

Volume 2

The Overcomer 1910.

Edited by
Mrs. Penn-Lewis

The "Overcomer" Office, Cartref, Toller Road, Leicester.
Marshall Brothers Limited, 47 Paternoster Row, London, E.C.

NOW READY.

THIRD EDITION.

"Thy Hidden Ones"

Union with Christ
traced in the Song of Songs.

By MRS. PENN-LEWIS.

Cloth Boards. Black linen, with gilt title.
Uniform with "The Cross of Calvary," "The Story of
Job," and "The Warfare with Satan."

2/- net; 2/3 post free.

Stiff paper cover. Uniform with cheap edition of
"The Cross of Calvary."

1/- net; 1/3 post free.

"This book is a pouring out of the molten metal of the consecrated soul's experience into the moulds of expression afforded by the Song of Songs.

"Mrs. Penn-Lewis says, in doing this, 'It is far from my thoughts to stereotype experiences, or present the life of God in any systematised form.' Her conviction is that the language so often appropriated by Christians to express the soul's retrogression through worldliness may have a deeper meaning for those who are led into wildernesses of aridity, that they may through them come out into a fuller, richer life in God.

"The 'Spiritual' will discover much in this book to which their hearts will echo 'Amen.' It is a product of a heart, not a head merely, and of a heart knowing intimate relations with God.

"Mrs. Penn-Lewis makes no attempt to unravel the cause of the holy drama, and those who come to this little book as to a commentary will be disappointed, but as an original and devout setting forth of the experiences of the higher life it is an exquisite production, and as such we commend it to our readers."

Editor, "Life and Light," Australia.

Full Book List of books by the same writer will be sent on receipt of post card.

**From L. BUTTERWICK, Toller Road, Leicester;
or MARSHALL BROTHERS, 47 Paternoster Row, London, E.C.**

INDEX-1910.

	PAGE		PAGE
ABNORMAL EXPERIENCES. <i>Pastor Lohman</i>	114	Ye Died	18
Advance	104	Be of the Same Mind	65
Anti-thesis, The Great. <i>J. A. Thurston</i>	80	Delivered unto Death for Jesu's Sake	81
BAPTISM IN THE SPIRIT. <i>Editor</i>	14, 31	The Place of the Will in the Spiritual Life	96
BE OF THE SAME MIND. <i>Editor</i>	65	The Spirit Warfare of the Last Days	139
Behold the Man (Poem)	57	The Warfare and the Weapons	159
BELIEVE NOT EVERY SPIRIT	84, 98, 116, 164, 178	A Glimpse into Life in the Spirit	171
Bible Readings. <i>Editor</i>		The Revelation of the Victor	187
The New Life	11	EDITORIALS	
Calvary	11	Return to the Cross	1
Three Aspects of Calvary	11	Notes on Current Matters	18, 37, 38, 57, 58, 89, 153
Jacob at the Well	11	"Ye know Him"	73
Notes on 1 Cor. xii. and xiv.	12	For all Saints	105
The Holy Spirit	31	Awake! Utter a Song	121
Partakers of the Heavenly Calling	51	A Call to Arms	169
What Christ Died For	51	A Retrospect and an Outlook	185
The Message of Calvary	69	Editor's Bible	51, 69, 85, 117
Jesus and the Resurrection	69	Editor's Letter Box	55, 104, 120, 167, 183, 196
How He Buildeth	69	Edinburgh Evangelistic Convention	195
Romans vi.	69	Egypt, A Message from	61
Unto God	69	EXCITEMENT IN REVIVALS. <i>C. G. Finney</i>	63
The Enduement of Power	85	Ezekiel, Notes on Chap. 37. <i>Evan Roberts</i>	74
Children, or Sons of God	150	Even as I	130
Bible Booklet, The Word of the Cross	15, 34, 54, 71, 16, 103, 119, 135, 151, 168, 184, 196	FAITH, THE FRUIT OF THE CROSS. <i>Rev. C. H. Pridgeon</i>	91
BOOKS ON THE CROSS; Literature on the Theme of Calvary	10, 32, 101, 120, 152	FANATICISM, THE SPIRIT OF. <i>C. G. Finney</i>	79
"BRIDGE?" ARE YOU A	130	FINNEY, CHARLES G., PAPERS BY	
Call to Arms, A. <i>Editorial</i>	169	(1) Superficial Revivals	7
CALVARY. Papers by <i>S. D. Gordon</i>		(2) Unhealthy Revival Excitement	49, 63
(1) Calvary Foreshadowings, The	19	(3) The Spirit of Fanaticism	79
(2) The Calvary Fact	22	(4) Why so few Revivals	128
(3) The Calvary Spirit	26	(5) Causes of Decline in Revivals	145
Correspondents, Answers to (see Letters)	14, 52, 104, 164	(6) The Effect of Prejudice on Revivals	176
CROSS, PAPERS ON THE. By <i>Dr. Andrew Murray</i>	2	FOLLOW ME. <i>S. D. Gordon</i>	4
(1) The Cross Revealing God's Love	59	For all Saints (Editorial)	105
(2) The Cross Inspiring our Love	75	France	136, 168
CROSS, THE RISEN CHRIST AND HIS. <i>Rev. W. D. Moffat</i>	3	Freedom in the Name	62
CROSS, FAITH THE FRUIT OF THE. <i>Rev. C. H. Pridgeon</i>	91	Germany, A Testimony from. <i>Jesus Lives</i>	148
CROSS, THE GOSPEL OF THE. <i>Rev. Rhys B. Jones</i>	123	GLIMPSE INTO INDIA'S NEEDS, A	77
CROSS AND REVIVAL, THE. <i>J. G. Brass</i>	126	Glimpses into other Lands	110
CONFLICT, THE WILDERNESS. <i>S. D. Gordon</i>	42	GLIMPSE INTO LIFE IN THE SPIRIT, A	171
CRUCIFIED WITH CHRIST. <i>Dr. Alex. Whyte</i>	109	GOD, THE WEAKNESS OF. <i>Lilias Trotter</i>	6
CONTROLLING THE SITUATION. <i>G. H. Lang</i>	175	GOD REVEALED IN THE CROSS, LOVE OF	59
CONQUER, IN THIS SIGN. <i>Rev. F. B. Meyer</i>	107	GORDON, S. D., PAPERS BY. (See Calvary, Follow, Defeat, Prayer)	
DEFEAT OF THE TRAITOR-PRINCE. <i>S. D. Gordon</i>		GOSPEL OF THE CROSS	123
(1) The Eden Trail	39	Goforth, Mr., in China	191
(2) The Wilderness Conflict	42	Honour, Vessels Unto (Poem)	29
(3) The Final Defeat	46	How Long are ye Slack? <i>M. Warburton Booth</i>	143
DELIVERED UNTO DEATH. <i>Editor</i>	81	India's Needs	77
Died, Ye	18	In the Air, <i>Jean Perry</i>	125
Driven Out, The Strong Man. <i>Jean Perry</i>	62, 78, 94	Indo-Chinese Opium Traffic	166
EDITOR, PAPERS BY THE		JESUS I KNOW . . . BUT WHO ARE YE? <i>Rev. F. B. Meyer</i>	155
The "Pentecostal" Movement	9, 30	Jesus Lives	148
		Khassia Revival	127

INDEX—continued.

	PAGE		PAGE
Korea, More Victory in. <i>Jean Perry</i>	78, 94	Prayer, The Prayer of Faith. <i>Dr. A. T. Pierson</i>	102
Letters. The Editor's Letter Box	14, 54, 98, 104, 120, 130, 146, 164, 167, 179, 183	— The Prayer-Warfare	13, 33, 53, 86, 102, 117, 118, 150, 181, 194
LIFE IN THE SPIRIT	- - - 171	PROVE THE SPIRITS	- - - 98, 116, 155
Life of Union with God. <i>Upham</i>	- - - 166	QUIET TALKS ABOUT THE TEMPTER	- - - 167
LIGHT ON ABNORMAL EXPERIENCES	- - - 114	Retrospect and an Outlook, A	- - - 185
Llandrindod Convention Addresses	147, 155, 159, 171	Return to the Cross	- - - 1
Lord's Watch, The	13, 33, 53, 70, 86, 102, 117, 132	REVIVAL, PAPERS ON. By <i>Charles G. Finney</i> (see <i>Finney</i>)	
LOVE, THE CROSS INSPIRING OUR	- - - 75	REVIVAL, PAPERS ON. By <i>Evan Roberts</i> (see <i>Roberts</i>)	
LOVE, THE SPIRIT OF TRUE REVIVAL	- - - 112	REVELATION OF THE VICTOR, THE	- - - 187
Lovest Thou Me?	- - - 109	Romans vi. 11. <i>Editor</i>	- - - 52
Man Driven Out, The Strong	- - - 62	ROBERTS, MR. EVAN, PAPERS BY	
Message of Victory from Scotland	- - - 95	"Revival and Prayer"	- - - 5
MEYER, REV. F. B., PAPERS BY		"The Root and the Plant"	- - - 48
(1) In this Sign Conquer	- - - 107	The Disciple's Prayer	- - - 68
(2) Jesus I know, and Paul I know, but who are ye?	- - - 155	Brief Notes on Ezekiel 37	- - - 74
MIND, BE OF THE SAME	- - - 65	"Believe Not Every Spirit"	- - - 84
Missionary Conference, The World	- - - 111	See also 58, 68, 90, 177, 196	
MURRAY, DR. ANDREW, PAPERS BY		Russia, The Present Crisis in. <i>Pastor Fetter</i>	- 133
(1) The Cross Revealing the Love of God	- 59	Saints, For all	- - - 105
(2) The Cross Inspiring our Love	- 75	Scotland, Victory in	- - - 95
Opium; Prayer and Promise	- - - 118	SIN, THE UNPARDONABLE	- - - 182
Path Into the Life of Union with God, The	- 166	Situation, Controlling the	- - - 175
PENTECOSTAL MOVEMENT, THE. <i>Editor</i>	9, 30	SIGN CONQUER, IN THIS. <i>Rev. F. B. Meyer</i>	- 107
PLACE OF THE WILL IN THE SPIRITUAL LIFE, THE. <i>Editor</i>	- - - 96, 117	Slack, How Long are ye	- - - 143
Plant, The Root and the	- - - 48	Spirit, Baptism in the	- - - 14, 31
POEMS: "Jesus the Conqueror." <i>H.E.J.</i>	- 1	— The Calvary	- - - 26
"Stand Still." <i>M.W.B.</i>	- - - 5	— Of Fanaticism	- - - 79
"Revival." <i>Jean Perry</i>	- - - 8	— Believe Not Every	84, 98, 116, 155, 164
"For the Sufferings of Death—Crowned." <i>H. E. Jessop</i>	- - - 17	— Spirit-Warfare of the Last Days	- - - 139
"Vessels unto Honour." <i>H. E. Jessop</i>	- 29	— Glimpse into Life in the	- - - 171
"Easter Day." <i>Laura Barter Snow</i>	- 37	— Test for Spirits, A	- - - 178
"The Cross." <i>B.P.H.</i>	- - - 52	— Place of the Will in the Spirit Life	- 96
"Behold the Man." <i>Jean Perry</i>	- - - 57	"Test your Tests." Notes of a Talk with Mr. <i>Evan Roberts</i>	- - - 192
"We which Live." <i>M.E.B. (China)</i>	- 73	TEST FOR SPIRITS, A. By <i>D. M. Panton</i>	- 178
"In His Name." <i>M.M.</i>	- - - 78	TRAITOR-PRINCE, THE DEFEAT OF THE. <i>S. D. Gordon</i>	- 39, 42, 46, 167
"Into." <i>M. Warburton Booth</i>	- - - 105	TRUE REVIVAL, LOVE, THE SPIRIT OF	- - - 112
"Awake! Utter a Song." <i>M.M.</i>	- - - 121	UNHEALTHY EXCITEMENT IN REVIVALS	- - - 49
"In the Cleft." <i>Evan Roberts</i>	- - - 122	Unpardonable Sin, The	- - - 182
"Wondrous Cross" (with music). <i>P. Fraser</i>	127	Union with God, The Path into the Life of	- 166
"That Beautiful Name" (with music). <i>Jean Perry</i>	- - - 131	Vessels unto Honour (Poem)	- - - 29
"A Bruised Reed." <i>M. Warburton Booth</i>	- 137	VICTORY FOR ME. <i>B. McCall Barbour</i>	- - - 137
"There is a Place by Me." <i>M.M.</i>	- 138	Victory in Korea	- - - 78
"A Prayer." <i>W. A. Doherty</i>	- - - 144	Victory in Scotland	- - - 95
"Stand Firm." <i>John H. Farmer</i>	- - - 153	Wales, The Work in	- - - 177
"Awake, Awake Beloved." <i>M.M.</i>	- 158	Warfare, The Prayer (see <i>Prayer</i>)	
"In the Heavenly Realm." <i>H. E. Jessop</i>	- 169	WARFARE, THE SPIRIT. <i>Editor</i>	- - - 139
"An Advent Hymn." <i>Walter Searle</i>	- 185	WHEREBY CAN WE DISCERN?	- - - 164
"Able to Overcome."	- - - 191	WILL IN THE SPIRITUAL LIFE, THE PLACE OF THE. <i>Editor</i>	- - - 96
"Poured Out." <i>Mr. and Mrs. J. Gordon Logan</i>	- 61	Will in Relation to Prayer, The	- - - 117
Prejudice on Revival, Effect of	- - - 176	WILDERNESS CONFLICT, THE	- - - 42
Prayer and Revival. <i>Evan Roberts</i>	- 5	Workers, Helps for	11, 51, 85, 117
Prayer and the Word. <i>Norman H. Camp</i>	- 149	World Missionary Conference, The	- - - 111
Prayer, Definiteness in. <i>C. H. Pridgeon</i>	- 165		
— "I Cannot Pray." <i>J. C. Williams</i>	- 180		

THE OVERCOMER.

FIDEI COTICULA CRUX.
(The Cross is the touchstone of faith.)

No. I.

JANUARY, 1910.

Volume II.

Jesus the Conqueror!

"And the hostile princes and rulers He shook off from Himself, and boldly displayed them as His conquests when by the Cross He triumphed over them." Col. ii. 15, Weymouth.

MIGHTY Christ, by God anointed,
Hell-bound captives to release,
Thou hast conquered sin and Satan,
Triumphed over all disease.
By the virtue of Thy triumph,
Every power to Thee must bow,
Powers in earth, and powers in heaven,
All must bend to Jesus now.

Mighty Christ, we claim Thy victory,
O'er our gathering to-day,
O'er the powers that would oppose us,
Let Thy conquering sceptre sway.
Teach Thy people how to conquer,
Let Thy Church Thy victory know,
Why should Israel be defeated,
When her King has conquered so?

Mighty Christ, we share Thy victory,
It is ours by purchased right,
Should the Head without the Body,
Be triumphant in the fight?
We are partners in Thy passion,
By Thy Cross, Thy grave, Thy Throne,
Therefore partners in Thy victory,
What is Thine as ours we own.

Church of Christ, proclaim this victory,
It is time 'twas fully known,
There are hungry hearts who need it,
Let this precious truth be shown.
While entrusted with this treasure,
Bought at such tremendous cost,
Tell it out in fullest measure,
Not one moment should be lost.

