiselle C. Meylan, of Switzerland, has already issued the "Leading of the Lord" in French, and is now at work upon the "Cross of Calvary." "The Warfare with Satan" is also in hand.

The Prayer-Warfare.

PREVAILING PRAYER.

The effectual fervent prayer of a righteous man availeth much.—JAMES v. 16.

What is prevailing prayer? Prevailing or effectual prayer, is that prayer which attains the blessing that it seeks. It effects its object.

1. *It must be for a definite object.*

2. *Prayer, to be effectual, must be in accordance with the reveaied will of God.*

3. *Effectual prayer for an object implies a desire for that object commensurate with its importance.* If a person *truly* desire any blessing, his desires will bear some proportion to the greatness of the blessing.

4. *Prayer, to be effectual, must be offered from right motives.* Prayer should not be selfish, but dictated by a supreme regard for the glory of God.

5. *Prayer, to be effectual, must be by the intercession of the Spirit.* You never can expect to offer prayer according to the will of God without the Spirit.

6. *It must be persevering prayer.* (Gen. xxxii. 26.)

7. *You must pray in faith.* You must expect to obtain the things you ask for. In case the thing is revealed in God's word, if you pray without an expectation of receiving the blessings, you just make God a liar. If the will of God is indicated by his providence, you ought to depend on it, according to the clearness of the indication, so far as to expect the blessing if you pray for it. And if you are led by His Spirit to pray for certain things, you have as much reason to expect the thing to be done as if God had revealed it in His word.—*(Finney's Lectures on Revivals.)*

FOR SPECIAL PRAYER.

Llandrindod Convention, August 2—6.

That the seventh year of this Convention may be marked by an overflowing tide of the Spirit of God, healing, comforting, uniting all the members of the Body into deeper union with Christ and each other—and all Wales share in the blessing.

That all Heralds of the Cross scattered during August may buy up every opportunity to proclaim the Message of Calvary, and show a Crucified spirit in every place.

Revival for Great Britain and Our National Sin.

Prayer that God will speedily arouse the Christians of Great Britain to vigorous action to remove this hindrance to Revival.

Prayer connected with the Awakening of the Church.

For the ministers of Canterbury.

For the town of Brynmawr, that the Holy Spirit may be poured out in conviction, confession and conversion, and that He will witness mightily to Christ's complete victory at Calvary.

For a Bible Class among girls at Tottenham where God is working in saving power. (E.G.W.)

For a Herald of the Cross to visit *Tutbury*, and that the low spiritual condition of the churches and indifference of the people to the claims of Christ to be removed by an outpouring of the Spirit.

For *Torr Top* Mission, that the workers may be strengthened to preach the finished work of Christ.

That the members of the Christian Mission, Leeds (late "Daniel's Band") may be each led more deeply into the spirit of the Cross.

For work in *Les Palmas, Canary Islands.* "It is a hard field as the people are full of superstition and erroneous teaching." (A Missionary.)

That God will Himself educate and use a prayer circle in *New Zealand* by making them all "prayer-warriors," able to pray through for their church and elsewhere. ("Four of us made a start to-day as a prayer-band to be taught how to be prayer-warriors, and as this arouses all the opposition of Satan we thankfully avail ourselves of the privilege of a place in the *Overcomer* to be prayed for." *Sister* ——.)

That "Life Out of Death" and "The Climax of the Risen Life" may be translated into Dutch. (A. St. G.)

For a Bible School and Convention at *Chexbres* (Switzerland), August 16 to September 6.

For the Conferences among the Moslem converts in Egypt.

For the Bible Booklet work on the *Pacific Coast* and the workers pleading for Revival.

For Pastor R. Samuel and the work among the Irulas and jungle tribes of the Nilgiries, India.

For *San Francisco.* "The situation is almost unparalleled, and none but God can give a victory that will even touch the appalling need of that city." (Dr. J. Q. A. Henry).

For the preparation and issue of the Booklet in Lithuanian, Eskimo, Persian, Khasi, and other languages.

For the dissemination of the Booklet in every land, and the preparation of prayerful distributors who will sow the seed with tears and reap in joy.

Miss Grace Millar, Beit es Salaam, Mohamerah, Persian Gulf (via) Bombay. "It is most amazing to see how God has wrought here preparing the place. The School is prospering and God working in a very marked way." (Arabic and English Booklets needed. *Book Post.*)

Prayer for

Rev. F. B. Meyer in China, Miss F. M. Smith, Miss F. M. Reid, and all other Heralds of the Cross in China and throughout the world.

Mr. Percy Beard in Scotland; Mrs. Baezertz in all her missions, and all the Lord's Messengers in Great Britain proclaiming the Gospel in sincerity and truth.

NOTE.—On account of limited space, all PERSONAL *requests will be presented to the Lord at the Prayer Meeting at 8 p.m. on Tuesdays at Bible Booklet House, and only requests connected with "Revival" printed in this page. Will correspondents please write out prayer requests apart from their letters and on one side of paper only?—Ed.*

The Place of Power.

Since I have known the Lord,
How He from bondage frees—
I find that "overcoming" power
Is gained upon my knees.

Since He has led me on
Through deeper depths to see—
I find the clearest vision given
Is as I bend the knee.

And now through looking up
For strength to work—to be—
I know that every victory gained
Is as I bend the knee.

And those in heathen lands—
Who look for fruit to see—
Can only find, as they at Home
Stay on the bended knee.

India. *M. Warburton Booth.*

Spiritual Difficulties.

"*From my experience I cannot help feeling that there are times when the use of the 'sword'—while drinking the cup—is right, and that to allow oneself to be walked over is not for the glory of God. One may be selfish and overbearing, simply walking over a dear sensitive godly soul, and the more they are yielded to, the more selfish they become, while the life of the saint is made an agony. A little 'fight' from others makes the selfish one see his selfishness and to be less overbearing. It seems to me the difficulty is to know how far it is for the glory of God to allow oneself to be walked over. It seems so often to help nobody but the devil. Personally I am prepared to be a door-mat for Christ if I feel it to be His will. Were there not times in the life of Christ when He too used the sword while drinking the cup—although not in the garden. . . . I shall be glad of any light on this intensely practical subject for the benefit of myself and others. . .*"

This letter I have quoted nearly in full, as it probably depicts the difficulties in many lives, and numbers of our readers will see in it a picture of their own case.

Yes, there are "times when the use of the sword is right," *but by the "new creation"*—not the "old"! The whole matter turns upon our own inward spiritual condition. The "fight" of the carnal, or natural man, is a very different thing to the fight of the new man in Christ. In the one case there is the danger of self-protection, self-defence, self-indignation, self-motives, partiality, bias, and often a wrong spirit, creeping in. A *natural* abhorrence of injustice to another is as much the expression of the life of nature as any more obvious manifestation of the carnal life.

To the believer the "fight" is not with flesh and blood, but the spiritual hosts of wickedness behind the natural man, causing him to be selfish, overbearing, etc. What use in such a case are carnal weapons? The "fight" is a conflict in another sphere than the natural, and only supernatural weapons will avail.

In the case of the new creation wielding spiritual weapons, there is (1) no fleshly or natural partiality, but wisdom from above which is pure and unbiassed, seeing not only the side of the "saint" injured, but the evil force whipping up to cruel selfishness the selfish one, and ofttimes seeing also, at the back of the overbearing unkindness, *a dissatisfied heart*, and a restless need of Christ. (2) There is no rankle in the spirit, of resentment; no "blaze" of fever in the body or mind, but a calm, strong, doing the right, in strengthening the sensitive weak one, and rebuking or checking the overbearing one. Then whilst calmly resisting the overbearing assertion of the selfish one, the spiritual weapon wielded is the claiming of the victory of Calvary over the hosts of darkness, saying quietly in heart, to the enemy at the back of all, "The *Lord* rebuke thee, Satan."

In this light, you will see that when there is no self-motive, and no self-resentment, and no self-indignation over the wrongs of another, it is right to refuse to minister to sin by allowing the "trampling" which deepens the overbearing and selfishness of the erring one; but all depends on the *inward source from whence the action of resistance springs*. A "fight" in one instance may be the "natural man," and in another the spiritual man. Be true up to the light you have, and hide deeper in the death of Christ day by day, so that in your *spirit* may come the pure strong resistance against the evil hosts, and the tender love of Christ for the erring one, which no human being can imitate. See 2 Cor. ii. 4, vii. 8; Gal. iv. 16, Gal. ii. 11.

The Booklet in Mission Work.

Last Sunday afternoon we had an unusual number present at the Odd-fellows' Hall.

A message had to be delivered to Christians as well as unbelievers. My message was "The deceitfulness of sin," but I was puzzled to know how to really grip this mixed company. I knew the gripping must be the Spirit's work, but the difficulties loomed up like mountains. Then came the message "use the Booklet"! Fortunately I had 300 at hand, and as we sang "When I survey," the Booklets were given to every person in the meeting. Soon we were all reading in a loud voice, page 1, "The Word of the Cross." How their eyes sparkled as the Spirit Himself unfolded the truth! I begged of one and all to lay aside all prejudice, and allow God to reveal His Word to their hearts. They did so, I truly believe, and liberty was given me for ten minutes' brief exposition, and the Booklets were then put in their pockets while they listened to the address on "sin."

Freedom of utterance was very marked, and at the close all heads were bowed in prayer, and in response to the invitation for all to surrender to Christ, and seek to know the complete victory of the Cross—voices all over the Hall responded "I will." F. S. J.

Checking Revival!

"What was said about Revival being checked by 'taking sides,' was just what was taking place in the Mission. On the Monday, two girls had quarrelled, and others were arranging to stand up for the one they thought the most injured, but thank God, that message came in time, and after a talk with the girl who had been insulted first, she asked God to forgive her all resentment, and enable her to love the other. After the Friday evening meeting mentioned before, the other girl was spoken to, she said she felt like hating the first one, but while it was pointed out to her that Satan was prompting her in that, and surely she did not want to serve him, but be all for Jesus Who had done so much for her, she broke down, and asked God to forgive her all the sin, then the other girl was brought, and the two asked forgiveness, and made it up—shaking hands. . :"—*A Worker.*

Bible Booklet Notes.

The Booklet in the Takri language—the correct name of the written Chamiali dialect—has now started on its mission. The Missionary who arranged it, is at home on furlough, and writes that two of the Missionaries are about commencing one of their long tours amongst the Hill people, and are taking the Booklet with them for distribution.

Miss Grace Millar is using the Arabic Booklets in Mohamerah (Persian Gulf). She writes that by a mistake they were sent by Parcel Post, which probably meant trouble at the Customs, but to her amazement the package was taken to her with the statement that all the native employees, high and low, asked for one, and even thought they were for sale. Miss Millar adds, "They are still being demanded—both English and Arabic—in this most fanatical place."

The Church Army Captain referred to in our last issue has been given by a few friends a Word of the Cross Scroll and apparatus for his work on the Morecambe sands, together with 3,500 Booklets for distribution.

A lady is sending 3,000 Booklets to Dr. Grenfell's Hospital at Labrador, together with some other literature on the Message of the Cross.

Five thousand Booklets have been given to the London Hospital, and 500 to the Missionary to Public Houses in London.

A lady writes that the fourth paragraph in Bible Booklet Notes in the July *Overcomer* has helped her to solve the problem of how to turn jewellery into the best use. She proposes selling all she can part with to meet the "appeal from Russia," £6 5s. has been received—sufficient for 10,000 Booklets, but 20,000 are needed.

The Message to the Eye!

Scroll and other Items!

A worker writes, "The Easel and Sheets has arrived, and we tested it last night. It is simply splendid."

The first pair of "Gate to Life Charts" on "The Cross and the Sinner" and "The Cross and the Christian" have been purchased by a London Vicar. These charts are already in use in America by an Evangelist who uses them entirely in his mission work. A young man in Australia also, has prepared several pairs on linen, and they are in use in open-air work.

The Victory Hymn has been sent to a worker in Dublin, painted in bold black and red letters on a scroll ten feet long, for use in open-air work in that city.

Mr. Beard in Scotland.

Mr. Beard writes of very much blessing in the tent work in Scotland. "The tide ran so high," he says, at one gathering that "we turned it in to the streets, and near one hundred earnest souls marched round the streets singing, praying and exhorting at 10 p.m."

Mr. Beard asks prayer for a continual supply of Booklets to be given him, and a Scroll and apparatus.

The Tower Hill Witnesses.

Our readers will remember a reference in the April *Overcomer* to a navvy witnessing for Christ on the Tower Hill. In response to a request for Booklets for the work a donor sent £1 for the supply needed. The following letter will show how welcome the little Booklets have been:—

"I received the Booklets quite safely. I must thank the blessed Lord for His goodness in putting it into the heart of one of His dear children to pay for them. The men of Tower Hill wish me to return their thanks to the one who has been so kind as to think of the Tower Hill Meetings. You might like to know how the first meeting was brought about. God spoke to one brother, and put it into his heart to call together some men that were not afraid to stand up for the blessed Lord. He met me in Lockhart's Cocoa Rooms, so we went to his Mission Room, and waited upon the Lord, and the answer came, go, and we obeyed, but the fight was very hard, but God was first and He has blessed His word. Drunkards and all kinds of sinners have found salvation. The Lord has even saved one of the Socialist leaders. N—— is on the Lord's side telling out the message of the Cross, and now we preach victory through the blood. God has sent another mission there, on Tuesday. The men can see that the Lord has not forgotten them, for He has fed some thousands this winter. Pray for us for we mean to spread victory through the Cross of Calvary. God is pouring out His Spirit on such humble men as the converted policeman and dockey, navvy, stoker and the Socialist leader. We have prayed for this man for two years, he has been in the hands of the police for leading men to break the law, now he is proclaiming Christ. Is this not a mighty victory? This will cheer my brother Richings' heart to know Pat has found salvation. God is blessing us up here on Tower Hill in a most wonderful manner."—Yours in Christ, *The Tower Hill "Heralds," J.W.P. and Workers.*

The Editor's Letter Box.

M.H.T. (*Smethwick*).—Thank you. 1 Cor. xv. 58. J.N. (*Grimsby*).—Yes. The thought of our *unconscious* service is inspiring. But this means that our unconscious life must truly be full of the Spirit of Christ. E.S.H. (*Edinburgh*).—We have joined you in prayer. The Lord fulfil your petitions. M.A. (*West Norwood*).—Phil. i. 29. 2 Cor. iv. 17. M.N. (*Wincanton*).—Thank you. It will await His directions with many others. J.H.K. (*St. Albans*).—Your letter was a cup of blessing in return. Thank God. K.A.H. (*Canterbury*).—I am so thankful. Pray that the Lord will place the book in the hands of those who need it. C.J.C. (*Manchester*).—So glad to hear from you about the Booklet. Please write freely. M.C. (*Liverpool*).—Yes, it is most likely an "evil spirit" attacking the mind. Remember nothing is really ours unless chosen by our own volition. It is not "trust" that is needed, but resistance (James iv. 7); and *rejection*. Repudiate all in the "chamber of imagery" as contrary to the choice of the will. Stand on *Rom. vi. 11*. F.W. (*S. Norwood*).—Thank you for word about the references. They were not verified. Luke xix. 17. G.B. and H.M.L. (*Mayfield*).—We are praying. R.R. (Eastwood).—Thank you. I have more than I can use for months to come.

All other letters not referred to here are acknowledged with thanks.

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S. W., near Victoria Station, will be held as follows:—
Thursdays, October 7th, November 4th, and December 2nd—
Meeting at 3 o'clock, followed by tea at 4-30. After tea, Conference at 5 o'clock. Evening meeting at 7-30.

Cards and further information from Miss Johnson, Police Institute, 1a, Adelphi Terrace, Strand, London, W..

N.B.—The meetings will be discontinued during August and September.

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—
Thursdays, October 14th, November 11th and December 9th—
Tea 4-30, meetings 5 and 8 o'clock.

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66, Regent Road, Leicester.

Every first Tuesday in the month, at 5 p.m., a Prayer Meeting for Revival will be held at the P.T.C.A. Institute, 62 Bartholomew Close, E.C. Intercessors heartily invited.

Book Notices.

The reprint of Mrs. Booth's address on Female Ministry is now ready, and obtainable from Messrs. Simpkin Marshall & Co., London, price 1½d. post free; 6/6 per 100. *It is the very best statement of the call of women to proclaim the Gospel, which we have read*, for it exhaustively deals with the debated passages in 1 Cor. xiv. 34, 35, and 1 Tim. ii. 12, 13, and covers the whole ground from other parts of Scripture. Another useful pamphlet bearing on the subject is "The Ministry of Women," by Dr. A. J. Gordon, and published by the China Inland Mission, Newington Green, London, N.

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).

From July 1st to 16th, 1909.

(33) £2 10s.; (34) £2; (35) 10/-; (36) £5. Total £10.
For expenses to Keswick. Total £2 11s. 0d.

Received for Issue and Translation of New Languages

From July 1st to 16th, 1909.

For Lithuanian version, £1; £1; £2 10s.; £1; 10/-; 5/-; 5/- Total £6 10s. 0d.

Received for Free Distribution of Bible Booklets in Great Britain (by Mr. Reade).

From July 1st to 16th, 1909.

Nil.

Free Distribution of "The Overcomer."

From July 1st to 16th, 1909.

(26) 4/-; (27) 3/6; (28) 10/-; (29) £1; (30) 8/6. Total £2 6s. 0d.

The Bible Booklet Work in France.

Per Mrs. Penn-Lewis (1) £1; (2) 5/-; (3) £1; (4) £2.
Per Miss Waters (1) 21/- Total £5 6s. 0d.

Financial Notes.

Our fellow-intercessors will notice that the receipts are made up to the middle of the month on account of going to press early for Keswick. Very thankfully we again report answer to prayer in the supply of the needed funds for the Lithuanian Booklets.

Mr. Reade will be in Leicester during August, and able to attend to Booklet matters as usual. Phil. iv. 19, will be necessary during that month as at other times.

FOR MISSION WORKERS.

THE GATE TO LIFE CHARTS.

"The Cross and the Sinner"

AND

"The Cross and the Christian."

Each painted by hand in bold red and black letters, on Scrolls nine feet long and 32 inches wide, with roller top and bottom. Most effective for platforms and walls of Mission Halls.

Price, 15/- the Pair, Carriage Free.

These two Charts are being used by an Evangelist in America for Mission work, and several pairs painted on linen are also in use in Australia. They have also been widely circulated in pamphlet form, and on posters, translated into Chinese, Marathi (India), Persian Urdu, &c.

A copy of the pamphlet—The Gate to Life—showing the Charts in detail, can be had, price TWOPENCE, post free.

THE VICTORY HYMN.

On a large scroll, painted by hand, in bold black and red letters, roller top and bottom. For use on walls of Mission Halls, or on platforms.

Price, 5/-; post free 5/6.

Other hymns painted to order, also text for Convention platforms, "All One in Christ," 5-ft. long, 2/6.

H. M. Reade (Department C), Bible Booklet Depot, Leicester.

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A 16-page Pamphlet, containing New Tunes and New Hymns.

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"The Cross."	"Identified."
"Into Death."	"Together."
"Take to Prayer."	"Conformed."
"Witness Bearing."	"The Overcomers."
"Alive unto God."	"Christ's Enthronement."

Etc., etc.

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Bible Booklet and Literature.

The Word of the Cross Bible Booklet consists of texts of Scripture on the various aspects of Calvary. 16 pages, size 3½ × 2 inches. The circulation has reached nearly ten million, and it has been issued in about 80 languages. The small margin of profit on sales of the Booklet—as well as on Scrolls and Easel Sheets—is entirely devoted to the work of its issue.

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In English, new edition, with new page on Victory. (Authorised Version.) Pale blue cover.
1/3 for 100; 5/6 for 500; 10/- for 1,000, post free.

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100 for 1/3, 500 for 5/6, post free (Great Britain only).

Yiddish Booklets, very superior, new translation. 100 for 2/-, post free.

The Bible Booklet in Braille type for the blind, price 3d., post free 4d.

"The Word of the Cross" Leaflets, 2d. per dozen, 2½d. post free; assorted packets, 2d.

From H. M. READE, Bible Booklet Depot, Leicester.

"One by One" workers can obtain Booklets from the "One by One" Office, Bethune Road, Stamford Hill, London, N.

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WOOLWICH, S.E.—Mr. W. Walls, 11 Powis Street.
UPPER NORWOOD, S.E.—Miss Briggs, Gilgal Institute, 7 Crystal Palace Statton Road.
France:—Mr. H. Johnson, 31 Rue de l'Alma, Courbevoie, Paris.
Germany.—Fraulein Wasserzug, Freienwalde a/ Oder, Malche.
Fraulein von Hennig, Putlitzstrasse 13, Berlin.
Egypt (Egyptian Arabic).—Mr. J. G. Logan, Masken es Salam, Zeitoun, Cairo.
Russia.—Madame O. Kamensky, Ligovica 87, St. Petersburg.
Italy.—Mrs. E. I. Wall, 35 Piazza in Lucina, Rome.
Denmark.—Baroness Schaffalitzsky, Gl. Kongeri 123, Copenhagen.
Sweden.—K.M.A. 46 Malmskillnadsgatan, Stockholm.
Norway.—Miss B. Ihlen-Hansen, Toldbodgadan 35, Christiania.
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Korea.—Miss Pash, Home for Destitute Children, Seoul.
Greece.—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.
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India.—Agent M.E. Press, Madras.
Poland (in Russian, Russian-Polish, and German).—Pastor J. Lübeck, Nawrot 27, Lodz.
South Africa.—Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth.

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"This little book is a very clear setting forth of a distinction which is too little understood, but which has been the burden of several of Pastor Stockmayer's books. Mrs. Penn-Lewis has gone, with great clearness and skill, into the definition of the soulish, in contradistinction to the spiritual man, and we doubt not that God will much use this little book, while it is always true that only the Spirit of God, the Spirit of wisdom and revelation in the knowledge of Him, enlightening the eyes of our heart, can really make us awake to see, to feel, to experience the difference in our own spirit between the soulish mental, or soulish sentimental, and the Divine—the one of earth, and the other of heaven; the one human, and the other Divine; the one us, and the other Christ in us. We trust this book may have a large, and useful circulation."—*(The Eleventh Hour.)*

The Cross of Calvary and its Message. Linen boards, 2/- net, 2/3 post free; stiff paper, 1/- net, 1/3 post free.

The Story of Job. A glimpse into the mystery of suffering. Cloth, 2/6 net. Post free, 2/10.

The Warfare with Satan and the Way of Victory. Cloth, 2/- net. Post free, 2/3. Paper covers, 1/- net. Post free, 1/2. Special Edition for Distribution, price 3d. Post free, 4d.

(Quantities for broadcast distribution may be had direct from the writer, at the nominal price of 1/- per dozen, postage extra.)

"Thy Hidden Ones." Cloth, 2/- net. Post free 2/3

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"Face to Face." Art cloth, 1/-, post free.

Life out of Death. A brief summary of Madame Guyon's "Spiritual Torrents." 6d. net. 7d. post free.

Abandonment to the Spirit. } Each 3d. net. 3½d. post
"Much Fruit." } free.

The "Gate to Life" Charts and Bible Readings. 2d. each

The Pathway to Life in God. (42nd Thousand.) 2d.

The "Pathway" Series. 6d. packet, assorted.

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"Communion with God." 1/- dozen, post free.

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"Words to Workers" Series. 6d. packet assorted.

Many of these Books are issued in German, Swedish, and other languages. A full list will be sent on application, by L. Butterwick, Toller Road, Leicester, or from Bible Booklet Depot, 118 Evington Road, Leicester.

THE OVERCOMER.

A Record of the Triumphs of the Cross.
Edited by MRS. PENN-LEWIS.

Published monthly. Price One Penny. 1/6 per annum.

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ALFRED TACEY, The "Excelsior" Press, Leicester.

THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

Edited by MRS. PENN-LEWIS.

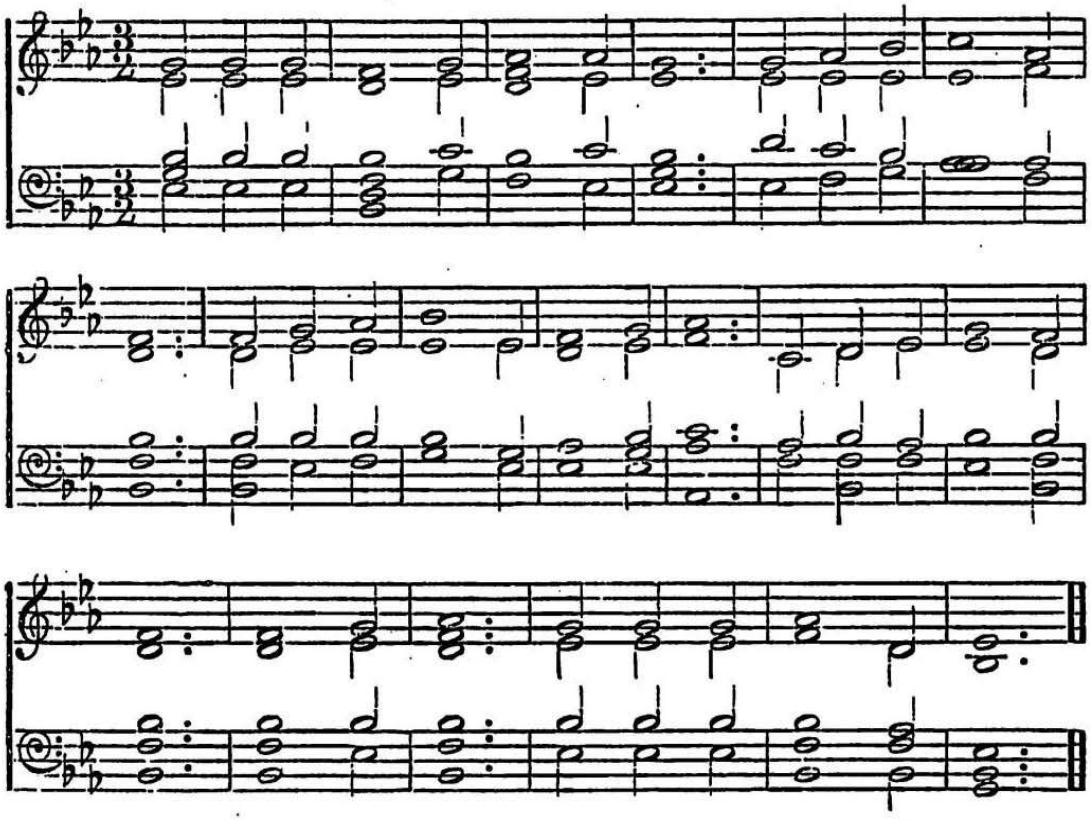
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No. 9. SEPTEMBER, 1909. ONE PENNY.

REVEAL THE CROSS.*

"It came to me through revelation."—Gal. i. 12, R.V.

Words and music by M. Warburton Booth.



1. Blest Calvary, where Jesus died
Upon the Cross for me,
O Spirit of the living God
Reveal that Cross to me.
"Even me"—reveal that Cross to me.

2. O precious Saviour, let Thy Blood
Cleanse now all sin from me;
Wash me without, wash me within,
Thy channel, Lord, make me, [me.
"Even me"—Thy channel, Lord, make

3. O fire of God, the Living God,
Burn up the dross in me; [my soul;
Burn through my heart, burn through
Pure gold, O Lord, make me; [me.
"Even me"—pure gold, O Lord, make

4. Thus cleansed, and purged, and purified,
My life all lost in Thee;
My only glory in the Cross
Where Thou did'st die for me. [me.
In the Cross, Where Thou did'st die for

---

* *From the "Overcomer Song-Messages."* *See page 139.*

THE CROSS OF CHRIST.*

By REV. ANDREW MURRAY, D.D.

The Cross the Way to God.

Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God.—1 Peter iii. 18.

CHRIST came to open up the way, and bring us back to God. It was God created us for Himself: that He might be our blessedness and we His: that we might have our abode in Him, and He in us. It is God we have lost through sin; it is to God Christ would win and take us back. God is more, infinitely more, than salvation, and than heaven: God is the Eternal Life and Eternal Love who longs to live in us, and to fill us with His love and with Himself. For this Christ came; for this He suffered; THAT HE MIGHT BRING US TO GOD.

The Cross is the only way for human nature to come to God. It is the path in which Christ walked Himself; the path which He opened for us; the path in which we too walk; the path in which alone we can lead others.

1.—When our Blessed Lord took our human nature with all its burden of sin and curse, He submitted to all the conditions of our human feebleness, and gave Himself to be and to do all that a true man needed to be and do as God's creature. That He might show us what it means to be a creature, and how a creature should act; that He might make it possible for us to live as a creature should; He humbled Himself to live the life of a creature. He not only grew and waxed strong; He not only advanced in stature but in wisdom too, and in favour with God and man. Through His whole life there was a true human development. In the gradual opening up to Him of the will of God; in His learning obedience, and being made perfect through suffering; in His life of temptation and suffering; in His preparation for His final sacrifice; in all things He became like us. And so the cross was to Him, as Man and Mediator, the only path by which, in our nature, He could come to God.

The Cross speaks of Sin: it was only as admitting to the full, and bearing the evil of sin, as hatred against God, that man could come to God. The Cross speaks of Curse; God's Judgment against Sin; as long as man did not accept and approve that judgment as righteous, there could be no thought of his being restored to God's presence. *The Cross speaks of Suffering:* it is only as, in suffering, the will of God is accepted, and everything given up to it, that there could be union with God. *The Cross speaks of Death:* it is only as man is ready to part utterly and entirely with his whole present life, to die to it, that he can enter into, or fully receive into himself, the life and glory of God. All this Christ did. His whole life was animated by the crucifixion spirit. The Cross on Calvary was simply fruit that had been growing and ripening all through His life. All along it had been a protest against man's sin; a witness to the righteousness of God's judgment against it: a readiness in everything to give up His will, and bear any suffering, that the Father's honour might be vindicated; a determination to sacrifice life itself as the only way by which our human nature could be fitted and transformed for the indwelling of God. The

way of the Cross

was the way in which Jesus as man personally walked His whole life through, that as our Forerunner, He might enter in and appear before God for us. "being made perfect through suffering, He became unto all them that obey Him the author of eternal salvation." For Jesus Himself the cross was the path to God.

2.—All that our Lord was, and did, as man, had an infinite worth. He was not only man but God. As the Son of God and Heir of all things, the world and man had been created by Him, and in Him, and for Him. In virtue of His Divine nature, possessing and filling all things, He became the Second Adam, a new Head here upon earth for the human race. As such, His bearing the cross, and entering into God's Holy Presence, was the opening up of a way in which we too could draw nigh. His death, the bearing of God's judgment on

* *By permission, from "South African Pioneer," 1897.*

sin, was the putting away of sin; He made an end of sin. In bearing the condemnation and the curse and death, He bore away the sin; He abolished, broke the power of Him that had the power of death, and set us his prisoners free. The Cross, and the Blood, and the Death of Christ are God's assurance to the sinner that there is an immediate acquittal to each one who will accept of and entrust himself to this Saviour, and an everlasting admission to God's favour and friendship. All the claims that God's law had against us: all the power Sin and Satan had over us: all are at an end: the death of Jesus was the death of sin and death. The path of the cross is the path Christ has opened for us; in it we have full liberty and power to draw nigh to God.

3.—In that path of the cross we now have to walk if we are to come to God.

The entrance to that path is repentance and faith. As men listen to the charge God's messenger has against them, "This Jesus ye crucified," and yield to it: as with penitent hearts they ask how they are to be delivered, the Gospel tells them that the cross that reveals the sin has taken it away, and that the Christ against whom they have sinned has in His love won for them pardon and life. The man who learns to know his sin at the cross, learns to know his Saviour there too. Faith in the cross, and its perfect redemption, sets a man at once in the way of life. The path of the cross is the path that brings us to God.

Continuance in that path is no less by faith. But a faith that sees more of the spiritual meaning of the cross, longs for a fuller experience of its redeeming power in victory over sin; yields more completely to its fellowship and dominion; trusts with larger confidence in the completeness of its deliverance from the world and the flesh. This faith sees how the crucified Christ is indeed the revelation of all that is holy and lovely before God, and how there is no beauty or blessedness in heaven greater than to have His disposition, to bear the cross after Him and like Him, and to allow His Spirit from heaven to act in us as in Him, as the Spirit of the cross. Above all, this faith learns how the death of Christ is a finished and everlasting redemption, not only as an atonement made once for all, but equally as a death once for all to sin, and a life unto God, to be imparted and inwrought in all who desire and believe it. If there were no path for Christ to God but through death, the entire giving up of life, how much more this must be the only path in which the sinner can come to be filled with the life of God. And now that Christ's death is a finished thing, the death and the life we receive in Him is the power of such absolute surrender working in us, with the blessed indwelling to which it leads. It is this faith enables a man to say joyfully "I am crucified with Christ. I glory in the cross, by which I am crucified to the world." The crucifixion spirit, with its protest against, and separation from the world, its sacrifice of all self-pleasing, and its absolute surrender to God even to the death, marks the whole life and walk. The cross daily borne and gloried in becomes indeed the path to God.