Tune: "Austria."

H. E. J.

1910.

The Return to the Cross.

"For that the leaders took the lead in Israel. . . Bless ye the Lord," sang Deborah in the days of the Judges, when she saw Sisera discomfited and slain, and the land once more brought into rest from the oppression of the enemy. Satan, the great foe of Christ and His Church, has in a similar way "mightily oppressed" the Church of God in these last years, and so veiled the only way of deliverance from the oppression, that for a period the leaders in

"Israel" failed to lead, and there was no "open vision" to the people, of the Cross as the way of victory.

* * *

But now at the beginning of 1910 the dawn is breaking. The first of three papers on "Books on the Cross" given in this issue of the *Overcomer*, evidences that the leaders are once more taking the lead, by marked and decisive utterances by voice and pen, showing the Cross to be the central and vital message of the gospel. No man can be said to "lead" the people of God until he speaks with no uncertain sound, for if the "trumpet give an uncertain voice who shall prepare himself for war."

* * *

The Church of Christ is led to-day mainly by speech, either through voice or pen. And the "leader" is he who cries aloud the message with decision and certainty, so that the rank and file know whither to wend their way in the footsteps of the Lord. In the olden days the priest walked before the army with an uplifted Cross. A superstition which the people of the twentieth century have rightly cast aside, but the Church cannot advance without its spiritual reality. The leaders must lead with an uplifted Cross, and the true children of God will follow no others. Blessed be God that the leaders are thus taking the lead at last, and are turning from speculative uncertainties to proclaim the Message. Slowly and imperceptibly the change has come in answer to the tears and prayers of many. The Church lay in shadow with the Cross veiled, and few voices to point her to Calvary, but now she is swinging back to her true centre, by the silent work of the Spirit of God.

* * *

Sisera's [Satan's] defeat lies on the horizon, for with the leaders leading in the way of the Cross, the people will soon follow, and discomfiture come to the hosts of hell. Bless ye the Lord! Let us lift up our heads with faith and hope, for the Cross leads on to victory. Let the true followers of Christ now press on the battle to the gate. "Barak pursued . . . and all the host of Sisera fell . . . there was not a man left." Let all who know the

Message of Calvary go forward into 1910 with a ring of victory in their hearts and on their lips and in their lives, and then it shall be said, "the people offered themselves willingly, Bless ye the Lord."

* * *

We are thankful for many indications that the Lord purposes using the *Overcomer* as one weapon in the hands of His soldier-servants for putting the enemy to flight (Isa. lix. 19). A correspondent from California sends the names of twelve new subscribers in and around Los Angeles, and writes: "The little paper is a great blessing, and is surely keeping step with the leading of the Holy Spirit these days. [We are] about twenty miles from Los Angeles, the centre of this country for Occultism of all kinds . . . the *Overcomer* helps to meet a real need along the line of enlightening . . ."

A stream of letters has also poured in upon us since the issue of the December number, bearing witness to the service the paper is rendering to the Church of God at this time. For all these testimonies and words of cheer we thank our God, and take courage, as we go forward into the New Year in the faith that through the prayers of many (2 Cor. i. 11) we shall be strengthened to fulfil our ministry to the Church of God in these perilous times.

* * *

Our first year's apprenticeship in Editorial work, having taught us many lessons—one being the need of a more suitable frontispiece to the paper—we are glad to present our readers with the *Overcomer* in a new dress, which we trust will make it more presentable for introduction to others who are at present unacquainted with it. We shall always welcome suggestions, and questions on spiritual difficulties which will enable us to discern the spiritual need of this present time, and give through the columns of the paper experimental truth right up to the edge of the need of the advancing Church of God, for if the foremost ranks are strengthened to advance in victory, the feebler portion of the Body of Christ will be drawn on by the force of the life animating the stronger members.

* * *

Will our readers note especially the information on page 14 concerning the commencement of "The Lord's Watch" in connection with the prayer-service of the *Overcomer*. Letters from so many children of God in captivity to Satan's bonds and snares, have reached us, needing intelligent prayer on the lines of the victory of Calvary over Satan, that we have been greatly burdened in prayer for some months, asking that the Risen Lord would show how a more effectual

way of meeting this need could be arranged. By the direct working of God our heart's cry has been answered, and a stream of prayer now made possible for these Satan-bound souls; the Lord having laid the same burden upon another worker who will be able, not only to devote many hours to the service of prayer, but undertake the entire secretarial work involved in the faithful dealing with the prayer-requests sent in.

Overcomer, February 1910

Dr. Andrew Murray's Papers on the Cross.*

Letters which have reached us from several of our readers have shewn how deeply these papers—reprinted from the *South African Pioneer*—have been appreciated. A request having been made that they should be issued in Booklet form for widespread distribution, we wrote Dr. Murray to this effect, and his reply is just to hand, saying that he will gladly devote his first free moments to the revision of the MSS., and see what additions are needed, and whether they should be issued in Book or Booklet form.

Dr. Murray also writes on another matter which we feel constrained to share with our *Overcomer* co-workers in the proclamation of the Cross. Dr. Murray writes:—

"We have had for some time past a deacon of our Dutch Reformed Church of an intensely earnest spirit. In our prayer meetings he was continually speaking about God's call to entire consecration, and the unwillingness of God's children to yield to it. The addresses given by Dr. Torrey on the Holy Spirit helped him much. Some months ago a friend lent him 'The Cross of Calvary.' The impression it made upon him was that **this was just the teaching the Church needed before a great spiritual revival could come.** He tried to get a bookseller to undertake the issue of a Dutch edition, but was unsuccessful. He at last resolved to bear all the expense himself, got a Dutch teacher to translate it, and a printer to issue it.

"I am forwarding a copy of the book per book post. In it will be found an introduction by myself, giving in a few words the contents of your message. At his request I have just arranged for more than 200 copies to be given gratis to the ministers and elders of our Dutch Reformed Synod. . . . We have agreed to pray that God may graciously bring home the message to hearts that are prepared to receive it."

Dr. Murray adds in closing his letter:—"My heart is with you in all that the Lord has led you to write in the series of letters in 'The Life of Faith.'"

With my whole soul I join with you in the unceasing prayer that God may visit His Church, and prepare His children to live out the Pentecostal standard, with the Holy Spirit as the Spirit of wisdom, and spiritual understanding, given in answer to continuous prayer as the power of daily life."

We know that many will value these few words from Dr. Murray, showing his keen watching interest in the work of the Lord in Great Britain, and join with him and others in prayer that the Message of Calvary may lay hold of God's people in South Africa as well as other parts of the world.

* The series can still be obtained in the *Overcomer* for July to December, 1909.

The Risen Christ and His Cross.

Rev. W. D. Moffat, M.A., Edinburgh.

"O foolish men and slow of heart to believe in all that the prophets have spoken, behoved it not the Christ to suffer these things, and to enter into His glory."
—Luke xxiv. 25, 26.

LITTLE wonder that the hearts of these men burned within them as Jesus walked with them by the way, and unfolded to their astonished minds the teaching of their own Scriptures about the Cross. We can imagine that it was a burning shame that possessed them when their eyes were opened to the truth. On that we do not dwell, but we must need emphasize the point at least, that Christ Himself here preached the Cross. We are told that if we want the preaching of the Cross we must go to Paul, and not to Christ. It does not look so here. In His very first conversation after rising from the dead, it is the Cross He preaches and expounds.

They had fled from the Cross in stupefaction and horror. They mourned over the Cross as the final seal of ruin upon all their hopes and aspirations. And now the very first thing our Lord does is to bring them back to the Cross, and compels them, to their own shame and surprise, to find it in their own Scriptures plainly revealed by Moses and all the prophets. How one longs to have heard that discourse! With what joyful surrender we would yield to the proofs adduced *in cumulo* by our Lord, as He traced the story of the Cross in the Old Testament.

With what startling clearness we should then have seen the necessity for that Cross. The physical necessity, the moral necessity, the spiritual necessity, the eternal necessity. Where are the men, or seraphim, on earth, or in heaven, who can tell us what that necessity involves? Go to Peter, to John, to Paul, listen to them, ponder, pray, follow them up the Alpine heights of their doctrine of the Cross, and what do you find? Men full of the Holy Ghost, enlarged in utterance by the Holy Ghost, dwelling in the divine illumination of the Holy Ghost, and yet panting and wrestling with the sad limitations of human speech, thought and experience, as they try to unfold the stupendous mystery of the Cross, able only to fling themselves at last into the arms of the Almighty, with the cry, "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recom-

pensed to him again? For of Him, and through Him, and to Him, are all things, to whom be glory for ever. Amen.

And yet there seems to be a sense in which Christ is unfolding the necessity for His Cross down through the generations. From that Cross He never lets the true Church separate. It is the place of death and the place of life. The place of agony, the place of song. The place of penitence, the place of peace. It interprets all human need and sorrow, and mystery. It opens the way into the highest reaches of human bliss and human destiny. The true Gospel ministry is begotten of the Cross. The true Church of God in the earth is the Church of the Crucified. The true life of God in the soul is the life flowing from the Cross. We know the Cross, and yet it remains to be known. We see it, and yet it is hidden in the glory of its own majesty. We measure it, and it abides immeasurable. We cling to it, and as we cling it carries us up into diviner heights of purity and victory. It is a *growing* Cross. It is old, and yet getting newer. It was Pascal who once said, "Jesus will be in agony till the end of the world. No sleep for Him during this time."

This may be a mere conceit, but if the Church of Christ be His body, and be the Church of the Crucified, there seems to be ground for Pascal's words, and for the thought that the travail of the Cross is not ended. What if Paul's words require a larger meaning than we have yet given them?—"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for His body's sake which is the Church?" Where is the man who has yet explained these words? When the last generation has been gathered into the Kingdom, and all the redeemed generations meet in the glory at the feet of the Lamb, only then will be seen what the filling up of the afflictions of Christ in the lives of His blood-bought saints meant, for themselves, and for the world, and for eternity. People speak of an old-fashioned Gospel. But that is an impossibility. The Cross is growing in intensity of interest, newness and divine significance every generation. God's saints know that. You cannot persuade them to the contrary. Sainthood is not a sainthood apart from the Cross.

Take our own individual lives as the index of this. Which of us, even though we have known the power of this Cross for a lifetime, will venture to say that its work is at an end in us? Has Christ crucified come to us at last, to say

as some earthly physicians have to do sometimes, "I can do no more for you. My Cross has exhausted its resources upon you. You need and can get no more at My hands." We shrink from the very thought. We feel wounded by the very putting of the question. "God forbid!" we cry, "Alas! Alas! the Cross has still too much to do with us and in us. We ought to have been holier, sweeter, nobler men and women than we are if we had yielded to the Cross all the time and all the way." Ah, then, in so far as we are concerned the Cross cannot be antiquated, nor out of date, nor superseded.

We still need it. It still claims us. Sin is still with us, so are lovelessness, the body of death, the limitation of earth, the tears of both sorrow and shame, and for all these there is no remedy, no refuge, no deliverance, no hope, save in the Cross.

And then, what about the unsaved world? Who can look out on that poor, restless, dissatisfied, hungry, struggling, Godless, helpless, hopeless, sinning, suffering world to-day without a sense of anguish—if not at most, despair? Oh let us look at it closely, sympathetically, and with readiness to diagnose its need. Let us listen to the deep undertones of pain, misery, madness, that run through all the so-called pleasure, and song and defiance of its myriad millions, and how can we with the agony of this vision in our souls, venture to think for a moment that the Cross is antiquated, or needless, or effete?

We who know the power of the Cross in our own lives dare not think so. The man in the pulpit who would preach anything less than the Cross of Christ as a remedy for the world's sin and misery—we cannot but brand as a traitor to God, and an enemy to men. Instead of being less preached, less valued, less commended, we feel that it must be preached with infinitely greater power; valued as God Himself estimated it, and commended as only those can commend it who are now safely housed in glory, and have realized that it is indeed "the power of God unto salvation to everyone who believes."

The Cross of Christ is the newest and most modern of all forces. Of modern forces we have many brilliant, valuable, and blessed results. There is no need to underestimate or despise any of them. No wise man will do so. But put them all together, and they cannot deliver one soul from death, nor cool the burning fever of sin in the human heart. No, no, to those who get behind the scenes there comes often the discovery that modern progress in many cases only adds to the sum of human misery, and sets men to answer questions, and solve problems that are simply intolerable, and crushing if they

are not answered and solved at the foot of the Cross. Thank God, they are and can be answered there. We have seen it and know it, have we not?

In the hour of their sin, shame, penitence and grief, souls have gone with us to the Cross, and come away pardoned, pacified, delivered, saved. And many of them are with us to-day still, to testify that they are not ashamed of the Cross. In it they have found their heaven here. All the purest impulses of their souls find there daily renewal. The fervour of their prayers for the world is based on the solid experience of the saving virtue of the Cross in their own lives.

The grace that has made them more than conquerors, can do the same for others, and so intercession becomes one of the sweetest privileges of the Christian life. For them always, the Cross is in the midst. Nothing can dim its lustre. Nothing can shake its foundations. Nothing can touch its power. Nothing can change its purpose. It is the key to heaven. It is the glory of God. It is the wonder of angels. It is the song of the redeemed.

It is light amid earth's shadows, the staff in the valley of the shadow of death, and the passport into the eternal felicity of the Father's house, and thus we join—gladly—in the poet's song:—

"O Cross, that liftest up my head
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red,
Life that shall endless be. Amen."

"Follow Me."

S. D. Gordon, Author of "Quiet Talks with World-Winners."

The Master's words often seem so simple, and yet run in so deep. Even while they run down into the vitals, and out into the whole network of one's life, yet they remain very simple in meaning. Their practical force is easily grasped. And they may be lived, too, with a real ease as—but only as—we cling up close to His pierced side.

His gracious, yearning "Follow Me" has just such wondrously simple and deep meaning. It means, in part, this—there should be by His plan, and may be by His grace, and will be by our willing assent, in our personal experience, *a Nazareth*, that is, a common-place daily round of common work and duty, sweetened and hallowed by His presence recognized and enjoyed.

It means a *Quarantanian wilderness*, that is temptation, and struggle against the evil one, and sweet victory over every temptation, and in every struggle; both continuous.

It means a *Life of Service* out among sick, tired, tempted, struggling men; a service quiet, unheralded, unhurried, incessant, in the midst of criticism and opposition and indifference, but full of His gracious power, and with the sweet smiling of His Face.

It means a *Transfiguration Mount*, that is, a being transformed from within into His likeness (2 Cor. iii. 18, Romans xii. 2).

Aye, it means a *Gethsemane*, that is fellowship with Him in keen, lone, soul suffering because of the world's sin, as we obediently go through the world in His footsteps.

And following close after that it means a *Calvary*, that is, sacrifice, His for us and for our sin, absolutely essential, and standing all by itself unapproached and unapproachable by any other: and then our sacrificial life among our fellows in the continual power of His sacrifice.

And, beyond that, it means a *Third Morning*, that is, a rising up daily into a new sin-free life, through His resurrection power, and by His Spirit within.

And, more yet, it means *An Olivet Hill-top*, with its ringing cry of "all power," and its vision of the uttermost parts of the earth.