4.—In this path we can win and bless others. It was as the crucified, giving His life for men, that Christ won the power to bless them. It was His full acceptance of the sufferings of Christ on the way to glory, of which Peter speaks in his first epistle, which filled him with boldness to testify for his Lord. It was the intensity of Paul's desire for perfect conformity to his Lord's sufferings that *gave him his power* as an Apostle. In the measure in which the church gives itself to God, a sacrifice for men, will the power of God's Spirit work through her. It is Christ crucified who saves men: it is Christ crucified, living and breathing in us, who can, who will, use us for His saving work. And His living and working in us means nothing less than that we, like Him, are ready to give our lives for others. That means—to forget ourselves, to sacrifice ourselves, to suffer anything that the lost may be won.

At first when a soul enters into the truth of being crucified with Christ, and bearing about His dying in the body, the chief thought is that of personal sanctification. Death to sin, death to the world, death to self are regarded as the path of life and blessing to the soul. But these desires

cannot lead it in truth to trust in Christ as Him in whom alone the death and the life out of death is known and found, without the contact with Him opening up the secret that all His obedience to the Father and victory over sin was not for any personal glorification but for the saving of others around Him. And the believer learns that *the path of the cross cannot be trod truly by any who are not willing to work and give their life for others.* And that, on the other hand, the only true power to bless others comes *when the cross, as death to the world and self, becomes the law of our daily life.* Christ walked in the path of the Cross, and there won the power to open it to us. We walk in it, in our union to Him, as we look upon our life as something to be entirely given away to our fellow-men, that the life of God may do its work through us. The Cross was Christ's way to God—for Himself and for us: for Himself that it might be for us. The Cross is our way to God—for ourselves and for others: for ourselves that it may be so for others too.

The church is continually speaking of the secret of power in its ministry of salvation. How little it is understood that *its only power over the world, is to be crucified to the world.* It is Christ crucified, a stumbling-block and foolishness to men, gloried in by those who can say "I am crucified with Christ," it is the preaching of the cross thus known and gloried in that is the power of God.

"His lamps are we,
To shine where He shall say.
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame, and wrong, and crime hath birth;
Or for the murky twilight gray
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after Him:
And as sometimes a flame we find
Clear shining through the night,
So bright we do not see the lamp,
But only see the light;
So may we shine—His light the flame—
That men may glorify His name."

Annie J. Flint.

"Love's supreme disclosure is the Cross, but love which redeems must pass on to discipline."—*The Cross in Christian Experience. W. M. Clow.*

The Utilization of Pressure, the Secret of Power.

Rev. C. H. PRIDGEON.

"Pressed out of measure."—2 Cor. i. 8.
"That the power of Christ may rest upon me."—2 Cor. xii. 9.

THERE is a great deal of trial, suffering, trouble, and pressure of all kinds that we are called upon to endure. God certainly would not permit these things to come to His children, unless there was some great and loving purpose, or purposes, twined about them.

A great principle is revealed by the conjunction of the two texts quoted, *viz.:* that God intends that the utilization of pressure in any life shall be the secret of divine power in that life. God thus makes all trial, suffering, and bitterness the occasion of imparting Himself and His power to the soul that will trust Him. "Pressed out of measure" "that the power of Christ may rest upon me."

1. **The Pressure of Sins.**—This principle explains the necessity of real conviction in order to the salvation of souls; they need to feel the weight and pressure of their sins and their lost estate out of Christ, that they may be driven to repentance and to faith, then they confess to God and seek His forgiveness. We need to pray that the mighty convicting power of the Spirit of God may so press those who are indifferent to the claims of God, that they may be glad to accept His way of deliverance through our Lord Jesus Christ.

2. **The Pressure of Temptation.**—We need to realise the tremendous pressure that may come from this source. It usually approaches in the most alluring form, and just at the weakest hour. It keeps up with a perseverance that will test the strongest human will. It promises the very thing that will satisfy some desire of the flesh, or of the mind. It is administered with sublime cunning. The hatred of enemies and the love of friends are both enlisted to cause us to yield to its entreaties. It seems to be equally in league with success and with failure. Why God should permit any such force as this to play upon the soul is a mystery that few understand; but if we are going to have any stability and strength of

character, it can only come to us through taking grace and strength to endure temptation in every form.

There are a great many things we only do through necessity, and we never would trust God fully unless pressed and unless God permitted us to be tempted. Beloved, we learn a wonderful lesson when we see that the secret of power is the utilization of pressure.

What is the secret of power in the steam engine? It is *the pressure of steam.* Notice a gas engine, the secret of its power is the using of pressure, and that even the violent kind, that comes from the repeated explosions of gas.

There was a man engaged in a place where they obtained their light and power from a gas engine. He read in the Bible that a dumb beast once spoke a word of wisdom under the moving of God, but he confessed that it surprised him when the Lord spoke to him through a gas engine. There was a day of great pressure, one of those days when everything seems to go wrong. The mail brought him several unpleasant things. Some who were appointed to do certain things neglected to do their duty. He was wanted at about half a dozen places at the same time, and in the midst of all this, some with whom he had business dealings were angry and unreasonable. At this juncture he was summoned to the engine room with the announcement that something had happened the gas engine. He hastened there, and as he approached the engine he saw that it had stopped, and learned that something was the matter with its valves, and that it could not go, because it did not properly utilize the explosion of gas. Silently a little whisper came in his heart which had the touch of God upon it, "Be a gas engine." It was enough. He knew that the secret of gas and steam engines was pressure, and the proper utilization of that pressure. He knew that was the secret of firing all kinds of guns and cannon,—capacity to utilize tremendous pressure. Never more will he complain of pressure and explosions, for he had often prayed for power from God, and here he had it, all that was needed was the wisdom to use it. He needed to take special strength and patience from his Lord to stand any pressure, and to properly control and apply it, and lo—he would have all the power he needed! Dear friend, the Lord Jesus will come within and give you strength and wisdom for every strain, and will turn even the working of anger and wrath, and every temptation and besetment, into a blessing, and the more you trust Him in the midst of stress and strain, the more mightily will His almighty power rest upon you.

The way to have more power is to have more pressure! If you pray, "O Lord, give me more power," *you will have to have more pressure.* When the strain increases you might go all to pieces because you had too much pressure for your strength; but if you take more grace and strength then you can stand a great pressure. We want you to understand, when you pray for power,—power to comfort hearts, to tell them the grace of God is sufficient for any trial, you will not be able to do so fully in the power of the Holy Spirit *unless you have gone through*, and have taken grace enough to stand the pressure.

The secret of Paul's power was in utilizing the pressure of all kinds of strains —human or satanic. Paul had a power with God he never could have had, if he had not had so much suffering and pressure. We would like to have power like Paul without paying the price. We have no idea of the inner pressure of any man whom God specially uses; an ordinary person would fly to pieces in half an hour, he could not stand the pressure. *When you pray for power, you are praying for pressure.* The engine says, "I want more power." Then put on more pressure—that is the only way! When He gives you more pressure He wants to bring you to the place where you feel you can do nothing, but will let Him do it all within you.

3. The Pressure of Satan.—Some pressures come like a great cloud. It is not so much anything that comes from sin, but the enemy himself who comes and pushes himself upon you. Sometimes he so lays his weight upon you, you hardly know what is the matter. Everything looks the wrong color, and your spirit will be so

pressed that you will not be able to rise, and when you get down to pray the heavens seem brass, and yet you have no consciousness of sin that you have not confessed and believed for God to forgive. We are speaking now of a Christian who is walking in the light, trusting God, and who is oppressed by the enemy. "We wrestle not against flesh and blood, but against principalities and powers and wicked spirits in heavenly places. . ." Beloved, *you only go as high as you take grace from God to stand the pressure.* The higher or deeper you go into God the greater the pressure. If anyone was on board an ocean vessel, and would get into a diving bell and be let down into the sea, he could only bear it a certain distance, for if he got down beyond that, the pressure of the water would crush him and the diving bell. So you can not go deep into God without having to endure great pressure. The nearer we get to God the more fiercely will the enemy oppose. He watches our weak points, and our weak hours, and fights every inch of the way, but through Christ we can be more than conqueror. If you are grievously tormented, threatened with melancholia, and though your will is set Godward, a real oppression is upon you, remember God said, "For this purpose the Son of God was manifested, that He might destroy the works of the devil," and give deliverance to the oppressed. To many a poor, oppressed soul His message will give comfort, "a bruised reed He will not break." Look up and trust Jesus; though you have the sentence of death in yourselves, God will give you deliverance.

4. **The Pressure of Circumstances.**—We can not separate these pressures entirely. Satan is included in them all, or something of self in the heart and life is included, but we are speaking now of circumstances, of things that happen, bereavements that come and crush us, and we do not take grace to rise above them. Then some meet with reverses and losses. Some have the slander of an enemy to stand, most unkind things are said, and believed by a great many people, and that oppresses them. Some of us have no idea of what pressure really is, but the proper utilization of these pressures will give us almost infinite power. God makes them occasic of grace; whether pinching poverty, the test of wealth, whether losses bereavements. Beloved, you want G and the power of God, and God gives y all this as the occasion and opportunity grasping His power; you want power a so you will have to be able to stand t pressure and the tests. Only in prop tion as you utilize the pressure will y have the power. Again, we say, if y long for power like Paul, *you have to t grace like Paul.* Let us read some of t things in this very epistle, that he had endure—"In labors more abundant, stripes above measure, in prisons mc frequent, in deaths oft. Of the Jews fi times received I forty stripes save or Thrice was I beaten with rods, once wa stoned, thrice I suffered shipwreck, a nig and day I have been in the deep; journeyings often," etc. (2 Cor. xi. 23-2 Besides all this, "that which cometh up me daily, the care of all the churche the that was what he is talking about text, the care of the church in Corint This is what we call the pressure of c cumstances. Then he had also a thorn the flesh. This thorn only added to t long list of things. He prayed for t Lord to remove it, and God said, "M grace is sufficient for thee, for my streng is made perfect in weakness." To strong we must reckon ourselves dead, th the resurrection power may flow throu us. Paul says, "Most gladly therefo will I rather glory in my infirmities, reproaches, in necessities, in persecutior in distresses for Christ's sake; for when am weak, then am I strong." Think of that is what Paul took pleasure in, that the way Paul had a good time, and receiv more of the power and grace of God. O that we may learn the secret, that we little know! "Therefore I take pleasu in infirmities," because then I have mo of God's power. *Take pleasure in pressu* Here is a free translation of 2 Cor. xii. 1 taking it a little differently and ve literally: "I take pleasure in being wit out strength, in insults, in being pinche in being chased about (if he went to preac any place they would chase him away), being cooped up in a corner (that is wh

some people cannot stand), for when I am without strength, then am I dynamite." We can have this power if we take it to-day, and God will mightily use. Praise God for trials, the things that wrench and tear us, and break our hearts, for they cause us to take grace from Him.

5. **The Pressure of the Spirit of Prayer.**—We do not know what it means to pray for the salvation of souls, unless God by His Spirit puts us in the place of a soul out of Christ, and we cannot have power unless we know, in some degree, what it means for a soul to be lost. We look at the perishing souls in our city, our country, and the world, and those also in heathen lands, and as we realise their estate, we break down before God. Paul was so in the Spirit, that the church at Corinth, their sins, and the havoc that Satan had wrought, broke his heart, and a spirit of prayer came upon him, and he could not eat or sleep until he believed God for them. May God teach us how to pray and hold souls before Him. We cannot tell you how, but the Spirit of God can teach you. May you have the spirit of prayer like John Knox of old when he looked at Scotland, and before God he pleaded as intercessor, crying, "Give me Scotland or I die." No wonder God let him hold the destiny of Scotland in his hand. The Apostle Paul had that agony for the church at Corinth, and prayed through. Beloved, "pray through" until you believe God, and until God takes the burden and you know He will work. So many stop before they believe. They have a fine time in prayer, but they don't get "through." It is like a closed door, when you turn the key only half way, you are not able to open it; or it is like cocking a gun, you pull up the trigger but you do not get it past the click. You have trials and troubles, do you think you have more than anybody? They are "common to man." You may have trials and troubles and think your lot is worst of all, but those trials and troubles may be utilized and be messengers of grace. If we hear you pray, "Lord, give me more power," we will know what you are praying for, you are praying for a place where you will have greater and greater pressure and yet have more grace from God. One word of warning. Remember, it is not the pressure but the *using it* that brings you to the place of power; also remember that the Lord Jesus Christ can so deliver you from all stress and strain that in the midst of greatest pressure you will not *feel that pressure*, but will only be conscious of His wondrous grace and presence. No wonder, then, that the power of Christ will rest upon you.

Pressed.

Pressed out of measure and pressed to all length;
Pressed so intensely, it seems, beyond strength;
Pressed in the body and pressed in the soul,
Pressed in the mind till the dark surges roll.
Pressure by foes, and a pressure from friends.
Pressure on pressure, till life nearly ends.

* * *

Pressed into knowing no helper but God;
Pressed into loving the staff and the rod.
Pressed into liberty where nothing clings;
Pressed into faith for impossible things.
Pressed into living a life in the Lord,
Pressed into living a Christ-life outpoured.

L.S.P.

Unload.

Some very beautiful thoughts are brought out by the French translation of the New Testament, one especially in 1 Peter v. 7. "Casting all your care on Him, for He careth for you." The words may be translated: "Unload on Him all your cares, for He takes care of you."

The word "cast" brings to our mind the action of taking up something and throwing it over on Jesus; but as we have found many times our cares are too heavy to lift. Have you not felt them crushing you with their weight?

Did you ever see a coal cart unloaded? The man took out of the front of the heavy cart a little iron pin and the cart was so balanced on the axles that then, with a slight pressure on the back, it would tip up and the whole load slide to the ground, while the pony would trot away with a light step.

You do not have to take your load up, but just take out the little pin of your endeavours to help matters, and then, with your hands of faith and committal, tip up the big burden and run on, for "He takes care of you." L.S.P.

"Out of life's battle comes conquest over self. Out of life's dark hours come light, and strength, and peace. Out of life's meek acceptance of death, there comes life for ourselves and others."
—*The Cross in Christian Experience. W. M. Clow.*

Part III of "Through Suffering to the Throne," by the Editor, will appear in a later issue.

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Chosen to be a Scapegoat!

The Lord Jesus in His death at Golgotha tasted to the depth the cup of suffering known throughout the fallen creation; and as the believer joined to Him in spirit and life presses on in the power of His resurrection to know the "fellowship of His sufferings, being made conformable to His death" he finds aspects of the "sufferings of Christ" opening to him which he had never conceived it possible to know, and this not by a process of *mental* apprehension, but by the Providence of God leading on the one irrevocably committed to follow the Lamb in His obedience unto death, into circumstances which will make him understand in figure, what the Christ knew in tragic fact, to its fullest extent in His death.

Take, for instance, the aspect of Calvary, which is its focal point—*the innocent suffering as guilty*—and think of the vast areas of suffering throughout the world through injustice and wrong done to the guiltless! This cup of the world's suffering the Christ drank to its very dregs. His trial was illegal, and in every point contrary to law—in short a parody of justice, whilst the very fact of His death as an innocent man "*numbered among the transgressors*" was the cruellest climax of all.

An Old Testament type throws the light upon it all in the picture of the scapegoat in Lev. xvi. Christ was *chosen to be a scapegoat.* All the iniquities of Israel were laid upon the scapegoat, which was then sent to a "solitary land" by the hand of a man appointed. Even so by the hand of Judas was the Christ sent to His Cross—where He was solitary indeed, even His Father's face being hid from Him.

1 Pet. ii. 20-23, sums it up for the child of God. "If ye do well and suffer for it and take it patiently—this is glory . . . ." Chosen to be the "scapegoat"—blamed innocently for all that goes wrong in home, or "work," or any other sphere! Can we accept this aspect of fellowship with Christ, and by the Spirit of grace drink the cup, saying, "Father glorify Thy Name?"

"For we, alive though we are, are continually surrendering ourselves to death for the sake of Jesus, so that in this mortal nature of ours it may also be clearly shown that Jesus lives."—2 Cor. 4. 11. Weymouth.

Jesus, I know that blessed word
"Identified"—'tis sweet to me
To know that with my conquering Lord,
I died and rose in victory.
But still a deeper truth I see,
I long to be "conformed" to Thee.

Most gladly I accept the Cross,
That keen, deep separating sword;
E'en what were gain I count but loss,
That naught might check Thy work, oh Lord.
My spirit yearns that day to see,
When I shall be "conformed" to Thee.

Always delivered unto death,
That "self" in every form may cease,
Self-pity, self-complacency—
Self-judgment and self-consciousness.
Free from these subtle traits I'll be,
If daily I'm "conformed" to Thee.

Here is the source of constant power,
To bear about Thy dying, Lord,
That through this mortal frame, each hour,
The world may see Thy life outpoured.
This choicest blessing grant to me,
I long to be "conformed" to Thee.

So leaving all that is behind,
Toward the mark I onward press;
Perfect in Christ, still this I mind,
He only is my righteousness.
But when Thy glorious Face I see,
Transformed I'll stand eternally.

Tune—Stella. H. E. J.

The Llandrindod Convention

August 2—6.

THE seventh year of this Convention was looked forward to with much prayer and expectation that the Lord would grant a crowning blessing, and the faith of the Lord's praying ones was not disappointed. The attendance was fully up to the average, and the deep hush of the Lord's presence was felt from the very first meeting for prayer held on the Sunday afternoon, August 1.

Dr. S. D. Gordon was a truly God-sent messenger to the Convention. His "softly, please," spoken just when he reached the tenderest passages of his messages, went right in to the hearts of the people. The hush that would fall as he said the words was as the "dew upon Israel," and again and again as he closed his addresses we instinctively felt the only thing to do was to fall upon our faces before God and worship. On the Tuesday evening, especially, as Mr. Gordon spoke on the "Revival at Sychar," the presence of the Spirit of God was intense. The sketch of the woman, with no schooling, no prestige, no culture, no reputation, and yet used of God to awaken a whole village, was vivid. It all came about through a "face to face quiet talk with Jesus," when she had the "plank lifted in her life." At Philadelphia, when a boy, he knew a place where a board ran out from an alley to a gate, and how he and other boys liked to see that board lifted, and all the insect life crawl out from under that plank. The woman had the plank in her life lifted as she talked with Jesus; but most of us prefer the upper side of the plank, nicely grained and polished! But all the while there is the under side. The woman had the plank lifted, and it was the beginning of the Revival at Sychar. The second step was that she made a sacrifice to tell someone else about Jesus. She trudged two miles in the heat from the well to Sychar. "If I could burn in this word

SACRIFICE

I would burn it deepest in. Only as a man bares his breast to the knife can there be the power of God in his life. The Master never talked about His sacrifice, but all the world has been doing so since. There is no secret of power, but the *secret of sacrifice*," said Dr. Gordon.

Rev. Seth Joshua followed this with a brief incisive message on "How can a man have power to bare his breast to the knife?—"*Through the Eternal Spirit Christ offered Himself to God.*" Christ went to Calvary in the power of the Spirit. God's purpose is to gather out from the world a people who shall be ultimately presented without spot unto God. Sometimes a man is moved by appealing to his reason as in Rom. xii. 1, 2, and he bares his breast to the knife by cold keen calculation and choice of his will; others reach their Calvary through a flood-tide of tears. Christ *willed* His own death! Only by the power of the Holy Ghost can a man will his own death. The Holy Spirit can illuminate the cross, and take out all the "grey" from it, and cover it with glory.

The Bible Readings given each morning by Rev. C. G. Moore will also never be forgotten, as a most blessed opening out of the various aspects of Fellowship with God. "The greatest achievement of the Holy Ghost in a man is to bring about *fellowship* with God," said Mr. Moore. "When God gives blessing in a convention, He works in the blessing in common life. The greatest grace is *grace to walk with God in a rut!*" "The fellowship which the Holy Spirit creates is fellowship with God and His Son Jesus Christ, and fellowship one with another." "The work of Satan is to separate—the Holy Spirit to unite." "The great result of Pentecost was fellowship. In Acts viii. we see how Philip went *alone* to Samaria. God used him, but he lacked spiritual penetration or he would have seen through Simon the sorcerer. God supplements Philip's ministry by sending along Peter and John, and Peter saw through Simon at once! We need to know how to pray, 'Lord send someone along to do what I can't do.'" Another great result of Pentecost was the bringing about what may be called "*Fitness to be trusted.*" This company of believers had "all things common," yet Peter said to the man at the Temple gate, "Silver and gold have I none!" He was *fit to be trusted*—he had not grasped for himself when houses and lands were laid at the apostle's feet. "Why look ye on us?" again he said to the healed man; his heart was true to God—he was fit to be trusted. "Go preach the *words of this life*," said the angel to the men freed from prison—not go and tell all about the way you got out of prison—they were fit to be trusted with the gospel and would not substitute for it even the most glorious experiences. They could have won an easy victory also over the Sadducees if they had testified about the angel, and how he got them out of prison—but no, they were fit to be trusted, to preach the "words of this life," and put first things first in the service of God.

On the Thursday morning, Mr. Moore's Bible Reading was especially full of power as he spoke of the importance of fellowship with other members of Christ—reminding us that we were not only members of Christ, but members one of another.

From this he passed on to picture "God's discipline of the soul for its great destiny." Let us not be hankering after a "good time," but rather be intent on finishing the work He has given us to do. God has us in hand—someone is busy with us! Describing a visit to the Worcester pottery works, Mr. Moore depicted the work of the potter, and applied it to the work of God in dealing with the soul.

1.—*The Showroom.* Here we saw the finished work. There was infinite variety. Everything was individual. God doesn't work in *sets!*

2.—*The Workshop.* Here on a shelf we saw lumps of glass and chalk. All different forms of clay, all made from the rough material.

3. —*The Mill.* Here it is ground for a whole week till it is so fine that it will pass through *silk.* If the lump of clay could speak it might say "I was something once, but I am going to nothing now." The first experience may be utterly bewildering, as if you were going further from God.

4.—*The Furnace.* Many times the vase, or vessel, was put in the furnace, but never unshielded, and therefore never damaged.

5.—*The Artists' Room.* After the artist's painting, back again into the furnace. Fire opens the pores of the clay, and the pores take in the artist's surface work.

6.—*The Gilding.* Then we saw the porcelain being painted with a dirty green fluid! It was the gilt. How many lives God seems to be spoiling with His own hand—*He is putting the gilt on!* *

* * *

Mr. Talbot Rice and Mr. McCracken were the other speakers, and each gave messages so aptly fitting in place in the sequence of the week that all could see how truly the spirit of God was leading day by day. This was also the case with the workers' meeting each day where the life of experimental conformity to the death of Christ was unfolded, with manifest receptivity and blessing on the part of the hearers.

* * *

THE WELSH REVIVAL.

One incident we must not overlook mentioning, as it will be a cause of deep thankfulness to many. It arose through the reception of an Indian paper in which an extract was given from a North Wales paper, stating that a Welsh minister "referring to the Revival in Wales, said that its effects were already eliminated." This was shown to the Rev. Seth Joshua, who was to conduct the prayer-meeting in the Tent on the Monday afternoon. During his brief address, with deep feeling, Mr. Joshua referred to the sadness of this statement being printed in an Indian paper, and appealed to those present who could bear living testimony to the way God had met them in the Welsh Revival, to do so. Upon this a large number of men and women rose to their feet—probably some two or three hundred—*converts of the Revival.* Living proofs that the "effects of the Revival" were anything but "eliminated." It was then determined to send the following message to India:—

> "We, converts of the Welsh Revival, present at the Llandrindod Convention, bear testimony to our brethren in India, that we thank God for the Revival and for the new life brought to us in that glorious awakening."

A Welsh newspaper describing the incident adds: "Whole rows of young men and young women stood up together, and ministers were stirred as deeply as the younger people, the proposal to send the message was adopted amongst songs of praise. Many were in tears. Fervent prayers followed."

Dr. S. D. Gordon, speaking at the Ministers' Breakfast on the Wednesday morning, said that in this his first visit to Wales he had listened with deep interest to the stories of the Revival as he had moved among the Welsh people, and he had come to the conclusion that whilst it was a man here and there whom God had used, *it was not a man-made affair,* but a

brooding of the Divine Spirit

upon the land, and wherever there is a brooding of the Spirit, there is *someone praying.*

And truly it needs but to go to the Llandrindod Convention to see tangible evidence of the work of the Spirit of God in the Welsh Revival. Here are rows upon rows of men drinking in with deep spirit-capacity the opening out of the mysteries of God. Men brought out of darkness into light in the Revival. Some of the very young women who were amongst the first converts at Gorseinon. Backsliders? Yes, the world, the flesh and the devil count them up, but here are converts growing into spiritual maturity—faithful to God. Young men finding their whole delight in the service of God. These are all taking part in aggressive service for Christ wherever they are given room in church or open-air, school or prayer-meeting.

ANOTHER TESTIMONY.

A letter from a mission worker which throws some light on the question of the Revival has since come to hand. The writer says:—

> "I have been tramping through N. Wales giving away tracts and having meetings in various places through Festiniog, Capel Curig, Bettws-y-coed, Llandudno. Many (converts) are still trusting in Christ as their own personal Saviour. As is usual, I heard of a few who had backslidden, but the majority are true to God."

* These notes are very meagre, but suggestive to Bible readers.

Again, a worker from Switzerland, visiting Holyhead in July last, asked a policeman, "Is there a difference since the Revival?" and he replied, "I should think so, there are not half so many drunkards." "But have not some 'gone back'?" "Oh, yes," he replied, "but even they are not so bad."

Yes, it was a "brooding" of the Divine Spirit upon the land, and to-day Korea, China and other lands bear frequent testimony that through the Revival in Wales stirring up faith and prayer, they now are sharing in the blessing. J.P-L.

"KESWICK" AND REVIVAL.

It is with deep thankfulness to God we record the prominent place "Revival" was given in this last Keswick Convention. The very first afternoon was devoted to an account of Revival in the Far East, which could not but deeply move all who were present. Mr. Walter Sloan first gave a masterly bird's-eye view of the chain of circumstances which preceded the movement in Manchuria, and we could not but notice again how the telling of the story was the "constituted use of means" in the spreading of the blessing. In July *1903** (the year preceding the Revival in Wales, and the year of the first Llandrindod Convention, as well as the year of the inception and first issue of the Bible Booklet) a group of Missionaries united in forming a prayer union to plead for an outpouring of the Spirit on their province in China. In July, 1904, memorable meetings were held in Ku-liang addressed by Mr. Stuart Holden and Mr. Sloan, when numbers of the Missionaries entered the Spirit-filled life. It was in May, 1906, that Dr. Howard Johnson visited Korea, and told what he had seen in *Wales*, and India, then in January, 1907, came the outpouring in Korea, and the end of that year it broke in Manchuria, and then in five provinces in China.

Rev. J. Webster and then Rev. Mr. Slimnon, both of China, followed Mr. Sloan, and then Miss Bradshaw, who held the large audience rivetted as she told most graphically what she had seen in China.

But this was not all! On the Saturday night after the Convention proper had closed, Mr. A. Orr-Ewing again told of the Revival in China, and there was a breaking-down among many in a meeting which followed for prayer. The testimony was given to what God had done in Korea, China, Manchuria, India, with no uncertain sound, and sufficient light given on the *conditions* of Revival, so as to leave the people of Great Britain with *no excuse*.

Prayer—obedience—prayer—obedience—rang out again and again. Let us pray again and again, "Lord send Revival, and begin in me for Jesus Christ's sake. Amen."

* This was the very year when the group of young ministers in Wales wrote to Mr. Meyer telling him of their spiritual need and desire for blessing.

News from France.

Mr. Johnson writes:—

"This has been an eventful week. On Wednesday—'Liberty Day'—Miss Cart and I went on the Boulevards, starting at the Opera and right up to Mont-Matre. We read the Booklet, and preached Christ crucified, and had the people in a ring around us reading page after page with us. We were there from 2-30 until nearly 7 p.m., and with only short intervals, speaking the whole time. We distributed 850 Booklets. All the time we were speaking to crowds of people. —— was amazed. It was his first experience in such work, and he could not but wonder how the Lord was with us, managing the people and keeping us going the whole time. He sang, "Torrents of Love" (Ebenezer tune), and a hymn we all knew to the tune of "Safe in the arms of Jesus."

To-day —— occupied much of the time at an afternoon meeting giving vivid description of Wednesday's events, and exhorting the brethren to more aggressive attacks on the enemy's strongholds. A Pastor tells me he believes that God is drawing out a Revival people who will yield all to the Cross, and know what it is to draw entirely upon the Divine power for life and service. In his new church they are so eager that everything shal glorify God. No names of men on the foundation stones—only Scripture! and on the pulpit carved, 'Christ crucified—the power of God, and the wisdom of God.' At the opening service they intend giving a booklet to all who come. I have visited several other Protestant churches and given away booklets. . . . People all around are waking up to the fact that Revival is in the very air.

Later.—To-day am thirty miles away from Paris. Had a very earnest conversation last night with a young man—the only one in a whole village who seemed interested; I gave him my testimony, and urged him to take the word of God as a little child.

Aug. 2.—Arrived at Chartres. Have distributed booklets through all the villages I have passed. Have been kept very busy proclaiming the Lord. In one place feared a little trouble. On starting out in the morning I found myself in a café amongst a drunken crowd who were *en fête*. One big fellow laid hold on me—I was to 'have a drink' with him or he would not allow me to con-

tinue *en route*. It was useless to resist, so consented to have milk, and then I had a good straight talk with them, and was allowed to proceed. . . . I had left without breakfast, but the Lord made even the enemy minister to me.

I had a good time *en route* with two women tending cows—one rather mocked but the other seemed much in earnest. On reaching one village, found a large cross on entering, big church in the centre, and another large cross; but no one could I find who did not make a mock at the message. . . . ." *

Another worker in Paris writes, "Our hearts are full of faith and hope for Revival in France. For some weeks our prayer has been 'Thrust forth Thy word,' and the Lord is answering. The Booklet is going on its way and will, we believe, run very swiftly. We claim Isa. lv. 11."

From Other Lands.

From **Turkey in Asia** a Missionary writes:—"I look forward eagerly each month for the *Overcomer*, and I always receive some help and blessing from reading it. It is the only spiritual help I get apart from my Bible and two or three small books I brought with me, the only service I can attend here is in Armenian, and I am learning Turkish, to work among Turkish women who come to the hospital.

How welcome the *Overcomer* is, and how I read some parts of it several times before I send on to my friend in Palestine.

Since I left the homeland, and all props and helps seem to be taken away, I have understood better how the Lord takes us alone to teach us and speak with us, but I am longing more and more to learn deeper lessons of the Cross, and know the power of the finished work of Christ on Calvary in my own life. I long for complete victory over self. The words 'thou shalt be above only' are so often coming before me, and yet for the last few months it seems as if the enemy is ever pulling me down. I long for a deeper love for souls, and more power of prayer for the love of Christ to penetrate and permeate every part of my being, and for His life to be manifested to those around. We have had sad times in this country lately, but I trust now things will be more settled. We need a mighty awakening in this town. The work is all so cold and dead, and the little Armenian Protestant Church is so lifeless.

May God's rich blessing rest upon the *Overcomer* as month by month it travels to many lands, and may the little Bible Booklet and Scroll be used to bring many precious souls to the Lord in all lands. . . ."

From the **Lushai Hills, Assam,** Dr. Fraser writes:—"Our warm thanks to you for the very helpful *Overcomer*. We know that your prayers for us, and for all heralds of the Cross out among the heathen, ascend oftener than you can send us the written or printed message. We thank you from the depths of our hearts.

You will rejoice to hear the good news which reached us a few days ago. The evangelist at one of the Lushai villages sent us word to say that *the Revival is in our village*. We are now reading the word of God, and do not get tired of reading it. We sing hymns, we did not use to sing. Some are going out to the other villages to tell the good news. 'I will pour out my Spirit upon all flesh,' is a glorious promise.

One of our schoolboys, Duaha by name, is now going from village to village in Lushai preaching the gospel just like one of the Apostle's of old, when sent out by the Master. He has no money in his purse, no shoes on his feet, only the two cloths the Lushais wear for clothing. For food and lodgings he simply asks and obtains at each village visited. We heard to-day that he is about 100 miles from here, having walked every step of the way. . . ."

* Mrs. Johnson is still in England, and will be holding several meetings early in September before returning to France. Will our readers continue in earnest prayer for this opening aggressive work in France. Letters may be addressed to Corresponding Secretary, Miss L. Waters, 72 Lancaster Road, West Norwood, London, S.E.

Some Hints on Fitness for the Mission Field.

(An Indian Magazine gives the following very suggestive paper on hindrances to blessing in the Mission field. Alas, the same difficulties obtain in the homeland. Many workers hinder their own work, and think an "enduement of power for service" is the one remedy, whereas the instruments to be "endued" must also be made USEABLE).

I had occasion recently to write a friend concerning a Missionary applicant, and this is what she wrote.—

"Miss ——— is an earnest Christian, and eager for souls, but she has been accustomed to lead and direct others in the homeland, and it is difficult for her to take the place of a learner in this, to her, new land. Therefore she does not see that she has to begin at the beginning in regard to knowing how to live and work amongst the heathen."

"She is a little lacking in spiritual gentleness and softness. Her own strength and force need to give place to the strength and gentleness of Jesus."

Oh how much these statements mean! How much we can read between the lines! Any one of these characteristics renders an otherwise good worker useless. Here are some more "buts":—

"He was a fine worker in the homeland—considered a great success, but he is not able to adapt himself to conditions on the field, is not able to use simpler tools, simpler methods and scant supplies. Is not willing to begin simply, and work up slowly."

"She has a fine mind, a perfect mania for absorbing knowledge, but never seems able to impart it to others."

"She is a fine worker, but knows it too well, and so makes herself unpleasant to others who have not quite the ability she has. In other words she lacks humility."

"He has a fine mind, is an earnest Christian, a perfect 'rusher,' but does not seem able to get on

with his co-workers. The only way to utilize him at all is to station him away from any other workers."

"She is a fine worker, but she costs too much, is not economical, likes things rather fine, says she cannot eat bread unless she has both butter and jam with it." *(This is a little straw which shows which way the wind blows).*

"He might be a fine worker, but is too fond of his ease. Makes his work hours as short as possible."

"She is a nice young woman, but her lack of *promptness* unfits her for good work. Someone has to keep her up to time. Is very irregular in her habits, her meals, her devotions, services, etc., thus setting a bad example in this land of slackness."

"He is a good young fellow, but is a very bad financier. His accounts are never straight. He does not mean to be careless, but he seems to have no head for business, and so is a constant care to others who must clear up after him."

"He is a good man, but is very sensitive; one has to be constantly on one's guard lest he be offended."

"She is a young woman of many good parts, but she is not pleasant to live with."

"He might be a good worker, but he feels no need of Bible study. Thinks he learned it all at the Institute."

"She has many good traits, but claims that the Spirit leads her, and she has no need to depend on either Scripture or human counsel." *(Such a case is very dangerous.)*

"She is a clever young woman, but very fond of dress, and is therefore a stumbling block to the Christian converts. They wonder how it is she wears jewelled rings and other expensive things, when the money is needed on all sides for the spread of the gospel."

"She is a dear, sweet girl, but so hard to please in her diet. She does not eat ordinary food, but has to have extra things cooked, thus making much extra work for the housekeeper, and all concerned. So when her appointment is talked of, a chorus of voices exclaims, 'Please don't send her to us. She is too much trouble.'"

"She is an earnest girl, but has no capacity or willingness to improve. Daily we are chagrined by her bad grammar, her bad spelling, and her bad manners. It was her misfortune, not her fault, that she lacked opportunity in early life, but she is very much at fault that she *objects to any correction now.* No one dares to try to help her."

"He is a fine young man, but does not know the work for which he came. He seems to have imagined that poor work would do for the mission field, and did not faithfully prepare. He should not have come till he felt sure he was master of every detail."

"She is a dear good Christian girl, but her untidy habits hinder much. In her dress and in her work she is very careless. Her cooking is not clean, her dishes are not washed until they are wanted at the next meal, and her kitchen is simply unfit to be seen." *(Cleanliness is one of the things which the people here need so much to be taught.)*

"He is a splendid young man, very earnest and faithful, but he has no control over the people. They run over him, and, helpless, he comes to his co-workers to get him out of difficulties. His successor always has a hard time reconstructing the work, and bringing order out of chaos." (This is the quality lacking in the India people, they cannot govern—and more of this kind should not be imported into the country. It means extra work to other workers.)

"He seems a pious young man, but appears aimless. Never gets down to solid work."

"She has many things to commend her, but all is spoiled by her extreme selfishness. She never seems to have any regard for the wishes of others. Everything must bend to meet her plans." *(Such a trait looms up very clearly, and painfully on the mission field.)*

"He is in many ways a very good fellow, but he is miserly. This causes him to be very close with the converts, till they feel he cares nothing for them except for the work he can get out of them. It is said he constantly cheats God out of His tenth."

"She has ability, but her habit of tattling makes her a very objectionable person to have about. She is constantly stirring up strife, and keeps the whole mission in confusion."

Dear Missionary candidates, all the above things have been said at different times about different Christian workers. Certainly here is food for reflection, and at the same time a warning."

(*The Industrial Mission Herald.*) X.Y.Z.

"Greater" "Greatest"!

Matt. xxiii. 11.

"He's greater than any," sounds praises of men.
"He's greater in goodness," is said still again.
"He's greater in charity,—greater in gifts,—
He's greater in science—the race, he uplifts."
"He's greater in language, he's greater in song,
He's greater—he's greater," 'tis said all day long.
"His riches are greater, his beauty is great,
He's greater than any," sounds early and late.

But greatest of all, is unknown and unsung.
His life is humility, no praises rung.
His actions are hidden; he only can pray.
He's made like the lowest,—of unlighted clay.
He's poor and he's lowly; no pedigree; race;
No beauty nor strength; he has no outward grace.
None serves him, because he will come at your call
He's only *a servant,*—the greatest of all.

L.S.P.

"We have proved the power of the Cross in a most wonderful way, and a great many for whom the victory has been claimed have come out for Christ. One village, for which we have claimed the finished work, is being *quietly moved,* and already four persons have decided for our blessed Lord. Another eight or ten persons *in the same village* are 'feeling their way' to Calvary. It works!"—*W. R. Roberts, Lushai Hills, India.*

The Prayer-Warfare.

Oh Mighty Mystery.

Oh Mighty mystery! this gift of prayer,
That I should speak, that God should hear,
That I should kneel before His throne and there
Tell all my thoughts without a fear.
Oh Mighty love, surpassing human thought,
Course through my veins till Thy full life is wrought,
Flood all my being with Thy life and Power,
Till every moment, aye, and every hour
Be full of Thee, and Thee alone,
No longer I before the Throne,
But Thou, the Man of sorrows there,
Praying Thy prayer—
That all Thy children may be "one,"—
That in their lives God's will be done,
That those in darkness may behold and see,
The Mighty power of blood-stained Calvary.
So melt my spirit now, this heart of mine
That every throb shall echo, Lord, to Thine,
And prayer then be
As vast, as deep, as all eternity.

M. Warburton Booth.

PRAISE.

That the request for prayer for Llandrindod Convention was abundantly answered, and "Keswick" also was granted a deep tide of blessing.

For special answer to prayer in facility given in translating the Cross of Calvary into French.

For the completed work of issuing the Booklet into Tahitian; and the new edition of Italian.

For wonderful answer to prayer through the Overcomer.

FOR SPECIAL PRAYER.

For preparation of all Heralds of the Cross for the winter work.

Revival for Great Britain and the Opium Traffic.

Prayer that God will speedily arouse the Christians of Great Britain to vigorous action to remove this hindrance to Revival.

Prayer connected with the Awakening of the Church.

For *Ireland*. For a revival in Dublin.—F.S.

For the copy of John's Gospel sent to every village chief in the *North Lushai Hills*, that the "Word shall not return void." Many villages have no chance of having the Gospel *preached*, but God can use the written Word.—W.R.R.

For the work at Ngenda, B.E. Africa. The "Victory" hymn is being sung in this far away spot, the Cross is being faithfully preached, and the "Victory of Calvary" being claimed. Miss Grimes writes:—"It is good to sing a victory song for Jesus, where you know Satan has reigned supreme so long."

For Baltasound, N.B., that Revival may break out among the fisherfolk, as the Victory of Calvary is being proclaimed.

For Revival in the churches of the New Hebrides.—Rev. G. Brunel.

For Revival in the Lushai Hills, and that the native Christian "Duaha" may be kept in the hand of God; also for Dr. and Mrs. Fraser and all other Missionaries.

For the work in Buenos Aires, that God will grant a spirit of breaking down amongst saved and unsaved.—The S. American representative of the P.T.C.A.

For the work in Egypt and Mr. Bradley's visit to England, that God will greatly use him to open the needs of the Moslem world to God's people at home.

A Missionary from India asks for prayer that God will open the way, and send in the money for work He is showing her as His call to her.—I.C.G.

For the women of Wales to fully join in earnest effort to get Grocers' Licenses abolished.—L.M.L.L.

That more young men in the Lushai Hills may come out as "Heralds" to their countrymen.

For the work in Sierra Leone. Bishop Elwin writes: "I had the joy the other day of baptizing 61 females and 7 males of the Kroo tribe here, all adults, and I have reason to believe most had truly turned to Christ. Their happy faces when they sang their Kroo hymns I shall never forget. But we need much prayer. I am distributing 170 copies of Andrew Murray's "The New Life" to our leading Churchmen, and should value prayer that God's Spirit may use this effort to the deepening of spiritual life."

For the preparation and issue of the Booklet in Lithuanian, Eskimo, Persian, Khasi, and other languages.

For the dissemination of the Booklet in every land, and the preparation of prayerful distributors who will sow the seed with tears and reap in joy.

Miss Grace Millar, Beit es Salaam, Mohamerah, Persian Gulf (via) Bombay; Miss F. M. Smith, Miss F. M. Read, and all other Heralds of the Cross in China and throughout the world.

Mr. Percy Beard in Scotland; Mrs. Baezertz in all her missions, and all the Lord's Messengers in Great Britain proclaiming the Gospel in sincerity and truth.

Messrs. Fritz and Arthur Wood in their winter Missions: Colchester, Sept. 25—Oct. 11; Newport (Mon.), Oct. 16—Nov. 1; Bristol, Nov. 6—Nov. 22; Leicester, Nov. 27—Dec. 13.

NOTE.—On account of limited space, all PERSONAL *requests will be presented to the Lord at the Prayer Meeting at 8 p.m., on Tuesdays at Bible Booklet House, and only requests connected with "Revival" printed in this page. Will correspondents please write out prayer requests apart from their letters and on one side of paper only.—Ed.*

Bible Booklet Notes.

Booklets in Hindi and Urdu, sent by a worker in England to a missionary in Delhi, are being distributed in the villages round that great centre.

A Word of the Cross Scroll and apparatus (in Welsh) is being sent to the Gelli Mission, Rhondda Valley, and to the Gwyn Mission, Aberayron, Cardiganshire, by the gift of a donor who desires to remain unknown.

A medical missionary labouring in Paraguay has translated the Booklet into Guarani, and it is hoped a small edition of this will be ready for his use on returning to his field in September.

The French Bible Booklets have been welcomed by a French Pasteur in London, who expresses a desire for 1,000 in large type, which a lady is obtaining for him from Paris.

The Liverpool Mission to Foreign Emigrants asks for a supply of Booklets in foreign languages, and a small quantity have been sent of Yiddish and Polish. Will any of the Lord's servants help meet the needs of this Mission for a large supply in various languages?

The Church Army Captain at work on Morecambe Sands writes: "The Scroll is a marvellous attraction, and the Booklets are eagerly asked for. Last evening about 500 people joined in reading aloud the page "Repentance unto life."

TAHITI, NEW HEBRIDES.—Copies of the Booklet in the Tahitian language have been received from Rev. G. Brunel, of Raiatea, who has prepared the compilation at the request of a lady in New Zealand, Mr. Brunel writes:—"May this little book be blessed here too, as a strengthener for our Christians and a means to awake all those who stay outside, which are by far the greater number. We have read of the Revival in Wales . . . will you not join your prayers to ours for a Revival in our Leeward islands churches. . . . ?"

A lady who is not able at present to use a Scroll and Apparatus, yet considers it a privilege for it to go out by proxy, until the Lord leads her further, is sending a Scroll and Apparatus to Mr. Percy Beard for his work, and desires her name not to be mentioned.

The "Gate to Life" Charts.

A pair of these were on view at Keswick, and were greatly admired by many. Rev. J. Gregory Mantle has been given a pair, and writes to the artist: "I very much admired them at Keswick—in my judgment they are the most effective things you have done. . . ." They are now being prepared on linen so as to be untearable. They will be of the greatest service for Mission Hall work in the coming winter.

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S. W., near Victoria Station, will be held as follows:—

Thursdays, Oct. 7th, Nov. 4th, Dec. 2nd } Meeting at 3 o'clock, followed by tea at 4-30. After tea, Conference at 5 o'clock. Evening meeting at 7-30.

Cards and further information from Miss Johnson, Police Institute, 1a, Adelphi Terrace, Strand, London, W.

N.B.—The meetings will be discontinued during September.

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

Thursdays, Oct. 14th, Nov. 11th, Dec. 9th } Tea 4-30. Meetings 5 and 8 o'clock.

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66, Regent Road, Leicester.

Every first Tuesday in the month, at 5 p.m., a Prayer Meeting for Revival will be held at the P.T.C.A. Institute, 62 Bartholomew Close, E.C. Intercessors heartily invited.

Preliminary Notices (D.V.).

ECCLESTON HALL CONVENTION,
January 4–7, 1910.
(Dr. S. D. Gordon is expected).

THE LEICESTER CONVENTION is postponed to a date in the early part of 1910.

The Editor will be at Halifax at a Convention on September 29th (evening) and 30th. Particulars from Rev. Rhys Lewis, West Vale, Halifax.

Financial Notes.

As this number of the Overcomer is being prepared away from Leicester, financial receipts will be acknowledged for August and September in the October issue. We will only now mention that the Bookstall at Keswick proved to be truly of God, and all expenses were covered. Prayer needs to be made for all supplies necessary for the September quarter at Bible Booklet Depot to be sent in, and thanksgiving to God rendered for His supply of every need up to the present time.

The Editor's Letter Box.

All letters are acknowledged with thanks. Replies are delayed until October issue as the Editor is taking a much needed rest until the middle of September.

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Edited by MRS. PENN-LEWIS.
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The Pentecostal Movement, page 148.

THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

Edited by MRS. PENN-LEWIS.

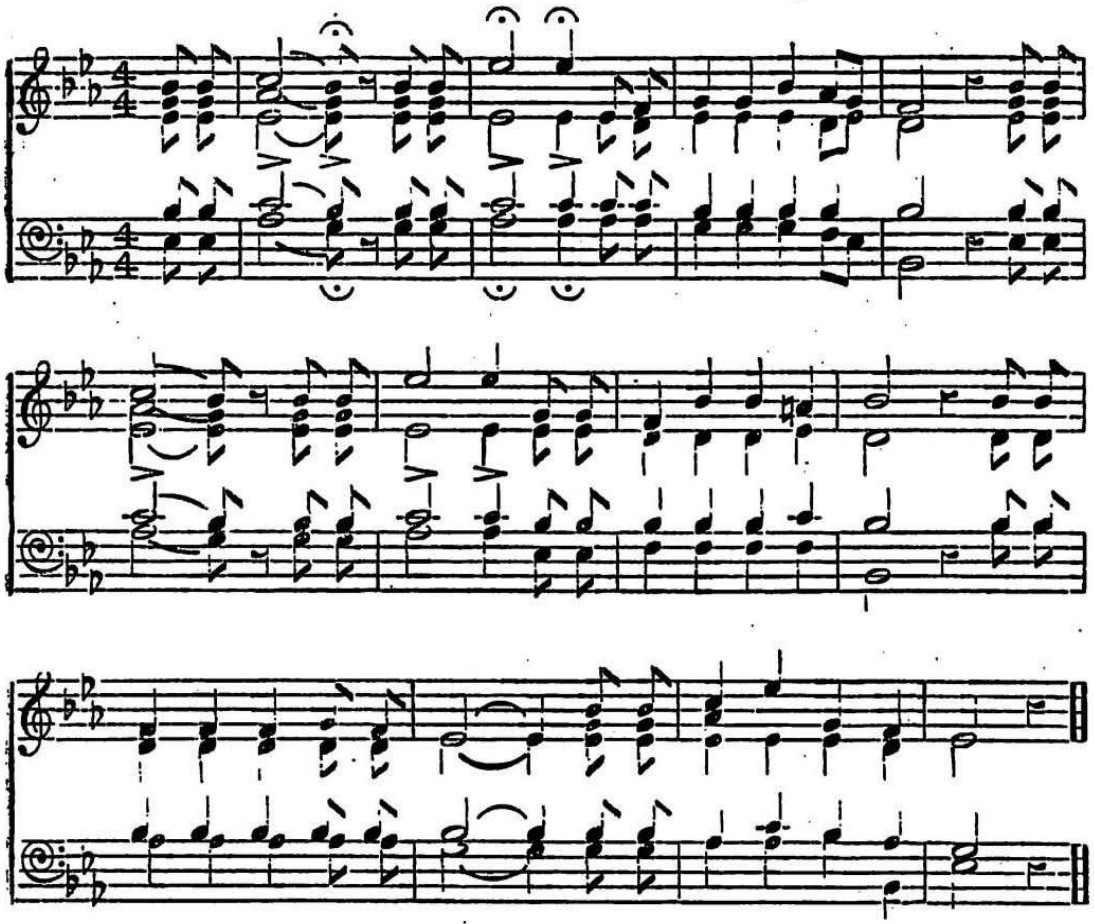
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No. 10. OCTOBER, 1909. ONE PENNY.

THE HERALD'S CRY.*

"It is finished."—John xix. 30.

Words and music by Percy Beard.



1. It is Finished! It is Finished!
   Is the dying Herald's cry;
   It is Finished! It is Finished!
   Is His seal. No man shall die,
   Who the Herald's cry believes,
   And His finished work receives.

2. It is finished! It is Finished!
   Every sin-bound soul is free.
   It is Finished! It is Finished!
   He has paid it all for thee.
   Take the liberty, and go
   Telling others what you know.

3. It is Finished! It is Finished!
   Through the realm of darkness rang.
   It is Finished! It is Finished!
   Angels through the heavens sang.
   Satan and his host below
   Are now made an open show.

4. It is Finished! It is Finished!
   Hell no longer holds the right.
   It is Finished! It is Finished!
   What was darkness now is light.
   Every captive soul is free
   Through the Lamb of Calvary.

5. It is Finished! It is Finished!
   Is a cry of victory.
   It is Finished! It is Finished!
   Hear the shout of liberty.
   We the powers of hell can face
   As this message we embrace.

6. It is Finished! It is Finished!
   Heralds of the Cross proclaim.
   It is Finished! It is Finished!
   Child of God, take up the strain—
   Till the Church of Christ shall see
   It is Finished! Victory!

* *From the "Overcomer Song-Messages."* *See page 155.*

THE CROSS OF CHRIST.*

By REV. ANDREW MURRAY, D.D.

The Triumph of the Cross.

Having blotted out the bond written in ordinances that was against us, which was contrary to us; He hath taken it out of the way, nailing it to HIS CROSS; *having put off from Himself the Principalities and the Powers, He made a show of them openly,* TRIUMPHING OVER THEM IN IT.—*Col. ii. 14, 15.*

But thanks be unto God, which always LEADETH US IN TRIUMPH *in Christ, and maketh manifest through us the savour of His knowledge in every place.—2 Cor. ii. 14.*

WHEN God placed Adam in Paradise that he should not only dress it but *keep* it, it is evident that there must have been some power of evil against which he had to watch and guard it. As all that God created during the six days were very good, the evil must have been in existence previously. Scripture does not reveal how and whence it came: it is enough that it exists, and threatens the very centre of the new creation, the Garden of God and the dwelling of man, with danger and ruin. God seeks to rob this evil of its power, and purposes doing so through the medium of man. The thought naturally suggests itself whether man may not have been created for this very purpose, to conquer the evil that had existed before him. It is this constitutes this apparently insignificant earth the historic centre of the universe, that just here where the power through whom most probably chaos had been caused (Gen. i. 2), in the very world raised out of the ruins of its previous kingdom, still sought to maintain its hold—that just here man was created to conquer and cast it out. It is this makes this world of such importance in the eyes of God and His angels: it is the *battle-field where heaven and hell meet in deadly conflict.*

When man listened to the word of the Serpent instead of the word of God, and took it up into his heart and life, he came under the power and rule of the god of this world. That word of the Serpent was but as a seed. The terrible history of mankind can never be rightly understood till we allow Scripture to teach us that, even as there is a purpose in God which overrules all, so there is, on the other hand, amid what appears nothing but a natural growth and development, an organised system and kingdom that holds rule over men, that keeps them in darkness, and uses them in its war against the kingdom of God's Son. On a scale of which we can form little conception, through the slow length of ages which God's patience bears, amid all the liberty of human will and action, there is an unceasing contest going on. Though the issue is not doubtful, the struggle is long and destructive. In the history of that struggle

the Cross is the turning point.

When Christ came to save men, ere He entered His public ministry, He had first to meet God and deal with Him. In His baptism He entered into fellowship with sinners, and gave Himself to fulfil all righteousness; in the vision of the opened heaven and the descending dove, as in the voice of the Father, He received the seal of Divine approval. He then had to meet the Tempter, through whom Adam had fallen; only then could He begin His ministry among men. As definitely as Christ in the work of salvation had to deal with God and with man, had he to deal with Satan too. There was no salvation possible, but as Satan's power was acknowledged, and met, and overthrown.

It was even so at the close of His life in His great redeeming work. If we want to understand this we must not only think of the part God and man had in His sufferings, and in what relation His redemption stood to them, but also what the place which Satan, as the Prince of this world, held. Listen to what he spoke of His Passion: "Now is the judgment of this world: now shall the Prince of this world be cast out." "The Prince of this world cometh, and he hath nothing in Me." "This is your hour, and the power of darkness." The words lift the veil and show us the dark background whence the suffering and the struggle of Christ had its reality and its terror. As long as we

* *By permission, from "South African Pioneer," 1898.*

refuse to give it its full weight, we shall never understand either the nature of Christ and our relation to the world, nor what it cost Him, nor what a redemption has been actually accomplished, nor what now is the battle we, as the redeemed of the Lord, have to wage against the powers of darkness, and the world in which they rule.

In our text we have a wonderful lifting of the veil to show in what the redemption of the Cross implies. Having put off from Himself the principalities and the powers, He made a show of them openly, triumphing over them in it (*i.e.* in His cross). In the darkness of the Cross the powers of darkness had made their onslaught; together they pressed on Him with everything that is terrible in their power, surrounding Him with the very darkness and misery of hell. They formed a cloud so thick and dark that the very light of God's face forsook Him. But He put them off from Himself; He beat back the enemies and overcame the temptation. He made a show of them openly: in all the spirit world, before angels and devils, it was

known that He conquered.

The very grave gave up its dead. And so He triumphed over them. *In the other world the Cross is the symbol of victory.* He led them in triumph as prisoners: their power for ever broken, the gate of the prison-house in which they hold men captive broken open, and liberty proclaimed to all their prisoners. The Prince of this world is now cast out. He no longer has power to hold in bondage those who long for deliverance. He now *only rules over those who consent to be his slaves.* There is now a perfect deliverance for all who yield themselves to Christ and His cross.

The Cross is a triumph: this is the great lesson of our text. The Cross is a triumph, which began when Christ cried: It is finished. It is the beginning of a triumphal procession in which *Christ moves on through the world in hidden glory*, leading captivity captive, leading into liberty His ransomed ones. And the believer can now ever rejoice, "Thanks be to God, which always leadeth us in triumph in Christ." Every thought of the Cross, every step under the Cross, every proclamation of the Cross, ought to be in the tone of a Divine triumph. "Death is swallowed up in victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Without this, our apprehension of the meaning, and our experience of the power of the Cross, must be defective. We shall find this both in our personal life and in our labours for others. In our personal life the Cross will be counted a burden: the call to bear it, a law hard to obey: the attempt to live the crucifixion life, a failure; the thought of a daily death, a weariness. To crucify the flesh demands such unceasing watchfulness and self-denial that it is given up as a hopeless or fruitless task. It cannot be otherwise, until we know in some measure that the

Cross is a triumph.

We have not to crucify the flesh: it has been done in Christ. The act of crucifixion on Calvary is a *finished transaction;* the life and spirit that goes forth from it works in unceasing power. The call to us is to believe, to be of good cheer. Nothing less than His death can suffice us; nothing less than His death is at our disposal. "Thanks be to God, who always leadeth us in triumph in Christ."

Of no less consequence is it, in our service in the world, that we believe in the triumph of the Cross over the powers of darkness. Nothing less than an insight into this truth can teach us to know the supernatural strength, and the spiritual subtlety of our enemy. Nothing less can teach us what must be our object as we wrestle "against the world-rulers of this darkness"—the bringing men away out from the world and the power of its prince. Nothing less than this, an insight into the triumph the Cross has won and ever given, can make us take our true position, as the instruments and servants of our conquering King, whose one hope is to be led in triumph in Him. And nothing less can keep alive in us the courage and the hope which we need in our impotence as the mighty power of the enemy ever force themselves on us. Faith must learn to say in all its service and warfare, "Thanks be to God, who always leadeth us in triumph in Christ." The Cross with its

foolishness and weakness, its humiliation and shame, is the *everlasting signal of the victory Christ hath won* by weapons not of this warfare; of the victory the church, and every servant of Christ, can continually win as he enters more deeply into the spirit of His crucified Lord, and so yields more fully to Him.

The most of us know the story of Constantine's vision of the cross. On the eve of a battle with an enemy stronger than himself, he called upon the Christian's God to help him. Soon after, so Eusebius relates, there was seen in the heavens in a stream of light the form of a cross with the inscription over it: *In hoc signo vinces*—In this sign thou shalt conquer. As he thought over the vision, Christ appeared to him in a dream, holding a cross, and commanded him to place the device on his banner. It filled his soldiers with courage, and led them to victory.

Whatever we may think of the story, it is an exquisite symbol of the very truth the church needs in these days. *In this sign thou shalt conquer.* Wouldst thou have the victory over self and sin, over the flesh and the world—in this sign thou shalt conquer. Ask Him to set upon thee and all around thee the sign of the Cross, with *its curse and its blessing, its death and its life, its weakness and its strength, its shame and its glory.* He speaks:—Fear not, be of good cheer; I have overcome the world. In this sign thou shalt conquer.

Let God's children but determine not to know in heart, or life, or love, anything save Jesus Christ and Him crucified; let them give themselves up to let Him, who died upon the cross, live in them, and work in them His separation from the world, for the world, and victory will surely come. Under the banner of the Cross victory is sure. "Thanks be to God, who always leadeth us in triumph in Christ."

"Be strong in our Lord, and in the energy of His power: and put ye on the whole armour of God, so that ye may be able to stand against the wiles of the Accuser. For our conflict is not with flesh and blood, but with principalities, and with those in authority, and with the possessors of this dark world, and with the evil spirits that are beneath heaven . ."—Ephes. vi. 10-12. Syriac.

"Thanks be to God who leads me on from place to place in the train of His triumph to celebrate His victory over the enemies of Christ.—2 Cor. ii. 14. Conybeare.

Calvary's Triumph Song.

Sound forth Calvary's triumph song,
"It is finished!"
Let it echo loud and long,
"It is finished!"
Ring it out o'er earth and sea—
This strong word of victory,
That the Son can make us free,
"It is finished!"

Rending rocks, and trembling earth,
"It is finished!"
Speak His triumph, and His worth:
"It is finished!"
Helpless lie the hosts of hell,
Heirs of heaven rejoicing tell,
How "He hath done all things well,"
"It is finished!"

See the Victor-Lamb Who bled—
"It is finished!"
Rise unsullied from the dead:
"It is finished!"
As He moves towards the skies,
Every son of darkness flies,
And each blood-bought soul may rise—
"It is finished!"

Seated on His Father's Throne,
"It is finished!"
He, the hosts of glory own,
"It is finished!"
"Worthy is the Lamb," they sing,
As before the Throne they bring,
Praise unceasing to their King,
"It is finished!"

H.B.

The Victors and Victims of Faith.

REV. C. H. PRIDGEON.

"They . . . and others." Heb. xi. 35, 36.

THIS eleventh chapter of Hebrews has thrilled us with the possibilities of faith. We ought to learn it, not simply to know it by heart that we may repeat it, but to know it by heart that we may *be saturated with its spirit*, and live lives filled with divine power.

We find two great classes designated among these who are specially distinguished for their faith: "They . . . and others." The first we will call the Victors of Faith, and the second the Victims of Faith.

I. VICTORS OF FAITH.

These are they whose names have come down to us as men of renown. They are noted for their mighty achievements by faith. They appeal to the heroic in us. They command all the active virtues.

Their lives are illustrations showing that "nothing is impossible with God." "And what shall I say more? For the time would fail me to tell of Gideon, and of Barach, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets." They possessed:—

1. *A Subduing Faith.* "Through faith subdued kingdoms."

Many of the old worthies in the trying time of the judges in Israel fulfilled this characteristic. It was also certainly true of David, coming from the sheepcotes to the throne. It was by faith that he conquered all the way. Eternity alone will reveal how the destiny of nations has turned upon the prayer and faith of some child of God. Spiritually this may be true to-day, for the kingdoms and power of darkness are set against us. Blessed is the man who wins the victory by faith. He will be kept where the enemy toucheth him not.

2. *A Working Faith.* "Wrought righteousness."

In the time of Samuel, through one man God wrought righteousness. If God can get one man to stand in faith, a whole kingdom may be blessed, even as Daniel stood in Babylon, true to God, and untold blessing came to the kingdom through him. If one man or woman will stand true, a whole host will follow.

Beloved, in your own sphere, in your home, in your business, in the place God puts you, stand true to God and win faith's victories for Him.

3. *An Obtaining Faith.* "Obtained promises."

God said to Joshua, "I will give you the Land of Promise," and Joshua led them in. Do you know what it is to get hold of a promise of God, and really believe that promise? We remember one who was sorely tested, and the Lord took him through victoriously, by giving him the promise in 1 Cor. x. 13. "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape that you may be able to bear it." He obtained the promise by faith, God gave it him and it was his. All the way through when temptation was so hard that you would think human nature would yield, he would say: "He will not suffer you to be tempted above that you are able to bear." When you cannot find a way of escape, and when there is no way, He will make a way. You *obtain* these promises, not *attain* them.

4. *A Protecting Faith.* "Stopped the mouth of lions."

If you were thrown into a lion's den under the same conditions as Daniel, would you have faith to be at peace there? But you say, "We live in a different age from Daniel's." Yes, we live in an age, when we have more of God's power manifested, and have been given more promises. By faith, Daniel stopped the mouth of lions that they did not destroy him. It is blessed to know that we need fear nothing if we have the faith of God. A child, who was timid in the dark, was taught that Jesus was in the dark as well as the light. The next night he said, "Mamma, you needn't stay any longer. I used to be afraid, but I'm not now, for I know Jesus is here." If God can do that for a timid child, what can He do for us?

Spiritually, the enemy goes around like a roaring lion. When a lion roars he is hungry. The enemy goes about seeking prey, but you may stand in faith *that the lion's mouth will be stopped!* Job complained of his hedged-in way. His path was circumscribed (Job xix. 8.). We read also in the same book, that Satan came, and told God that He had so hedged in Job that he could not get at him. (Job i. 10.) If you are hedged in do not murmur, Satan may be complaining of that same hedge, but rather praise God that *by shutting you in He has shut Satan out.*

5. *A Delivering Faith.* "Quenched the violence of fire, escaped the edge of the sword."

We now think of the three Hebrew children in the fiery furnace, or of one, like John, of whom it is said that he was thrown into a cauldron of boiling oil, and through God's power was not harmed. What a glorious victory wrought by faith! Oh, that you might pray to-day, "Give me Thy faith." This kind of faith implies perfect abandonment to God, continually recognizing our nothingness and powerless-

ness, and believing God's almightiness; that is the faith of God. You can *obtain* it, not attain it!

6. *A Strengthening Faith.* "Out of weakness made strong."