And then reaching on beyond, it means *An Ascension Life*, that is, habitual intercession for others in the Name above every name.

Jesus, Blessed Master, I would follow, I will follow Thee, all afresh this New Year, and all the years until Thou shalt come for me.

Revival and Prayer.

Notes of a Talk to Workers by Evan Roberts.

Revival is not the goal! It may be a goal, but not the goal. "Lord send a World-wide Revival" is a "goal-prayer." Thousands of prayers, so to speak, must follow this petition, before the goal can be reached. Darkness and ignorance must be prayed over, and all obstacles removed by prayer.

There must be, not only prayer, but *action*! God will not do the work others are to do. He did not send an angel to attack Job! The devil could do that work nicely.

It is a great responsibility to pray for Revival. Supposing there was an immediate world-wide Revival, the devil would dash in at once with his counterfeits!

If Revival came, and you do not understand how to beat back the powers of darkness by *prayer*, you would be worse off than before, for the Satanic forces would be rampant.

God moves in Revival by first forming a small centre of life and power in prayer, then from that centre He works out. How to cleanse the centre-groups is the question, so as to make way for God.

There are many kinds of prayer. There is what we may call "business" prayer. When you "pour out" to God, it may be mainly worship. This flow may cease, then you settle down to "business" prayer, *i.e.*, deliberate transaction with God, without any "flow" or "pour out." The attitude of "going to God" may be a hindrance as the soul matures. You think you must go apart to pray, and even this may become a prop, for it should be a *prayer-life*, *i.e.*, prayer sentences pouring forth all day as you turn everything into prayer.

It is quite simple to pray when you know what to pray. But a "burden" may come, and you don't know what for. This burden may last hours, and then light may come, and it is gone. Do not waste time by waiting for an opportunity to go to God. If you are joined to Christ, you are *in God* (Col. iii. 3), so just pray where you are. This kind of prayer means that you turn every thought into prayer as it comes. You may have lost the power to "pour out" when you go aside to pray, because you should have turned everything into prayer all day long.

Prayer must precede every action, or the devil will forestall you.

Thought—or thinking—comes from the simple working of a healthy mind, but "suggestions" may come from an evil spirit. Ground is generally given to deceiving spirits in the mind, by the soul accepting some suggestion from an evil spirit believing it to be from God. This gives the first access, and from this point the deluding spirit works further by counterfeiting God, and God's "leadings," etc. Then when the ground is given, the evil spirit covers it so as to keep it, and directs the attention of the soul to *some other thing* as the cause of any depression, or powerlessness in the life.

Letting go any faculty to *be used by another power*, is a passivity which gives place to the devil. God means you to use every faculty, and especially your will. He will work in you up to the point of willing; but He cannot "will" for you! He works in you up to the point of your will, and then through your act of "will"—He will energize you for the "doing." (Phil. ii. 13.)

"Stand Still."

Exodus xiv. 13. 1 Chron. xx. 17.

"The battle is not yours but God's."—1 Chron. xx. 15.

The battle raged, the cannons roared,
I stood to see the fight—
And lo, behold, I saw the Lord,
Revealed before my sight.
'Twas He who fought and won that day,
'Twas He who gave the word;
"Stand still," my child, "Stand still," I say,
And yet another word I heard,
'Twas only this: "Obey."—M.W.B.

Voices from other Lands.

THE WEAKNESS OF GOD.

Lilias Trotter. Algiers.

I AM asked to tell the practical aspect of the Cross of Christ that seems uppermost on this North African coast. The unfolding of its meaning that shows the most vividly just now, lies in the wonderful words of the heading: words that no man, uninspired, would have dared to put together.

Weakness is the dominant note on the human side out here, and never have we felt its intensity as in coming together now for the winter's work.

I have come across two quotations, describing, each in its own brief figure, this weakness. The first, given lately in the "Life of Faith," by Dr. Zwemer, from the writings of Pastor Wurzel, the German missionary expert, is this. In his pamphlet on "The Living Power of Mohammedanism," he says: "So stupendous is this one single missionary problem, that it seems as if those attempting its solution were beating the granite cliffs with their naked fists."

There is not a missionary to the Moslems but will echo the cry. Our onset, compared to the strength against us, amounts to no more according to the eye of sense. Aggressive efforts such as can go on with a swing in Christian lands, and in most heathen lands as well, are systematically baulked from their outset in Moslem countries by the powers that be. *Nothing* can go with a swing—well for the onward steps if they may creep along unnoticed. Weakness marks each advance.

Therefore the one hope for reaching the un-reached, unreachable masses, is a wave of spiritual power among the natives themselves, sweeping down the barriers before it.

But here again, as yet, we see but the one word—WEAKNESS—written large. The other quotation, words of Adoniram Judson, hold good for the present outlook. "To get a new convert is like pulling out the eyetooth of a live tiger." Timid, hidden believers there are, scattered here and there, but oh, the numbers that we have watched when the crisis came, and have seen them wither under the grasp from which they could not break free. Weakness has been their characteristic; weakness to help them *through* has been ours. Weakness, weakness, weakness, ever deeper in its consciousness.

And just now, in rallying for the autumn, God has poured in a shower of promises for weakness that send into our sky a new dawn of hope. Here they are.

"It is sown in weakness, it is raised in power."

1 Cor. xv. 43.

"Out of weakness were made strong."—Heb. xi. 34.

"My strength is made perfect in weakness."

2 Cor. i. 9.

"In weakness . . . in the power of God."

1 Cor. ii. 3-5.

And it is in the context of this last passage (1 Cor. i. 23, 25) that the clue has come: it tells the place where the recoiling wave of weakness can gather itself into a breaking in power. For in that context lie the words of our title, and we see that it is in "Christ crucified" that "the weakness of God" is manifested. And in the passage in the next epistle (2 Cor. xiii. 4) where the same thought is expanded, comes the glorious sequence. "Though He was crucified through weakness, yet He liveth by the power of God."

For we also are weak with Him, but we shall live with Him by the power of God toward you."

"Crucified through weakness." Hands and feet nailed helplessly—the fruits of His toil melted away—His lifeblood drained. It was the hour of "the weakness of God."

And there is the place where our weakness can lie down, and get vitalized into power.

How glad we are to lie down when we are weak in body! The weaker we are, the more every bit of us must abandon itself.

And just like that, our weakness must rest back into that wonderful "weakness of God," consenting, with every fibre of us, to being "weak with Him": not climbing to some vague height of faith, but resting upon Him in utter prostration.

We may not be conscious of any change—we may feel as weak as ever, but as we abandon ourselves to that resting place, power is *bound* to be set free.

Calvary was the depth of weakness, but it was the setting free of power—power that has gone on in widening circles ever since, and shall widen into eternity.

And the thing we ask you to pray for us here, is that we workers may so learn the lesson of "*weak with Him*," that after the same manner, the power in the souls around us may be liberated; that God may raise up a band of converts from Islam, strong to dare and suffer, and therefore strong to multiply.

"We are glad when we are weak and ye are strong"—that is how St. Paul ends the passage. *Glad!* it would seem a joy almost too keen to bear!

Will you pray for this, and *pray through*?

Only a grain of wheat,
So small that folks don't mind it,
Only a grain of wheat,
With the power of God behind it.

There's a harvest in a grain of wheat,
If given to God in simple trust,
For though the grain doth turn to dust,
It cannot die! It lives: it must,
For the power of God is behind it.—(Selected).

Superficial Revivals.

*Letters of C. G. Finney, (1845-46.)**

INTRODUCTORY WORDS.

*To all the friends and especially the ministers of our
Lord Jesus Christ.*

Since the publication of my lectures, my observation and experience on the subject [of Revivals] have been continually developing and ripening . . . I have recently thought that it might be useful to the Churches to communicate to them my ripened experience and convictions upon the same subject. . . . I have had a continual experience upon the subject of revivals . . . now for about twenty years; in the course of which experience, I have watched narrowly and with much solicitude the various types, developments, results, and indeed all the phenomena pertaining to them, and resulting from them. . . . I have marked with the deepest interest their rise, their progress, their temporary decline, and again their revival, the various types they have taken on, and the occasion of these modifications, together with what I deem to be disastrous, dangerous, useful.

In the providence of God, I have witnessed a great variety of methods in conducting revivals. When I first began to be acquainted with them, and for about ten years of my earliest labours, what are now termed protracted meetings were not known; since which, these meetings, first styled "conferences of Churches," then "three-days' meetings," then "four-days' meetings," and subsequently "protracted meetings," extending continuously through several weeks, have been the order of the day. In respect to the expediency as manifested in the results of these different methods, I have several things to say, to which I invite the prayerful consideration of all classes of Christians; also with respect to the great care that should be taken to prevent their degenerating into a spirit of fanaticism and misrule, as in at least some instances they manifestly have done. I wish also to call the attention of the brethren to the occasions of those disastrous results.

Your brother,

C. G. FINNEY.

I HAVE observed that for the last ten years, revivals of religion have been gradually becoming more and more superficial. All the phenomena which they exhibit testify to this as a general fact. There is very much less deep conviction of sin and deep breaking up of the heart; much less depth of humility, and much less strength in all the graces exhibited by converts in late revivals, than in the converts from the revivals which occurred about 1830 and 1831 and for some time previous. I have observed that revivals are of much shorter duration, and that a reaction comes on much more suddenly and disastrously than formerly. Also, that fewer of the converts make stable and

efficient Christians; that those who do persevere, appear to much less advantage, and exhibit, as a general thing, much less of the Spirit of Christ than in former revivals; have not so much of the spirit of prayer, and are not so modest and humble. In short, all the phenomena of the more recent revivals, judging from my own experience and observation and from the testimony of other witnesses, show that they have, at least very extensively, taken on a much less desirable type than formerly.

Christians are much less spiritual in revivals, much less prevalent in prayer, not so deeply humbled and quickened, and thoroughly baptized with the Holy Ghost as they were formerly. . . . As revivals now exist, I believe ministers are not nearly as desirous of seeing them in their congregations as they formerly were, nor have they good reason to be. Those ministers who have witnessed none but the later revivals of which I speak, are almost afraid of revivals. They have seen the disastrous results of modern revivals so frequently, that they honestly entertain the doubt whether they are, upon the whole, desirable. . . . They are distressed with the superficiality of many recent revivals. . . . I have been anxiously watching the progress of things in this direction, and inquiring as carefully and prayerfully as I could into the causes which are operating to produce these results. If I am not misinformed, and have not greatly misapprehended the case, the following will be found among them:

1. *There is much less probing of the heart by a deep and thorough exhibition of human depravity, than was formerly the case.* It has been of late a common remark, and a brother who has long laboured as an evangelist made the same remark, that for the last few years there has been little or no opposition made by impenitent sinners to revivals. Now it is not because the carnal mind is not still enmity against God, but I greatly fear it is for the want of thoroughly turning up to the light the deep foundations of this enmity in their hearts. The unutterable depravity of the human heart has not, I fear, been laid open to the very bottom as it formerly was. A few sermons on the subject of moral depravity are generally preached in every revival, but I fear this is by no means the great theme of the preaching so much and so long as it ought to be, in order thoroughly to break up the fallow ground of the sinner's and the professor's heart. From my own experience and observation, as well as from the Word of God, I am fully

* So far as we know, these letters of C. G. Finney, placed in the hands of an American editor for publication in 1898, are not well known in Great Britain. We are therefore glad to be able to give full extracts from them at this time, when Finney's lectures, written many years earlier, are so much quoted and read by those who are praying for Revival. It will be noted that Mr. Finney speaks of "Revival" in the aspect of a work of grace among the unsaved. This does not alter the fact that the word in its primary meaning belongs to the "reviving" of true children of God with a resulting effect in the world.—Ed.

convinced that the character of revivals depends very much upon the stress that is laid upon the depravity of the heart. Its pride, enmity, windings, deceitfulness, and everything else that is hateful to God, should be exposed in the light of His perfect law.

2. *I fear that stress enough is not laid upon the horrible guilt of this depravity.* Pains enough is not taken, by a series of pointed and cutting discourses, to show the sinner the utter inexcusableness, the unutterable wickedness and guilt, of his base heart. No revival can be thorough until sinners and backsliders are so searched and humbled, that they can not hold up their heads. It is a settled point with me, that while backsliders and sinners can come to an anxious meeting, and hold up their heads, and look you, and others in the face, without blushing and confusion, the work of searching is by no means performed, and they are in no state to be thoroughly broken down and converted to God. I wish to call the attention of my brethren especially to this fact. When sinners and backsliders are really convicted by the Holy Ghost, they are greatly ashamed of themselves. Until they manifest deep shame, it should be known that the probe is not used sufficiently, and they do not see themselves as they ought. When I go into a meeting of inquiry and look over the multitudes, if I see them with heads turned up, looking at me and at each other, I have learned to understand what work I have to do.* Instead of pressing them immediately to come to Christ, *I must go to work to convict them of sin.* Generally, by looking over the room, a minister can tell, not only who are convicted and who are not, but who are so deeply convicted as to be prepared to receive Christ.

Some are looking around, and manifest no shame at all; others can not look you in the face, and yet can hold up their heads; others still can not hold up their heads, and yet are silent; others, by their sobbing, and breathing, and agonizing, reveal at once the fact that the sword of the Spirit has wounded them to their very heart. Now, I have learned that a revival never does take on a desirable and wholesome type *any further than the preaching and means are so directed*, and so efficient as to produce that kind of genuine and deep conviction which breaks the sinner and the backslider right down, and makes him unutterably ashamed and confounded before the Lord, until he is not only stripped of every excuse, but driven to go all lengths in justifying God and condemning himself.

3. I have thought that, at least in a great many instances, stress enough has not been laid upon the necessity of Divine influence upon the

* Our readers should specially note this entire paragraph as giving the secret of Finney's great usefulness in the salvation of souls.

hearts of Christians and of sinners. I am confident that I have sometimes erred in this respect myself. In order to rout sinners and backsliders from their self-justifying pleas and refuges, I have laid, and I doubt not others also have laid, too much stress upon the natural ability of sinners, to the neglect of showing them the nature and extent of their dependence upon the grace of God and the influence of His Spirit. This has grieved the Spirit of God. His work not being honoured by being made sufficiently prominent, and not being able to get the glory to Himself of His own work, He has withheld His influences. In the meantime, multitudes have been greatly excited by the means used to promote an excitement, and have obtained hopes, without ever knowing the necessity of the presence and powerful agency of the Holy Ghost. It hardly need be said that such hopes are better thrown away than kept. It were strange, indeed, if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost is not recognized as having anything to do.

(Next month's letter will be on "Unhealthy Revival Excitement.")

Revival!

By Jean Perry.

LISTEN! The Spirit is calling to thee,
Ye Church Universal, o'er land and o'er sea!
Triumphant He waiteth, to sweep o'er the land,
To bend and to quicken on every hand.
"Why halteth He still?" "We are waiting," ye say.
'Tis Christ Who is waiting, and yours the delay.
'Tis ye who have slumbered; and ye who have slept;
With patience He waited, in pity He wept.
Hands off! Let the wind of the Spirit have sway!
Revival is coming, is coming to-day,
To-day, if ye gather with Him at the Cross,
And claim all the power of Pentecost.
Your prayer would be answered this night if ye came,
To the Cross of His sufferings, the Cross of His shame.
O grasp now the meaning of dark Calvary,
A hell which my Saviour fathomed for me.
"Baptize us with fire," the people all cry—
Nay, rather, we'll plead: "Baptize us to die."
Baptized into death at dark Calvary,
Alive now in Jesus, in His victory.