Samson was like any one of us, but when the power of God was given, he could slay a thousand with a jawbone. He could do what could not be accomplished even with the sword. "Waxed valiant in fight" as in the time when the Midianites were as grasshoppers for multitude, and Gideon had only three hundred men. He could not possibly win unless God worked, and He did work. God is calling out a company, though it be a small company, that will believe Him and that will follow Him, and not be afraid. You know how it was with Gideon's band. He said to them, "All who are afraid and want to go home, go home." Thousands went home. When God wants to win any great achievement, He practically does the same thing. He wants volunteers, and will have nothing to do with compulsory service. The fight is a fight of faith, and fear and unwillingness paralyze faith.

"Turned to fight the army of the aliens." That is what they did in Gideon's time. These men of faith were told by God to go to the stream, and drink. The ones He picked out were the ones who went along lapping, they were keeping their eyes open, they had faith to keep on the alert. There were only three hundred of that kind, the others thought so much more of their thirst, that, thinking only of that, they drank and let the cause of God suffer. They did not want it to suffer, but they wanted a drink.

Let us learn the lesson, that if there is any sin the Church has to day, it is ease, "At ease in Zion." When the trumpet of war has been sounded, you may say, "I do not feel like responding, you can't expect me to be there." No, we do not expect you if that is the way you feel, neither does God expect you, but you will miss some victory that God will win, and He will use someone else. There always are the valiant ones, there always have been and there always will be, and there is room for you to be one of His chosen through the grace of God.

7. *A Resurrection Faith.* "Women received their dead raised to life again."

Remember the widow's son to whom the prophet came. She had the faith to say, "It is well," though her son was dead. At one time we thought that when she said, "It is well," she meant, it does not concern you, and that there was a little untruth somewhere, but there was something different. The woman believed. She said, "*It is well*," *by faith.* The child was dead, but she believed God would raise him up, and God did raise him up.

It would be blessed to have your name also in this part of the eleventh chapter of Hebrews, but if you stop here, you have only learned one half and not quite half of the Christian life. At this point it says, "And others." Here we find the company that were not known. You would know Samson, David, Gideon, but these "And others" we fear you have passed by. Their names are not known, even among Christians. They are the unnamed and the unknown, the unnoticed and the unappreciated ones. *The world never knew them.* They might have escaped all persecution, and suffering, but *they refused to accept it at the terms it was offered.*

(To be concluded.)

"Through Suffering to the Throne." (III.)

An Old Testament picture of the path to the Throne.

BY THE EDITOR.

(a) *The heavenly vision fulfilled.*

Just at the darkest hour in Joseph's history, when he was in prison in the "land of his affliction" (Gen. xli. 52). came the moment of his deliverance. So bitter and deep had become the suffering that the Psalmist tells us "His soul came into iron" (Ps. cv. 18, A.V.M.). His spirit was compressed and locked up, as it were, in the iron casing of his soul, grown hard and rigid and dumb with the bitter darkness of his path. Not one gleam of light shone on his way; not one bit of hope seemed remaining to him. Left to the mercy of his enemies, and forgotten by his friends, the "word of the Lord *tried* him," "*until* the time that His word came to pass" (Ps. cv. 19, R.V.), and the hour of his liberation was at hand.

In the working out of God's plan, the link with Pharoah's butler came into use, but not for two full years after he had left the prison (Gen. xli. 1). At this time Pharoah dreamed a dream which was God's revelation to him of what He was about to do. His trouble of mind; the failure of the magicians to interpret the visions; the awakened memory of the chief butler, and the sudden calling of Joseph from his prison cell (Gen. xli. 1-14), were all of God, working out His will.

Joseph's attitude of mind in this sudden interposition of God shows how he had become a vessel meet for the Master's use in an emergency. Calmly and quickly he refused to accept any credit, or attribute any ability to himself if he was able to fulfil Pharoah's wishes. "*It is not in me*," said the emptied soul, "*God* shall give Pharoah an answer" (Gen. xli. 16), and God did give the answer to Pharoah's need through Joseph, with such wise advice that he found himself suddenly translated from the prison to a throne. He who had been an overseer in Pharoah's officer's house, now had to rule over the house of the king (Gen. xli. 40), having reached it via the prison path!

Authority and power were given to him (Gen. xli. 41-44), and all that he had lost was given back to him by God's own hand. A new name, describing him as "the man to whom secrets are revealed" (Gen. xli. 45 A.V. m.), was given to him, and a home and loved ones after all his years of loneliness and sorrow. So bountifully moreover did God deal with him, that he was able to forget his afflictions and the home he had been torn from in his youth (*v.* 51). He who had lost all now ruled over such abundance that "Go to Joseph" was the cry on every side, and "all countries" turned to him in their hour of need.

The heavenly vision of his boyhood's days now was *literally* fulfilled, when as reigning governor of Egypt, "Joseph's brethren came, and bowed down themselves before him with their faces to the earth" (Gen. xlii. 6).

(b) *Joseph's treatment of his brethren.*

He "spake roughly" (*v.* 7) to them to produce conviction of sin (Gen. xlii. 21), but in his heart he had no resentment toward them, for he was deeply moved (*v.* 24) as he heard them say to each other, "We are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us and we would not hear." Later on he hastened to comfort them (Gen. xlv. 5), and heal their self-reproach, saying, "It was not you that sent me hither, but God. . ." (Gen. xlv. 8), and joyfully he sent for his aged father and loaded him and his brethen with tokens of his love.

In closing let us note two main aspects of the story.

I. God above and through all, working out the vision for Joseph's life. Note

(a) *God* . . sparing his life (ch. xxxvii. 1).
(b) God guiding to Potiphar's house (ch. xxxix. 1).
(c) God prospering Joseph and training him (ch. xxxix. 5).
(d) God permitting the prison path (ch. xl. 3).
(e) God giving Pharoah the dreams (ch. xli.).

II. Joseph's inner life through all, making it possible for God to fulfil the vision.

(a) His faithfulness at 17 years of age (ch. xxxvii. 2).
(b) His obedient spirit (ch. xxxvii. 13).
(c) His trustworthiness (ch. xxxix. 8).
(d) His refusal and dread of sin (ch. xxxix. 8, 9).
(e) His selfless sympathies (ch. xl. 6-8).
(f) His clear conscience (ch. xl. 15).
(g) His reliance on God (ch. xl. 8).
(h) His selflessness (ch. xli. 16).
(i) His seeing only the hand of God (ch. xli. 51, 52).

(Concluded.)

The Reigning Life.

1. The promise. Rom. v. 17.
2. The way. Rom. vi. 5, 6, 10, 11.
3. The reigning over sin. Rom. vi. 12.
4. The manifestation. Rom. viii. 36, 37.
5. The false reigning. 1 Cor. iv. 8-13.
6. The future reigning. 2 Tim. 2-12.

J.P-L.

I ask myself in wonder,
Shall I His image bear?
Shall I behold His visage,
And all His glory share?
And then a sweet voice whispered
My child, thou art Mine own—
My Name is in thy forehead,
Thou'rt with Me on My Throne.

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The Pentecostal Movement.* (1)

BY THE EDITOR.

Our attention having been called to a paragraph which recently appeared in a South Wales daily paper stating that our attitude to this movement has changed, and much perplexity thereby occasioned in the minds of many, we find it necessary to say that the statement was made without our authority, and is entirely incorrect. Our attitude towards certain grave dangers in connection with the *emphasis* placed by the Pentecostal movement on signs and manifestations, remains as in the beginning, although we recognize that in public meetings these dangers appear to be passing away, yet from the testimony of eye-witnesses we understand that they continue to a great extent in *private* meetings held for those only who are seeking the Baptism of the Spirit.

The appearance of this incorrect statement in print, indicates to us that the right moment has come to point out once more what we discern to be the continued dangers of the movement.

It will be remembered by some of our readers that in January, 1908, we wrote a series of articles in *The Christian* * under the title of "An Hour of Peril," in which we sought to place before the people of God a brief outline of the then arising Pentecostal movement, based upon letters written by eye-witnesses in several parts of the world. We emphasized in those articles that they were not written in a spirit of opposition, or adverse criticism, but with honest intention to enable perplexed believers to "discern for themselves the points of danger, and *heartily welcome all that was true.* An appeal was made that there should be no "taking of sides, nor making the mistake of thinking every faithful warning of danger as meaning 'opposition' to any true work of the Holy Ghost."† We purposely refrained from mentioning the work in Great Britain, lest we might appear to refer to workers whom we knew to be as desirous as ourselves of avoiding the counterfeits of Satan, and we also refrained from mentioning the names of leaders of the movement in other lands, as we desired to deal with it in the abstract, and for the one purpose of enabling believers to discern for themselves the characteristics of the false, and the marks of the true.‡ In the closing paper we appealed to all God's people to keep an open mind, and not to shrink back from pressing on with God, through fear of the dangers then upon us, and thus be diverted from obtaining the real fulness of the Holy Spirit.

As we have no reason to question the statements made by our correspondents as depicting correctly what they saw as eye-witnesses, at that period of the history of the movement, and all that we ourselves said was written without prejudice, and in suffering conviction that we

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* *i.e.* January 9, 16, 23, Feb. 6, 13, 20, 27, March 5, 1908.

† p. 11 *The Christian*, Jan. 11, 1908.

‡ p. 11 *The Christian*, Jan. 13, 1908.

were fulfilling a trust committed to us by God for the whole body of Christ; we can do no other than repeat that—after an interval of two years—we would restate all that we wrote in "An Hour of Peril" as our continued convictions of the *dangers* besetting the Pentecostal movement through its undue emphasis upon manifestations; and this with a wider knowledge of facts obtained from believers who have entered into the full experiences advocated by the teachers in the movement; as well as a far deeper, and clearer, spiritual knowledge of the tactics of the adversary, attacking the church of Christ at this time as an angel of light.

"Let the fundamental stumbling-stone of making 'Tongues' the 'indispensable sign' of the Pentecostal Fulness of the Spirit, be entirely put aside," we wrote in February, 1908, "for this, we are persuaded, is the 'open door' to the enemy, who is able to work directly we are out of line with the word of God." It is our deepened conviction that the insistance of the sign of Tongues as the indispensable evidence* of the Baptism of the Spirit is one great stumbling block of the movement. Because:—

(1) The Epistles of Paul contain the full truth for the Body of Christ in this dispensation, and we do not find the Apostle making any reference to "Tongues" in any single epistle but that to the Corinthians—a church in carnal babyhood, and full of mixture and danger of error, needing the strong dealing of the Apostle on many subjects. In this letter to Corinth it is true that Tongues are mentioned as *one* of the manifestations of the Spirit, *but not as "the sign"* of the Baptism! This latter can alone be inferred from the experiences recorded in the Acts of the Apostles; but the experiences of Pentecost cannot be urged upon the Body of Christ as essential doctrinal truth for the church, *unless fully corroborated and embodied in the epistles of Paul.*

(2) The insistance of Tongues as *the* evidence of the Baptism of the Spirit acts as a dividing line between the members of the Body of Christ, instead of an uniting power, for (a) the implication is that all without "the sign" do not know the Holy Ghost in the same measure that others with the "sign" do; and (b) this works out in practice that mature believers given the "word of wisdom," or any other gift of the Spirit, are not acceptable teachers, or messengers of God to others having the "sign." Instead therefore of each member of the Body of Christ being free to fulfil its office of ministering as the Holy Ghost supplieth, to other members of the Body, the members without the sign of Tongues are cut off from the members with the sign, even though the latter be babes in Christ, and the former matured Spirit-taught children of God. This is really what the apostle describes as "*schism in the Body*," for division between "carnal" and "spiritual" believers, is not "schism," but an inevitable separation between flesh and spirit. The insistance on Tongues therefore as "*the* sign," and not merely an occasional sign given by Him who distributeth to each member of the Body as He wills, is the creating of schism in the Body which directly hinders the last prayer of our risen Lord for His own "that they all may be one." The "sign" of the Baptism for the comfort and assurance of the believer, must surely be of less import than the fulfilment of the prayer of the Lord for His church, and its emphasis by Paul in the words "that there be no schism in the Body."

(3) The insistance on Tongues as the evidence of the Baptism, of necessity makes the seeker watch with eagerness for the coveted "witness"; fixes his thoughts upon the gift rather than the Giver, and blinds him to the other evidences of the Spirit of God at work in his life, *i.e.*, it forces—speaking reverently—the Spirit of God into one channel of manifestation alone, instead of leaving Him to "divide severally as He will" wisdom, knowledge, faith, etc., to the various members of the Body. In brief it forces into undue pro-

* We are aware that there is now some divergence of teaching on this point among the leaders of the Pentecostal movement, and that one leader in particular, in a recent pamphlet, qualifies his earlier teaching by acknowledging that "people may in our day obtain mighty Baptisms without this sign." But we understand that Tongues as the indispensable sign, is still the widespread teaching of the movement.

minence, and out of proportion, one "gift of the Spirit," and by this very fact opens the door to counterfeit manifestation by Satan as an angel of light. For all who are taught in the laws of the spiritual life know that one main characteristic of the Holy Spirit's working in the soul, is that He must be given absolute liberty to work according to His own will and pleasure, and surrender of desire for "experience," must usually be arrived at ere the Spirit of God is able to manifest His presence in power.

(4) The insistance on Tongues as "the sign," opens the door to the deception of evil spirits, for if God does not give the sign, the devil will, and it is acknowledged that such counterfeit Tongues have been received, by many believers honestly seeking the coveted evidence of the Baptism of the Spirit. It is generally said that when these false Tongues have been given, there has been some defect in the *(a)* motive of the seeker, or *(b)* some hidden sin of pride, etc., and this explanation is humbly accepted by the deceived one, because the true reason is hidden from him, by his accepting as indisputable truth the teaching that Tongues is "the sign" of the Baptism of the Holy Ghost.

From the standpoint of even these few aspects of the question, we are therefore convinced that the insistance on the Tongues as the evidence of the Baptism of the Spirit is the serious stumbling block of the movement, and is the reason why (*a*) counterfeit "Tongues" are so often given, and why (*b*) the movement makes for division instead of unity among the true members of Christ's Body, as well as the reason why (*c*) it does not command confidence and response from maturer believers who know God, and are able to discern the working of His Spirit, for all who have not been able to accept the teaching of the movement in regard to Tongues cannot be said to be mistaken, and the Pentecostal movement alone be recognized as possessing the whole counsel of God.

(To be continued.)

Anything that robs you of your free-will and self-control is of the evil one, "the fruit of the *Spirit* is . . self-control" (Gal. v. 23, R.V. m.).—*Evan Roberts.*

Mr. Evan Roberts.

Mr. Roberts has been spending a few weeks in the Channel Islands, and during his visit he had many interviews with various workers. Brief notes were taken during some of these interviews, gleanings from which we purpose passing on to our readers, for their help and encouragement in the spiritual life.

Words to a young evangelist who had had a severe break-down, and had to "lie faliow" for two years.

Drop all problems. Don't try to solve them. Leave them to God to solve.

God will make a man of you through this [break-down]. God is now forging an anchor of patience for you which will enable you to meet the storms in mid-seas.

If you want to be God-like you must learn patience. It would be easier to learn if you were older but you are young, and "no one understands." *Choose* patience in your will, even if it is hard, and God will make it easy.

You can't understand patience by a mental process, nor is it a soulish thing. It is a *spiritual* thing, and it must be drilled into your spirit, so that you become stronger in your weakness than you were in the days of your strength.

Plenty are ready to work, but few to be still. God wants you to be able to stand the "push" of others, without moving. He has been wanting to teach you patience, but you couldn't learn—now you *must.*

You must form a "rut" of patience, as it were, and then when things go wrong you just drop into it, and you often find victory and peace.

Don't think too much of yourself. You may think your life is all spoiled—well, there have been millions before you, and others will be after you—let it go. Plans —ambitions—work—life—all gone—let God do all now.

The multitude only want you if you have something to give them—let the multitude go—walk with God, and God only.

Do as much as you can without *strain*—don't spend too much, and overdo in exercise, work, or thinking. Sufficient for the day is the evil thereof. Deal with the "evil" only of to-day. Refuse all "worry" about all the past, all the future—all worrying about yourself—and the Divine life in you must flow out.

You must see the difference between "feeling" and "being." You may *feel* "down" and yet be up, and *vice versa*.

Impatience may become a habit by giving way to it, and patience can become a habit. So long as you have the least bit of impatience you must learn to be still.

* * *

Nothing will satisfy but God. He must let us fail in all things to rest only upon Him. "Gold" is a very poor bed! If you rest on aught but God He will destroy your props.

Drop the past; drop the future and drop yourself. Live only to-day. The best time you have is the present moment.

Spiritual Difficulties.

ANSWERS TO CORRESPONDENTS.

"May we not as God's children seek and obtain deliverance for any one we love whose *mind* is affected? Does not the Victory of Calvary include salvation for the *mind* as well as the spirit? How can a Christian live to the glory of God if the mind is under a cloud? Their *thoughts* of God must be all wrong, and in other forms of mind-trouble even their words and actions are such as cannot bring glory to Him. I have two dear friends who are true Christians, yet one is 'put away' and the other is given to depression. All the powers of darkness are under Christ's feet. He came to 'destroy the works of the devil,' and it cannot be for His glory that His children should give way to gloom and (apparently) bad temper; nor to words such as would never cross their lips when mentally well. May I not plead the Victory of Calvary, and the name of the Mighty Victor for these, that they may be saved *mentally*?"

I have quoted the words of this letter rather fully as they more clearly show the burden upon the heart of the writer, and the thoughts of her mind. Again the subject is a very complex one, but there are a few points in connection with it which may give some light to others with the same burden.

1. As to the Victory of Calvary and the finished work of Christ, there is not a single doubt but that His salvation includes salvation for the *mind* as well as the spirit, and all who know something of the Victory of Calvary over Sin and Satan may deal with God for others' deliverance from mental trouble. The *conditions* of this deliverance, however, need to be understood, and the hindrances to the full Victory of Calvary being manifested. These are very manifold, and cannot fully be explained as the church of Christ needs more light upon this question.

2. The conditions of the deliverance may be briefly said to be (a) a true diagnosis of the case; (b) willingness on the part of the afflicted one to be delivered; (c) the persistent faith-prayers of others to bring the soul through.

As to the diagnosis, deliverance very much depends upon a knowledge of the true cause of the clouded mind, either on the part of the afflicted one, or those burdened for his deliverance; *i.e.*, the cause is either purely *physical* through overstrain, or else an evil spirit has fastened upon the mind. If the cause is physical, then prayer should be made for *healing*, whilst the laws of God for the well-being of the mind are fully obeyed.

But in a vast number of cases where there has been no reasonable cause for mental overstrain, the true diagnosis is that an *evil spirit* has fastened on the mind, or in the body, and is holding the soul in bonds. These souls *can* be delivered, but they need the help of another who will *pray them through*, but they must *know the truth* about themselves, and *desire* deliverance. These are the cases where John viii. 32, is applicable. "Ye shall know the truth and the truth shall make you free." They must know that their gloom and depression comes from an evil spirit which they must resist instead of yielding to. They must be willing to give up the *ground* which they have given to the evil spirits, and co-operate with God in obtaining deliverance. They can give up the "ground" to God even without knowing what it is, and then light may come.

These cases are distinct from *demon-possession* where the evil spirit can be cast out by a believer knowing the power of the Name of the Lord Jesus. In such an instance the deliverance may be sudden and visible, but in the cases of mind-gloom, etc., it is generally gradual, as the truth is apprehended, and the victory claimed hour by hour.

And lastly, these souls need the persistent faith-prayers of others to get them through. *General* prayer helps, but the need is one or two prayer-warriors united to patiently claim the Victory of Calvary over the evil spirit holding the soul, and persistent holding of victory until the bound one is free, even though it may mean weeks or months of patient endurance in prayer. This means that all these souls in bonds in the church of Christ can be delivered if the prayer-warriors near each one will give themselves to personal prayer, and not depend on *prayer-meetings* for this purpose. Each bound soul must be prayed through *one by one*. This is the great need of the church at this time. Prayer-warriors praying those near them free. We hope to give more light on this subject as time goes on.

The Prayer-Warfare.

A Word to the Prayer-Warriors.

One great need at the present time is that prayer should be made for the deliverance of advanced believers from the devil's counterfeits of the Divine. These souls gave ground to evil spirits when they thought that they were yielding to God, and this ground given enables the evil spirits to fasten upon the body or soul, and control more or less the body or the mind of the believer. If the prayer-warriors find themselves unable to pray along this line it is possible that an evil spirit may have obtained some footing in their own case, and before they can pray they themselves may need deliverance; or else they may not be advanced enough in the spiritual life to understand the possibility of this danger. Let those who do understand, now make ceaseless prayer that all believers who are in any wise ensnared by the enemy, may be fully delivered—for until the advanced souls are set free the Church cannot advance into victory.

Let special prayer be made:—

"That the whole Church of Christ may take the defensive and aggressive against sin, and Satan, and overcome."

"That God may prove to the Church what pure Revival means."

"That God may bruise Satan under the feet of the Church shortly."

Evan Roberts.

Our National Sin.

That God may awaken the Church of Christ to the sin of the opium traffic, and arouse His people to action in the putting away of this sin.

Prayer concerning the Work of God.

For the Y.W.C.A., Brixton Road, and the choice of a new worker. (L.A.B.)

A few consecrated believers meet weekly to pray for Revival in a church at Ontario, Canada, the minister is proclaiming the "Word of the Cross" fearlessly, and writes "Pray for us." (M.N.)

For visit of Rev. W. Y. Fullerton to Ipswich in October. (C.P.)

That God will get great glory through some work to be given up and that it be undertaken in a wider and more effective manner. That the workers retiring may be led into God's will for them.

For the Church of Christ, and especially its leaders—that they may act rightly toward those who hold that there is another sacrifice for sin than the one on Calvary, and not give way to them. (S.E.L.)

For Revival in the church at Tahiti. (Rev. G. Brunel.)

For Revival in Ipswich and district. (C.P.)

For *Blackwood*. Pray that we may hold the position in victory.

From a Worker in Switzerland longing to be made useable for God. (1) That I may die to self completely; (2) Learn to *rest* in God implicitly; (3) That I may be led forth into all *His* will; (4) That I may receive the *fulness* of the Spirit for power to witness, to live the Christ-life, and to pray effectually, so that Jesus may see the travail of His soul in me *and be satisfied*; (5) That my faith may be made strong, something like the faith "that will remove mountains;" (6) That I may truly realize my own emptiness and incapacity, so that God may be *everything* and I *nothing*.

For a few Bible Booklets sent to Alaska, and that I may be perfectly liberated by the power of Calvary for Christ's sake.

Ask that God will pour forth of His Holy Spirit upon all the members of a class held every Sunday morning at 10.30 in St. Mary's Parochial Hall, Dublin, that we may all—teacher as well as taught—receive a deep revelation of all that Calvary means, and become mighty Heralds of the Cross, willing, ready and glad to go the whole way with the Crucified, this is what Dublin wants. Signed for the class, *Frances M. Dougherty.*

For the preparation and issue of the Booklet in many languages.

For the dissemination of the Booklet in every land, and the preparation of prayerful distributors who will sow the seed with tears and reap in joy.

Miss Grace Millar, Beit es Salaam, Mohamerah, Persian Gulf (via) Bombay; Miss F. M. Smith, Miss F. M. Reid, and all other Heralds of the Cross in China and throughout the world.

Mr. Percy Beard in Scotland; Mrs. Baezertz in all her missions, and all the Lord's Messengers in Great Britain proclaiming the Gospel in sincerity and truth.

Messrs. Fritz and Arthur Wood in their winter Missions: including Leicester, Nov. 27—Dec. 13.

NOTE.—On account of limited space, all PERSONAL *requests will be presented to the Lord at the Prayer Meeting at 8 p.m. on Tuesdays at Bible Booklet House, and only requests connected with "Revival" printed in this page. Will correspondents please write out prayer requests apart from their letters and on one side of paper only?*

Requests must be sent in by 18th of the month for insertion in next issue.—*Ed.*

Claim Victory Now!

Rom. vi. 10, 11.

What are you waiting for?
Some overwhelming feeling?
Is not the sense of *need* enough
That God has been revealing?
Step out by faith, dear soul,
Believe what God has spoken;
"Sin shall not have dominion"—
His word cannot be broken.

Reckon that you are dead
To all but God, for ever;
Believe that from the "earthly life,"
The Cross does daily sever.
Reckon yourself alive,
To live God's Life alone;
Identified in spirit NOW,
With Christ upon His Throne.

Reckon that while with Christ
In heavenly places seated,
Satan is kept beneath your feet
And evermore defeated.
"'Tis finished" once for all!
The work has all been done—
Say,—"Lord, I *take* the Victory,
That Calvary's Cross has won."

H.E.J.

The writer of the above poem writes: "There was a lady who wanted victory. She sat in meetings and wept and she sought interviews with workers. I had shown her Calvary's finished work and her need of a simple stand on Rom. vii. 11, but all to no avail, she persistently clamoured for 'feelings' and 'manifestations.' I was waiting on God concerning her and these verses formed in my mind. I penned them at once and sent them to her. When she read them, the light broke and she came into Victory which she still enjoys.

Revival in Yucatan.*

"Who would have thought of God using *Koreans* to bring about a Revival in *Yucatan*! What people miss by allowing themselves the joy of helping to send the Gospel all over the world," writes Miss Pash, as she encloses an extract from a letter written by Dr. Avison—home on furlough—to his colleague Dr. Hirst in Seoul. This is as follows:—

"Rev. Dr. Isaac Boyce preached here to-day, and said that *Yucatan* had been the hardest place in which to do mission work; that in some places it was as much as a man's life was worth to preach Jesus, but that the last time he went there he found a different condition; people were ready to listen, and since then there has been going on there one of the greatest Revivals that he has ever heard of. He can compare it only to what has been going on in Korea. He attributes it *to the Koreans who are living there*. There are about one thousand of them in the country, and when he went into the church they came to him and took him by the hand, and although *they could speak neither English nor Spanish, they were a power amongst the people*. He put his hand to his head, and they understood him to ask about baptism, and one said, 'Dr. Underwood,' another 'Moffett,' and another 'Lee.' They had taken up a subscription of a thousand dollars to build a church, and Mr. Pang had been sent from Los Angeles to be their pastor. He had gone through the country and found 1000, and amongst them 250 Christians; and since doing so had had 50 conversions, and one of the American Presbyterian Missionaries had baptized some 17 of them. I never before heard such an enthusiastic tribute to our Korean Christians, and the speaker did not know we were in the church to hear it. . ."

* A district on the *Gulf of Mexico*.

Bible Booklet and Miscellaneous Items.

An organ has been sent to the Bible Booklet House by a brother in Christ from the north of England. This will be of material help in the Prayer Meetings, which continue to keep up in steady numbers and real power. Mr. Reade recently spoke at a Conference of Christians at Larbert, Scotland, and had an excellent opportunity of urging upon workers the need of being "Heralds of the Cross" in this time of peril for the Church of Christ, from the inroad of "doctrines of demons."

From *France*, the compiler of the new edition of the Bible Booklet, writes of distributing many Booklets in Benzeval and a neighbouring town called *Dives*, where they were given all over the Market Place to people from the district. Meetings held were greatly owned of God, the first week in deep searching of heart, and the second week in manifest blessing through the proclamation of the full message of Calvary. (*There is evidently a move in France although as yet but as a cloud as a man's hand.—Ed.*)

From *China* a Missionary writes: "I was resting at a hill station after a nervous break-down and I was lent a copy of April and June *Overcomer*. These greatly helped me, especially the answer to an overdone worker in the April number . . . ."

A worker writes that he finds the *children* eagerly receiving the Bible Booklet, and he askes if the time is not ripe for a "forward move" among children with the Booklet, and whether they might not thus become the means of much blessing in the land?

A Scroll in the Italian language has been sent to Rev. H. H. Pullen, of the Spezia Mission; as well as 5000 of the Italian Booklet in the new edition. The donors ask prayer for this gift to Italy.

THE CHEXBRES CONVENTION.

Mr. H. Johnson writes: "We had a glorious time at the Revival Prayer Meeting yesterday. Lord Radstock had come straight from Chexbres Convention. He told us that from the very commencement there was a spirit of brokenness, he had never known at a French Convention before, all were crying that God would hide them and bring them to the dust. Without waste time there was readiness to hear that God would speak to them. The last day, between eight and nine hundred people were on their feet at once testifying to special blessing amidst bursts of exclamation in praise and thanksgiving to God. A great number were from Paris and many hundreds from different departments of France. Everywhere Lord Radstock finds great expectancy of revival. We all were taken hold of by the Spirit of praise and could do little else but worship and rejoice. Lord Radstock reported also a movement amongst the students in Latin quarters (a more difficult set you could not imagine), crowded meetings and many conversions."

The Bible Booklet Work in France.

God's guiding hand has been most wonderfully seen this past month concerning Mr. Johnson.

During my first week at home* (Guernsey) a minister from Paris called. He told me that a Pastor H——— from Paris, was about to visit his friends in the Island.

A week later Mrs. Johnson wrote saying, "There is some vacancy in Paris which a Pastor here would like my husband to fill, and a Rev. H—— is the one who has the matter in hand principally. Please pray." This was the very Pastor who was on a visit to Guernsey.

I forthwith called on Pastor H———, and he explained that in the suburbs of Paris is a Mission Church for the English residents, and an Evangelist was wanted in October, English Services on Sun-

* Miss Mourant is the granddaughter of the late Rev. P. S. Barbenson, French Wesleyan Minister in France and Channel Islands, hence her acquaintance with these French Pastors.—*Ed.*

days and one week night, other time free, a house and nominal salary offered.

The hand of the Lord was so clearly guiding that the result can be taken truly as His own working, for Mr. Johnson has been unanimously appointed. He has also been accepted as an agent for the Paris City Mission, and he writes:—"This means simply visiting amongst the French, leaving me free to use the Booklet and work all together." This does not do away with the financial need of about £30 a year, to meet all other expenses. But as Pastor in charge of a small church, as a basis of operation, and free scope to visit among the French and scatter the Bible Booklet, Mr. Johnson has now a widely opened door, and this is indeed a cause for praise. Pray that money may be supplied not only for the temporal needs of the workers, but for the free distribution of the Booklet. These have now entered seven "Departments" (*i.e.*, English "counties") in France. Mr. Johnson writes that a French Secular writer recently wrote that there is "a mysterious anguish resting upon the people."

MARIE S. MOURANT.

Mr. Johnson's Work in France.

From July 16th to September 16th, 1909.

Per Miss Mourant—(1) 10/-; (2) 10/6; (3) 16/-; (4) 15/-; (5) 11/-. Total **£3 2s. 6d.**

Per Miss Waters—(2) 15/-; (3) 2/-; (4) 10/-; (5) 5/-. Total **£1 12s. 0d.**

Full Total—**£4 14s. 6d.**

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss L. Waters, 72 Lancaster Road, West Norwood, London, S.E.; Miss Mourant, Eastbourne House, Sydenham Hill Road, S.E.

Special Prayer Needs.

For Mrs. Johnson, who has returned to Courbevoie in very poor health. Ask Rom. viii. 11 for her.

That a tenant for their "flat" in Courbevoie may quickly be found, and needs supplied for the removal to where Mr. Johnson commences his work in October.

For a full supply of French Bible Booklets for distribution, and blessing on the preparation of other literature on the message of the Cross in French.

Would you do this?

The other day in Liverpool at a large men's meeting at a street corner, an Atheist had just given a strong address against Christianity, and at the close had flung out the challenge, "If any man here *can* say a word for Jesus Christ, let him come out and say it!"

Not a man moved, but two young girls on the outskirts of the crowd pushed their way to the centre and said—

"We can't speak but we will sing for Christ"—and they sang "Stand up, stand up for Jesus." Every head in that crowd was uncovered, and many men were smitten with shame. M.B.

The Editor's Letter Box.

M.N. *(Ontario)*.—We join you in prayer. Ask that all may be *prepared* for Revival. Heb. vi. 11, 12. A.S. *(Helensburgh)*.—Very thankful to know how God has met your need through the *Overcomer*. ANON *(Sidmouth)*.—Yes, as we "reckon" ourselves dead unto sin, on God's fact declared in Rom. vi. 6, so the Holy Spirit applies the death of Christ and delivers, not gradually, but decisively and at once as the believer obeys Rom. vi. 12. The desire for alcohol can be suddenly removed, and the old desire would only return if the man deliberately presumed and took the alcohol again. You are *reasoning* too much and not relying upon the working of the Holy Ghost. 2 Cor. iv. 10-12 is the "gradual" or continual conformity to death, but this has not to do with *sin*. All known sin must be instantly put away. L.E.L. *(Highgate)*.—I do not think the article you value will be published in England at present, but you could get copies (free) from Rev. C. H. Pridgeon, Congress Street, Pittsburg, U.S.A.

A.L.B.F. *(Liverpool)*.—James i. 2-4; 1 Peter iv. 12-17. F.E.C. *(Clitheroe)*.—Mark xi. 22, 23; John xii. 24. C.H. *(Killarney)*.—I note your letter and will act as I am given light. Phil. iv. 6. ANON *(Weston-s-Mare)*.—I will reply to yours in the next issue if possible. Phil. iv. 6. F.W. *(S. Norwood)*.—James i. 3, 4; Heb. vi. 15; John xiv. 26. H. *(Saltburn)*.—Thank you. 1 Peter ii. 20; James i. 4. S.S. *(Weston-super-Mare)*.—I quite understand your letter. It was *Satan* who attacked you that day, as an angel of light. If you had not argued it would have been better, but be of good courage, take all the past to God, according to 1 John i. 8, and now quietly start again. Take your stand on Rom. vi. 11, and *reckon* that in Christ you are dead indeed unto sin, and let God fight for you, *i.e.*, you cannot be your own Saviour. Satan has no right to you, for you are Christ's if you *choose* Christ, so obey James iv. 7, and he will flee. C.H. *(Liverpool)*.—The subject you mention cannot very well be dealt with from a platform. May not the difficulty be met by your own *growth* in the spiritual life, and others also in the same circumstances. On the *Divine side* of God's dealings: it means that HE wants to be all in all to you (Isaiah liv. 5, 6); and on the human side it means that when you gladly give up—however wrong it seems—God fills you with such fulness of His life that He attracts and wins by overflowing love. See Job xix. 8-21 as God's way of stripping, and then Job xlii. 10 as His way of recompense.

MARGARET *(Edinburgh)*.—The first part of your question can only be dealt with by saying that the Lord Himself alone can guide you into clear vision, and a right judgment.

In regard to the second part, this also needs personal dealing with Him, to obtain real rest of heart. From a general standpoint and with limited knowledge of all the facts, I would say you could be at rest, as you have no control, but to accept this light as a basis for heart-rest in the matter is not a true foundation of peace. Commit the whole thing to God, trust Him to take it in hand and give you any light necessary, then absolutely leave it to Him. You must not also forget that the enemy can worry you and make you overscrupulous—therefore commit all to God and rest until He gives further light.

Other letters received with thanks from M.R.C. *(Redhill)*; R.G. *(Westcliff-on-Sea)*; H.H. *(Newark)*. The accumulation of correspondence has become so great that the Editor asks the kind forbearaece of all who have written, if any letters are overlooked.

"The Overcomer" can now be obtained in Guernsey from Mr. A. Heatley, 27 Commercial Arcade, St. Peter Port.

Yearly Subscriptions for the "Overcomer" may be sent to the following centres abroad:—

Australia: Melbourne.—Mrs. Warren, Garrendenny, Kew.

Toronto, Canada.—Rev. A. Sims, 5 Simpson Avenue.

U.S.A.: New York:—Mrs. C. de P. Field, 21 East 26th Street

California: Mrs. Berry-Goodwin, Rockhurst, Mill Valley.

South Africa: Mrs. H. L. Scott, Rosemount, Walmer, Port Elizabeth.

Korea: Miss Pash, Seoul.

CORRECTION.—In the poem "Conformed" on page 112 of the August *Overcomer*, the fourth line should read: "No gain to choose, no *loss* to fear."

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S. W., near Victoria Station, will be held as follows:—

Thursdays, Oct. 7th, Nov. 4th, Dec. 2nd } Meeting at 3 o'clock, followed by tea at 4-30. After tea, Conference at 5 o'clock. Evening meeting at 7.

Cards and further information from Miss Johnson, Police Institute, 18, Adelphi Terrace, Strand, London, W.

N.B.—The evening meetings commence at 7 o'clock.

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

Thursdays, Oct. 14th, Nov. 11th, Dec. 9th } Tea 4-30. Meetings 5 and 8 o'clock.

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66, Regent Road, Leicester.

Every first Tuesday in the month, at 5 p.m., a Prayer Meeting for Revival will be held at the P.T.C.A. Institute, 62 Bartholomew Close, E.C. Intercessors heartily invited.

Preliminary Notices (D.V.).

ECCLESTON HALL CONVENTION,
January 4–7, 1910.
(MR. S. D. GORDON is expected).

THE LEICESTER CONVENTION is postponed to a date in the early part of 1910.

Financial.

Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).

From August 1st to Sept. 30th, 1909.

(37) £1; (38) 10/-; (39) £10; (40) 5/-; (41) £1; (42) 5/-
Total £13 0s. 0d.

Received for Issue and Translation of New Languages

From August 1st to Sept. 30th, 1909.

For Lithuanian version, £1 9s. 6d.; French, £1; Russian, 5/-; China and India, £1 13s. 0d.; General, £5. **Total £9 7s. 6d.**

Received for Free Distribution of Bible Booklets in Great Britain (by Mr. Reade).

From August 1st to Sept. 30th, 1909.

(18) 5/-; (19) 2/-; (20) 2/-; (21) 5/-; (22) £5. **Total £5 14s. 0d.**

Free Distribution of "The Overcomer."

From July 16th to Sept. 30th, 1909.

(31) 2/-; (32) £1; (33) 1/6. **Total £1 3s. 6d.**

Financial Notes.

With thankfulness to our faithful God we again record that the extra expenses in connection with the Bible Booklet Depôt for the quarter ending Sept. 30th have just been met, leaving about £2 in hand to commence the fourth quarter of the year.

The Free Distribution Fund does not keep pace with the many demands which come. Some write of bands of workers ready to visit house to house in towns if Booklets were forthcoming, and a Rector's wife asks a grant for a house to house visitation of their parish.

"The Overcomer" Free Distribution.

Through the gifts of the Lord's stewards some 300 copies have been sent monthly to far away lands; and Missionaries are writing warm thanks for the blessing received thereby. Fifty copies are being sent to workers in Ireland, and we are hoping to place all the workers of the Open-air Mission on our list. We greatly desire to extend this list if the Lord lays it upon His children to share in this work. Will the ntercessors specially lay this before the Lord.

FOR MISSION WORKERS.

THE GATE TO LIFE CHARTS.

"The Cross and the Sinner"

AND

"The Cross and the Christian."

Each painted by hand in bold red and black letters, on Scrolls nine feet long and 38 inches wide, with roller top and bottom. Most effective for platforms and walls of Mission Halls.

Price, 15/- the Pair, Carriage extra.

These two Charts are being used by an Evangelist in America for Mission work, and several pairs painted on linen are also in use in Australia. They have also been widely circulated in pamphlet form, and on posters, translated into Chinese, Marathi (India), Persian Urdu, &c.

A copy of the pamphlet—The Gate to Life—showing the Charts in detail, can be had, price TWOPENCE, post free.

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On a large scroll, painted by hand, in bold black and red letters, roller top and bottom. For use on walls of Mission Halls, or on platforms.

Price, 5/-; post free 5/6.

Other hymns painted to order, also text for Convention platforms, "All One in Christ," 5-ft. long, 2/6.

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THE OVERCOMER SONG MESSAGES.

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Contents:

"Victory!" "The Proclamation."
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"The Cross." "Identified."
"Into Death." "Together."
"Take to Prayer." "Conformed."
"Witness Bearing." "The Overcomers."
"Alive unto God." "Christ's Enthronement."
Etc., etc.

Price, Threepence Net. Post Free.
Reduction on quantities for Meetings.
H. M. Reade, Bible Booklet Depot, Leicester.

"The Word of the Cross"
Bible Booklet and Literature.

The Word of the Cross Bible Booklet consists of texts of Scripture on the various aspects of Calvary. 16 pages, size 3½ × 2 inches. The circulation has reached nearly ten million, and it has been issued in about 80 languages. The small margin of profit on sales of the Booklet—as well as on Scrolls and Easel Sheets—is entirely devoted to the work of its issue.

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In English, new edition, with new page on Victory. (Authorised Version.) Pale blue cover.
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Yiddish Booklets, very superior, new translation. 100 for 2/-, post free.

The Bible Booklet in Braille type for the blind, price 3d., post free 4d.

"The Word of the Cross" Leaflets, 2d. per dozen, 2½d. post free; assorted packets, 2d.

From H. M. READE, Bible Booklet Depot, Leicester.

"One by One" workers can obtain Booklets from the "One by One" Office, Bethune Road, Stamford Hill, London, N.

CENTRES FOR BIBLE BOOKLETS.

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BOROUGH, S.E.—Secretary, Havelock House, 43 Trinity Sq.
WOOLWICH, S.E.—Mr. W. Walls, 11 Powis Street.
UPPER NORWOOD, S.E.—Miss Briggs, Gilgal Institute, 7 Crystal Palace Statton Road.
France:—Mr. H. Johnson, 32 Avenue de Courbevoie, Asnières, Paris.
Germany.—Fraulein Wasserzug, Freienwalde a/ Oder, Malche.
Fraulein von Hennig, Putlitzstrasse 13, Berlin.
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Sweden.—K.M.A. 46 Malmskillnadsgatan, Stockholm.
Norway.—Miss B. Ihlen-Hansen, Toldbodgadan 35, Christiania.
Belgium (in French).—Herr J. Hoffman, 16 Rue Courbre, St. Gilles, Brussels.
Korea.—Miss Pash, Home for Destitute Children, Seoul.
Greece.—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.
China.—Mr. M. Hardman, China Inland Mission, Shanghai.
Hungary.—Prof. Szabo, Varosmajor U 48, Budapest.
Wales.—Mrs. R. B. Jones, Ty'r Cae, Vaenor Terrace, Porth, Glam. (Welsh edition).
California.—Mrs. Berry Goodwin, Rockhurst, Mill Valley.
Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto.
United States of America.—Enquiries only to Rev. Dr. Rudisill, 1425 West Mulberry Street, Baltimore, Maryland.
India.—Agent M.E. Press, Madras.
Poland (in Russian, Russian-Polish, and German).—Pastor J. Lübeck, Nawrot 27, Lodz.
South Africa.—Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth.

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Cloth 1/- net, post free 1/2.

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A glimpse into Bible Psychology in relation to sanctification.
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The Cross of Calvary and its Message. Linen boards, 2/- net, 2/3 post free; stiff paper, 1/- net, 1/3 post free.

The Story of Job. A glimpse into the mystery of suffering. Cloth, 2/6 net. Post free, 2/10.

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Many of these Books are issued in German, Swedish, and other languages. A full list will be sent on application, by L. Butterwick, Toller Road, Leicester, or from Bible Booklet Depot, 118 Evington Road, Leicester.

THE OVERCOMER.
A Record of the Triumphs of the Cross.
Edited by MRS. PENN-LEWIS.

Published monthly. Price One Penny. 1/6 per annum.

Subscriptions should be sent to H. M. READE, Bible Booklet House, 118 Evington Road, Leicester. Booksellers supplied.

ALFRED TACEY, The "Excelsior" Press, Leicester.

THE OVERCOMER.

REV. xii. 11. *REV. iii. 21.*

A RECORD OF THE TRIUMPHS OF THE CROSS.

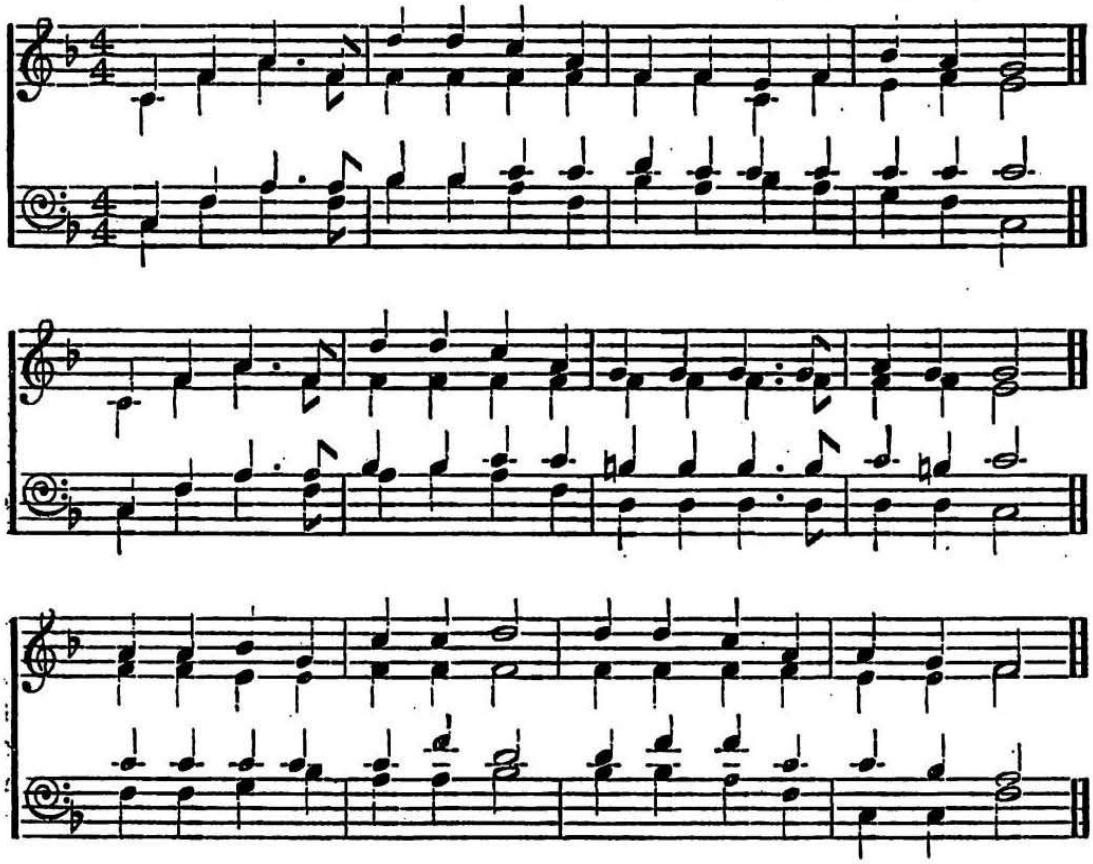
Edited by MRS. PENN-LEWIS.

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No. 11. NOVEMBER, 1909. ONE PENNY.

INTO DEATH.—*Rom. vi. 3.*

Words and music by Percy Beard.



1. "Into death" most gladly, Jesus,
Now I yield, and follow Thee,
"Into death" where glory frees us,
Let it work, dear Lord, in me;
And "through death" now let me see
Thy blest way of liberty.

2. "Into death" the law's demandings
Further claim can never make.
"Into death" that I my standing
In my Risen Lord may take.
For "through death," Lord, now I see
Law's demands were met by Thee.

3. "Into death" who shall condemn me?
On the dead there are no claims.
"Into death" His life now frees me
From my sin and guilty stains.
And "through death," Lord, now I see
I'm identified with Thee.

4. "Into death" that I for ever
May from sin and self be free.
"Into death" that He may sever
Soul and spirit now in me.
And "through death," Lord, let me see
Thine own Spirit work in me.

5. "Into death" that life streams flowing
Unto others now may be.
"Into death" that daily growing
In His likeness I may be.
And "through death," Lord, let me see
"Much fruit" yielded unto Thee.

6. "Into death" yet deeper—deeper
Let me sink my all in Thee.
"Into death" where all grows sweeter,
Painful though the dying be.
And through death," Lord, let me see
Thy Life manifest in me.

* *From the "Overcomer Song-Messages."* *See page 171.*

THE DEATH OF THE CROSS.*

By REV. ANDREW MURRAY, D.D.

Obedient even unto death, yea, the death of the cross.—Phil. ii. 8.

DEATH is the central thought of the cross. In choosing it, on man's part as on God's, *death* was its one aim. It is death that gave it its terror; it is death that now gives it its attraction, and power to bless.

"Let me now turn aside
And look on this great Sign, uplifted high,
. . . This strange appealing Sign."

What means this solemn, awful cross? A Death. An accursed death. A violent death; the work of man's rejection of God's Son, the proof of man's enmity against God. A judicial death. God's condemnation of sin in His own Son, "made sin," "made a curse for us." A sacrificial death: the blessed Son yielding Himself an offering for sin. A death of suffering and agony, even to the being forsaken of God in thick darkness. A death through sin, and for sin, and to sin, and so the death of sin. A death in which the love of God revealed its measureless riches; in which the love of the Son laid hold upon us, and delivered us from the power of the enemy. A death that was the death of death,—death swallowed up in victory. A death that became the path of life to the Lord of glory, the one cause of His exaltation to the throne of God as our Mediator, that is now to us too the gate of life. A death that is the source of life to all the redeemed, its experience and fellowship and conformity the object of their highest desires. A death which in the glory of heaven is ever celebrated in songs of praise and gladness.

The Death of the Cross, it is indeed "the mystery of God," "the hidden wisdom of God in a mystery." Would God that the Holy Spirit might reveal its power in our heart. Blessed Spirit! Give Thou us the interpretation of the wondrous Sign of the Cross, work Thou in us the full participation of its death and the redemption it wrought.

1.—*Look at the Death of the Cross, and man's part in it, and see it as the fruit of sin.* And that in more than one sense. Sin brings forth death; it can end in nothing else. The sinner can do nothing but destroy. From Abel at the gate of Paradise to Christ on Calvary, we have the proof that where sin reigns, it works death. Satan is a murderer from the beginning. Self under the power of sin will, when irritated and let loose, stop short of nothing less than the death of all who oppose it. Sin can only destroy. And so when the Son of God came, and waged war against sin, it rose up and slew Him. And the Cross with its death stands there to tell us that it is the very nature of sin, and sinful man, to slay and destroy.

And so it destroys too the sinner himself. All sin is suicide. The very essence of sin is death: without sin death is an impossibility; with sin death is an absolute eternal necessity. Sin is separation from God, the only fountain of life. Man can have no life but in God. Sin is simply the loss of God, and the loss of the life that is in Him. When our Blessed Lord became man, He was the Sinless, Holy One, and there could be no thought of death being a necessity with Him. But because, as the Holy One, He united Himself to our race, as the seed of David and of Adam, became one with us, He came under the awful possibility of death. As the Holy One, He might, if the Father had withdrawn the commandment to lay down His life, have ascended to heaven from the Mount of Transfiguration. But He would have gone alone. As Mediator He had identified Himself with us in a way that passes understanding; He had taken hold on us and embraced us, so that "He was made sin"—and bore our sin. And His death on the Cross was the awful proof of the terrible and destructive nature of sin. When the very Son of God joined Himself to us, sin slew Him. Though Himself divinely and absolutely free from sin, He could not touch the sinner without drawing the death-poison into Himself. He became obedient to the death of the Cross that we might

* *By permission, from "South African Pioneer," 1898.*

learn what an accursed thing sin is—nothing but death and destruction. If men would only learn it, and hate and flee the serpent's power.

2.—*Look at the Death of the Cross, and God's part in it, and see in it the judgment of God.* Sin is not only the loss of life, as a thing we possess, but of the living God in whom is the life. We not only sin against ourselves, but against a God who feels the sin, is grieved by it, and must judge and condemn it. The Death of the Cross not only reveals the nature of sin, but that righteousness of God in which the death that sin works has its power. "The strength of sin is the law." This is the fearfulness and abomination of sin, that it can reach God, and wound His very heart. This is its accursedness, that it rouses God's indignation, and exposes His creature to His everlasting condemnation. And this is the mystery and the glory and the power of the cross, that in the crucified Christ God condemned sin in the flesh. "He bore our sins in His body on the tree." They were on Him, with all the suffering, and curse, and condemnation, and death-agony which being forsaken of God implies—for that is what sin necessitates, and what Christ bore.

This was all God's work. As truly as the cross reveals man's heart, does it reveal the heart of God. His righteousness which never can tolerate sin. His love to the sinner which gave the Son. His righteousness which provided and accepted the sacrifice. His love which now receives the sinner to His bosom. The Death of the Cross is to the Father the perfect obedience of His Son and the full surrender into his hands—a sweet-smelling savour.

3.—*Look at the Death of the Cross, and Christ's part in it, and see there the path He opened through death to life.* We must not only look at the Atonement as the fruit of the cross, but deeper down at that which gave the Atonement its value: Christ's absolute surrender of Himself into the Father's hands in death. This was the life the creature was to have lived: even giving up his life and will to God, for God's life and will to fill it. This was what sin had refused: man would have a life and will of his own. This was what Christ came to restore. He gave Himself to endure what it was agony and blood-sweat even to think of; He allowed His life to be taken away; He gave up His holy life to the power and suffering of death. He entered the darkness of death and the grave, in the trust that the Father would give Him a new life in His glory. He parted with the life He had in His connection with us in our sin, in the assurance that He would win for Himself and us the fulness of the life of heaven. And so He taught us the great lesson, that death is the path to life; that to give up all for and to God is the way to get all from God; that there is no way to God and perfect fellowship and likeness but through giving up of all one has, of one's very spirit, into the Father's hands. And so He opened for us the New and Living Way into the Holiest of all through death—His death for us, and our death with Him.

4.—*Look now, once more, at the Death of the Cross, and our part in it as believers.* The way through death to life which Jesus opened up for Himself as our forerunner, He opened for us too. The Cross comes to us with the message that there is no way of getting rid of the sinful life but by dying to it; that there is no way of dying to it, but by first acknowledging the curse that is on it and death as its due reward, and then accepting Him who has died the death for us, and makes us partakers of it. He that believes in Christ the crucified, and receives Him into his heart, is baptised unto His death by a spirit baptism. That Death of the Cross with all its dispositions and power and working is ours; we have been crucified with Christ, are dead indeed unto sin and alive unto God. The death and the life are in us as in Christ *the two forces that work out the glory: as we daily enter deeper into the death, we ever rise stronger in the life.* And as our eyes are opened to what the death means and brings, we begin with Paul to count all things loss to know Christ—how passing strange—in the fellowship of His sufferings, being made comformable to His death. The proverb of the early ages, *Death, the Gate of Life,* becomes the key to all the secrets of the life of sanctification and of service.

In striving to learn, and to hold this blessed truth, many a mistake may still be

made. How often a man may strive to die, or think he must crucify himself and put the old life to death. How often he may be looking within to see or feel whether he be dead, and mourn, "not yet utterly dead to sin." He will have to learn how this death, and the life in it, and out of it, is all in Christ and by faith. He will have to come back to the word and say—apart from what he sees or feels—I am indeed utterly dead to sin. God says it because it is so: in Christ, as Christ, I am indeed dead to sin, for the life in me, and the living I in me, is the life out of death that is in Christ in heaven. He will find that just as simply as it was at his first conversion—Jesus only, so it is in the appropriation of the fuller blessing of the fellowship of the cross. St. Paul says: "I am crucified with Christ—I live not, Christ liveth in me; I live by the faith of Him that loved me." It is Christ Himself who breathes and lives His own crucifixion spirit in us: it is Christ alone who gives His mind within us, and makes His humility and the obedience unto death our own.

The Death of the Cross—through eternity this was the deepest thought of God's heart. Through His whole life this was the one purpose of Christ's heart. Through all the heavens there is no symbol of love and power and glory like this. I will ask my God to plant His cross in my heart. I will ask my Lord, as His highest grace, to reveal His death in me. Through all the riches of His glory there is no higher blessing than this: the Death of the Cross.

"If the Church will literally manifest Christ, then she must be both a living and a dying Church. To this she is committed in the divinely given form of her baptism. 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death; therefore we were buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Rom. vi. 3, 4). And the baptism of the Holy Ghost into which we have been brought is designed to accomplish inwardly and spiritually what the baptism of water foreshadows outwardly and typically, viz., *to reproduce in us the living and the dying of our Lord.*"—*"The Ministry of the Spirit."* *A. J. Gordon, D.D.*

The Victors and Victims of Faith.

REV. C. H. PRIDGEON.

"They . . . and others." *Heb. xi. 35, 36.*

II. THE VICTIMS OF FAITH.

This is the climax of this chapter, for we cannot but believe that in the day when "the first shall be last, and the last first," this chapter will be read the other way, and these "and others" will be named first on the scroll of God. It takes a *deeper phase of faith to suffer for God than to accomplish for God.* To be and to suffer are greater than to do. Many pray for a baptism of the Spirit for service when they need to go deeper, and pray for a baptism to *suffer*, and to glorify Him in their suffering. Not those that *do* shall reign, but those that *suffer* with Him shall reign with Him. Many like a big meeting, with the great hall crowded, and souls won for God. This is good, but there may be some soul, in the quiet of home, that will glorify God more than the whole assembly shouting praises, because she stands against more, has endured more, and her faith has to be the faith that will continue after the meeting is passed. It is thought that the man who is the best known will receive the greatest reward. God has chosen some to be leaders in His work, and perhaps has chosen you for some insignificant sphere where your name will never be mentioned, but if your fidelity in your place is greater than theirs you will receive a greater reward than they. Their names may be known, but as far as God is concerned you have the same opportunity as they, your name will come up with the "and others," and if you are true to God, suffering without complaint and with praise to God, who can do more?

From the standpoint of the world, these seemed to have failed. "Tortured—mocked—scourged." They would not accept deliverance. They preferred to suffer for His name's sake. There is suffering this world knows nothing about, the suffering that is told is a very small part. We are not speaking of suffering for suffering's sake, but suffering for the sake of Jesus, that is the kind of suffering that wins the crown. "*Mocked.*"—Many, to-day, suffer persecution when they become Christians.

"*Scourged.*"—There are other kinds of scourging than with whips that are applied outwardly. You may suffer, but by faith God will lift you above it, and your heart may be kept serene, even though on the very rack. These are the Victims of Faith, despised, cast out, not even emulated by the ordinary Christian, but God remembers them, and has their names written eternally before Him.

There are three classes of Christians. The Christian that does not take very much grace from God, but goes on in this life, sometimes victoriously, sometimes failing; then there is another kind, the gifted ones, who win wonderful victories, and have gifts that astonish the other Christians and the world. This second class are the outward leaders, are the ones that receive honour from the church and mankind. They seem to have the greatest power, they seem to be the ones used of God to win the greatest number of souls, and the ideal of nearly every one, is this second class. But the third class is the hidden class. Their names are not known, and probably never will be known here. They do not have the clashing of cymbals nor the applause of the multitude. They are a secret class; but they are an invisible power, a hidden power. They *reign in life even now in secret, in mystery, as Christ reigns.* They follow the meek and lowly One. They love to be unseen, as the Holy Spirit loves to be unseen in all His ministry. Are we captivated by the outward? "*Ama nesciri*—love to be unknown," as Fenelon says. Dwell in the secret of His presence, covered by Him.

"*A better resurrection.*" They could have had it here, but it would have been a resurrection in reference to the present world. It would not have been eternal, and they loved the eternal. They could have been brought out of obscurity by turning a finger, had their lives saved by dropping one grain of incense to heathen gods, by trimming their sails they could have come gloriously into port, by compromising they could have won the approval of the world. God is looking for a little company that will sacrifice self in the battle, and *not want their names to be mentioned* in the dispatches. God is seeking the hidden ones who do not desire worldly honour and display. There is room here for you. You may not be gifted with outward gifts, but the way is open into the "Holiest of all," under the shadow of His wings, to the throne room of His power.

"*Tortured.*" Some were subjected to all kinds of torture for the sake of Jesus. Even at this present day, there is a possibility of suffering bonds and imprisonment for the sake of Jesus. We do not refer to those who get into trouble by their foolish conduct, and then say they are persecuted; but we mean those who use the wisdom of God and yet suffer for His name's sake. There are some cruel stones hurled to-day—invisible stones.

"*Sawn asunder.*" The jagging, tearing things that come and sever your very heart-cords, for the sake of Jesus. Right in the midst of these things, He says "Tempted." They must have had some severe temptations. There are some who are wondrously beset by the world, by Satan, and by nominal Christians, but "blessed is the man that endureth temptation." There is no virtue in being tempted, but if you endure, then you have the blessing.

"*Wanderers . . destitute . . afflicted.*" Some men are poor in this world's goods who could have been rich if they would have sacrificed God, principle and Christianity. Some men could be millionaires to-day if they had given up righteousness, but they refused to do it, for Jesus' sake, and have suffered all their lives because they would not take Satan's baits. "Wandered" first amid the heat of deserts, then in the cold of the mountains.

"*Unknown.*" There is a place left in this chapter which some one has called the "Arch of Triumph," where the unknown ones, "*and others,*" may be eternally remembered. Our own Lord is enrolled over all among the "*and others.*" He "made Himself of no reputation, and took upon Him the form of a servant . . He humbled Himself and became obedient unto death . . Wherefore God also hath highly exalted Him, and given Him a name which is above every name." Phil. ii. 7, 8. 9. May God lead us to lead such humble, hidden, sacrificial lives that His name may have all the glory.

"Behold what manner of love . ."

See the wondrous world's Redeemer,
Hanging on the accursed tree.
Was ere love like this beholden?
Sinner, there He hung for thee.
Oh I love Him—
Love the Lord Who died for me!

With what tender love He drew me,
With what grace He sought His child;
Oh the blood, the cleansing fountain,
From the Lamb, the undefiled.
How I love Him—
Gentle Jesus, meek and mild.

Since my eyes looked up, and saw Him,
Jesus Christ the crucified.
Naught of earth has charmed my vision,
He alone, and none beside.
And I love Him—
He my soul has satisfied.

M. Warburton Booth.

A Message from Korea.

We are not fit to be entrusted with much power. The most "powerful" speakers are the most powerless, could you but see them five minutes before, in the ante-room, alone with God.

My friend tells me that she frequently escorted the late Mrs. Booth to the Lecture Hall, where she was to deliver one of those "powerful" addresses; and on the way there, she leaned on my friend's arm trembling and weak; and when she began to speak, it was in a low, low voice, and, in her utter weakness, the Lord clothed Himself with her, and her voice roused the hearts of men, and roused the world.

A dove is the most powerless of birds, and yet when the Father wanted to teach what His Spirit was like, He sent a dove.

I remember one day when we were the guests of Mr. and Mrs. R. C. Morgan, he turned to me at breakfast, and said, in the sudden way he often asked questions—

"How did Christ walk on the sea?"

"By faith," I replied.

"Go up top!" he answered, with his inimitable smile.

We are not struck with the powerfulness of Christ so much as with His *meekness*. The disciples wanted to call down fire at one time to destroy. If we call this the "dispensation of the Spirit," it ought to be characterised by love and gentleness.

The Spirit of God clothed Himself with Gideon. I always used to read—"Clothed Gideon with Himself." But it was no such thing! It was not Gideon at all! Gideon had to get out, and let the Spirit in. "Clothed Himself with Gideon." That is, used the one known as Gideon, and worked—

"Clothe Thyself with ——"

Write that, and mean it! You will see Him do some unlooked for things, using even your kitchen utensils to put your enemy to flight. He may conquer your enemy with your teapot! A cup of tea! Lamps in pitchers! Did you ever see anything so contradictory.

It is the very reverse of the command not to put your light under a bushel. Just lamps, hidden in pitchers. We thought the Spirit would do something extraordinary with us, and certainly would be above using the simple household utensils. The enemy could all have been blinded suddenly by a blaze of electricity, for God had it all in store long before we learned to turn the current on with a button. But the ordinary lamps were used, and the common everyday water pitchers.

Lamps (or torches, or firebrands, margin) in the pitchers. "The Lord clothed Himself with Gideon." Without knowing it Gideon made a picture! The Spirit of God became a fire brand to destroy the enemy. The "earthen vessel" or pitcher was Gideon. It had to be broken at the sound of the trumpet. Praise and breaking before victory. Gideon but fulfilled the conditions, and victory came.

JEAN PERRY.

Nought of self to mar His glory.
Nought of sin to make it dim.
Just a glorious, glorious shining,
That the friends around see Him.
Resurrection joys abounding,
Every morning mercies new,
Every day His conscious Presence,
All my life one interview.
Soon He'll come, then I shall see Him,
See my Lord the "crucified"—
What a glorious day is breaking,
He and I quite satisfied.

M. W. B.

What is more beautiful than good manners in which there is no trace left of self-consciousness, but all is kindliness, simplicity, and ease?—*Temple.*

The Choir Invisible.

REV. F. B. MEYER, B.A.

IT is not necessary for the soul to leave this mortal body, as the condition of its meeting with the choir invisible, which evermore stands on the shores of the sea of glass, with the harps of God. On clear days, when the soul is occupying its rightful position beyond the hubbub and clash of earth, it is quite easy to detect the voice of that great triumphant multitude. Like John we hear the sound of the many waters of rejoicing melody, which break around the throne of God and of the Lamb; and the comfort is that we need not wait till the mortal has put on immortality, but here and now may take our part.