MOSES was forty years old, wise with all the wisdom of the Egyptians, yet his idea of delivering Israel was to slay an Egyptian! Moses had to be trained in God's ways, having forty years in Midian, and when he was sent back to Egypt God said, "Don't trouble about Israel—go direct to Pharaoh—the cause of their chains! God didn't train Israel at the first, but a leader to lead Israel. God's trouble is to get leaders trained in the knowledge of His ways.—Evan Roberts.

"Every bit of service, every plan must be twice chosen: by God for a man; by the man for himself as from God."—S. D. Gordon.

The "Pentecostal" Movement. (iv.)

BY THE EDITOR.

"As the serpent in his craftiness deceived Eve, so your minds may be led astray. . ."—2 Cor. xi. 2, Weymouth.

These words written by the Apostle Paul to the Corinthian Church—the Church so fascinated with, what has been called, the "showy" gifts of the Spirit—very strikingly describes the danger of the more spiritual members of the Church of Christ at this present time. They form part of the passage in Paul's letter where he refers to Satan fashioning himself as an "angel of light," and his ministers as "ministers of righteousness" (vv. 14, 15). Light is the attribute of God Himself, and righteousness the foundation of His throne. Yet the apostle speaks of the Prince of darkness as *clothed in light*, and preaching "righteousness," by instruments described as "*his ministers*" all the while. In verse 4, Paul refers to "another Jesus" to the One he had proclaimed, and a "different spirit," and a "different gospel"—all of which language plainly shows a subtle attack upon the Corinthian Church which was grieving the Apostle to his heart's core. "Visions and revelations" were probably set a high value upon as proofs of apostleship (see *Farrar's Life of St. Paul on the condition of the Corinthian Church*), and in defence of his divine authority, Paul was compelled to speak of true visions and revelations in his own history, which he had kept sacredly hidden between himself and God, until now (2 Cor. xii. 1, 2).

That evil spirits—emissaries of Satan who is neither omnipotent or omnipresent—can deceive, and mislead children of God, is plainly indicated by the Apostle's language, and a fact only slowly dawning upon the Church of God at the close of the age. "The serpent in his craftiness deceived" Eve in her innocence, and it is "ignorance of his devices" which has given him access to so many devoted children of God at this present time, and, alas, not only ignorance of Satan's craftiness, but ignorance of God in His laws of working, knowledge of which would have protected them from the false angel of light, however gloriously beautiful his manifestations might have been.

In confirmation of our statement that evil spirits can, and do, find entry to the bodies or minds of true children of God, and that the door has been peculiarly opened to them through the medium of "Tongues," we give the following extract from an article in a German paper. The writer says:—

"It still remains a burning question as to whether the speaking in tongues that we know to-day is Scriptural or

not. In my opinion we have sinned in that we have neglected the simple command of the Lord, to 'try the spirits, whether they are of God.' . . . The Lord led me in Baack and other places, into contact with the 'spirits' which are manifested in the so-called 'Tongue-Movement' . . . and now that I have come into contact with the spirits I must . . . say a word of warning against this demoniacal power which has gained an influence over so many of the children of God. To this end I will give a short account of my experiences among them.

This year we had our tent in A—. Our brother—(the leader in A—) had been present at the Tongues Conferences in England and Amsterdam, and later on in Mulheim and Ruhr. He himself did not speak with Tongues, but he was in favour of the movement. Many of the members of the Gemeinschaft (Community) in which this brother is minister, received the gift of Tongues by *laying on of hands of brethren* who took part in the Conference at Mulheim. Different things that he observed made him doubtful, and eventually sceptical in the matter. He resolved to investigate, that is to 'try the spirits,' and came to the conclusion that it was with *demons* that they had to reckon. During this trying of the spirits, which, as far as I can judge was Scriptural, among much else, the following occurred:—One spirit answered through a child of God, in Tongues, 'Cursed be Jesus Christ.' Another brother who spoke in Tongues, and whose spirit was tried, said 'Worship me.' The spirit in this man demanded direct worship, which the Holy Spirit does not do. (John xvi. 14, 15.) . . .

In the early part of September I came into personal contact with one of the spirits. . . A sister who had received the gift of tongues by the laying on of hands at the Conference at Mulheim, when it had been proved that the spirit by which she spoke was a demon, wished to be set free. For several hours we prayed with, and for her. The spirit which had *previously spoken of Golgotha and the Blood, of glory and of revival*, now began to abuse us in 'Tongues' in the most fearful manner. When we commanded him to depart in the Name of Jesus, he told us simply we need take no further trouble, he did not intend to go, we had better depart. Then the spirit began threatening the sister in 'Tongues.' He was furious with her that she had betrayed him, and he threatened to destroy her. The more we prayed, the more he raged, and cursed and swore, and threatened us. I am not at all an emotional man, but I had the impression that the room was full of demons. The spirit flung the sister about the room, tore and bit her body in a fearful way . . . we ourselves heard the spirit cursing and swearing in "Tongues." The words used were so awful that I cannot write them down. I understood a good deal without the sister's interpretation, for at times the spirit spoke in Latin, Italian and some French. Unfortunately I could only understand fragments without interpretation, as the spirit spoke very rapidly. It is awful to think that these demons, raging, swearing and threatening to murder us, up to this time had spoken to the children of God of *Golgotha and revivals*, and other spiritual matters, and had been believed. What is to become of the people of God, if they believe such demons?

Through the Conferences in England, Amsterdam and Mulheim the movement has revived, and grown more powerful than it was two years ago. Since the whole movement is connected, and one receives the tongues from another . . . and since the accompanying phenomena are everywhere practically the same, it must be one* spirit who permeates the whole movement. [In several places] it has been discovered that it was a demon that was in question. If those who speak with tongues

* Not one spirit but hosts of evil spirits, with the same teaching and similar manifestations!—Evan Roberts.

would only test the spirit by *doubting* him, he would manifest his true personality.

It is not only remarkable that the whole movement is connected, and that everywhere the same phenomena accompany it in one form or another, but it is curious that the whole movement is controlled and guided (in Germany) from [certain places]. If any questions arise they are referred to one of these places, and the answer from the Lord (!) is received from the mouth of a speaker with Tongues—a girl quite young and inexperienced—that is called 'asking the Lord'! Such speakers with Tongues give their judgment about different men of God, and to a certain extent rule over the Lord's people. These speakers with tongues act in the same way as spiritualists, and their mediums. . ."

It may be said that this particular case is an extreme one, but the writer of the article speaks as though it was one of numbers. Yet we find no reference to these awful facts in any of the papers belonging to the Movement. Words of warning are sometimes given in a very abstract way, but, as far as we know, all these *solemn instances of the deception of the enemy are kept in the background*, instead of faithfully being made known, and *explained* for the teaching of the whole Church of God, whose members are needing light upon the craftiness of the enemy, and knowledge how to diagnose, and dislodge him wherever he may be found.

In view of such experiences as the one described by the German writer, we increasingly feel that it is of the highest importance that *all sides* of the "Pentecostal" movement should be examined with unbiased, impartial spiritual discrimination, so that God's purpose in permitting its advent should not be lost in the education of His people.

Books on the Cross.* (i.)

A Glimpse into recent Literature on the Theme of Calvary.

Quietly and imperceptibly the tide is turning! In the silent, unobtrusive way our God delights to do His mighty works, there is taking place a return to the standpoint of the Cross, which is nothing less than the direct work of the Holy Spirit of God. That the Church is being swung back to her true centre is evidenced by book after book coming forth from the Press written by leading theologians of many schools of thought. With thankfulness we give the first of three lists of these books, with terse comments upon them, by one who is qualified by insight and knowledge of the Cross, and the intellectual and theological world, to be a reliable and authoritative guide to readers.

The Atonement the Heart of the Gospel, by Rev. James M. Campbell, D.D. This book may be said to cover the whole ground involved in the question of Atonement. For ordinary readers who wish to see how wide are the relations of the Atonement, and how it abides central to them all, this is a helpful book.

The Great Salvation, by Rev. P. Wilson, M.A. (3/6 net.) This is one of the ablest, richest, most illuminating, and practical books on the Cross recently issued. We

understand that this has been made a text-book in some American Divinity Schools, and we do not wonder. The author holds the conservative position, and abundantly justifies it.

The Cross in Christian Experience, by Rev. W. M. Clow, D.D. (6/-.) After what has been said by the Press of all schools about this book, little can be said here. Let it be noted, however, that the discourses are an appeal all through, not to the intellect, but to the heart. The book is intellectual in a much higher degree than the reader will at first realize, but the style is so pellucid, the thought so consonant with the deepest spiritual experiences, that we are carried away insensibly from the mere form of the writing into the heart of the truth the writer is dealing with. To master the book would make a man master of the deepest secrets of the Cross, and its power.

The Challenge of the Cross, by Rev. John Walls. A careful discussion of the Atonement for popular reading. Fresh, practical, searching, interesting and in many ways suggestive. Holds the conservative position.

The Bible and the Cross, by Rev. G. Campbell Morgan, D.D. (1/6.) One of Dr. Morgan's best efforts. At once an apology for, and a vindication of the principles of the Atonement. His opening chapters on the "Death of Christ—Unnatural," and the Death of Christ—Supernatural" would alone make the book memorable. His closing chapter on the "Cross and the Ages to come" lifts the veil of the unseen, and opens vistas of truth that have not yet had the discussion they demand.

The Day of the Cross, by Rev. W. D. Clow, B.D. (6/-.) This is a series of Sermons dealing with the men, women, and events of the day of our Lord's crucifixion. Let every one who wishes to find himself in the central and awful atmosphere of that dark day read the book. There is no straining after effect; no flights of oratory, no aiming at emotional results, but all the same we somehow find ourselves thinking and feeling as if we had actually been present through all the shame and sorrow, and mystery, of the "day of the Cross," when we have finished the volume.

The Fact of Christ, by Rev. P. Carnegie Simpson, M.A. (3/6.) This is a book that needs no commendation here. Its favourable reception has been world-wide, and we are not surprised. If for no other reason than its discussion of the question of "Forgiveness" the book deserves a place on our shelves. The addendum on the "Principles of Atonement" is one of the most valuable pieces of writing on the Atonement that we have met. It clears off difficulties that have often staggered thoughtful Christians. His insistence on the truth that the Atonement must be viewed on the two sides (a) of our union with Christ, and (b) of Christ's union with us, is specially serviceable in view of modern discussions and differences.

"Does the Cross save?" by Dr. Horton, and "Lessons from the Cross," by Rev. Charles Brown, are two 1/- books on the theme of the Cross, recently issued.

"M.A."

* Any of these books may be obtained from Messrs. Marshall Bros., 47 Paternoster Row, London, E.C.

From the Editor's Bible.

Helps for Workers.

The New Life for a New Year!

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

Calvary!

Life. John iii. 14, 15, 16.

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

Love. 2 Cor. v. 14.

How? By revelation! Gal. i. 12.

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

Three Aspects of Calvary.

1 Cor. i. 18.

I. To the unsaved.

The Guilt. "Peace through the Blood of His Cross." Col. i. 20.

The Record. "Record . . . nailing it to His Cross." Col. ii. 14.

II. To those who are "being saved" (1 Cor. i. 18. R.V.)

The World. "God forbid . . glory, save in the Cross . . world crucified to me and I to the world." Gal. vi. 14.

The Flesh. "Are of Christ Jesus, have crucified . ." Gal. v. 24.

"I." "I have been crucified with Christ." Gal. ii. 20.

a. *The Call to the Cross.* "If any man . . take Cross." "He that taketh not his Cross . . not worthy." Matt. x.

38. "Doth not bear his Cross . . cannot be My disciple." Luke xiv. 27.

b. The Pattern.

"Became obedient unto death . . death of the Cross." Phil. ii. 8.

"For the joy . . endured the Cross." Heb. xii. 2.

c. *The Offence.* See Gal. v. 11, Gal. vi. 12.

(The Cross an offence to sinners, think they can save themselves. An offence to Christians who think they have "good qualities" to offer to God.)

d. *Enemies of the Cross.* See Phil. iii. 18, 19.

III. To the "crucified" Christian.

"Always bearing about the dying of Jesus, that the life of Jesus may be manifested . ." 2 Cor. iv. 10, 11.

"Weak with Him . . live with Him." 2 Cor. xiii. 4.

"Sentence of death on ourselves . . God raiseth." 2 Cor. i. 9.

"As dying . . behold we live." 2 Cor. vi. 9.

Know ye not?

Know ye not . . baptized into His death. Rom. vi. 3.

Know ye not . . that to whom ye yield yourselves . . his servants ye are . . Rom. vi. 14.

Know ye not . . ye also have become dead to the law by the body of Christ . . Rom. vii. 1, 4.

Know ye not that ye are the temple of God . . 1 Cor. iii. 16

Know ye not that . . ye are not your own . .

1 Cor. vi. 19, 20.

Know ye not that your bodies are the members of Christ . . 1 Cor. vi. 18.

Jacob at Bethel.

Genesis xxviii.

I.—The character of Jacob. Genesis xxvii. 36, m.

His name—"Jacob . . supplanter."

No sense of sin.

No principle of right } See Genesis xxvii. 18-24.

A child of a godly father, but wholly unchanged yet in his natural condition.

II.—The Divine revelation to Jacob. ch. xxviii. 12.

God sought him first . . he was not (apparently) seeking God at all.

III.—The time God chose to approach him. v. 11.

When alone—when a wanderer—with home ties behind him—severed from daily interests. God drew near at a time of crisis in his life.

IV.—How God revealed Himself. v. 12.

Through a dream—heaven opened—heavenly messengers ready to act as "go-between." The Lord Himself "stood above."

V.—The cause of the revelation. v. 13.
The covenant promises of God. Promises to Abraham and Isaac. *God never forgets.* He only waits the right time to lay hold of the soul—a time when the soul is detached from other absorbing interests, and is likely to heed the call. Absorbed in earthly pursuits we are not willing to think of Divine things. God has to stir up the nest.

VI.—God's first dealing with a soul. vv. 13, 14, 15.
He gives His message—His promises.

- Note first 1. "I am."
2. "I will."
3. "Thou shalt."

Then came the promise of His Presence, His keeping, His guiding, His unfailing purpose to carry out to the end all that He was promised.

VII.—The effect on Jacob. v. 17.
Fear. He did not know God—he was afraid of Him—His presence to him was not joy, but he called it "dreadful"—so dreadful was the revelation that all the promises fell dimly on his ear—he could not fathom the wondrous things which had been promised him, *i.e.*

1. *The perpetual presence of the God of love.*
2. *The perpetual keeping of an Almighty Keeper.*
3. *The perfect fulfilment to the uttermost*

of blessing untold. Blessing to all families in the earth. Far, far beyond Jacob's conception was all this. He was concerned only with the present need—"bread and raiment" (v. 20) was the most he could think of—blessing through him to the whole earth did not appeal to him at all. Oh, how like us with our narrow little hearts. Marvellous promises of untold blessing, and "bread and raiment" the acme of our desires!