Have we not crossed the Red Sea? Have we not overcome through the Cross and through the word of our testimony? Can we not see that the enemy is already in full retreat? Are not the radiant signs of the dawn of a new age already in the sky? Is it not our happy lot to be the children of the Resurrection? We are come to Mount Zion, and the innumerable hosts of angels, and to the spirits of the just made perfect. We belong to them and they to us. Without us they cannot be made perfect. On that same Mount Zion stands the Lamb with His 144,000 (Rev. xiv.). No one of us can be lonely, if this is well understood. The lonely Missionary in a heathen city, the sufferer on beds of pain, the emigrant to a distant land, the voyager in a godless ship—each and all belong to a vast glad throng, with which their voices may join, at any moment and in every place, saying "Who shall not praise Thee, Lord God of Hosts, Who, wast and art and shall be, Creator, Lover, Saviour, Goal, and Home!"

It is good therefore, every morning to stand up in one's room, despite all that would deter and silence one, and repeat either the Te Deum, or one of the last of the Psalms, or the hymn, "Holy, Holy, Lord God Almighty," in unison with all saints in this world and the next. Take your place, oh redeemed soul, in the ranks of that great host which rests not day or night from ceaseless adoration and praise. With such sacrifices God is well pleased; and before the affirmations of faith—doubts, fears, and despairs flee as clouds before the gale. "He hath made us priests unto God."

Calvary.

Tune, Mendelssohn's (Scotch) "O wert thou in the cauld blast."

There is a word I love to hear,
Sung o'er and o'er, sung o'er and o'er,
Each time it falls upon my ear,
I love it more, I love it more.
It calmeth me in days of stress,
It cannot fail to always bless,
It comforts all my loneliness,
'Tis Calvary! 'Tis Calvary!

It resteth like a cooling breeze,
From o'er the sea, from o'er the sea,
That rustles through the waving trees,
And comforts me, and comforts me.
'Tis spoken by the still small voice,
To influence my every choice,
It bids me in God's will rejoice,
At Calvary, at Calvary.

There is a song I love to raise,
Within my soul, within my soul,
When all my being longs to praise,
Laud and extol, laud and extol
My Lord and King; words cannot tell,
The heart's desire, and so I swell,
The song redeemed ones love so well,
Of Calvary, of Calvary.

There is a key to all the song,
The angels sing, the angels sing,
When with their matchless praises long,
The heavens ring, the heavens ring.
It is a matchless minor key,
That tells of death and victory,
For you and me, for you and me,
On Calvary, on Calvary.

August 1, 1909. *Jean Perry.*

"There are three stages of victory: the *judicial*, the *experimental*, and the *sacrificial*—the first, wholly dependent on our identification with the Lord Jesus as the great Overcomer (Roman viii. 37); the second, adding the testimony of the believer's own experience after testing for himself the power of the Blood, and the Word, and the Spirit; and the third, the further power which comes from a still closer identification with the Saviour of the world, in, like Him, sacrificing self, even to the point of surrender of life, for His sake. As to the *first*, we are in Him, and so His victory is ours; as to the *second*, we are His witnesses, and so our word, like His, has power. We speak that we do know. As to the *third*, we meet the Adversary with utter fearlessness, and contempt of all his threats and wiles, for we love not life. As in our witness, we meet him as liar by testifying to the truth, here we meet him as murderer by willingness to die, and it is only when we are ready to bleed that we are able to bless."—*The Lord's Overcomers*. Dr. A. T. Pierson.

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Equipment for Service.

Several letters which have reached us lately are full of enquiry upon this subject, showing that the Spirit of God is awakening a fresh sense of need for an enduement of power to witness, among those who are being thrust forth with the Word of Life.

* * *

"I do not care about any experience for myself," said one, "but I am not satisfied to simply see men arrested by my message, and go away silenced but not convinced. I long to see them *convicted of sin*, and brought to the feet of the Lord." This is undoubtedly the will of God, and the effect of the enduement for service, as seen upon the Apostles at Pentecost. But the whole subject at the present time needs disentangling from misconceptions, and misleading phraseology, so that those who seek from God the enduement of power may know intelligently what to expect, and how it is given.

* * *

To meet this need, we purpose dealing with the subject in later papers on the "Pentecostal Movement," or in a special series on "The Baptism of the Spirit," as the Lord may direct. Meanwhile we shall welcome letters seeking light on the personal experience of the writers, or questions on the subject (both to be dealt with in our columns under *nom de plumes*) so that every difficulty, as far as is in our power, may be removed from the path of those who desire to be effective witnesses for Christ at this time.

The Pentecostal Movement.* (II.)

BY THE EDITOR.

The serious stumbling-block of the movement is, as we have already said, the insistance upon a specific "sign" as an evidence of the Baptism of the Spirit,† and as a consequence an undue emphasis upon supernatural manifestations, which opens the door to the deception of evil spirits. On the other hand, there is a great measure of truth preached, apart from the teaching about "tongues," which the Holy Spirit of God bears witness to in blessing to souls, and it is increasingly evident that the Word of God as the standard of conduct, is insisted upon by the majority of the teachers in the movement.

We cannot but see, however, that the movement varies in different countries, and that it is coloured in some degree by national characteristics, and the personality, and spiritual knowledge, of the various leaders. For instance, in one country, at the beginning, most of the leaders were semi-educated, and with a very slight knowledge of the Scriptures, hence they harped upon a few texts, and used expressions and phrases which were very crude and often misleading. Had the "teaching" of the movement remained at this stage, and guided by these early leaders, it would probably have become a spent force at an

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† We use the phrase here, and elsewhere, as expressing a certain experience, but what a "Baptism of the Spirit" means scripturally, we shall deal with in later papers.

early period of its history, but when it reached some other countries, and men already living lives of saintly character, and with fuller knowledge of the Scriptures, were drawn into it, the teaching became more and more in harmony with the written Word, and, what is known as "identification truth," became linked on to it, with a manifest accession to its strength, for the Holy Spirit will own the truth of God, whensoever and wheresoever it is proclaimed. The leaders, also, being more deeply taught believers, in many quarters every effort has been made to remove all occasions of offence, and extravagancies likely to bring discredit on the movement. Moreover, it must be said that numbers of the most devoted and saintly children of God have identified themselves with the movement, and give evidence by life, and speech, of their desire to walk according to the Scriptures, and to reject every deception of the Adversary wheresoever they perceive it.

Men and women already filled with the Spirit of God, and fully surrendered to Him to obey Him at any cost; believers who were crying to God for Revival, and who thought they saw in the arising Pentecostal movement the answer to their prayers; souls who were weary of the coldness and deadness in the churches, and were ready for anything which seemed likely to break up the existing stagnation—these were the ones who were attracted by the Pentecostal movement when it appeared upon the horizon some two years ago, and whose manifest devotion has been its commendation to many who would not otherwise have accepted the teaching about Tongues, for "surely such 'beautiful souls' cannot be mistaken" is the natural reasoning of young Christians, who accept the teaching without question because of the personality of the teachers.

Our love in Christ goes out to these children of God, and we are fully in accord with them in their longing for the awakening of the church of God, and in the recognition of the need of all believers receiving an enduement of the Holy Spirit for service, which shall make them effective witnesses to the Risen and Ascended Lord, and give evidence to an unbelieving world that the God of Pentecost is with His people. But we are bound honestly to say that we believe that the emphasis on Tongues and manifestations has hindered instead of advanced the church of Christ toward this objective: and that we recognize the emphasis to have been caused by the Adversary as an "angel of light" pushing the eager souls beyond the balance of truth as clearly revealed in the Scriptures, so as to delay the advance of the church God-ward.

Thousands of believers in Great Britain and other lands, are at one with what is called the Pentecostal movement, in the ultimate objective, and are as ready as any of these souls to obey God at all cost, but the leaders of the movement do not see the impossibility of uniting all spiritual believers under the flag of "one sign," and that the fact of making this one sign the shibboleth of the movement, cuts off thousands of believers from advancing with them in united service for Revival. Groups here and there may be led into blessing through the Spirit of God using the measure of truth given, but by far the larger number of believers are checked, or driven back from seeking the needed enduement for service, because of the non-essential elements added to the truth. To have power to witness to the Risen Lord is an imperative need of believers, but to speak with Tongues—according to the Apostle Paul—is very immaterial, compared with the edification of the church.

Our conviction is, that if the insistance upon "Tongues," and the emphasis upon manifestations ceased, and all who are fully yielded to God would unite *on the basis of the Cross* as the centre of union, there would come such a rapid "increase of the Body unto the building up of itself in love," "through that which every joint supplieth" that the Spirit of God would quickly move throughout the whole church, drawing every member into his place in the Body, and hence into full adjustment to the Risen Head, Who could then accomplish His will through His members on earth. The Cross of Calvary alone is the basis of unity, and the basis—or root—upon which all believers joined to the Risen Lord, stand. Diversity of manifestation of the

life of the Risen Head through each member there must be. *For the church to be one in expression, or manifestation, is not necessary*, but to be one in the centre, or source of life, is vital and supreme.

The gifts of the Spirit belong to the church as a heavenly Body, and as the church matures through the members standing together on the basis of the Cross, and drinking of one Spirit, the gifts would in due season become manifested by the Spirit of God "dividing to each one severally even as He will." (1 Cor. xii. 4-11.) But through the making of Tongues to be the one sign of the Baptism of the Spirit, not only a vast and widespread breech has been made between spiritual believers throughout the world, delaying the united progress of the church, but confusion has come into its ranks as viewed from the spiritual standpoint. The apostle's description of the "Body" in 1 Cor. xii. 12-30, shows clearly that each member has an office, or place assigned of God. If the "eye" seeks to be a "hand," or the "hand" a "foot," disorder and confusion must result in the working of the Body.

This confusion has also come in to the individual life of numbers of believers who at first welcomed the Pentecostal movement. Because the "Tongues" appeared so much more "advanced" than the faith-life of union with Christ in God, many devoted souls discredited the past dealings of God with them, and went back again to seek a "Baptism of the Spirit" which was already a fact in their lives, thus for a time hindering their growth in the life of God, as well as, in some cases, giving temporary access to evil spirits.

It is growing upon us that this "disorder" in the ranks of the members of the Body of Christ has much to do with the present *check to Revival*, for if the most spiritual believers are diverted from the true goal, or divided from other members of Christ, or *deceived*, how can the life from the Risen Head move freely to the reviving of the feebler members? The whole professing church must suffer through any confusion or schism between the spiritual members of the Body.

Let the breeches be healed between all believers throughout the world, is our earnest prayer. Let us fall into rank quickly, and the cry to advance be sounded throughout the Church of Christ, that all who watch for the Lord's appearing may press forward in unity of purpose and heart "toward the goal, unto the prize of the high calling of God in Christ Jesus." Amen and Amen.

(To be continued.)

Mr. Evan Roberts in Guernsey.

As we mentioned in our last issue, Mr. Roberts has been spending some weeks in Guernsey, with very marked benefit to his health, which may now be said to be fully restored, though not yet put to the proof as to its power of endurance in the strain of public work, nor even in moving about in all kinds of conditions, which tax all who are recovering from protracted and severe breakdown. Mr. Roberts, however, saw freely for conversation, any who sought him at Guernsey, and on one occasion met a company of sixteen men—who were all Christian Workers—in a private room, to whom he spoke on Revival, and kindred subjects, for the space of three hours;* answering questions freely as they were put to him, and never pausing for lack of immediate and rapid light on the questions asked. Upon being asked by the leaders to address various meetings, he said that he felt his work was in the background, giving knowledge and help to those who usually led these meetings, and who could carry on the work after he had left the Island.

In accordance with this, several workers, in responsible positions in the Lord's service, spent many hours with Mr. Roberts, and he gave them freely of the depth of the rich experience he has had in the things of God. The effect on one occasion was quickly seen, for a worker went direct from a two-hours' talk with Mr. Roberts to a Mission Hall. At the close of the service he asked all who were eager for Revival to join him in the vestry. Ten young men responded, and then he poured out to them all that he

* We propose giving notes taken down at this gathering in a later issue of the *Overcomer*.

had just heard from Mr. Roberts on Prayer and Revival. "Will you say 'Amen' to a brother giving up smoking?" said one who had been listening. "Yes, we can all say 'Amen' to that," responded the leader. "Who is it?" "It's *me*," said the questioner! "Ah, you yourself must say 'Amen' to this," said the leader. "That I will—*and now it is gone!*" replied the brother. Then followed a period of prayer of "business dealing" with God over the obstacles in the way of Revival in the Mission; one present received the Baptism of the Holy Ghost, and within a week there were other tokens of obstacles removed through these prayers.

The interviews with workers at Guernsey gave the clearest indication seen since Mr. Roberts' breakdown, of the special character of the work for which he is being prepared of God, which appears to be along the line of the "Gifts of the Spirit" mentioned in 1 Cor. xii. as "the word of wisdom," "knowledge" and "discerning of spirits." The knowledge of the ways of God, His character, and His laws, and the power to discern, and diagnose the spiritual condition, and stage of those conversing with him, made a worker at Guernsey say, "What strikes me more and more is Mr. Roberts' unvarying *accuracy* of insight . . ." for he is rarely at fault in his diagnosis, and in his spiritual discernment.

* * *

"When, then, will Evan Roberts resume his public work?" will be the natural question of our readers. An extract from a letter just written to India by Mr. Roberts to decline an invitation to India this winter, will give some light on this; and it is given by permission of the writer, so that the Church of God may know the work to which he feels at present called to. Mr. Roberts writes:—

"To day there is need for much prayer. If I came to India it would not be for public work, but chiefly among the Christians, to tell them what I know of the need of the Church. As I wrote in the 'Overcomer' for October, many of the advanced souls need deliverance from evil spirits. Revival may come to local places, but not universally until these souls are delivered. . . .

"Already I am occupied to the utmost of my capacity in watching and praying for the Lord's work all the world over. If I came to India, and was faithful there to my call to prayer for the whole Church, I could not give my time to India without neglecting my prayer-work, for I have found that when I give myself to any 'local' prayer-work for any period, I lose the wider prayer-life, and feel that I am behind in my prayer-service, which must be again overtaken, and possibly some 'victories' lost through my neglect. The Church is passing through a crisis, and needs persistent and persevering prayer until she is triumphantly through her present dangers. So few realize, and understand the need, and how prayer alone can prevail.

"When the present crisis of the Church is through, I shall be free for public work. It would not have done for Moses to have gone to the camp, when he was needed to hold up his hands on the mountain top until the 'crisis' was through in the valley. . . . I can pray for India as well here as there. All public work in my case must be subservient to my prayer-call.

"The only way for the difficulties in India to be overcome is by prayer, and I would say to you all, set yourselves to more prayer, 'with all prayer' at all seasons, in all perseverance, for all saints. . . ."

* * *

All who have watched Mr. Roberts with sympathetic interest since the Revival in Wales, will rejoice thus to have a glimpse into the work he is doing in the background; and he desires it said that he will be thankful for their continued intercession that he may go on "labouring" for the Church in prayer that it "may stand perfect and complete in all the will of God." (Col. iv. 12. A.V.)

Epaphras.—*Col. iv. 12, 13.*

"He hath great zeal." says St. Paul of him (Col. iv. 13). The fire of the Holy Spirit kept him at boiling point. And boiling point is *toiling* point too. The Greek word means the labour in which a man puts forth arduous effort. . . Note the *depth* of his prayers. The word translated "labouring fervently" means literally "'agonizing.' Taken originally from the Greek games it brings before us the figure of the stripped runner, or the panting wrestler, and the energy and grim determination not to lose in the contest. And it has been sanctified for all time by the application of it to our Lord's prayer in the Garden. Let us not omit in our prayers the thought of possible failure in our conflict. It will make us resolve that nothing we can help shall hinder the fulfilment of our appeal. . . Such prayers asthese could scarcely fail to kindle others, and the prayer-spirit of Epaphras fired St. Paul himself . . (Col. i. 9, ii. 1)—*Rev. Harrington C. Lees.*

The Prayer-Warfare.

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the *world-rulers* of this darkness, against the spiritual hosts of wickedness in the heavenly places . . . with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints."—Ephes. vi. 12, 18, R.V.

THE PRESENT NEED.

A Message from Evan Roberts.

One great need at the present time is that prayer should be made for the deliverance of advanced believers from the devil's counterfeits of the Divine. These souls gave ground to evil spirits when they thought that they were yielding to God, and this ground given enables the evil spirits to fasten upon the body or soul, and control more or less the body or the mind of the believer. If the prayer-warriors find themselves unable to pray along this line it is possible that an evil spirit may have obtained some footing in their own case, and before they can pray they themselves may need deliverance; or else they may not be advanced enough in the spiritual life to understand the possibility of this danger. Let those who do understand, now make ceaseless prayer that all believers who are in any wise ensnared by the enemy, may be fully delivered—for until the advanced souls are set free the Church cannot advance into victory. Let special prayer be made:—

"That the whole Church of Christ may take the defensive and aggressive against sin, and Satan, and overcome."

"That God may prove to the Church what pure Revival means."

"That God may bruise Satan under the feet of the Church shortly."

(We have repeated this message from last month's *Overcomer*, because the Holy Spirit used it to give light to some upon their special need. It has since been confirmed in many ways that "deluding spirits" have fastened upon many of the most spiritual of the children of God, and that this is the main cause of the separation and misunderstandings so sorely rending the Body of Christ at this time.

Let prayer now be concentrated upon the Church—the true Body of Christ—as a *whole*, supplicating that all spiritual believers who are deceived, or diverted from vital truths, and divided from other members of the Body through the deceiving spirits misleading them, may know the truth and be set free.—ED.)

Our National Sin.

That God may awaken the Church of Christ to the sin of the opium traffic, and arouse His people to action in the putting away of this sin.

Prayer and Revival.

That the Lord will visit *B. Central Africa* with a mighty Revival; that the cleansing fire may sweep through all the Missions, touching Missionaries and native Christians; that the power of the Cross may faithfully be preached, and those still living in heathen darkness may be brought to Jesus. (Mabel S. Grimes, Ngenda, Kiambu P.O. *via* Nairobi, B.E. Africa.)

For *Ty Gwyn Hall, Llanelly*, that the believers may prove the victory of the Victor of Calvary over the enemy.

For Revival in *Herefordshire*, and the Word of the Cross there. (H.G.K.)

For Gipsy Smith's meeting in *America*. (W.P.B.)

For the P.T.C. a representative at work in *Buenos Aires*.

For Revival in *Usagara and Ugogo, G.E. Africa*, that I may be a true Herald of the Cross in G.E. Africa, and know how to abide in the death of Christ, and the Cross be more and more revealed to me by the Holy Spirit.

For special meeting in *Jesmond Baptist Church, Newcastle*, to be held early in November.

For blessing on the Word of the Cross Booklet being distributed house to house in *Newcastle* on Sunday afternoons.

For a weekly prayer meeting for Revival held for nearly four years, that more abundant life may be granted all the members.

For the Convention in *Newcastle* on November 17–19 (see page 171).

For the visit of Mr. Bradley (of the Egypt General Mission) to Great Britain, that God may use him to lay the needs of the Moslem world upon the Lord's intercessors.

For clear guidance about meetings proposed to be held in *Ealing*. Some have a real burden about the "workers," and need of knowledge of the full victory of Calvary.

For Miss Wall, in Rome, as she takes up the work of her mother just translated to glory.

For the book "The Cross of Calvary," in French, now shortly ready, and that the translator, Mlle. Clara Meylan, may have the funds supplied for its issue.

For *Holland*, that the Christians may be awakened to the need of deeper things. For literature on the message o Calvary to be translated into Dutch, and reach the righ people.

For Revival in *Egypt*.

Praise for victory in open-air work at *Blackwood, Mon.*, and prayer for those convicted to be saved. (E.J.H.)

For the preparation and issue of the Booklet in many fresh languages.

For the dissemination of the Booklet in every land, and the preparation of prayerful distributors who will sow the seed with tears and reap in joy.

Miss Grace Millar, Beit es Salaam, Mohamerah, Persian Gulf (via) Bombay; Miss F. M. Smith, Miss F. M. Reid, and all other Heralds of the Cross in China; Miss Pash and Miss Perry in Korea; Mr. and Mrs. Logan in Egypt; Miss Lilias Trotter in Algiers; Mr. and Mrs. Johnson in France; other Heralds of the Cross in Sweden, Denmark, Germany, Russia, India, and throughout the world.

Mr. Percy Beard in Scotland; Mrs. Baezertz in all her missions, and all the Lord's Messengers in Great Britain proclaiming the Gospel in sincerity and truth.

Messrs. Fritz and Arthur Wood in their winter Missions: including Leicester, Nov. 27—Dec. 13.

NOTE.—On account of limited space, all PERSONAL *requests will be presented to the Lord at the Prayer Meeting at 8 p.m. on Tuesdays at Bible Booklet House, and only requests connected with "Revival" printed in this page. Will correspondents please write out prayer requests apart from their letters and on one side of paper only?*

Requests must be sent in by 15th of the month for insertion in next issue.

The moment you turn in upon yourself you lose resisting power against the enemy.—*Evan Roberts.*

The Message in Scotland.

Mr. Percy Beard in Carluke.

During he past month a Tent Mission in connection with the Lanarkshire Christian Union has been held here. God's messenger has been Mr. Percy Beard, and the message has been "Calvary" —the Victory-side of Calvary; the triumph of Calvary; the fruit of the triumph of Calvary. The Man on the Throne. The Victor seated at the right Hand of God, and our identification with Him.

The message has been pressed home pointedly, and effectually in the power of the Holy Ghost. The preacher has urged that the truth concerning the Victory of Calvary should not be received as a new theory, or a topical conclusion, but as a living force, a mighty pulsating, reforming, transforming power, working out in the individual believer a life of victory.

At the beginning of the Mission many seemed to have the feeling that some new thing was being sprung upon them; something that ought to be received with characteristic Scotch caution, but as the Mission went on they began to wonder why this truth should have been new to them, and amongst them old and young hearts were opened, and then came a receiving, and rejoicing in clearer light, fuller deliverance, and glorious liberty.

In this Mission we believe that the Spirit of God has been doing His own work in His own way. There has been no side lines, no special attractions, no booming, or organizing. And yet night after night crowds have come to the Tent in cold wet weather, and have sat from one to three hours listening with ever deepening interest to the Word of the Cross, praying, praising and exulting in God.

As to the results, there has been no excitement, no noise, no whirlwind, no hurricane, but a still small voice as breath from Calvary, and souls in quietness have yielded to God. And to some for the first time, salvation has come to their houses, wrongs have been righted, lives adjusted, hopes brightened, ideals heightened, and now we look to God for a harvest of fruitfulness in the lives of the people, to the praise and glory of our Lord Jesus Christ.

Another feature of the Mission is, that Christians have wakened up to the fact that there is a real personal devil, and that he is doing all in his power to hinder, and make void the preaching of the Cross; that our warfare is not carnal, but spiritual; that we wrestle not against flesh and blood, but against wicked spirits. This awakening has unavoidably brought conflict—dogged, persistent conflict. The "strong man armed" has been keeping his goods in peace, but a Stronger than he is on the field. The Victor of Calvary leads on to war. The trumpet-call has gone forth summoning His followers to the front, and one believes that on the part of some there has been a willing response.

In a work like this, it is impossible to tabulate numbers for results. The immediate result of the Mission has been a time of humbling before God, a time of breaking down, and crushing and overturning, a process of searching and salting with fire.

The ultimate results of the Mission—the searching words of ministry and exhortation of the Holy Spirit's work; of the heart-exercise before God; of the fresh revelation of the truth; of these, and other forces that have been at work, and are still working—we cannot estimate. (*R. A.*)

Bible Booklet Notes.

The stream of Bible Booklets continue to flow with an ever increasing volume from the Bible Booklet House, Leicester. Over a thousand copies a day are sent by post, not only through the United Kingdom but into all parts of the world, where the messengers of the Cross seek to give the Word of Life to a perishing world. Over 300,000 of the small "Word of the Cross," over 6,000 of the large-type edition, and some 30,000 of the Foreign versions have thus been circulated during the months of the present year.

The *Persian* version is now ready, after several attempts during the last three years, and a few copies have been posted to the C.M.S. missionaries, in order to see what reception they get from the Customs and postal officials in that disturbed and needy country.

A bilingual edition of the *Spanish-Guarani* Bible Booklet has been issued, and a missionary working amongst the people of Paraguay, South America, has taken a quantity out with him. The need for this version being issued in two languages is to prevent their confiscation by the Government, who do not object to the Scriptures being published in Guarani if they are also given in Spanish.

The *Kaffir* Booklet has supplied a need so evident amongst the missionaries in South Africa that a second issue is now demanded by an increasing number of enquiries for it. We hope to have it ready early in November, and quantities can be had from Bible Booklet House, or Mrs. H. L. Scott, Rosemount, Walmer, near Port Elizabeth.

The Revolving Scroll* "Word of the Cross" continues to meet the need of open-air workers. The Seaman's Mission, Guernsey, a Lodging-House Mission in London, and a Tent Mission in Scotland have each been supplied with this useful and powerful method of reaching the masses with the Gospel.

H. Musgrave Reade.

* A full, descriptive, and illustrated list of this Apparatus will be gladly sent to any enquirer upon receipt of a post card to H. M. Reade, 118 Evington Road, Leicester.

The Booklet in France.

Upon the first Sunday in October Mr. Johnson began his work as pastor of the little English Church at Asnières. This church has been built to meet the needs of the English residents, of whom there are about two thousand. These, however, for the most part do not attend any place of worship.

Asnières is situated just outside the walls of Paris, within a ten minutes' ride by train from the centre of the city. It stands in the midst of a group of towns and villages. As an agent of the Paris City Mission, Mr. Johnson is allowed free scope to visit anywhere in Paris and neighbouring towns and villages. Of the latter there are about sixty within a four mile radius of the outskirts of Paris.

From these facts may be seen the widely opened door, for reaching both French and English, which is now before our brother, but we need to pray that he may be kept constantly supplied with the needed Booklets.

He writes: "Now is the time to send the Booklets to all the churches and missions in and around Paris, and also the moment for literature on the Message of the Cross, in French, to be freely circulated. There is a real thirst among the Christians to know God. There is to be, this winter, a three months' campaign in many of the churches in Paris, and also a Holiness Convention. God is certainly moving in our midst."

Our deep need just now is that the Lord would raise up a much larger number of intercessors for this work in France, those who will stand with us, and take Christ's finished victory over Satan and all his hosts, as they are working around this special centre. The ground is already being contested inch by inch, so that we need to trust God for the fulfilment of Luke x. 19. L.E.W.

Mr. Johnson's Work in France.

From September 16th to October 18th, 1909.

Per Miss Mourant—(6) 10/-; (7) 10/-; (8) 10/-; (9) £1 5s.; (10) 2/6; (11) £1; (12) 10/-; (13) 6/- Total **£4 13s. 6d.**

Per Miss Waters—(6) £1; (7) 15/-; (8) 2/6; (9) £1; (10) £1. Total **£3 17s. 6d.**

Full Total—£8 11s. 0d.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Waters, 72 Lancaster Road, West Norwood, London, S.E.; Miss Mourant, Eastbourne House, Sydenham Hill Road, S.E. About £30 per annum is needed to make up the nominal salary of the pastorate.

Special Prayer Needs.

Continue to ask for Mrs. Johnson Rom. viii. 11.

That every device of the enemy against this work may be overthrown.

That more Booklets may be supplied; also that other literature on the Message of the Cross may be forthcoming speedily.

(The "Cross of Calvary" has just been translated into French by Mdlle. Meylan, of Romanel, Lausanne, Switzerland. This will be ready in November, price 1 franc, and can be obtained direct from Mdlle. Meylan, who has taken the entire responsibility of the expense of publishing, in dependence upon the Lord that sales will be rapid to enable her to meet the cost. Will the Lord's intercessors pray the book out to the people who need it in France. It will be obtainable from Mr. Johnson when ready.—ED.)

Two Pamphlets on Revival.

A Spiritual Awakening.

Extracts from the Life and Letters of Chas. Finney. With an Introduction by Rev. J. Goforth. Price twopence. Morgan & Scott, London. This Booklet was greatly used of God to set Mr. Goforth on the "track" of the conditions of Revival, and may be said therefore to have had much to do with the Revival in China. That there are *conditions* of Revival which the Church is very ignorant of, we have pointed out again and again, and we welcome with thankfulness every book which will make these conditions understood.

How Churches can help Ministers in the Promotion of a Revival.

One Penny. From W. A. Fuller, 5 Promenade, Malvern. This pamphlet is issued as a sequel to "A Spiritual Awakening," and contains further extracts from Finney's Lectures calculated to educate the people of God in the conditions of Revival. Mr. Finney's remark on p. 16, of the need of Christians being frequently "re-converted," may cause some questioning, but the context explains what is meant by the use of the word. Mr. Finney says: "*the Christian's heart is liable to get crusted over, and lose its exquisite relish for divine things; his unction and prevalence in prayer abates, and then he must be broken down over again.*" This is in *fact*—true; and we would only suggest to readers that the need of being constantly *kept* with a broken and contrite spirit, should be recognised as the meaning of the word "re-converted," and then it will not become a cause of offence. May the Spirit of God greatly use these two pamphlets in awakening the professing Church throughout Great Britain to preparation for Revival.

The Editor's Letter Box.

A.H. (Tredegar). I am so rejoiced to hear of the Message of the Cross victories and fruit. I shall always be thankful to hear of His leadings of you.

M.E.F. (Ugogo). May the Lord use you greatly in His service. John xii. 24.

A. de St. G. (Lausanne). Prayer alone will soften the ground in Holland and arouse the Christians to their need. Pray on.

F.S.B. (Weymouth). So very glad to know about the Mission work you refer to, and will always be glad to hear how God leads you.

G.L.O. (Australia). The books you asked to be sent to your friend have been sent. John xiv. 26.

C.M. (East Finchley). Phil. iv. 19; Phil. iv. 6, 7.

F.B.S. (Ealing). Your letter was answered by the matter in the October *Overcomer*. I hope your need has been met. If not, write again.

F.S. (Princeton). May Acts i. 8 be true to you, and Ephes. vi. 19, 20.

M.A. (Liverpool). No. Trial is not a proof that God has forsaken or the Spirit grieved! It is rather a "vote of confidence" by the Lord. See Heb. iv. 15.

M.B. (Liverpool). Phil. iv. 19; Phil. iv. 6, 7; and Acts i. 8, with 2 Cor. xiii. 3, 4. May He guide you step by step into His plan.

J.C.G. (Crieff). Thank you. The Lord fulfil your petitions. Letters acknowledged from E.C.D. (London); E.R. (Hull).

TRANSLATED.

"With Christ . . . very far better." *Phil. i. 23.*

Pastor George Soltau, in California, on October 4.
Mrs. James Wall, of Rome, on September 22.

Pastor Soltau arranged with great joy the distribution of the Word or the Cross Booklet at the Seattle Exhibition, and Mrs. Wall wrote some little while ago of how she valued the Italian Booklet. Miss Wall is carrying on the work in Rome in place of her mother. May 2 Kings ii. 15 be fulfilled to her.

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S.W., near Victoria Station, will be held as follows:—

Thursdays, Nov. 4th / Dec. 2nd } Meeting at 3 o'clock, followed by tea at 4-30. After tea, Conference at 5 o'clock. Evening meeting at 7.

Cards and further information from Miss Johnson, 60 Bedford Avenue, High Barnet, London, W.

N.B.—The evening meetings commence at 7 o'clock.

Mrs. Penn-Lewis will be at the Hall from 12 o'clock to meet any who need special help in spiritual difficulties (appointments beforehand if possible).

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

Thursdays, Nov. 11th / Dec. 9th } Tea 4-30. Meetings 5 and 8 o'clock.

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66, Regent Road, Leicester.

Every first Tuesday in the month, at 5 p.m., a Prayer Meeting for Revival will be held at the P.T.C.A. Institute, 62 Bartholomew Close, E.C. Intercessors heartily invited.

Preliminary Notices (D.V.).

ECCLESTON HALL CONVENTION,
January, 1910.
(MR. S. D. GORDON is expected).

THE LEICESTER CONVENTION will be held (D.V.) on March 15-17, 1910.

Newcastle Convention.

Nov. 16, 17, 18, 1909. Speakers, Revs. F. B. Meyer, S. A. McCracken, and Mrs. Penn-Lewis. Connaught Hall, Blackett Street, Newcastle. Meetings at 3 and 7-30 p.m. Tea and after-tea talks at 5. Mr. Bradley, of the E.G.M., will speak on Missionary work, on Friday, the 19th. All information from Mr. C. E. Procter, 27 Larkspur Terrace, Jesmond, Newcastle.

THE EDINBURGH EVANGELISTIC CONVENTION.

Friday, Nov. 19, and Saturday, Nov. 20, 1909. Particulars from Mr. Grant Jackson, 44 Dick Place, Edinburgh. (Mrs. Penn-Lewis will be the Lord's messenger. She asks special prayer for this far-reaching service.)