VIII.—Jacob's Worship. vv. 18, 19.
Constrained by fear and dread he set up an altar to God. "The unknown God" it might almost be said, for he really knew Him not.

IX.—Jacob's resolution. vv. 20-22.
He only knew God had come to him, made him some kind of a promise of blessing and keeping. So he deals with God according to his own heart, and instead of resting on His word, and launching out upon it to be fulfilled, he says

"If God"—"If God" (v. 20).

If God will just protect me, feed and clothe me, why then He shall be my God, I will serve Him, and I will let Him have a share of my possessions. "I will surely give the tenth unto Thee" (v. 22).

Notes on 1 Cor. xii. and xiv.

The "gifts" belong to the Body of Christ as a *whole*, and are only manifested through a "member" at the will of the Holy Spirit. 1 Cor. xii. 11.

God "sets" in the Body each member (v. 28).

Note the "order" in the Body—the ranks in the membership. "Apostles," "prophets," etc. (v. 28).

All are not "apostles" and "all" do not speak with Tongues (v. 30). The value of prophesy, *i.e.*, power to speak to edify, to comfort,—is greater than Tongues (ch. xiv. 3, 5).

No rallying to the battle can come from having Tongues (ch. xiv. 7, 8, 9).

The motive for having gifts must be not for self, but for the good of the church. If a hindrance to the church, better be without. The greatest good for the greatest number (ch. xiv. 12, 19).

It is right to "desire earnestly" gifts so as to help others, but *prophesy alone* is singled out for mention in "*desiring earnestly*"—therefore desire earnestly power to witness, to comfort and to help by "prophesy," *i.e.*, speech. See 1 Cor. xii. 31, ch. xiv. 1, xiv. 39, "*desire earnestly to prophesy.*"

RE-ARRANGED.

"PRAISE." *



Praise God from Whom all blessings flow; God is Love. God is Love.
Praise Him all creatures here below; God is Love. God is Love.
Praise Him above ye heavenly host, Praise Father, Son, and Holy Ghost,
Praise Father, Son, and Holy Ghost, God is Love. God is Love.

* We are glad to be able to give our readers this chorus, sung often in Wales. It can now be had in leaflet form, with the chorus "Blessed be the Name of the Lord," on the same sheet. 1/3 per 100; 9d. per 50; 3d. for 12, post free. From Bible Booklet Depot, 118 Eyngton Road, Leicester.

The Prayer-Warfare.

"For the adversaries with whom we wrestle are not flesh and blood, but they are the Principalities, the Powers, and the Sovereigns of this present darkness, the spirits of evil in the heavens. . . be watchful with all perseverance in prayer for all the saints."—Ephes. vi. 12-18, Conybeare.

The "Lord's Watch."

Some of our readers may know that in connection with Rev. C. Pridgeon's Bible Institute in Pittsburg, a prayer service is carried on under the name of the "Lord's Watch," when thousands of requests for prayer are dealt with day by day sent from all parts of the world.

A correspondent wrote us recently asking if such a "Lord's Watch" could not be instituted in England, and the question has been upon our hearts as a heavy burden for some time, for the heart-breaking letters which reach us show the need to be so great. That is, *the need of prayer concentrated upon the loosing of captive souls* from the power of the enemy; and few of us can deny that this aspect of prayer has not been much understood by the Lord's intercessors, hence the awful lodgment which Satan has had among many children of God.

It is now our joy to say that the Lord has fulfilled our petition, and a "Lord's Watch" in connection with the prayer-service of the *Overcomer* has become possible. A brother in the Lord—Mr. J. C. Williams—who has been in training in the prayer-conflict for the past year, has been sent to Leicester, with the same burden upon him; and with him are joined in one spirit a few others who have also been learning how to wield the weapon of prayer. This group of prayer-warriors now unite together to give themselves to the service of the *Lord's Watch*, and requests for prayer will be dealt with lovingly, persistently, and faithfully by them, under the following conditions:—

1. All requests for prayer to be marked "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.
2. All communications will be kept in sacred confidence, and no names made known.
3. The requests will be numbered, and registered, and dealt with until those who ask prayer, write, and say the answer is given, or the need has ceased.
4. Forms for filling up may be issued later on, if they are found necessary, but children of God in need of prayer-help may write freely, and fully, to Mr. Williams, so that their cases may be intelligently grasped, and laid before the Lord.
5. A report should be sent monthly stating any new features of the prayer need, and the progress or otherwise of cases dealt with. It should also be clearly understood that all who ask prayer join with the Lord's watch-intercessors in steadfast petition, earnestly asking also the removal of all hindrances—personal or otherwise—to the prayer being answered (Ps. lxxvi. 18, James iv. 3).

The Prayer-meeting at Booklet House, on Tuesday evening, will now be devoted mainly to Bible Booklet work. Requests for prayer for (1) issues

of Booklets; (2) special distribution efforts; (3) special use of Scrolls, Missions by Heralds of the Cross; Missionaries at work with the Booklet, and all other matters connected with the sending forth of the Message, may be sent direct to Mr. H. M. READE, Bible Booklet Depot, Leicester.

NOTE.—We earnestly commend the Book, "Quiet Talks on Prayer," by S. D. Gordon, as a Text-book for any who are in the School of Prayer.

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 Requests for Prayer.

For the convicts of our country, that spiritual help and teaching of the Word of God may be permitted among them. (A.F.S.)

For the Eccleston Convention (London), January 11 to 13, 1910.

For the Chapman-Alexander Mission at Cardiff, February 6 to 20.

For a young Welsh working man and his wife who believe God is calling them to return to Basse Indre, near Nantes, in France, to do the work of evangelists. That they may be equipped for God's work and all their needs supplied. The husband is giving up lucrative work in a tin-plate works for Christ's Name sake.

For Revival in Cork, that God will unite His own people around the Cross and that it may be uplifted in our midst. Also for a worker who is longing for a Baptism of the Spirit that God may show her what hinders.

For Missions conducted by Mr. W. A. Fuller in Gloucestershire, January 2 and 21.

For the Malvern Mid-Winter Convention, January 18 to 20—that the Word of the Cross may triumph and a spiritual awakening follow.

One in great difficulty asks for guidance as to the future path she is to take, and that she may be filled with the Spirit in dealing with a most hardened sinner.

That the Lord may shew me very clearly whether it is His will that I take up a post that is offered me in His vineyard, and, if so, that I may completely die to "self."

For the conversion of a sick (eighty years) old lady.

That Phil. iii. 10, and Gal. ii. 20, may be unwrought in me, shortly.

For great blessing on a Prayer Meeting held weekly at Onich, and for a great Revival in the parish.

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 there, the obstacles now in the way of this being removed; and that the cleansing fire of the Holy Spirit may go through the church, bringing every member into real oneness with Christ.

That God will give me greater liberty of utterance in French to meet the need here, for His own glory only. I have no wish for fluency in ordinary conversation, but by the sick bed, and in the old farmhouses, I see that not only the "Word" must be in French but the explanation and the prayer. I have been constrained to launch forth, please pray me on and through.—F.M.W.

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, Beitset 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. Baazertz in all her missions; and all the Lord's Messengers in Great Britain proclaiming the Gospel in sincerity and truth.

Requests for this column must be sent in by 10th of the month, addressed to the Editor of the "Overcomer," Cartref, Toller Road, Leicester. The requests should be as brief as possible, and written one side of paper only.

The Baptism in the Holy Spirit (ii.).

Answers to Correspondents.

"It is quite clear to me now that we have two distinct needs for the operation of the Holy Spirit, the one for life and character, and the other for service; and both are fully provided for—but we lack until the truth is revealed or received.

Light has come, since reading your reply, on the matter of receiving by faith. It comes to me that there are two kinds of faith—an enlightened faith, and an unenlightened faith. The latter struggles on in blind ignorance, and tries to believe what it does not understand; the other steps out on the promises, having a clear understanding of what is promised, and what it trusts the Lord for. In both cases the soul seeks to advance by faith, but the result and progress are widely different.

As I look back now to those efforts of faith—I cannot describe it in any other way—I see I was in the midst of dense fog. It is no wonder the result has been disappointing, and then the enemy has used the disappointment of it to daunt me.

Another point I had not seen until recently is that while the gifts of the Spirit are divided to each as He wills, the gift of power to witness is for all. Also that the witness is to be of His resurrection. That we are called to witness to *one thing*—to have one main point in our witness—namely, Christ crucified, risen and enthroned. His triumph on the Cross. Such a message can only make one burn to tell it, instead of, as I used to feel, always ready to shirk the witnessing. But I had a wrong idea about witnessing—I thought it meant speaking about myself, and I felt I was such a failure there was nothing worth telling.

How different everything looks to-day!

It seems from what you write, that the measure of the soul's apprehension determines the measure of its reception. I suppose it must be so—we cannot take what we do not see. So that while faith is not knowledge, there is a knowledge which is an absolute necessity before faith can be exercised freely."

I am glad to receive this second letter from you, and I quote from it rather fully, as it will give light to others who have read your previous letter with a consciousness that it voiced their need. The question now is as to the "Tarrying," and this needs careful examination of the Scriptures for our guidance.

In the first place, the text usually relied upon as the warrant for "waiting" for the Spirit, is Luke xxiv. 49, "Behold I send forth the promise of My Father upon you: but tarry ye in the city, until ye be clothed with power from on high." Read in the light of simple ordinary language, we see here merely instructions to the disciples not to leave Jerusalem until the promised coming of the Holy Spirit had taken place, and from an ordinary standpoint as applied to everyday matters, we would say that the Holy Spirit having come, these directions would have no further force than their local setting.

This is reading the Scriptures *dispensationally*, and unless we do so, we shall find ourselves in

great confusion, for surely what was said in the Jewish dispensation, *i.e.*, before the Dispensation of the Spirit opened, cannot be held to be clear directions for those who live under the Christian dispensation. This holds good also for the Lord's words in Acts i. 4, 5, *i.e.*, those He spoke to were in Jerusalem, and He charged them not to depart until the Holy Ghost had come, as He had foretold them.

To us therefore in this dispensation of the Spirit, there is no *command* to tarry, for how can we "wait" for what God has already given, and on His part waits for us to receive. After the Holy Spirit *had* come the Apostle said "Receive." (See Acts ii. 38, viii. 15). Thus far as to the Scriptural aspect of "tarrying"—what may be called the objective side. But there is the subjective, or experimental side, and from this standpoint there is often a "waiting." Not a "waiting" ten days on our knees, in imitation of the disciples waiting for Pentecost, but a waiting whilst God proceeds to make us instruments meet for the Master's use. A "waiting" which generally succeeds the transaction of faith in claiming our share in the Pentecostal equipment for service. Not a lazy passive "waiting," doing nothing until we have a "consciousness" of power, but a *waiting on God in our hearts*, in quiet trust that in His own way He will equip us to the utmost of our capacity for the fullest useableness in His service according to His will. A "waiting" on God which means keen alert obedience to every bit of light from God, and a faithful intense service right up to the utmost of present opportunity, and present measure of power.

Yet even this aspect of "waiting" may become a danger, for it puts before the believer something in the future, which may blind him to the present working of God. The truth is, the safest attitude for every child of God is the one of *taking in bare faith* all that God promises in response to need, and then trusting God in child-like faith to work it out in the life, in His own way. The "equipment" for witnessing is as truly for each believer as the death of Christ at Calvary and all that it means; as union with Christ in resurrection and the receiving of the gift of the Holy Spirit (John xx.). In each case the apprehension of the believer governs the measure of experience, and in each no believer has ever yet fully known its depth. Calvary! Resurrection! Ascension! Pentecost! Each to be apprehended in sequence, and each to be *known in deeper depths of experience* as the soul presses on with God.

This subject will be resumed in our next issue. We will gladly deal with any questions which may arise in connection with it in the minds of our readers, for it does not cover all the ground as to "waiting" for the Spirit.—Ed.

The "Word of the Cross" Booklet.

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

Some Notes for Praise.

"I sent a 'Word of the Cross' Booklet in a letter last Christmas. The woman to whom I sent it was ill; she has just written to say she cannot express what that little Booklet has been to her. Since I have read and prayed over that little Booklet, Calvary has become very real to me, it seems just the beginning and I only know a little of what it means, and as the Lord teaches me more and more I just stand still in wonder. I just give Him all the praise."—*A Worker.*

"We have just heard of a poor charwoman who called on one of our lady workers of 'Poor Youths' Institute' with a pitiful tale of woe. Husband drinking and out of work, children starving, and she herself a backslider. The lady worker picked up one of 'The Word of the Cross' Booklets laying near by, and her eyes lighted on page 7—'Reconciliation'—and read it to her. It completely broke the poor creature down and she dropped on her knees and yielded to Christ afresh. The worker says that she has not the shade of a doubt, but that she is graciously restored and righted again."—*Another Worker.*

PRAISE YE THE LORD.

The Booklet in France.

Since our last report a steady stream of Booklets has been flowing into many needy districts—15,500 up to date. Sometimes the way is opened for conversation as Mr. Johnson visits from door to door, but frequently the enemy is so aroused that he is ordered off the premises. The Scroll has been used outside the Walls of Paris amongst gypsies, a most desperate set of people—burglars and thieves—outcasts indeed, yet so easily approachable with the Gospel. The French Christians are finding to their surprise that the word of God, on the uplifted Scroll, rivets the attention of those who pass by.

The English work is decidedly encouraging. Some have been present at Church who had not attended a service for years. At Colombes there has been a blessed time of reaping, several young people having decided for Christ. At a large Post Office Booklets have been given to all the officials. Truly God is moving in this work.

At the last meeting held in Eccleston Hall it was proposed sending a Christmas gift to Mr. and Mrs. Johnson for household requirements. This was promptly responded to, the gift being "sent . . by the hands of" Miss Waters, who purposes visiting Paris during the Christmas vacation D.V. (Acts xi 29, 30).

(This fund remains open for a short time.)

MARIE S. MOURANT.

Received for Mr. Johnson's Work in France.

From November 18th to December 9th, 1909.

Per Miss Mourant—(16) 6/- (Booklets); (17) 10/- (Personal); (18) £1 (Booklets); (19) 2/6 (Personal); (20) £4 (Special 'Xmas). Total £25 18s. 6d.

Per Miss Waters—(17) £1 (Personal); (18) 4/- (Special 'Xmas); (19) 4/- (Special 'Xmas). Total £1 6s. 0d.

Full Total—£27 4s. 6d.

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.

Continue to ask for Mrs. Johnson Rom. viii. 11.

That every device of the enemy against this work may be overthrown.

That the house to house visitation may be blessed.

That the French translation of "The Cross of Calvary," by Mrs. Penn-Lewis, may have a speedy sale.

FINANCIAL STATEMENT.

From June to December 3rd, 1909.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
June 29			June 29		
For Booklets ...	6	8 0	Printing ...	6	8 0
Booklets Sold ...	5	13 10	August		
For Free Distribution,			Printing ...	3	8 4
Type,* &c. ...	16	10 6	Printing and Purchase		
			of Type ...	16	0 0
			Sundries ...	9	2 ½
			Balance in hand ...	2	6 9 ½
	<u>£28</u>	<u>12 4</u>		<u>£28</u>	<u>12 4</u>

*Special donation for purchase of French Booklet Stereos.