Financial.

I.—Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).

From October 1st to October 31st, 1909.

(43) £1. Total £1 0s. 0d.

II.—Received for Issue of Foreign Languages.

From October 1st to October 31st, 1909.

(28) For Guarani £1; (29) £3; (30) For France 5/-
Total £4 5s. 0d.

III.—Received for Free Distribution of Bible Booklets in Great Britain (by Mr. Reade).

From October 1st to October 31st, 1909.

Nil.

IV.—Free Distribution of "The Overcomer."

From October 1st to October 31st, 1909.

(34) £1 5s.; (35) £3 3s. Total £4 8s. 0d.

NOTE.—Mr. Reade will be at Eccleston Hall on Nov. 4, from 11.30, to see any who desire conversation on Booklet or other matters.

FOR MISSION WORKERS.

THE GATE TO LIFE CHARTS.

"The Cross and the Sinner"
AND
"The Cross and the Christian."

Each painted by hand in bold red and black letters, on Scrolls nine feet long and 38 inches wide, with roller top and bottom. Most effective for platforms and walls of Mission Halls.

Price 15/- the Pair.
Painted on Linen, One Guinea the Pair.
CARRIAGE EXTRA.

These two Charts are being used by an Evangelist in America for Mission work, and several pairs painted on linen are also in use in Australia. They have also been widely circulated in pamphlet form, and on posters, translated into Chinese, Marathi (India), Persian Urdu, &c.

A copy of the pamphlet—The Gate to Life—showing the Charts in detail, can be had, price TWOPENCE, post free.

THE VICTORY HYMN.

On a large scroll, painted by hand, in bold black and red letters, roller top and bottom. For use on walls of Mission Halls, or on platforms.

Price, 5/-; post free 5/6.

Other hymns painted to order, also text for Convention platforms, "All One in Christ," 5-ft. long, 2/6.

H. M. Reade (Department C), Bible Booklet Depot, Leicester.

THE OVERCOMER SONG MESSAGES.

A 16-page Pamphlet, containing New Tunes and New Hymns.

By Percy Beard, M. Warburton Booth, Jean Perry, and others.

Price Threepence Net;
15/- per 100; 8/4 per 50; 2/6 per 12, post free.

NOW READY.

8-Page Pamphlet of the Overcomer Song Messages. WORDS ONLY.

3/- (net) per 100; 1/9 per 50; 6d. per 12, post free.

H. M. Reade, Bible Booklet Depot, Leicester.

"The Word of the Cross"

Bible Booklet and Literature.

The Word of the Cross Bible Booklet consists of texts of Scripture on the various aspects of Calvary. 16 pages, size 3½ × 2 inches. The circulation has reached nearly ten million, and it has been issued in about 80 languages. The small margin of profit on sales of the Booklet—as well as on Scrolls and Easel Sheets—is entirely devoted to the work of its issue.

THE BIBLE BOOKLET,

In English, new edition, with new page on Victory. (Authorised Version.) Pale blue cover.
1/3 for 100; 5/6 for 500; 10/- for 1,000, post free.

The Bible Booklet, in large bold type, with numbered verses for use in enquiry rooms. Second edition, with page on Victory. Size 7½ × 5 inches. Pale blue cover. A most attractive booklet for the aged. Price 1d.; 6/- per 100. Reduction on quantities.

Summary outline of the Booklet, for the use of workers in Bible Classes, &c., on thin paper for insertion in the Bible, 4d. per dozen, post free.

Bible Booklets *(printed in India, without cover).*

German	Dutch	Polish	Judeo-Spanish
Spanish	Swedish	Hungarian	
Portuguese	Norwegian	Mazurish	

100 for 1/-, post free (Great Britain only).

Bible Booklets, on superior paper (some having covers).

Scotch-Gaelic	Fijian	Chi-nyanja
Welsh	Russian	Efik
Kabyle	Esperanto	Kaffir
Malagasy	Two Congo dialects	

100 for 1/3, 500 for 5/6, post free (Great Britain only).

Yiddish Booklets, very superior, new translation. 100 for 2/-, post free.

The Bible Booklet in Braille type for the blind, price 3d., post free 4d.

"The Word of the Cross" Leaflets, 2d. (per dozen, 2½d. post free; assorted packets, 2d.

From H. M. READE, Bible Booklet Depot, Leicester.

"One by One" workers can obtain Booklets from the "One by One" Office, Bethune Road, Stamford Hill, London, N.

CENTRES FOR BIBLE BOOKLETS.

England. LONDON:
BOROUGH, S.E.—Secretary, Havelock House, 43 Trinity Sq.
WOOLWICH, S.E.—Mr. W. Walls, 11 Powis Street.
UPPER NORWOOD, S.E.—Miss Briggs, Gilgal Institute, 7 Crystal Palace Statton Road.
France.—Mr. H. Johnson, 32 Avenue de Courbevoie, Asnières, Paris.
Germany.—Fraulein Wasserzug, Freienwalde a/ Oder, Malche.
Fraulein von Hennig, Putlitzstrasse 13, Berlin.
Egypt (Egyptian Arabic).—Mr. J. G. Logan, Masken es Salam, Zeitoun, Cairo.
Russia.—Madame O. Kamensky, Ligovica 87, St. Petersburg.
Italy.—Miss Giulietta Wall, 35 Piazza in Lucina, Rome.
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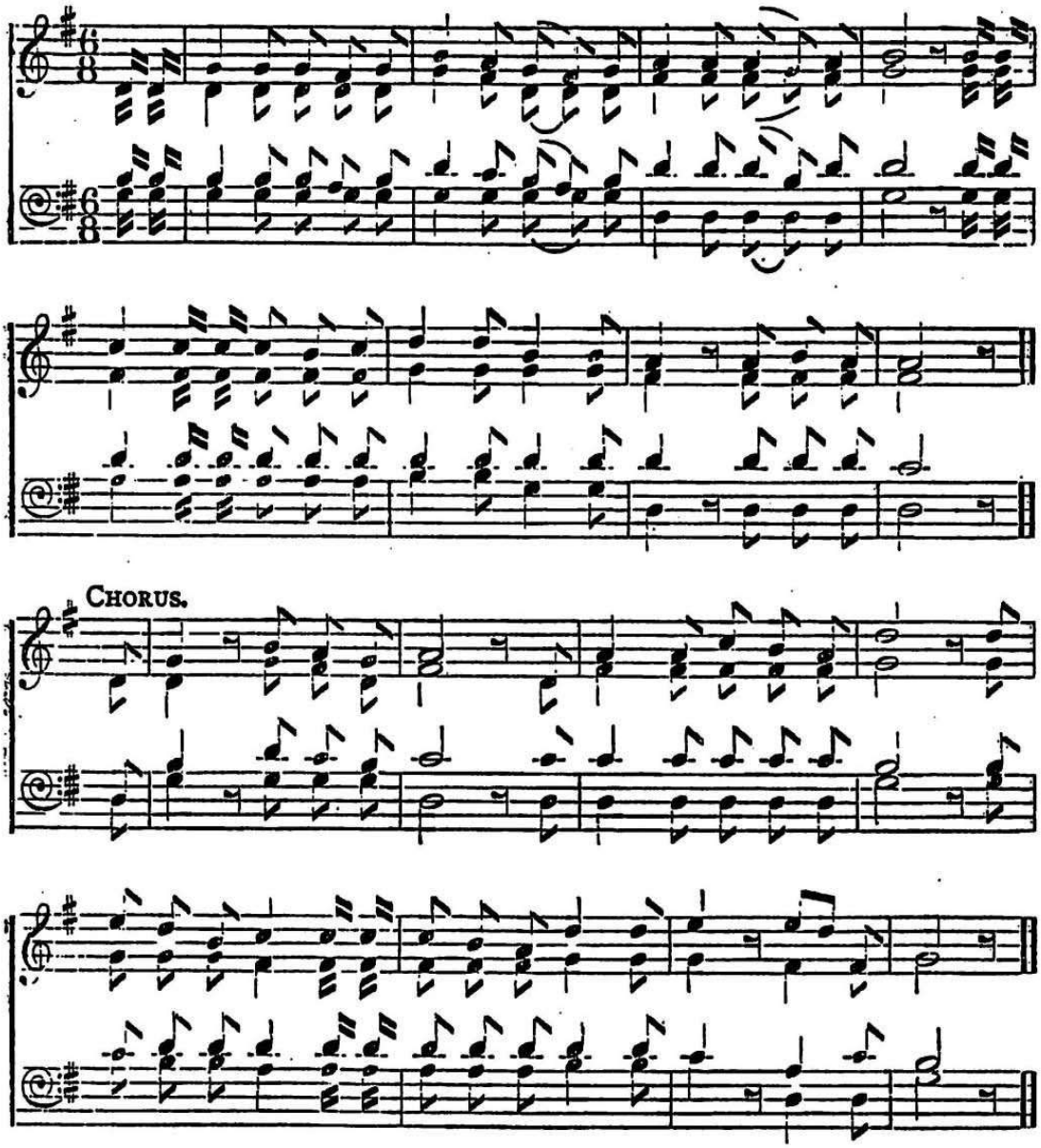
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No. 12. DECEMBER, 1909. ONE PENNY.

"ALIVE UNTO GOD."*

Words and music by Percy Beard.



1. I am crucified with the Christ who died
On the Cross of Calvary— [mine,
And the life which I live is no longer
But Christ liveth in me.

Chorus. Yes, Christ liveth in me
His life now setteth me free
From Satan and sin,
Giving victory within—
Yes, Christ liveth in me.

2. I am satisfied, and I now decide
To yield myself to Thee—
And the answer I give to my every doubt
Is Christ liveth in me. (*Chorus.*)

3. The reckoning's mine, but the dying
And, alive unto God, I see [Thine
Is the glorious truth that can only be
As Christ liveth in me. (*Chorus.*)

4. I am dead to sin, and I now begin
The reckoning myself to be— [word
And I rest in the fact of His own sure
That Christ liveth in me. (*Chorus.*)

5. I am now made free, and my song shall be
For ever of victory— [within
And whenever I'm asked of my hope
'Tis Christ liveth in me. (*Chorus.*)

* *From the "Overcomer Song-Messages."* *See page 187.*

THE CRUCIFIXION OF THE WORLD.*

By REV. ANDREW MURRAY, D.D.

"Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."—Gal. vi. 14.

THERE is not a question of greater interest to the church of our day than that which deals with her relation to the world. And perhaps not one of greater difficulty. The word itself is of such large and varied meaning, that it is not easy to define. The spirit of the world is so subtle and universal; we have been so born and bred under its influence; the power of the god of this world, blinding the eyes, is still so strong in all believers who do not very specially seek enlightened eyes of the heart through the Holy Spirit: our whole natural life is in such close contact with it, that it needs very special grace to know fully what the world *as revealed by the cross* really is, and what the position in it to which the cross commits us. Our only hope is in the teaching of Him Who gave Himself to draw us out of this present evil world.

The meaning of the word as Christ used it is simple. He used the expression of mankind in its fallen state, and its alienation from God. He regarded it as an organised system or kingdom, the very opposite and the mortal enemy of His kingdom, with a mighty unseen power, the god of this world, ruling it, and a spirit, the spirit of this world, pervading it and giving it strength. He more than once gave this as His special characteristic, "I am not of the world." He as definitely taught His disciples, "ye are not of the world." He warned them that because they were not of the world, the world would hate them as it had hated Him. Of His sufferings He spake: "The Prince of this world cometh and findeth nothing in Me." "This is your hour and the Power of Darkness." "Be of good cheer, I have overcome the world." In the hatred that nailed Him to the Cross the world revealed its true spirit, under the power of its god. In the cross Christ revealed His Spirit, His rejection of the world with all its threats and promises. The cross is the seal of His word, that His kingdom is not of this world. The more we love the cross and live by it, the more we shall know what the world is, and be separate from it.

In the beloved disciple the contrast comes out as strongly. "If any man love the world, the love of the Father is not in him." "The world knoweth us not, because it knew Him not." "They are of the world, therefore speak they of the world, and the world heareth them. We are of God, he that knoweth God heareth us." "Whatsoever is begotten of God overcometh the world." We know that we are of God, and the whole world lieth in wickedness." The difference and antagonism between the two kingdoms is irreconcilable. However much the world be externally changed by Christian influence, its nature remains the same. However close and apparently favourable the alliance between the world and the church, the peace is but hollow and for a time. When the cross is fully preached with its revelation of sin and curse, with its claim to be accepted and borne—the enmity is speedily seen. And nothing can overcome the world but that which is begotten of God.

In our text we see how clearly Paul felt, and how boldly he proclaimed, the enmity between the cross and the world, "I glory in the cross, through which the world hath been crucified to me, and I to the world." *He was so identified with the cross that its relation to the world was his.* The cross was the separation between them. The cross was the sign of the world's condemnation of Christ: Paul accepted it; he was crucified by the world and to it. The cross was God's condemnation of the world: Paul saw the world condemned, and under the curse. The cross was the everlasting separation between himself and the world as it is. The cross alone could be their meeting place and reconciliation. It was for this he gloried in the cross, and preached it as the only power to draw men out of the world to God.

The view many Christians take is the opposite of that of Christ and John and

* *By permission, from "South African Pioneer," 1898.*

Paul. They speak as if in some way the curse had been taken off the world, and its nature somehow softened. They think of educating and winning the world, by meeting it more than half-way, with offers of friendship. They regard the work of the church as being to permeate the world with a Christian spirit and take possession of it. They do not see that the spirit of the world *permeates the church*, and takes possession of it to a far larger extent. The offence of the cross is done away with, and the cross is so adorned with the flowers of earth that the world is quite content to give it a place among its idols. No wonder we complain of the lack of conversions. Nothing can convert men but the Gospel of the Cross: *that*, in its foolishness, is the power of God to salvation. The cross in its naked simplicity, with its judgment of the world and all that is in the world, with its discovery of the spirit of the world at enmity against God, and there, with its infinite love and its finished redemption, offered to each one who will forsake the world and take up the cross—this cross alone is the wisdom and power of God.

In war there is no greater danger than underrating the power of the enemy. The work of the church is a war, an unceasing battle. "Our wrestling is not against flesh and blood, but against principalities, against powers, the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." The world is sinful humanity, not a mere collection of individual men, led on by blind chance in their sin. It is an organised force, animated unconsciously by one inspiring force, a power of darkness, led on by one leader, the god of this world. "Aforetime ye walked according to the course of *this world*, according to *the prince of the power* of the air, of *the spirit* that now worketh in the children of disobedience." It is only as this truth is accepted in all its bearings by the church, that it becomes capable of understanding the meaning of the cross, that it can see how it was meant to draw men out of the world, and that it will have the courage to believe that nothing but the persistent preaching of the cross in all its Divine incomprehensibility, is what can overcome the world and save men out of it. The powers of the other world, "The spiritual hosts of wickedness in heavenly places," working here in men, can only be conquered and brought into subjection by a higher power, the power of God, by Him "Who having spoiled principalities and powers, triumphed over them in the cross." It is the cross, the cross with its sin, and curse, and death, with its love and life and triumph, which alone is the power of God.

The great power of the world consists in its darkness. "The god of this world hath blinded the minds of the unbelieving." "Our wrestling is against the world-rulers of this darkness." If aught of the spirit of this world be found in the believer or the church, just so far are they incapable of seeing things in the light of God. They judge of spiritual truth with a heart that is prejudiced by the spirit of the world in them. From this no honesty of purpose, no earnestness of thought, no power of intellect can free them. They can understand and receive God's truth no farther than the very Spirit of Christ and His cross have expelled, or is truly sought after to expel, the spirit of the world. The Holy Spirit, tenderly waited on and yielded to, is the only light that can open the eyes of the heart to see and know what is of the world and what is of God. And the Holy Spirit is only truly yielded to, as the Cross, with its crucifixion of the flesh and the world, has become the law of our life. The cross and the world are diametrically and unchangeably opposed to each other.

This is the ruin that sin wrought. Man was to have lived on earth in the power of the heavenly life, in fellowship with God and obedience to His will. When he sinned, he fell entirely under the power of this present invisible world, as the god of this world rules it, and uses it as a means of temptation and sin. His eyes closed to spiritual and eternal things; those of time and sense mastered and ruled him. Some speak as if the cross of Christ had so taken away the curse and power of sin in the world that the believer is now free to enter into the enjoyment of it without danger, that the church has now the power of appropriating it, the calling to take possession of it for God. This is certainly

not what Scripture teaches. The cross moves the curse from the believer, not from the world. Whatever has sin in it, has the curse on it as much as ever. What the believer is to possess of the world and its goods must first be sanctified by the word and by prayer. Nothing but the discovery of the evil of, and the deliverance from, the spirit of the world by the cross and Spirit of Christ, nothing but the spirit and power of the cross animating us, separating and freeing us from the spirit of the world, can keep us so that we be in the world, but not of it. It cost Christ His agony and bloodsweat, His awful death-struggle, the sacrifice of His life, to conquer the world by the cross; nothing less than a full and hearty entrance into fellowship with Him into His crucifixion, can save us from its power.

In the Epistle to the Galatians there are several passages having reference to the cross of Christ. Only one of them speaks definitely of the Atonement, "Christ hath redeemed us from the curse, being made a curse for us." The others all bear upon the fellowship with the cross, and its relation to our inner life. When Paul says: "I have been crucified with Christ, and I live no longer, but Christ liveth in me"; "They that are Christ's have crucified the flesh"; "I am crucified unto the world"; he speaks of a life, an inward disposition, a spiritual experience, in which the very spirit and power that animated Christ, when He bore the cross, is maintained and manifested. There are many who profess to make their boast in the cross, and count their faith in the righteousness of Christ as our justification before God, as the great proof of faithfulness to Scripture, and who yet, in their whole-hearted enjoyment and toleration and participation of what is of the spirit of this world, prove that the glorying in a cross which crucifies the world has no real place in their religion. The cross that atones, and the world that crucified, are at peace. The cross that crucifies the world as an accursed thing, and keeps us crucified to it, is unknown.

If the preaching of the cross not only for justification but for sanctification, not only for pardon of sin but for power over the world, and an entire freedom from its spirit, is to take the place in the church it had with Paul, we must beseech God to reveal what He means by the world, what He intends by the power of the cross. It is in the lives of men actually and manifestly crucified by the world and all that is of it, that the cross will prove its power.

Is Jesus Christ Popular?

Many crowd the Saviour's Kingdom,
Few receive His Cross.
Many seek His consolations,
Few will suffer loss,
For the dear sake of the Master,
Counting all but dross.

Many sit at Jesus' table—
Few will fast with Him;
When the sorrow cup of anguish,
Trembles to the brim.
Few watch with Him in the Garden,
Who have sung the hymn.

Many will confess His wisdom—
Few embrace His shame.
Many while He smiles upon them,
Loud His praise proclaim.
Then if for a while He tries them,
They desert His Name.

But the souls who love supremely,
Let woe come or bliss;
These will count their dearest hearts' blood,
Not their own but His.
Saviour, Thou Who thus hast loved me—
Give me love like this.

(Selected).

The "Pentecostal" Movement. (III.)

Manifestations.

BY THE EDITOR.

The second serious stumbling-block of the "Pentecostal" Movement—arising out of the first—is its undue emphasis on visible, conscious, or physical manifestations, and experiences. Not that God does not "manifest" His presence in ways that His people alone can understand, for He does; nor are His children to be without experience of spiritual verities, for the Word clearly speaks of the experience of truth (Heb. v. 13; Rom. v. 4) wrought in to the life, as necessary, but to over emphasize either manifestations, or "experiences," is fatally injurious to the healthy development and growth of the Divine life in the soul of man. And this

for the following, out of many reasons:— To *seek* manifestations, or *watch* for them, or gauge the measure of the presence and power of the Holy Spirit by them, (1) opens the door to the entry, to body or mind of the seeker, of deceiving spirits watching every occasion to mislead all who desire to press on in the spiritual life; (2) is apt to divert the believer from a pure and simple trust in the Word of God, as the basis of the life; or (3) misleads him as to his true spiritual condition, of which manifestations and abnormal experiences, are no criterion at all.

These points need dealing with at some length, to enable the Lord's children to intelligently discern for themselves the true path of safety, and continuous victory in what Upham describes as "the higher forms of religious experience." For we must recognize the fact that there are special spiritual dangers meeting all who enter the "heavenly places" whether it be alone in some far away isle, or in company with others in any gathering where supernatural forces have play; dangers quite unknown to those who can be classed as "yet carnal." (1 Cor. iii. 1-3); and which can only beset those who experimentally know Gal. ii. 20 and Ephes. ii. 6, by a true "Baptism of the Spirit" which causes them to emerge into, or become open to the spiritual realm as never before, as well as to *know God* as they could not know Him in the earthly sphere.

For this reason, we would note here, that believers who do not know the power of the Spirit in their own lives, are not fully able to judge, or *discern the spiritual sources of the present mingled movements of the spiritual world*, excepting so far as they can rightly divide the Word of Truth, and point out divergence from the Scriptures. For the "natural," or "soulish" man, cannot know "the things of the Spirit" because they are "spiritually judged" (1 Cor. ii. 14, or "examined" R.V.m). The "natural man," even though he be truly born from above, and even consecrated to the service of God, and filled with the Spirit up to the measure of his capacity, is in danger himself of sweeping aside as all of the devil, or else as fanaticism, or visionary, all spiritual experiences which are outside of his mental sphere, for they can alone be *spiritually* examined, by the "spiritual man." The dearth in the Church of "spiritual" men, able to "spiritually examine" spiritual things, is the greatest exposure brought to light by the Pentecostal, and kindred movements. We have cried to God for a world-wide Revival, not knowing that it would mean a contemporaneous world-wide movement of the opposing spiritual forces of hell and not knowing that the carnal condition of the Church meant that there were few "spiritual" men ready to "spiritually examine" the duplex spiritual movements when they came.

To understand why the forces of Satan are attacking the Church, and peculiarly besetting the advancing souls at this time—*not, be it again remembered, those who are on the earthly plane, "yet carnal"* —we must first get a bird's-eye view of the Church—the heavenly Body of Christ—as a whole, and seek to discern her stage of advance in the spiritual sphere, and the cause of the present conflict. Looking at the Church from the Divine standpoint, as consisting of all who are joined to the Risen Head, as we look out over the world we can see a vast change from the time previous to the Revival in Wales. Then it appeared as if a heavy sleep was upon the whole Church, with only an inside movement of prayer for Revival indicating any activity of life. Here and there could be seen those who had, as it were, broken through into the spiritual sphere, through the reception of the Holy Spirit, the knowledge of the Cross, and the consequent union with the Risen Lord. Then came the breaking forth of God in the Revival in Wales, which reached the furthest corners of the world, arousing the sleeping souls from their slumber. They began to awake (1) to apprehend the power of prayer, (2) to seek a fuller knowledge of the Holy Ghost, (3) to recognize the reality of the Satanic forces, and (4) the imminent coming of the Lord. Large numbers of true believers in many countries were "revived," and passed on from the stage of carnal to spiritual; babyhood to older growth; from apathy to keen vision, and apprehension of

spiritual things, realizing in various degrees their identification with Christ in death and resurrection by the power of the Holy Ghost.

These believers we may now describe as the "advance" ranks in the Church—a growing army on the resurrection side of the Cross. They can be recognized under all kinds of names, and through all sorts of phrases, and expressions, expressing in *fact* the same thing. They are united in Christ on the basis of Romans vi., and through union with the Risen Lord, although they may appear divided in many exterior matters, and even over the expression of the truth they all experience.

After the Welsh Revival the majority of the advancing souls moving on into the spiritual sphere were wholly ignorant of the subtlety of the attacks of the spiritual hosts of wickedness, to be met there. They assumed that almost all that was "supernatural" was Divine. The spiritual sphere was to a great extent unknown, and there were few able to guide, or teach the advancing believers. Probably also, the widespread movement in the Church—looking at all believers as a corporate body in the spiritual sphere—meant a stronger force of advance than was possible to an isolated soul, and consequently a stronger movement of opposition from the Satanic hosts, which contested the advance, and swept upon the ignorant believers, bringing confusion and perplexity on every side.

The "Pentecostal movement," with its emphasis on "Tongues" and manifestations, now came in sight; and innumerable delusions of the deceiving spirits, to groups who had not even heard of "Tongues," and some of the choicest souls fell a prey to the subtle spirits, for few could detect between the Satanic supernatural and the Divine. Speaking figuratively a thick mist filled the air, and in the mist every man's sword seemed turned against his fellow. Fear of the enemy, and suspicion of each other swept upon the most united souls. The "ranks" were broken. The oldest and tenderest ties between servants of God were strained, and widespread united action for Revival almost ceased. . . .

Then the acute stage passed—the thick mist faded away, but—the effect of this onslaught upon the Church has remained. The advance of the Church has been checked, and the united service for Revival has ceased! Large numbers of the most devoted workers are now side-tracked, or absorbed in minor issues, whilst the Satanic movements of the New Theology, Socialism, Christian Science, Spiritism, etc., grow more and more cohesive, and more bold.

The main cause of the broken ranks, and the side-track results is that in the onslaught of the Satanic hosts upon the Church evil spirits found entry to body, or mind, of numbers of the most spiritual souls; obtaining their ground in many cases by the giving, on their part, of counterfeit manifestations, and by the acceptance of these as *Divine* on the part of the believer. Not only in "Tongues," but in numberless other ways. Not only in the "Pentecostal movement" but in many other movements for the advance of believers in the spiritual life throughout the world, for the bond "in Christ" inwardly unites those who may appear far apart outwardly, and all suffer together whether they will or no. We include in the term "counterfeit manifestations," counterfeit *guidance*, and counterfeit spiritual workings of every kind.

More on this subject must be left for succeeding papers, only pointing out now that in view of this widespread attack of the hosts of darkness upon the Church, *all spiritual believers need light and truth from God upon their own individual condition, for none have been free from attack if they belong to the ranks of the advancing souls*, and few have fully escaped the wiles of the enemy; whose attacks are being over-ruled of God to mature believers who will not henceforth be "ignorant of his devices," and therefore will be prepared for special service in the coming awakening of the Church—the awakening which will break forth as soon as the advance ranks press their way through the contesting hosts of darkness with the cry of "Victory!"

(In our next paper we hope to give extracts from a German paper showing specifically the dangers we point out here in connection with the movement, and later to continue papers on themes arising out of its emphasis upon abnormal experiences.)

"He is the true man whom truth makes free, and all are slaves besides."—*Allen.*

Mr. Evan Roberts in Guernsey.

(II.)

Notes taken at a Guernsey Workers' Meeting.

ON MEETINGS.

Meetings that are "blocked" should be sifted and divided up—opportunity given for all to leave who wish to, and then those who remain dealt with. There is mutual responsibility in meetings. If one has the light, he should speak. God divides the light to different ones. To help a meeting, tell it what you *see*. You must not disobey because of what others think of you.

To work with God in a meeting you must understand guidance. God guides in two ways. He guides by light and by union, *i.e.*, "he that is joined to the Lord is *one spirit*," not one *soul*, nor one "body." Joined to God in your spirit, He moves from your *spirit*. If there is a check in the meeting and *God* can't move, then *you* can't move from your spirit; but so many will not act unless they feel "moved," when their *mind* can act and see what is right and best to do. Learn the two-fold guidance of God—through the mind, and through the spirit. For instance, as to guidance through the mind—you *see* the meeting needs loosing—you rise and say "Now we will be quiet—now a prayer, please—repeat the Lord's prayer—sing a soft hymn . . ." This is not guidance from your spirit, but through your *mind*, *i.e.*, by knowledge. Another time you are guided by inspiration. One glance and your spirit is moved—you rise—pour out what is burning in you—you deal with the meeting—if you hesitate when this moving in your spirit comes, you lose power. You must not wait now to understand, you must rise and speak. The lava from your spirit rises and pours through the mould of your brain. If it is of God He will own it.

Do not say "I feel led to say . . ." You put in a doubt at once. Men who are really moved of God *do not say so*. They speak without thinking of themselves. When you say "I feel led . . ." it is ofttimes an apology for speaking, and if you are wrong *God* is to be held responsible. We generally wish such men to sit down! Don't *say* you are "led," but do just what God shows you to do, and let Him prove whether you are "led."

You must resist with your spirit the forces of darkness in a meeting. One soul resisting God can check His working, then surely by resisting the devil we can check him! Not by your power but Divine power. "Greater is He that is in you than he which is in the world." If you determine to resist the devil, God is with you. He joins with you in resisting. The least *said* about the devil—the better. It must be "God all in all," not the devil all in all. We will only deal with the devil as long as he attacks us. If he will drop his counterfeits, we will drop speaking of them. . . .

Leave meetings to God to take the form He pleases. Don't "work up" a meeting, nor try to *make* each one a success. All worry about the work, and fever about Revival must cease. Do not judge God's working by visible results. Think of Daniel praying three weeks—there was no "results" that he could see, but all the time the angel was gaining victory.

A meeting must not become self-centred, *i.e.*, occupied with its own personal needs only. Souls should take for themselves, and then ask for the same blessing for others.

Christ's Four-fold Enthronement.

The authorship of the Epistle to the Hebrews is doubtful, and doubtless God had a purpose in this, for this Epistle is God's attestation to Christ's finished work, and in Christ's four-fold enthronement God has spoken in His Son, and emphatically witnessed to "It is finished."

(1) *As Son of God* (Heb. i. 3) having fulfilled His Father's will in making purification of sins, He sat down on the right hand of the Majesty on high. See chapter x. verses 5-10.

(2) *As High Priest* (Heb. viii. 1). The Priest after the order of Melchisedec—Priest and King—*seated* because His work is perfected—*done;* and He is able to save to the uttermost all that come unto God by Him. See chapter ix. verses 11-14. Notice verse 12, "Through His own blood He entered in *once for all* . . having obtained eternal redemption."

(3) *As Man* (Heb. x. 12). This Man after He had offered one sacrifice for sins for ever, sat down on the right hand of God. See chapter ii. verses 5-18, noticing especially verses 7, 8, 9, and 16, 17, 18.

(4) *As Overcomer and Prince-leader in the faith.* (Heb. xii. 2). "Who . . endured the Cross, despising the shame, and hath sat down on the right hand of the throne of God."

What an *incentive* to overcome!

What an *assurance* of our overcoming!

What an *exhortation* to persevere! "Consider Him." May we keep looking, "simply fixing our gaze upon Jesus. . . Where He sits at the right hand of the throne of God" (*Weymouth*).—J.G.T.

"Every man is an absolute sovereign in his will, both as regards God and Satan. God will not do anything with us without our ready consent. And be it keenly remembered that the tempter cannot."

"How many a man has yielded to the religious temptation! He is taken up in the air, and seems to float among ethereal clouds. It is better for us to live in the strength of Somebody else's victory, and keep good hard earth close to the soles of our feet, or we may come into contact with it suddenly with feet and head changing places." *S. D. Gordon.*

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Our First Year!

We have now reached the closing number of the issue of the *Overcomer* for 1909, and we ask our readers to join us in praise for the Lord's gracious upholding, and blessing throughout the year. As we look back upon the little paper's unobtrusive launching in January, 1909, and the steady growth of its circulation since, we can only marvel at the way the Lord has led us into a ministry of which we had no conception, until we were fairly launched on the current of His will.

The way it came about was in this wise. There was a small "beginning" some months before, in March, 1908, when the decision was arrived at that we should personally take direction of the work of circulating the Word of the Cross Bible Booklet in Great Britain, Europe, Africa, and the British Colonies, with Mr. H. M. Reade as Corresponding Secretary; and it became necessary to issue a bi-monthly Occasional Paper, for more speedily communicating with all who were drawn of God to the circulating of the Booklet, than was possible by letter. Accordingly the first paper appeared in March, 1908, and three others followed, up to the end of the year.

It was just after the issue of the November Occasional Paper, that Mr. Evan Roberts said that he felt it should be enlarged, and issued monthly in 1909, under the title of the *Overcomer*. This was laid before the Lord for further light, until again Mr. Roberts referred to his conviction about the *Overcomer*, and said he would be requiring a paper for his messages as he resumed work, and he felt the *Overcomer* was to be that paper. This again was laid before the Lord, until His will was made clear, and the decision to go forward in faith arrived at, and mentioned for prayer to the after-tea Conference in the Leicester meetings early in November, 1908.

Very quickly the Lord confirmed the venture of faith, for as soon as the Editorial preparation of the first number was begun, it was manifest that the little paper was to be carried forth on a current of life from God, for the Spirit of God poured life, and power into the work—verily the "waters were risen . . . waters to swim in. . . ." Then the frail bark was launched. No trumpet blast hailed its appearance, but human hearts cried welcome, and letters soon came telling of blessing to souls, and eager acceptance of the victory message.

The powers of darkness, however, were alert, and every succeeding issue was prepared in conflict such as only those know who understand the resistance of the arch-foe of hell to the Calvary message. But we have, by the grace of God, reached the issue of the twelfth number, and we cry with thankfulness, Ebenezer! Yes, and *Excelsior!* The message of Calvary is going forth, and the Church is advancing, even though it be in the teeth of the hosts of hell, and she is learning the lessons of the Cross in much conflict, and with many tears. The victory message of Calvary is being proclaimed, and the overcoming children of God are pressing on toward the high calling of God in the sharing of the Conqueror's Throne, when they shall reign with Him in glory.

And what about the OVERCOMER *in 1910?* This lies in the heart of God, and—in the

hearts of our readers! Are they assured that the paper carries a message which the Church of Christ needs? Then upon them falls the responsibility of co-operating with God in fulfilling His purpose in its issue, and of praying its way throughout the world to the souls for whom it is sent.

On our part the paper will be enlarged from 16 to 20 pages, of a slightly larger size, so as to admit of the insertion of more matter in clearer type, and much of the smaller type be dispensed with. Two further articles by Dr. Andrew Murray on the Message of the Cross remain yet to be printed, and papers on the Cross, and other themes, will be given from time to time by Rev. F. B. Meyer, Rev. W. D. Moffat, Mr. Evan Roberts, and other writers with anointed pens. We hope also to have articles each month on the Message of Calvary in foreign lands, from Miss Lilias Trotter of Algiers, Miss Perry of Korea, Mr. J. Gordon Logan of Egypt, and others in China, India, Sweden, Russia, Germany and other countries.

Our "Revival" page will contain a series of papers giving extracts from the letters of Finney (written some years after his Lectures) on "Superficial Revivals"; "Unhealthy Revival Excitement"; "Errors that hinder Revivals"; "Why so few Revivals?" etc. For Bible Class teachers, and Mission workers, two pages will be set aside for Bible Readings and notes "From the Editor's Bible;" and spiritual difficulties will be dealt with from time to time.

The Bible Booklet Notes of Progress will be continued, and reports of the Heralds of the Cross at work, given, with other stimulating records of the Lord's work in all lands. Then last, but not least, the key-note of the paper, as heretofore, will be the proclamation of the full-orbed message of the Cross, in victory over sin, and Satan, by the indwelling power of the Holy Ghost.

On the financial side it is necessary only to say that the circulation of the paper has grown steadily, and reaches out to many lands, but it will need to grow still more to fully meet the cost of printing and the clerical expenses of issue—the Editor's work, and that of all other writers, being honorary.

Our readers can help the circulation materially by becoming "centres" for the distribution of the paper in their own districts, as well as by aiding the free distribution fund, and giving the paper to ministers and workers everywhere.

Above all, the great, great need is *prayer!* Prayer whilst each issue is being prepared; prayer that liberty to write fully the message in each paper may be given; and prayer that *the paper may reach all who need the message throughout the world.* Ephes. vi. 12, 18, 19.

"It is finished" *(John xix. 30).*

Christian soldiers, send your legions,
In the Mighty Victor's Name,
Unto earth's remotest regions,
"It is finished" to proclaim.

"It is finished" sounds most glorious,
In the strongholds of the foe,
"It is finished" proves victorious,
Satan's allies to o'erthrow!

"It is finished!" Every nation,
Bound in Satan's chains, must hear
News of their emancipation,
Ringing out in accents clear.

"It is finished!" Christ in glory
Bids the herald-hosts proclaim,
Calvary's triumphant story,
Of redemption through His Name.

W. A. Doherty.

The Baptism in the Spirit.

(Answers to Correspondents.)

"I feel burdened to write you about the subject of the Baptism of the Holy Ghost and fire. I prayed for, and, as far as I knew how, received by faith, years ago. But I have been terribly disappointed. . . . For a long time, during the breaking and emptying process, I had to leave the question alone . . . then at the Eccleston Hall Convention last January, a sentence was dropped that many children of God were powerless because they were mistaking the Indwelling of the Spirit for the Baptism of the Spirit and fire. It came to me like a flashlight which gave the clue to my need. . . . I feel there is an equipment of the Holy Ghost for *witness* which I know as yet little of . . . my friends urge that I have the power of the Spirit, and they take as evidence various occasions when power has been felt in my speaking, but this does not satisfy me, as it is only at intervals that the power is marked. . . . I do not want to seek signs, but I do want the real Baptism of the Spirit for service. I am not quite clear about the 'tarrying'—what to wait for—what to look for. . . ."

First as to the phrase "Baptism of the Holy Ghost." In Matt. iii. 11, John i. 33, and Acts i. 5, it is always rendered "with" in the text, and "IN" as the R.V. marginal reading. The latter expressing most clearly what it is—a Baptism "IN," or "WITH," the Spirit. In this expression we have the difference described between John xx. and Acts ii. In the upper room on the Easter Day the Risen Christ breathed upon His disciples, and shared with them the new life* out of death which He was now living (see Rom. vi. 10, 11. "In that He died, He died unto sin once for all, in that He liveth, He liveth unto God . . . likewise reckon ye. . . .")

But to these same disciples He said just before His Ascension, "Ye shall be baptized IN THE HOLY GHOST not many days hence," and "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses . . ." (Acts i. 5, 8). Keep this therefore clear in your mind as you think, and speak of the Baptism IN (or WITH) the Holy Ghost"—it is an immersion IN the Spirit as an environing element, even of fire, which may be described as the Holy Spirit "upon" the believer, as He came "upon" the Lord Christ in Jordan—He already being "born of the Spirit" and indwelt, and filled by Him.

This is what happened at Pentecost, for the upper room became, as Dr. A. J. Gordon says, "The Spirit's Baptistery." The disciples who had already received the Holy Ghost on Easter Day were baptised IN Him as the house was first filled, and they were filled, so that they had the Divine power upon them, and they became equipped witnesses to the Risen and Ascended Lord.

All this, as concerning the disciples and what took place at Pentecost, is quite clear, but the application of it to-day is a matter of much divergence of view, mainly through the "views" being coloured by the personal experience of the believer, and also because the proportion of truth is not kept in mind, but aspects of it are emphasized which blind the seeker to other sides of the truth needed for experience. For instance, you say you "received by faith" years ago, but you were disappointed. This has not been so in all cases, so there was some knowledge lacking which would have cleared your path, and given you the experimental equipment you desired. On the other hand it is true that to "receive by faith" without clear knowledge of what you are to expect, and whether you are fulfilling the conditions for the Holy Spirit's working, will end in nothing but disappointment.

That John xx. and Acts ii. describe two distinct stages, or aspects, of the Holy Spirit's work in the believer is beyond question, and is borne out by fact, for we see numbers of believers living Spirit-filled lives of peace, and devoted service, who are manifestly not equipped with liberty of utterance, and power for aggressive witness-bearing. They know the Cross in its message of victory over sin as declared in Rom. vi., but they are still self-conscious, and fearful and timid in service for the Lord, and dumb as to witnessing for Him in train and tramcar, home and social life. For these there is a further stage of knowledge of the power of the Holy Ghost, and the first step toward it is a conviction of their need, and the *certainty* that there is for them individually an equipment for service as effective as the disciples at Pentecost knew. Not "another Pentecost"—but an apprehension of the fulness of the Spirit for service which is theirs in Christ as truly as for the disciples in the early church.

This is the primary fact which you must hold clearly in mind as indisputable, if you are to seek from the Spirit of Truth guidance into all the truth concerning this vital matter.

The question of "Tarrying" we must leave for another paper.

* "In regard to the Spirit breathed on the disciples on the Resurrection Day being the power of the new life of the resurrection imparted to them, and the Pentecostal gift being more particularly POWER for witnessing for Christ . . . this substantially expresses the true relation between the two communications of the power of the Spirit. . . ."—*Rev. Andrew Murray.*

"The Spirit's Baptistery."

"I indeed baptise you with water" . . said John, "but He that cometh after me . . shall baptize you in the Holy Ghost and in fire" (Matt. iii. 11). As in the one instance the disciple was submerged in the element of water, so in the other he was to be submerged in the element of the Spirit. And thus it was in actual historic fact. The upper room became the Spirit's baptistery, if we may use the figure. His presence "filled all the house where they were sitting," and "they were all filled with the Holy Ghost." The baptistery would never need to be refilled, for Pentecost was once and for all, and the Spirit then came to abide in the Church perpetually. But each believer throughout the age would need to be infilled with that Spirit which dwells in the Body of Christ. In other words, it seems clear that the baptism of the Spirit was given *once for the whole Church, extending from Pentecost to Parousia.* "There is one Lord, one faith, one baptism" (Eph. iv. 5). As there is one Body reaching through the entire dispensation, so there is "one baptism" for the Body given on the day of Pentecost. Thus if we rightly understand the meaning of Scripture it is true, both as to time and as to fact, that "*in one Spirit* we were all baptised into one Body, whether Jews or Greeks, whether bond or free."—*Dr. A. J. Gordon.*

The Prayer-Warfare.

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the

WORLD-RULERS OF THIS DARKNESS,

against the spiritual hosts of wickedness in the heavenly places . . . with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints."—Ephes. vi. 12, 18, R.V.

LIGHT ON THE PRESENT PRAYER-NEED.

Extract from a letter from an experienced believer of many years standing.

"I have had a remarkable spiritual experience which seems to throw so much light on the request to the prayer-warriors in this month's *Overcomer*, that I believe the Lord would have me send you an account of it.

You may remember my writing to you lately of my undergoing some very strenuous and searching lessons in obedience. But I did not explain at all minutely, the incessant, and ceaseless requirements on the most tiny matters, which I felt constrained to obey—often without being able to see the smallest reason for the command—still, as time went on, I became more and more convinced that the Lord was trying me to my very utmost to see whether I would obey Him at once unquestioningly, and if I may say so, against the dictates of my common sense, and if I ventured to delay for one moment, *or to use my common sense after I had had even the faintest monition*, I fell into immediate condemnation, and my intercessory prayers were at once greatly interfered with. At last I told the Lord that since it was my heart's desire to obey Him in everything, I was determined that I would do it—in His strength—however strangely trivial some of His commands might appear, since it was not for me to pretend to judge what hidden purposes lay behind them; and I was then aware that I seemed to have taken the right attitude towards the matter.

Just after this came a men's Bible Class (taken by another), when I knew the leader would need upholding at the throne. Accordingly I took up the position of victory, during the hour when it was being held. For this, the Lord gave me very earnest, and deep-hearted prayer, and as the hour drew towards its close this became an agony of victorious wrestling. I was kneeling in my room, which looks out across the very spot where the Class was being held. As I looked down on it, there was given me a sense of terrible conflict below, which seemed to centre round, or in, the Class itself, and my prayer grew more and more intense, as victorious faith seemed to be more needed, until it was given me to be distinctly conscious of achieved victory, followed by a clear sense that the enemy and his hosts were taking flight, completely routed; and immediately they were gone.

At that very time, in the Bible Class, a strong man was sobbing and crying under overwhelming conviction of sin, although nothing appeared less likely earlier in the afternoon, than that he should become penitent, for he had come to the Class manifestly under the influence of liquor, and had had to be tightly held in hand all the time. . . The man has been completely changed ever since, and is now overflowing with joy.

Now comes, what, to me, is the most remarkable part of my story. On the following Friday it seemed to be suddenly made clear to me that the *incessant demands on my unreasoning obedience were not from the Lord at all*, but were made by an evil spirit who counterfeited His voice! And I was made aware that it would be displeasing to my Lord if I paid any more attention to them—and immediately I was free! The enthralling bonds were broken, and I was set at liberty from them in a way which I have never known before! Therefore I feel obliged to believe that even an *overcomer* may be temporarily drawn into bondage by an evil spirit, if that evil spirit is being permitted of the Lord to work out His own purposes of lessons to the believer. For, in looking back, I cannot doubt that this same evil spirit was permitted of God to teach me what absolute obedience to God meant, and that it was not until I had learned my lesson thoroughly, that I was ready to be set free. The very remarkable thing about it all is, to my mind, that the Lord should use me as He did on that Sunday in prayer while I had an evil spirit

(unconsciously) misleading me in another way! But you will understand that I seem to have a very powerful example in my own experience of the intense need for the prayer requested in the *Overcomer*! Still, I do not suppose that my case covers all those whom Evan Roberts had in view when he was led to pen it . . .

To-morrow is the 20th of the month, and I seem to hear the Lord bid me to make special prayer this month for the preparation of next month's *Overcomer*! Surely Satan will be more than ever roused to fury by that paragraph in the last one! For it unveils some of his most secret and deadly tactics."

(This letter strikingly reveals the special mark of the working of Satan and his emissaries, in the *compulsory* obedience demanded, for God, on the contrary, respects the freedom of will in His children, and seeks to obtain their glad and *intelligent* co-operation with Him. "His commandments are NOT GRIEVOUS" (1 John v. 3). Note, too, the stringent and tyrannical action of the evil spirit in refusal to allow time for the judgment (or "common sense") to be used. Compulsion, tyranny, and unreasonableness, is the mark of Satan's working.—ED.)

SPECIAL PRAYER.

That all divisions between children of God, brought about by deceiving spirits, may be destroyed, and the church united in Christ to triumph over the world, the flesh, and the devil.

That all who truly pray this prayer may seek light from God how to co-operate with Him in healing the breaches in the Body of Christ, by practical action in daily life.

That in the conflict with the adversary all the soldier-servants of Christ may be kept tender and sweet in spirit, and full of deep humility and love.

Our National Sin.

That God may awaken the conscience of His people in Great Britain to put away this dark blot from the land, by every lawful means, and especially by recourse to earnest persistent prayer.

Special Appeal.

For the convicts of our country, that spiritual help and teaching of the Word of God may be permitted among them. (A.F.S.)

Revival.

For Christian Evidence Lectures at Ipswich, Nov. 28 to Dec. 6.

For Chapman-Alexander Mission at Cardiff, Feb. 6-20, 1910.

That the long-time prayers for Revival in Ipswich may speedily be answered in the preparation of channels for the rivers of God.

That God will open doors for me during the winter to tell forth the glad tidings of a full and free salvation. (A.B.)

For a Church without a Pastor, that the one chosen of God, full of faith and of the Holy Ghost, may be brought to the pastorate, and the present obstacles removed; also that the cleansing fire of the Holy Ghost may go through the Church, bringing every member into real union with Christ.

For the re-organised Prayer-Union for United Intercessory Prayer for Revival in Cardiff and South Wales, that a true spirit of prayer may be poured out, and God's people united on their knees.

For a Revival in Walcot Parish, Bath.

That a Head Matron *full* of the Holy Ghost and faith may be sent to the House of Help (Rescue Home).

That a spirit of love may prevail among the Under-Matrons.

For special blessing on the outside Mission work, that our two Church Army Rescue Workers may know *Gal. ii. 20* as a living power in their lives.

For blessing on the two Matrons at the Young Servants' Home that they may be blessed and made a blessing.

For Revival at the Voluntary Industrial School and Preventive Home.

For Revival among the members of Committees in connection with the Bath Preventive Mission, that God may have His own way in every department of the work.

Praise for all the blessing already granted, and all God's goodness in the past. (C.M.T.)

For the Laymen's Missionary Movement Campaign in the fifty chief cities of America.

For the World's Missionary Conference in Edinburgh in June, 1910.

For the French "Cross of Calvary," now being issued, that it may widely reach French readers, and be used of God to give the light of the finished work of Christ to His people.

For the preparation and issue of the Booklet in many fresh languages.

For the dissemination of the Booklet in every land, and the preparation of prayerful distributors who will sow the seed with tears and reap in joy.

Miss Grace Millar, Beit et Salaam, Persian Gulf (via) Bombay, and other workers.

Miss F. M. Smith,

Miss F. M. Reid, and all Heralds in China, Manchuria and Japan.

Miss Pash and Miss Perry, and others in Korea.

Mr. and Mrs. Logan and Missionaries in Egypt.

Miss Trotter and Missionaries in N. Africa.

Mr. and Mrs. H. Johnson and workers in France, Germany, Italy, Spain, and European Countries.

Miss Fendt, Ugogo, E. Africa.

Mr. Percy Beard in Scotland.

Mrs. Baezertz in all her missions; and all the Lord's Messengers in Great Britain proclaiming the Gospel in sincerity and truth.

Messrs. Fritz and Arthur Wood in their winter Missions: including Leicester, Nov. 27—Dec. 13.

NOTE.—On account of limited space, all PERSONAL *requests will be presented to the Lord at the Prayer Meeting at 8 p.m. on Tuesdays at Bible Booklet House, and only requests connected with "Revival" printed in this page. Will correspondents please write out prayer requests apart from their letters and on one side of paper only?*

Requests must be sent in by 15th of the month for insertion in next issue.

Items for Praise and Prayer.

Rev. R. B. Jones preached recently to about 2,000 people at Noddfa, Treorchy, and the power was great. A correspondent says it was a wonderful message on "Christ and Him crucified."

The little book, "Face to Face," has been rendered into Chinese by a Chinese Christian, and will shortly be published by the Christian Literature Society for China.

From Paris a worker writes: There is the promise of organised effort extending over three months, of special services in all the churches, followed by a Convention in which all are expected to join for the deepening of spiritual life.

At *Stockton* a Saturday night United Prayer Meeting is packed out week after week, and souls being saved there and other places in answer to prayer.

A Prayer Union has just been reorganised for *Cardiff and South Wales*, for united Intercessory Prayer for Revival. Circulars have been sent out widely to all clergy and ministers, and a day of prayer held on Nov. 11th to plead especially (1) for quickened spiritual life among God's children, (2) separation and cleansing from all unscriptural methods in Church life, (3) the Church cleansed and sanctified to fulfil her mission to the world.

"The Word of the Cross" Booklet.

"The Word of God is not bound."

The Bishop of Durham writes:

"I greatly like the 'Word of the Cross.' It gives the very soul of the Divine Message."

From *Australia* comes a confirmation of this; a correspondent writes: "We are anxious to give away the Booklet in thousands, as we feel that it is to be the main instrument in bringing about the Revival we are praying for."

A parcel of *Portugese* Booklets has been sent to Brazil, to a lady missionary working alone in that dark country. Prayer is asked that God will send her a helper, and that the Booklets may be the means of leading many souls to the Saviour.

The *Eskimo* Booklet has reached the stage of printer's proof, and here it must be delayed unless we can get an experienced reader in the syllabic characters to correct it. The translator, Mr. Peck, is at present in the Arctic regions and unapproachable for many months. We wonder if any of the readers of the *Overcomer* can help us in this direction?

An Irish lady attending the Eccleston Hall meetings, and hearing of the good work done by the Bible Booklets, was moved to donate 4,000 copies to be sent to the Irish Church Missions for distribution by their workers in their various stations in *Ireland*. In acknowledging the receipt of these the Secretary deplored the fact that the Socialists were making a good deal of headway in Dublin, their workers coming in contact with them in the open-air, and they were glad to have the Booklets to place in their hands.

A commendable way to get the Booklet into the right hands is to send a parcel to some well-known Evangelist. This has been done by a lady, who felt that as Mr. Leonard Weaver was undertaking an evangelistic tour it would be well to supply him with suitable ammunition in the shape of both large and small type Bible Booklets. "I find," says the lady, "he is already familiar with the Booklet, and has given away many, but would be glad of some more copies."

How wonderfully the Lord provides for the circulation of His little messenger, the "Word of the Cross," is shown in the manner in which He speaks to His own. A lady was shown the other day that a certain article of jewellery—a heirloom of the family, a jewel which was part of the prize taken in the Mahratta war many years ago in India by some member of her family, was to be sold and the proceeds devoted to the circulation of the Bible Booklet in the *Marathi* language. The jewel has been sold for £12, and thus we shall be able to distribute many thousand of God's message to the very people from whence came this jewel. May many more of His people be thus led to convert the jewels that must perish into heavenly treasure.

The "Efengylydd" Gospel Car is doing a steady work witnessing for Christ in *South Wales*. Mr. W. T. Evans, the missioner, has a large stock of Bible Booklets in English and Welsh, and has now ordered an Easel and "Word of the Cross" Sheets* to enable him to give the Message of Calvary in a more effective manner. Our prayers go out to our brethren in their especial work of preaching the Cross where the taint of the new theology and of Socialism is now being felt. We would urge all the Heralds of the Cross in South Wales to show a practical fellowship in this blessed work both by prayer and effort. We have lately seen proofs of the good work done by our contemporary "Yr Efengylydd," and we wish it God speed on its mission of light and love.

H. Musgrave Reade.

A Remarkable Book.

We have not read for a long time a book of such searching power, wide vision, and sober statement, as "The Number of Man. The Climax of Civilization," by Philip Mauro, Counsellor-at-law, just issued by Messrs. Morgan & Scott, London.† It gives a clear and comprehensive outlook on the "signs of the times," and "what Israel (God's people) ought to do" in these closing days of the age. We strongly recommend all ministers and workers who can obtain it, to do so, and to lend or give a copy to other workers wherever possible. We had better say, however, beforehand that it is a book which needs careful and concentrated reading, for Mr. Mauro deals with questions such as the New Theology, "Modernism" in the Roman Catholic Church, Commercialism, Socialism, Spiritism, and other such topics, showing how all these movements have an under-current unity of aim urging them all on unknowingly to a common goal, and that the glorification of MAN, in preparation for a coming MAN—the Anti-Christ—the superman, the masterful leader "who will be occupying the place of supremacy over human enterprise at the time of the Lord's return to earth." We have talked of "World-wide Revival" in the Church, and "World-wide movements" of Satanic forces of many kinds, but Mr. Mauro shows us in this book a *single movement*, world-wide in its influence and operations under many names "in Christendom and Heathendom, in Catholicism, Protestantism, Judaism, Islamism, Buddhism, Confucianism and even in Agnosticism," all making toward the Anti-Christ, even as "World-wide Revival" in the Church of Christ will make toward the coming of the Lawful King of the earth—the anointed Christ of God.

*A full, descriptive, and illustrated list of this Apparatus will be gladly sent to any enquirer upon receipt of a post card to H. M, Reade, 118 Evington Road, Leicester.

† Price 5/-. Morgan & Scott, Paternoster Buildings, London.

NOW READY.

"LA CROIX DU CALVAIRE"

(THE CROSS OF CALVARY),

By MRS. PENN-LEWIS.

Price 1f. 25c. post free.

From the Translator, MLLE. C. MEYLAN, Romanel, Lausanne, Switzerland; or MR. H. JOHNSON, 32 Avenue de Courbevoie, Asniéres, Paris, France.

The Overcomer for 1910.

Will our subscribers for 1909 (only) please note that their subscriptions conclude with this issue of the "Overcomer," and if they desire the paper continued it will be a great assistance to the workers responsible for the clerical part of the work if they are renewed early in December.

BOUND VOLUMES OF THE "OVERCOMER."

During the year we have been reserving a small number of copies of the *Overcomer* monthly for binding purposes. They will be bound in art vellum cloth, with gilt title on back and side, and include title page and index. These will be ready on or about December 15th, price 2/6, post free 2/10.

Only a very limited number will be obtainable, so that readers who desire copies should send their order at the earliest possible moment.

COVERS FOR BINDING,

Similar to the bound volume, and including title page and index, can also be supplied at 1/3 (post free, 1/6), if they are ordered by December 8th at latest, as they will only be prepared to meet demand by this date.

All orders, with remittance, to H. M. Reade, Bible Booklet Depot, Leicester.

A Note of Praise.

Letters of cheer continue to come from many of our readers testifying that our "labour has not been in vain in the Lord" in the issue of the *Overcomer* during 1909.

Bishop Elwin, of Sierra Leone,* writes: "I am deeply grateful to you for sending me the *Overcomer* month by month. It is a great cheer to read what God is doing all over the world." A worker from France writes, "The *Overcomer* is a constant encouragement;" another from Wales says, "It is beautifully helpful, and ought to have a wide circulation in Wales;" and another, "I love your *Overcomer*, it has become a great friend;" and yet another, "We are so delighted with the *Overcomer*." A minister in Canada writes, "I find it so helpful even when preparing for Sundays;" whilst letters of testimony to souls emerging into a new life of victory are not a few. One writes, "Since my introduction to the *Overcomer* the Holy Spirit is leading me day by day into the victory of Calvary. Life to me has a new meaning now . ." Another correspondent says, "I desire to testify to much blessing received through reading the *Overcomer* for May, given me by a friend. Although I have been a worker for, and with God, for a number of years, and know really what it is to have the experience of Romans vi. 6, also verse 11, there was much that seemed defeat in my life, but at the same time I had communion and wonderful promises from God, it must have been Satan that said, 'Ah, you have got the promises, but they are not fulfilled.' It is now over a month since again pondering over the *Overcomer* that the Holy Spirit flashed such glorious light into my soul, that I saw as never before I could claim victory over Satan's power as I knew well he was antagonizing all the fulfilment of the promises I was sure were God-given . ."

These glimpses into the blessing given must suffice, but they will be enough to cause all who have so lovingly and faithfully nursed the little paper with their prayers, to give thanks unto Him who answers prayer, and then with renewed faith set themselves to pray out the message in 1910, and ask for the largest measure of blessing upon it that our God is able to give.

* Sinee writing this we have read with grief of the sudden Home-call of the Bishop, who died from fever whilst on itinerating service in Sierra Leone.

Mr. Johnson's Work in France.

From October 18th to November 18th, 1909.

Per Miss Mourant—(14) £1 (Booklets, Postal, 15/-; Travelling, 5/-); (15) 4/6 (Booklets). Total **£1 4s. 6d.**

Per Miss Waters—(11) £10 (£5 Type, £3 Booklets, £2 Personal); (12) 10/- (Printing); (13) 1/6; (14) 5/-; (15) 10/- (Booklets); (16) 5/- Total **£11 11s. 6d.**

Full Total—**£12 16s. 0d.**

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Waters, 72 Lancaster Road, West Norwood, London, S.E.; Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. About £30 per annum is needed to make up the nominal salary of the pastorate.

Special Prayer Needs.

That God will reveal His plan for the development of both English and French work.

That the visitation from door to door and among groups of Christians may be blessed.

For workers in Rouen, Lyons, Nantes, Colombes, and Theatrical Home in Paris.

That the Booklet may enter all the French Provinces (only eight of these have as yet received any).

That the "Cross of Calvary" may have a speedy sale.

(The "Cross of Calvary" has just been translated into French by Mlle. Meylan, of Romanel, Lausanne, Switzerland, and can be obtained direct from Mdlle. Meylan, price 1f. 25c., who has taken the entire responsibility of the expense of publishing, in dependence on the Lord that sales will be rapid, to enable her to meet the cost. Will the Lord's intercessors pray the book out to the people who need it in France.)

The Editor's Letter Box.

E.L.J. (Menai Bridge). All you write about needs Ephes. vi. 18. May God teach you how to pray effectively over every need you seek.

E.A.R. (Winchcombe). I much regret delay in replying to yours. The way is not open at present. May Ephes. vi. 18, be deeply wrought in you.

E.M.B. (Sidmouth). Patience! Learn Gen. xxii. 38. R.V. margin. "*Long* patience" and Faith. Can you *wait* God's time?

B.P. (St. Albans). I am so thankful for all you wrote and that the *Overcomer* is so valued and helpful. Luke x. 19, is the need just now. *Take* and wield the weapon of "In the *Name*."

F.K. (Dulwich). Thank you very much.

Letters acknowledged from E.E.M. (Ealing); A.S.B. (Liverpool); L.A.J.P. (Pontypridd); M.R. (Sunderland); C.M.T. (Bath); R.C. (Manchester); M.S. (Gujarat); C.N. (Torquay); H.W. (Salisbury).

Notices of Meetings.

The monthly meetings for Christians, conducted by Mrs. Penn-Lewis, at the Conference Hall, Eccleston Street, London, S.W., near Victoria Station, will be held as follows:—

Thursday, Dec. 2nd { Meeting at 3 o'clock, followed by tea at 4-30. After tea, Conference at 5 o'clock. Evening meeting at 7.

January 6, 1910, no Meeting on account of Convention following week.

Cards and further information from Miss Johnson, 60 Bedford Avenue, High Barnet, London, W.

N.B.—The evening meetings commence at 7 o'clock.

Mrs. Penn-Lewis can be at the Hall from 12 o'clock to meet any who need special help in spiritual difficulties (appointments beforehand).

Similar meetings for Christians, conducted by Mrs. Penn-Lewis, are held monthly in Leicester, at the Sunday School Memorial Hall, New Walk. Arrangements as follows:—

Thursdays, Dec. 9th / Jan. 6, 1910 } Tea 4-30. Meetings 5 and 8 o'clock.

Full particulars and notices may be had (enclosing stamped envelope) from A. Cooper-Smith, 66, Regent Road, Leicester.

Every first Tuesday in the month, at 5 p.m., a Prayer Meeting for Revival will be held at the P.T.C.A. Institute, 62 Bartholomew Close, E.C. Intercessors heartily invited.

E.G.M. Prayer Circle Meeting at Y.W.C.A., De Montfort Street, Leicester, at 8 p.m., December 6.

Meetings at Highgate Baptist Church, on January 4, 1910, conducted by Mrs. Penn-Lewis. Full information later.

THE ECCLESTON HALL (LONDON) CONVENTION.

JANUARY 11, 12, 13, 1910, INCLUSIVE.

Theme: The Victory of Calvary.

DAILY ARRANGEMENTS.

11-30 A.M.—Prayer and Conference, conducted by Mrs. Penn-Lewis.

3-0.—Meeting in Large Hall in charge of Mr. S. D. Gordon, who will speak each afternoon on

"CALVARY."

4-30.—Tea in Small Hall (6d.).

5-30.—Meeting for Christian Workers, addressed by Mrs. Penn-Lewis.

7-30.—Addresses (by request) by Mr. S. D. Gordon, on

"SATAN,"

(Synopsis covering "The story of his career, his ambitions and aims, his fight for life, his strong and weak points, his headquarters and sphere of activity, the story of his defeat, his personal characteristics, his Victor.")

Full information and leaflets for distribution from the Hon. Secretaries, Mr. Parry Jennings, 45 Thurleigh Road, Balham, S.W.; Miss Johnson, 60 Bedford Avenue, High Barnet, N.

LEICESTER CONVENTION, March 15-17, 1910.

The dates for the SWANSEA CONVENTION are not yet settled, but it will probably be at the end of March (D.V.).

THE OVERCOMER FOR 1909.

Quantities of back numbers can be had by workers desirous of making known the paper among the Lord's people, on receipt of a post card stating number required.

Financial.

I.—Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).

From November 1st to November 30th, 1909.

(44) 2/5, (45) 5/-, (46) 12/6, (47) 5/-, (48) 10/-. Total £1 14s. 11d.

II.—Received for Issue of Foreign Languages.

From November 1st to November 30th, 1909.

(31) 4/8, (32) 5/-. Total 9s. 8d.

III.—Received for Free Distribution of Bible Booklets in Great Britain (by Mr. Reade).

From November 1st to November 30th, 1909.

(23) 2/7, (24) 1/6, (25) 2/6. **Total 6s. 7d.**

IV.—Free Distribution of "The Overcomer."

From November 1st to November 30th, 1909.

(36) 7d., (37) 2/6. Total 3s. 1d.

The Lord's intercessors charged by Him with fellowship in prayer over finances, will note the need of No. 1 in view of the December quarter's expenses at Bible Booklet House, so that the year's accounts may be closed without deficit. Phil. iv. 19.

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France:—Mr. H. Johnson, 32 Avenue de Courbevoie, Asnières, Paris.

Germany.—Fraulein Wasserzug, Freienwalde a/ Oder, Malche.
Fraulein von Hennig, Putlitzstrasse 13, Berlin.

Egypt (Egyptian Arabic).—Mr. J. G. Logan, Masken es Salam, Zeitoun, Cairo.

Russia.—Madame O. Kamensky, Ligovica 87, St. Petersburg.

Italy.—Miss Giulietta Wall, 35 Piazza in Lucina, Rome.

Denmark.—Baroness Schaffalitzsky, Gl. Kongeri 123, Copenhagen.

Sweden.—K M.A. 46 Malmskillnadsgatan, Stockholm.

Norway.—Miss B. Ihlen-Hansen, Toldbodgadan 35, Christiania.

Belgium (in French).—Herr J. Hoffman, 16 Rue Courbre, St. Gilles, Brussels.

Korea.—Miss Pash, Home for Destitute Children, Seoul.

Greece.—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.

China.—Mr. M. Hardman, China Inland Mission, Shanghai.

Hungary.—Prof. Szabo, Varosmajor U 48, Budapest.

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