Booklets distributed, and sold in France, 15,500.

Received on personal account from July to December 3, 1909, £21 18s.

H. JOHNSON.

The Bible Booklet in Great Britain and other lands.

A Retrospect of the work of 1909 will appear in our February issue.

Financial.

I.—Received for Mr. Reade's Temporal Needs (as Corresponding Secretary).

From December 1st to December 15th, 1909.

(49) £1, (50) 18/6, (51) 1/6, (52) 2/6. Total £2 2s. 6d.

II.—Received for Issue and Translation of Foreign Languages.

From December 1st to December 15th, 1909.

Nil.

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

From December 1st to December 15th, 1909.

(26) 2/6. Total 2s. 6d.

N.B.—As we go to Press early on account of the Christmas Holidays, we are not able to issue the 1909 balance sheet in this number of the *Overcomer*. The monthly financial receipts also are only made up to the 15th of the month. About £6 will be needed for the closing of the year's accounts without deficit.

The "Scroll."

"I am so rejoiced to be able to tell you that the Scroll has been to a Tent Navy Mission in the field, and that it was 'a great blessing.' Of course the Booklet went too—the Mission was considered a most successful one, with great blessing attending it.

The Scroll is being constantly used for Navy Mission meetings in these villages and dales, and the Booklets are so gladly received."—*A Worker.*

THE Eccleston Hall Convention, LONDON, S.W. January 11, 12, 13, 1910 (inclusive).

We are exceedingly thankful to say that Mr. S. D. Gordon, of America, the writer of "Quiet Talks on Prayer," and other books of the same character, will give a special series of addresses on the three afternoons of the Convention on

CALVARY.

We recently heard Mr. Gordon speak at the Wednesday evening service at Christ Church, Westminster, on the victory of Christ at Calvary over Satan, and we felt that God gave him, not only a clear message on the substitutionary, and atoning work of Christ God-ward, but also on the effect of Calvary, if we may use the term—Satan-ward—the very aspect of the Message of the Cross which the Church is so needing to-day.

A worker of deep experience in the pathway of the Cross wrote recently after meeting Mr. Gordon, "The atoning substitutionary death of the Lord Jesus is the very rock beneath his feet, and the aspect of the Cross as the place of deliverance from self, and the power of Satan, and the world, is also a firm foundation."

The Convenor of a Convention in Scotland where Mr. Gordon gave addresses, and with whom Mr. and Mrs. Gordon stayed, also writes:—"Calvary is the centre of all to them. They live in Calvary's victory by faith as I have seen very few do . . ."

We quote these extracts from letters so that Mr. Gordon's message may be seen to be fully in accord with the purpose of the Eccleston Convention, to especially emphasize the full-orbed Gospel of the Cross as the message needed to be proclaimed to the world.

It is, therefore, with the confidence that God will speak through His servant, that we urge our London readers to make an effort to join us at the Convention at Eccleston Hall, in January, and to join in prayer for a mighty witness of God to the victory of Calvary as the Gospel needed for the world.

Mr. Gordon will also give, on the three evenings at 7-30.

"Quiet Talks about Satan."

Tuesday. EDEN: his first great attack; success; the Eden wail.

Wednesday. The Wilderness: his second great attack; the Wilderness mark.

Thursday. CALVARY: his greatest attack; his defeat; the Calvary Song.

(N.B.—These addresses will be quite distinct from those Mr. Gordon has been giving at Christ Church, Westminster, during November and December.)

Meetings for Workers for conference and prayer will be held in the mornings (at 11-30), and addresses specially given to Workers each day at 5-30. (Both these in charge of the Editor.)

Full information and circulars may be obtained (enclosing stamped envelope) from the Hon. Secretaries, Miss Z. Johnson, 60 Bedford Avenue, High Barnet, N.; Parry Jennings, Esq., 45 Thurleigh Road, Balham, S.W.

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:—

January 10, 1910, no Meetings on account of Convention following week
Thursday, February 3 { Meeting at 3 o'clock, followed by tea
March 3 { 4-30. After Tea Conference at
o'clock. Evening meeting at 7.

Rev. F. B. Meyer hopes to be present at the 5 o'clock after-tea hour on February 3.

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 in Leicester, conducted by Mrs. Penn-Lewis, the Sunday School Memorial Hall, New Walk, will be as follows:—
Thursday, Jan. 6, 1910—Afternoon at 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.

P.T.C.A. INSTITUTE, 62 Bartholomew Close, E.C., every first Tuesday in month, a Prayer Meeting for Revival, at 5 p.m. Intercessors heartily invited.

E.G.M. PRAYER CIRCLE MEETING at Y.W.C.A. De Montfort Street, Leicester, at 8 p.m., January 3.

HIGHGATE BAPTIST CHURCH. January 4. Meetings for Christians conducted by Mrs. Penn-Lewis, at 3-30, 5 (after talk), and 8.

LEICESTER CONVENTION—March 15-17, 1909.

The Editor's Letter Box.

H. W. (Salisbury). Thank you. I will see about a "chart" for an evangelist shortly. Your thought of a "spiritual dictionary" has often come to me, a kind of Vade Mecum on spiritual matters. I am only waiting leisure for it.

M.R. (Kingston-on-Thames). Thank you. I am so glad of all you write.
R. V. (East Dulwich). I am so pleased with your nice letter, as that you have had such blessing. May you become a real soldier servant of the Lord Jesus.

A. de St. G. You will rejoice to know about the Dutch "Cross Calvary." Thanks for all you say.

L. M. C. (Ramsgate). I am very sorry the limited space in the *Overcomer* has prevented me dealing with your letter and the important omission you refer to. I will call attention to it as soon as I can find room. You are quite right that "evil spirits" take advantage "of physical weakness," and the two combined act and re-act on each other.

Letters received from C.J.F., M.I., M.B.C., A.J.H.B., E.J.F. E.C. (Folkestone), T.H. (Lytham), L.G. (Wimbledon), J.L. (Newcastle), M.F. F.E.C., M.S. (Gujarat), E.G. (Bournemouth), H.T.V. (South Yarra).

All the contents are noted, and attended to with prayerful sympathy.

A Word to Our Readers

The commencement of a New Year is the suitable time for making known the *Overcomer* to others who will value its Message, and we think it will be helpful to the man who share with us in heart and service, the "stewardship" of the proclamation of the Message of Calvary (Titus i. 3), if we indicate a few ways of active service in this direction. Our fellow-workers may

1. Become centre-distributors for sending out the paper in their town, or church, or circle of Christians, or Bible classes.* One leader of a Bible class circulates it monthly in this way.

2. Undertake monthly a few names for free distribution. One of the Lord's children unable to go into active service undertakes the cost of 100 copies monthly, and friend the sending forth to the 100 open-air evangelists selected.†

3. Introduce the paper to Railway Bookstalls. In three instances a worker asked the manager to order twelve copies of the *Overcomer* and display them, the worker undertaking to buy up the unsold copies, but all were sold. Christians travel, and often in vain look for "pure food" on the Bookstalls. This can be met if our readers will buy up this opportunity!

* Particulars from L. Butterwick, Toller Road, Leicester.

† There are 800 names on the staff of the Open-air mission, 100 of these have been undertaken, and we wait the Lord's supply for the other 700.

THE OVERCOMER.

FIDEI COTICULA CRUX.
(The Cross is the touchstone of faith.)

Volume II.

FEBRUARY, 1910.

No. 2.

For the Suffering of Death—Crowned!

"We see Jesus . . . for the suffering of death, crowned with glory and honour . . ."—Heb. ii. 9.

"That through death He might destroy him that had the power of death, that is the devil."—Heb. ii. 14.

O'er all the works of Satan now
A Conqueror Jesus stands;
The powers of hell to Him must bow,
Wherever faith demands.

He overcame the Prince of Death
Upon Mount Calvary;
"'Tis finished," was His latest breath,
Proclaiming victory.

He rose in triumph o'er His foes,
And risen with Him too,
Each blood-washed soul His victory knows,
Through death—in life anew.

Sin, sorrow, sickness, all must yield,
Wherever Christ shall come;
And Satan's hosts must leave the field,
Before the Conquering One.

Since with my Saviour I have died,
Now raised to prove His power,
"Seated together" we abide
In victory every hour.

H. E. Jessop.

Notes.

Our hearts are filled with thankfulness to God and to His children who have written so warmly in appreciation of the new issue of the *Overcomer*. In its new dress the little paper took a bound forward with the New Year, and now we count upon the co-operation of our readers in getting it into the hands of Christian Workers everywhere. We earnestly ask too, the faithful upholding of the Lord's intercessors who understand what the conflict means, that we may have grace given to us, to keep the paper a clear channel for the Lord's messages in these perilous times, not shunning to "declare the whole counsel of God" so far as it may be known to us.

We are thankful to be able to give in this issue a verbatim report of Mr. S. D. Gordon's addresses on Calvary, at Eccleston Hall Convention. We have held back much of our usual matter for this purpose, as we think that the complete series of addresses on Calvary will be more valuable to our readers, if given in the

same paper, making it a specially helpful number for broadcast distribution. The evening addresses on Satan's defeat, together with two by the Editor on "Delivered unto Death," and the attacks of the Adversary on the *minds* of believers, will appear in later issues. We have printed a large edition of this number, counting upon the co-operation of our readers for its wide circulation.*

Our space forbids any detailed report of the Convention, but it was specially valuable, as one remarked, educationally. The address by Mr. Gordon on Substitution was powerfully lucid; the second afternoon one on "The Calvary Fact" was listened to with a tender hush upon the audience, and on the third afternoon the insight given into the "filling up of the afflictions of Christ" by the believer receiving a supply of the "Spirit of Jesus" (Phil. i. 19) opened to many the inner meaning of the Cross for the Christian. At one meeting a man left the Hall saying he had been converted whilst Mr. Gordon was speaking, and we have since had letters telling of new victory in many lives.

The evening addresses on Satan's defeat, few will forget. One writes: "I knew the deep meaning of the Cross, but I was constantly tempted with evil thoughts and desires, and could not find a way to get rid of them, or avoid extreme danger. Hearing those words (about saying to Satan 'Go—in Jesu's Name') they fixed upon me, and I saw I had been ignorantly giving Satan a place he had no right to. Then on saying—when I was tempted—'In the Name of Jesus—go'—he went! I had often prayed before, and tried to occupy myself to escape temptation, but this way was successful at once. . ."

The Thursday morning's conference time for workers, also revealed the depth of the need for clear light upon Satan's deceptions to the minds of believers under the guise of the Holy Ghost. Especially did the light given upon *passivity* of the mind, as opening it to supernatural power

* See particulars inside cover.

(even more than over-activity), meet the need of many. The overthrow of the sovereign will of the man as exercised by intelligent choice, and self-control, was also shown to be Satan's purpose in contra-distinction to that of the Creator, Who respects the will of the being He has made. The god of this world desires to dominate man as a slave, and make him a "machine," swayed at his will; but the God Who created man desires to *liberate his will*, and lead him into the intelligent use of every faculty of his whole being. "Supernatural power" which forces a man into actions contrary to his intelligent, and deliberate choice, should be questioned, and tested according to these diverse principles revealing the purpose of God, and Satan.

* * *

We call attention to the Three Days' Prayer for the Moslem world, to be held on February 24-26. We are convinced that the problems of years in connection with work among the Moslems, will alone be solved when Missionaries, and the Church at home, recognize the Satanic origin of the Mohammedan religion, and learn in prayer to deal with the "god of this world" holding these souls in bonds, having blinded their minds by his subtle power.

"Ye Died!" Col. ii. 20.

A Word to Workers at Home and Abroad.

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

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

"He died unto sin"—

not only for Sin as our atoning sacrifice, but "UNTO SIN" as our substitute, with whom we were identified in the sight and purpose of

God. The tragedy of Calvary means Satan allowed to do his worst upon the One representing the sinner. The fallen race of Adam must die, so that out of the Second Adam may come a new race, re-created in the "image of the Son."

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

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

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

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

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

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

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

"Ye died with Christ!"

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

Let us lay our hand of faith upon the message of Rom. vi., and ask that all that it means may be wrought into us, as we "reckon"—moment by moment—upon His death (Rom. vi. 11) as our death, and present ourselves unto God as those that are "alive from the dead" in Jesus Christ our Lord (Phil. iii. 10).

"CALVARY." *Luke xxiii. 33, R.V.m.*

By S. D. Gordon.

Author of "Quiet Talks on Prayer."

* Addresses delivered at the Eccleston Hall Convention on "The Victory of Calvary."

The Calvary Foreshadowings.

I.

THE central personality of all history, and of all the race is our Lord Jesus. The central fact about our Lord Jesus is His death. His life was wonderful in its purity and strength. All men who know about Him have combined in exalting the purity and the strength of His life. His wisdom was marvellous; His teaching so simple, yet so profound. And His sympathy with man has touched the human heart everywhere.

But His death stands out above His life, even as Mt. Blanc stands out above the Alpine range to the eyes of all within sight of its snowy top. And the death of Christ comes to us to-day in that outstanding word—Calvary.

Of all the geographical names in our Master's life, Calvary stands out biggest and brightest. Bethlehem was His birthplace. Nazareth was His life-place. The wilderness tells of temptation and victory. The Transfiguration Mount tells of His glory-life. Gethsemane tells of agony. Calvary tells of a life poured out for others. The Resurrection morning tells of the greatest revealing of God's power ever seen. And the Ascension Mount, Olivet, stands out big with its ringing "Go ye," and its great cry of "All power." But in that range of hill-tops of our Lord's career Calvary stands out biggest of all, clear overtopping all the others. Because this Master *was* that He might die. He *came* that He might *go* out of life for us. He lived that He might pour out His life to the very last bit for all men, and for us, and for our sins.

Calvary is God's spelling of that great word, "sacrifice." Only the word "sacrifice" takes on a new meaning when you spell it God's way. His sacrifice was the best and the worst ever made. The best because of the love back of it; the best because it meant and means so much for all men, for us. It was the worst because of the bitterness, the keenness of suffering, the agony of pain, all bound up in that word—Calvary—sacrifice. And our Lord Jesus Christ endured all that for us.

Sacrifice here in the very simplest putting of it means this—one dying instead of another. It means the blood of the innocent shed on behalf of the guilty. It means one dying for others who deserved to die. He would die only because of others' sin; of Himself he need not die. I said that Calvary is God's spelling of sacrifice. It is likewise God's spelling of that word "substitute," one pouring out his life to the last drop of it that other men, with the seeds of death in them, might find life and find it abundantly.

* All rights reserved.

One can easily believe in the inspiration of this Old Book of God from this standpoint simply. There are plenty of good arguments for the inspiration of the Word of God, for its full, complete, detailed, inspiration; but I think you can find a marvellous argument here. It is in sin, and need because of sin, and God's plan for the need. You run through the old Bible and everywhere you find two things, aye, three things: the terrible fact of sin, the crying need of men because of sin. Go through all life and you find the same things, the terrible fact of sin, the crying need of men, and man hunting everywhere, hunting some means to get rid of his sin, both of its guilt and its grip upon his powers, and everywhere failing. Here in this old book of God alone you find the third thing, a Saviour for man in his sin, and out of his sin, and clear away from his sin.

The Principle of Calvary.

I am to speak this afternoon, a bit, in a very simple way about the foreshadowings of Calvary in the Old Testament. The *principle* of Calvary is all through the Old Testament. The spirit of sacrifice, and of substitution, is everywhere there. The Old Testament is like a huge outstretched hand, with its index finger pointing forward. It is all prophetic, clear through. Sometimes the prophecies are spoken, they are lived in men's experiences, and acted out in history. They are sung and they are sobbed by the people in their songs. They are lived and spoken and wept by the prophets, in their lives, and messages, and hearts. The whole Old Testament is simply one huge prophetic finger pointing forward to something coming—aye, to some One coming. And if you will mark it, the Old Testament throughout is adrip with blood. There is the sobbing of a minor chord in all its music. Its music is grand. There is an oratorio in the Old Testament. But all the while you can feel the throb, throb of the minor under-chording throughout.

I want this afternoon to take four very simple, brief, runs through the Old Testament, to trace four of these foreshadowings. You will see how very simple the whole recital will be. For the simpler we get to the Old Book and its revelation, the clearer shall we be about this wondrous sacrifice of Jesus Christ on Calvary for us.

The first run is to trace out this fact—*Calvary is in acted-out living pictures* in the Old Testament. The book is full of these pictures which bring to our mind in this simple, kindergarten way this principle of sacrifice, innocent blood shed for guilty, substitution of one for another. I have in mind four of these pictures to speak of in only a brief word each.

The first picture is the faintest. It is a very simple picture in Eden's garden, God slaying innocent beasts that He might use their skins to make coats for the two who

had sinned. By the act of God, innocent blood was shed on behalf of those who had sinned. It is a very simple picture. It is the very first. It is the faintest, and yet not faint. No sooner had man sinned than God threw on the canvas of life this simple picture of the innocent dying for the guilty; one yielding his life for others. I can easily understand that both Adam and Eve could understand something of the meaning of the word "substitute." The giving of life out, to the very last bit of it, by innocent creatures, brought to them, at least, help in the midst of their sin. Because if you will mark it, that clothing was not for their bodies, it was for their minds. It was not for warmth, it was because of their sin. The beasts gave their lives that these two guilty ones might be helped because of their sin, and in their sin. At least that much the first picture suggests.

The second picture is in this same Book of Genesis, the 22nd chapter. It is a very familiar picture. It is simply this. There is a father with his son. The son is an only begotten, dearly beloved son. He is his father's darling. The father gives his son to death, and in giving his son he suffers far beyond what words can tell. That is the first bit;—a suffering father. The second is this,—a submissive son; not understanding why, and, I think, the father not understanding why. The pictures are always less than that which they foreshadow. But the father with keenest suffering gave his son. And mark it keenly, that Isaac submitted to death *in intent*, and his father gave him to death *in intent*.

An inner picture.

Then there is a picture within the picture, for Isaac. At the last moment the ram caught in the thicket by its horns, is taken and laid on the altar in Isaac's place. I want to ask you what you think Isaac believed about substitutionary sacrifice as he stood at one side, and with awe-touched eyes saw the ram bleeding and burning on the altar where he had lain. Many of our scholarly friends doubt about the use of that word substitute, but Isaac did not. He said, "I was there on that altar. I am not there now. Something else has given its life in my place." That is the second of these pictures. In it there is clearly sacrifice; a suffering father,—I love the thought of that side,—a submissive son, and a life given out in intent. And then the inner picture, of the beast's innocent blood given in place of another.

The third of these pictures is the story of Joseph. You will mark keenly that Joseph was his father's best beloved son. That is the first stroke in the etching. He was despised and rejected by his brothers because of his goodness, and because of the envy of their hearts. He was put to death by his own brothers *in intent*. The picture is always less than the thing foreshadowed. But so far as they are concerned, he was killed. And so far as it seemed to him likely, he gave up his life. Then, as the scene shifts from the first stage to the second, in Egypt, he suffers imprisonment, reproach, slander, because of his purity, through the sin of others. He suffers the keenest kind of pain, bodily, of mind, and of spirit.

Then he is lifted to a throne. I wish I might take time, to remind you of this—the *climax* of Calvary. Never spell Calvary without the climax. Remember

this,—Jesus did die, but He lived again. Had He simply died we would have had a clean score, but we would have been dead. Much comfort in that! The old score clean some comfort in that. Great comfort! But we should have been dead. He died, *and* He rose. There is not for us simply a settling of the old score, but a new life, and a new kind of life.

In this Joseph picture the whole thing comes out, for this man Joseph has a resurrection to his father and to his family, and to the whole world: He reveals rare resurrection power too. He becomes a king in effect. In his humiliation, if you will mark keenly, other nations joined his own family in his shameful treatment, and now as king he ministers not simply to his own Hebrew brothers and family, but practically to all the nations of the earth, because Egypt was a world-power. As Premier he ministered to, as he ruled over, the world-empire of his time.

And the fact of substitution comes out in this Joseph picture, likewise. If you step off a bit to get the large perspective you see very quickly this, that Joseph by his suffering was the means of his family, his nation as it became a nation, coming into a new life. Through his suffering there came to his clan, to the tribes, to the nation, life, a national life. The etching of substitution is quite clear in the Joseph picture.

The last of these pictures is that of David. Personally he was of unusual excellence and wisdom; in his personal appearance goodly, acting in rare wisdom in his dealing with the king. He was chosen king; he was fought by the deposed king; he was subjected to the keenest kind of suffering for years, both of body and of mind and of spirit. If you would know how keenly David suffered read Psalm twenty-two, and Psalm sixty-nine, not stopping there just now except to remember this, that these Psalms were written out of David's experience during the time of his suffering. We think of them, and rightly, belonging to our Lord. They have their full fulfilment in Him without doubt, but,—but, David wrote down Psalm twenty-two and Psalm sixty-nine, not to speak for others, out of his own throbbing, quivering heart-suffering.

And if you will step a bit further off for better perspective, you will find substitution in this picture. Because David's suffering was all undeserved—he suffered because of the sin, the hatred, the enmity, the envy of another one. He suffered death *in intent*, in *Saul's* intent. Through that suffering his nation came into its great life as a nation. And the nation realised that, and gave him the full love of their hearts in rare degree. He was effect his nation's substitute-saviour, because through his suffering all those years, and his death *in intent*, his nation came into its life, its great life as a nation.

These are the four simple pictures I bring to you in this very brief way, but enough, I trust, to send us all our Bibles anew, to see how much of God's plan of sacrifice is here, and how plain are the foreshadowings of the Cross back in the lives of these men in the old part of this Book.

Adrip with Blood.

The second run that I wish to take is the Calvary foreshadowings in a *God-appointed ritual*. You know the wh

story full well. God planned that in the Levitical code, the Mosaic code, there should be plainly foreshadowed the great sacrifice of Calvary. Mark this a moment. A man brought a lamb or some other beast. It must be a firstling, a first-begotten. It must be without blemish, carefully examined, and no blemish appearing. It did not deserve death, but its blood is shed. The man puts his hand on the head of the lamb, or other beast, as it is being killed, and in effect says,—this is the graphic thing pictured,—he says, "I and this offering I make are as one. In giving it to death I acknowledge my sin, and that sin worthy of death. I must die because I have sinned. I acknowledge that. It dies in my place." So the man said by his act.

And through its death, through its blood poured out, the man was reckoned cleansed, and walked into the presence of God, and had fellowship with God. And in a limited way, at limited times, he went, representatively, into the very immediate presence of God, as we do through our Lord Jesus Christ. That was the God appointed ritual. And for over two thousand years those sacrifices were shed. This whole Old Testament is simply adrip with blood, adrip with blood all through, for years, generations, centuries, milleniums, until the fact of substitution, the sacrifice of innocent blood on behalf of the guilty was woven into the very web and woof of the whole Hebrew nation.

And if you will turn to Ezekiel's prophecy you will find a further suggestion there, an intimation, or suggestion, that in the coming time there *may* be a series of blood-offerings, continuing the old Hebrew code, a continual reminder to the world, in that millenium time, of the one way whereby men have been saved, by the giving of innocent blood, and that the ritual here pointed forward, as it so plainly does, to the coming sacrifice of the Lord Jesus. It looks very much in Ezekiel as though there is to be a long red hand pointing backward all those millenium years to the Lamb of God pouring out His blood for the sin of the world.

Then Calvary is foreshadowed *in the songs of the Hebrew people*. You know how a people's songs both reveal them and make them. A nation reveals itself most in its song, more than in its law. And a nation is made more by its song than by its laws. If you will go through the Hebrew singing-book you will find suffering all through, suffering undeserved, suffering by reason of the action of somebody else who is guilty of wrong. That tracing runs all through. But there are two psalms that I must point you to particularly, in this brief way. Psalm xxii. and Psalm lxxix. stand out in the Psalm Book for this Calvary foreshadowing.

The Twenty-second Psalm is a picture in its very structure. It is a psalm of sobs. If you will take simply your English Bibles and cross out the italicised words which are supplied by the translators, you will get something of the structure of the psalm. It is just like broken sentences, a man sobbing with his heart breaking, and with broken, interjected words breathing out the breakings of his heart. Without doubt it had a historical setting in David's own life. There can be no question of that. But without doubt, too, its fullest meaning is found

only in our Lord Jesus Christ. And while neither it, nor any page of the Old Testament, touches the *mode* whereby our Lord suffered His death, the *fact* of His suffering in minute detail is brought out in this psalm.

It has been thought by some, and I think not at all unlikely, that our Lord Jesus Christ may have used this psalm in His own inner breathing, as He hung upon the Cross. The first sentence of it, and the last, come audibly from His lips: "My God, My God, why hast Thou—why didst Thou—forsake Me," then quietness, silence, and by-and-by the great voice rings out in a shout, "It is done!"—the last phrase in effect of the psalm. And in between the two, the suggestion is, He has been breathing out, sobbing out in broken words this Twenty-second Psalm.

The Sixty-ninth Psalm is the second of these. You know how it goes into detail of the very things our Lord suffered. But I must not stop with that now. If we had an hour for Psalm lxxix. we might watch away back in the Hebrew Psalm book the beating, the throbbing, of our Lord's heart as He hung on the Cross.

Living the Message.

The last bit is this—Calvary is foreshadowed plainly, touchingly, *by the old Hebrew prophets*. Those rare, rugged preachers have set the standard of the world's preaching for all time by their fidelity, their ruggedness, and the clearness of their message, and furthermore, by the way in which they *lived* their messages before they spoke them. The foreshadowings here are two sorts. First, *in the experience of these men*. I suggest to you that you take time, and run through the old Hebrew prophets, and trace bit by bit their sacrificial sufferings as prophets on behalf of their people, and furthermore, mark that life came to their people through their sufferings.

A single reference I make here now. It is regarding Jeremiah. He is called "the weeping prophet." And yet if that word "weeping" suggests anything of weakness to you it quite leads you astray, for I hold Jeremiah to be the giant of the whole group of Hebrew prophets. He is put to the whip and the rod; he is put in prison; he is killed in the king's intent; he suffers torment and indignity and reproach for years because of his message. And out of it all, undeserved by him, out of it, there comes a new, fine, spiritual life for his people.

But I want to speak of the second thing in this prophetic foreshadowing, namely *the messages of the prophets*. May I turn you to only three passages. The first of these is the Fifty-third chapter of Isaiah. In that our Lord's suffering is depicted marvellously, although *the mode* of His death is never touched upon in the least detail.

I have marvelled much as I have realised that there must have been a historical setting to this chapter. Originally it depicts what Isaiah suffered in his own life because of being God's messenger. Although we know, and the whole church has recognised that the chapter finds its fullest fulfilment—its deepest significance—only as you come to the Hill of the Cross. But if there be anywhere in the Old Testament a foreshadowing of the Cross, in principle, it is in that Fifty-third of Isaiah.

I remember the story is told, that when Mr. Moody was beginning his career in this country of yours, he came

to London to attend a meeting of ministers. They asked him about his creed—quite a favourite question then and always. They said, "Mr. Moody, if you will just give us a simple statement of your creed." And he bluntly said, "My creed is in print." "Oh!" and maybe as many as five hundred pencils were pulled out. "Where? in what book?" "The Fifty-third of Isaiah," Mr. Moody said quietly, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." He said, "I have no other creed." And Great Britain knows full well how faithfully he lived and preached his blood-red creed of Calvary from Isaiah fifty-third.

Then if you will turn at your leisure to the ninth chapter of Daniel. This old man Daniel, on his knees in that chapter, gets a vision of the coming day when the prince of his people is coming; and his heart almost stands still, and he is startled to find this, that the prince is to be "cut off, but not for himself." And he writes down the word and wonders what it can mean. The glorious king "cut off!" Then in Zechariah, chapter eleven, the picture element of the Old Testament mingles with direct teaching. The prophet Zechariah is serving as a shepherd, and he asks and is paid his wages, which they fix at the small sum of thirty pieces of silver, a common slave's price. And Jehovah speaking ironically of Zechariah as His own representative says "the goodly price at which I was priced." In the thirteenth chapter of Zechariah, you recall, God Himself says, "Awake, oh sword, against the man that is *My fellow*"—on an equal with Himself—"Smite the shepherd, and the sheep shall be scattered."

Look for the Man.

These are a few of the foreshadowings in the Old Testament of the marvellous fact of Calvary in the New. Sacrifice is the undercurrent of the whole Book, substitution, innocent blood shed on behalf of the guilty, and the guilty going free through that shedding of blood. Although this is true, it takes the light of the Cross to see fully how much it means.

You know how publishers have a way of putting their imprint on paper by what they call a watermark. By holding up the paper to the light you can see the watermark. Have you ever noticed the watermark in this book? Pick up your Bible and hold it up to the light—the light of the Cross. You want to get the right light to see this watermark. And on every page through and through, Genesis, Exodus, Psalms, Isaiah, major prophets, minor, if you look carefully you will see a very clear watermark—the mark of the Cross. And a peculiar thing about this watermark, different from those in trade use, there is a distinct reddish tinge to it.

A friend of mine in my own country, a professor in a Theological Seminary, was watching his children one afternoon playing with their blocks. They had a game of blocks, and by fitting the blocks together they got the map of our country from ocean to ocean. They were trying to fit the blocks together correctly to make the map. But they could not get them right. Mountains and rivers got tangled up, and would not fit. The father

was sitting quietly watching them as they tried to fit the blocks. And one of the older children said, "Oh! look at the other side of the block; there's the face of a man; let's find the man." And they turned the blocks over; they knew a man's face, and they quickly put the pieces in place, until the man's face was formed. And then they had their map on the other side.

That is the key to this Book. Look for the Man! He is here. And more, look for Him on a Cross, and you will have the key to the whole Old Testament. And yet this is true, this is true, that only as you and I come, and bow humbly at the foot of the Cross, and say, "Lord Jesus Christ, I trust Thee as my Saviour; wash me in Thy blood and help me live to-day in the power of Thy Cross"—only so shall our eyes be opened to see these marvellous foreshadowings fully. But you will find the Lord Jesus on a Cross all through. May we see it more plainly day by day, because as we see it, so shall we have victory over the Evil One, and ride in chariots of victory, and know the marvellous power of our Lord Jesus Christ at every turn.

If a man would be saved there is just one way, the red road of the Cross. If a man would have power over temptation there is just one way, the Name of Jesus Christ, the Victor on the Cross and on the Third Morning. And if we would rise into lives of victory, may I say victory bodily, victory mentally, victory in spirit, victory in service, at every turn, with our faces always turned toward the sunlight, and the music always playing, and the flags at the top of the mast, if we would do that we must live daily in the shadow of Calvary. And as we do we may live just so with our strength at its full, with our flags flying, and with victory marking every rod of the road. May we live that way for Jesus' sake, our Lord.

The Calvary Fact.

II.

OUR Lord Jesus is greater than anything that can be said about Him; He is more than the truth that is told of Him. If you are talking about Him, and you say something that you mean to be great and simple and tender about Him, the moment you have said it you become conscious of this, that He is far more than the words you have spoken about Him. And so our Lord Jesus is greater in His experience than any foreshadowing of Him in the Old Testament. Calvary is in fact immensely more than Calvary foreshadowed. The fact is always greater than the promise; the fulfilment is always more than the prophecy; the real is always so much more than the shadow beforehand.

Calvary, in its intensity, in its reality, in its personal meaning to all men and to us, is immensely more than any shadowing or inklings of it in the Old Testament. Joseph suffered. He suffered sacrificially. He suffered

very really as a substitute for his people. His suffering was keen and cutting; it went to the very depths of his soul. David's suffering meant agony, and bitterness, and cutting keenness, as we can read in between the lines and under the lines of that twenty-second Psalm. And I think that Isaiah's own suffering is the basis of the 53rd of Isaiah.

But none of these suffered as our Lord Jesus Christ suffered. He had greater suffering capacity; He was far more keen to suffering. The things that would make us suffer would make Him, as a Man, suffer far more, because of the greater sensitiveness of His spirit. And then He suffered far more, infinitely more, with a deeper significance than any man in that time, or any time could. Calvary means immensely more than any foreshadowings of it could mean.

In these foreshadowings there is a distinct element of sacrifice plainly there. There is a distinct element of substitution plainly there; one suffering that others might not suffer, and might have life. But when you come to the fact of Calvary, the sacrifice, the substitution of the Old falls away before the marvellous, wonderful sacrifice of our Lord Jesus Christ on Calvary. The shedding of His blood was for the remission of the sin of all the world, and He suffered as none ever did, or could. You read the Old Testament pages, and, immersed in them, you are caught with their sacrifice and substitution and suffering. Yet you forget it all as you come with bared and bowed head, into the presence of our Lord Jesus pouring out His life-blood as a Substitute for the whole race of men.

I said yesterday that Calvary is God's spelling of sacrifice. To-day I want to remind you of this, that the letters of that word were chiselled by the Son of God in His own flesh with spear and nail and thong. Every letter of the word "sacrifice" and the word "substitute" was traced by Him in the dripping red of His own blood, while the agony of it was breaking His heart.

Our Lord's purpose in dying.

In speaking about the Calvary Fact to-day I want first to have you notice about our Lord's death that it was voluntary, it was purely of His own accord. Ten times over His enemies tried to lay hands upon Him, for the sake of doing Him violence, or putting Him to death. In intent He was killed ten times before Calvary, so far as *they* were concerned. Three times they sought directly to take His life; once at Nazareth over the precipice; and twice in Jerusalem by stoning. Each of these times they were held back by a power they could not define and could not resist. And so when finally death came, it was through His yielding. They could never have taken His life had He not chosen to give His life. In a very real sense He *gave* His life. The dying was voluntary.

That being so, His purpose in yielding gives the whole meaning to His dying. Why did He die? Listen to His own words; and I shall take just a run through John's Gospel only. First in the third chapter, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." For Him

"lifted up" meant death, for them life; because of His death there was life for them.

In the sixth of John's Gospel: "Except ye eat the flesh of the Son of Man, and drink His blood"—very plain words these—"ye have not life in yourselves," and cannot have. He gave His body to the killing and His blood to the shedding, He said, that men might have life in themselves. In chapter ten, four times over one phrase occurs. In verse eleven, "The Good Shepherd *layeth His life down* for the sheep." In verse fifteen: "*I lay down My life* for the sheep." Mark that word "for;" that simple English preposition "for" in its simplest meaning has the whole truth of substitution in it. In verse seventeen, "Therefore doth My Father love Me, because *I lay down My life* for the sheep." In verse eighteen, mark very keenly, "No one taketh it from Me: *I lay it down* of Myself. I have power to lay it down, and I have power to take it again."

In chapter thirteen of this same Gospel of John, He speaks again, when the Greeks came: "I, if I be lifted up from the earth, or out of the earth, will draw all men unto Myself." "Lifted up" meant His dying. In chapter fifteen, "Greater love hath no man than this, that a man lay down His life for His friends."

If you ask why He died, there are His own words. You know how I might run through Peter's words, and John's, and Paul's, three men who spoke by inspiration of the Holy Spirit sent down by that same Lord Jesus, but I can make the case no stronger than His own words. And now add to these words from His own lips, a word that He *acted* on the night in which He was betrayed, just as He was giving His life up, when He had gathered the eleven men around Himself, He said these words, that have burned themselves into the whole Church, Roman, Greek, Anglican, the universal Church—"This is My Body broken for you. This do as oft as ye eat it in remembrance of Me. . . . This is My blood of the New Testament shed for many for the remission of sins Drink ye all, all of you, drink of it."

And so very plainly, in His own purpose, our Lord, of His own accord, gave up His life on Calvary for others. And through giving up His life men are won back home to God. I might use Paul's favourite word, "reconciled"; "God was in Christ reconciling the world to Himself." Through His death our sin score is squared, and we have life. Marvellous Lord Jesus Christ! Marvellous death that He died! That I who could not escape dying otherwise, might have life, eternal life, abundant life. That is the thought of His heart as He climbed the steep rugged side of the Hill of the Cross.

A Living Sacrifice.

Now will you notice please, before we come to the immediate fact of Calvary, one thing that I can touch only briefly, *The sacrifice in His life*. Calvary was written over the life of our Lord Jesus, before it was written in great black letters of sin, and red letters of blood, and golden letters of love on that hill itself. The sacrifice in His life is shown in His coming at all. Son of God, God the Son, "very God of very God," Creator of our world, the Spokesman of God to all the world in the Old as in the New and always—He came from the glory of the

Father's own presence down into our midst. That was the beginning of His sacrifice and the beginning in Himself of Calvary.

And then, second, the way He came, as a man, and, more, as a servant. And then, third, mark this :—before His birth, sacrifice was spelled out in a way that meant very, very much, in that His mother was under cruel suspicion, in the one thing that touches a pure woman's heart and life most ; because of that she suffered in spirit as God's messenger in bringing His Son. In His mother, as His own birth came on, the Calvary suffering began. And then it was in His birthplace, a manger.

And then His whole life was a bit of sacrifice : that narrow humble life that He lived in Nazareth for those thirty years ; and His occupation, a carpenter, a common hand-working man. And yet, remember He had in His own blood, in His own human blood, in His lineage, He had that which we commonly reckon as making men aristocrats. I hesitate to call our Lord Jesus an aristocrat, lest we may not understand what I mean ; but I do say this, He had in Him to the finest degree the presence of rich old blue blood humanly by which we reckon the aristocracy among the nations of the earth to-day. And yet He became a carpenter for our sakes—a bit of the Calvary sacrifice in His life.

And then His ministry was a continual pouring out of His strength for others ; it was sacrificial. Over all His life you can write this word, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." His whole life from before the cradle until the hour of the Calvary transaction was a living sacrifice.

And I wish I might speak very much more quietly as we come to talk about the Calvary fact. Bare your heads, please, and bow them very low, and hush your hearts, for here we must come, even though it hurt our hearts to recite the story, we must come for a few moments and look at the fact of Calvary itself. A few nights ago at the close of a service in the Christ Church, where I chance to be ministering for a bit, a lady said, "Mr. Gordon, what do you mean by the blood of Christ? you mean His life, do you?" "No," I said, "I don't; I mean His *life poured out*. You do not commonly speak of life as blood. Blood means life *poured forth*." And when we come now to seeing our Lord pouring forth His blood we are coming to the very centre of all, to all the world and to our hearts.

It is what we call Thursday night, may be Wednesday night,—we will not discuss that. The Master is pouring out His heart in the Garden in anticipation. And if we might stop here, I believe we would find all the suffering of Calvary packed, in spirit, into those few hours under the gray gnarled olive trees beyond the Creek of the Cedars. Then the crowd comes, the soldiers and the Jewish escort, with Judas in the fore. And the Master yields to arrest, and is taken from the garden into the Palace, first of all, of Annas.

Annas was not technically the high priest, but he was the man who, by force of character, held the high priest's office in his grip, controlling it in a way not unfamiliar in political usage in other times than his. Before Annas, a

painful farce of examination is made, and in the midst of it, one of the underlings smites the Master on the face.

The indignities upon His person

have begun. The judge pays no attention to the unjust action of his servant. The result of that interview is that He is accounted guilty, though there is no true trial. Then He is taken across to the hall of Caiaphas, who is technically high priest. These folks are great sticklers for the proper form. You must do things in the proper way, even to the killing of the Son of God. And again a played-at examination, and again a verdict "guilty."

But this is unofficial. These men cannot condemn Him to death, neither Annas nor Caiaphas, only their Jewish Senate can do that. And the Senate cannot meet until daylight. They are very careful about the technicalities ; the thing must be done right. And so while daylight tarries our Lord Jesus is given over to the soldiers and the second scene of indignity and personal shame begins. They spat in His face, and they struck Him with their hands, and then blind-folded Him, and mockingly said, "Prophecy to us." One could never tell the story if he were not gripped by a great purpose to make real to us, what the Lord Jesus Christ suffered on Calvary, and just before.

That goes on maybe for a couple of hours. And now the first grey streaks of dawn are seen, the first streak of light in the East, and technically the Jewish Senate can meet. The Master is taken into the chamber of the Jewish Senate, and again examination is played at, and again He is accounted guilty. And so far as the Jewish side is concerned the story is done, for the examination and the so-called trial. But the Jews cannot kill a man legally. That has been taken from them. And so He is taken across to the Roman Palace, to the Roman Government official, Pilate.

They expect that Pilate will approve their conviction without examination. But to their immense disgust, he does not propose to do so, and so there is more quibbling, and bantering, and dallying, with the result that by and by Pilate acquits Him, and sends Him to Herod, hearing that he is a Galilean. And once more, if you will hush your hearts, please, once more the Son of Man is taken across the city, after being up all night, through such an experience, with the ever-increasing rabble behind Him, and is taken to Herod, and mocked again, and sent back, acquitted a second time, back to Pilate.

Then Pilate proposes that he will scourge Him, and he does. The hands fastened are drawn down to a ring in the pavement or floor, until the whole body is bent, tense, and then the stripes laid on with thongs. You know the thongs, a bundle of cords, and in the end of each a bit of sharp bone or metal ; and even a careful hand cannot touch the back only ; and there is no careful hand there. And the marks of the thongs are not simply on the raw back, but all over. And then Pilate said, "Behold the Man!" and they cry, "Away with Him. Crucify Him!" Then more quibbling and bantering, and He is given over to be crucified.

Shall I take just a few moments, while we speak and listen very, very quietly, even though it pains my heart

and yours, but for a great strong purpose, just a few minutes to bring that scene before you.

The Cross

is laid on the earth; the Man is laid upon it: the nails are driven, and the ropes made fast. And even as you hear the striking of the spikes, you can also hear a voice, "Father, forgive them, for they know not what they do." Then the cross is lifted, and dropped into the hole in the ground, and the weight of the Man comes sagging down on spikes and rope. And there up above the earth, before all the crowd, He hangs. It is nine o'clock in the morning, and the deed has been done, and the real Calvary is begun.

Here are the soldiers gambling for His garments; and here is the inscription to which they object: "The King of the Jews." But it remains, and He is crucified, not as a Man simply, but as a King, as a Man and a King. And then comes the last coarse jesting and jeering. The crowd cries out, "Come down from the cross, thou mighty man, come down"—sneeringly. And the chief priests, the aristocrats have dignified the occasion with their presence, and they cry out: "He saved others; Himself He cannot save." With a truth far greater than they knew, He could not save Himself and save others too.

And the thieves—one here, one there—cast the same reviling in His teeth. But in the midst of it, *this* thief, watching His face, marvels, and is caught, and you can hear his words in the midst of his pain, "Remember me when Thou comest into Thy kingdom." And the Master forgets the pain of body, and the pain of spirit, to turn His whole heart toward a man hungering for the Kingdom—"To-day shall thou be with Me in Paradise." Ah! the passion of His heart for men was never lost, even in the midst of the awful suffering and pain. Here is a friendly group, with His mother and John. "Mother, behold thy son . . . son thy mother;" thinking about her, planning for her, as He hangs in the agony of that awful death.

And that goes on from nine to noon. But there is one man in the crowd who is strangely stirred. His name is Barabbas. Yonder he stands. Ask Barabbas what he thinks about substitution, will you? He looks over with his coarse face softening, and says, "That Jesus is where I should be. I deserve that. I know it. I was to have been there, and He is there instead." And, for my part, I doubt not that the suffering of the divine Substitute on his behalf touched his heart, and changed his heart, even as that thief was changed.

Then the strange darkness came, and for three hours the Master hung there through that strange, awful darkness. And then as the hour of three drew on, the time of the evening Jewish sacrifice, there bursts a cry, a great heart-breaking cry from Jesus' lips, "My God, My God, why hast Thou forsaken me." Then there is silence again, and then the voice comes—"I thirst." And then there is a great shout, as if the Master was giving out all His strength in a great shout that rings out, the cry of a Victor that rang out to all around in Calvary's presence—"It is finished." And quietness again. And then the last soft utterance came, "My Father, into Thy hands I

commend My Spirit." And He gave up the Ghost. Even yet He did not die as men die, for the language used by the Gospels is not the language of a man dying. He gave up, He yielded up His Spirit! And the work was done. The Calvary fact was accomplished.

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransom'd be,
And quicken'd from the dead."

Down from the cross rings that line through all the ages since,—

"I gave, I gave My life for thee."

The Climax of Calvary.

Then I must add a word more before we turn our gaze away. We must not stop here. Please remember always that as the death was the climax of life, the resurrection was the climax of the death. We want always to couple in our thinking two things, Calvary *and* the resurrection; for in both our Lord Jesus Christ was Victor. The resurrection was the climax of Calvary. Our Lord lay for, using the Bible language, three days and three nights under the bonds of death, and then—run the flag to the top of the mast, and pull out all the stops, and bring out the diapason of the full organ, because then our Lord Jesus Christ rose Victor over death. He burst open the bonds of death like cotton thread, and He rises up.

Did He rise, or was He raised? Both. He was raised up by the power of the Father, for His whole life was lived in the power of His Father. And He rose. He went down of His own accord into the portals of death for man's sins. Then He rose at will. When He chose to, He rose up by the moral gravity of His own life and character up towards the centre of His life. The centre-of-gravity of life naturally is upward. The sin centre-of-gravity is downward. Our natural gravity is upward. But we are so undermined with sin that our moral gravity has become downward. But His gravity was toward a centre upward. And when the work was done, and He had laid there those days and nights, *at will* He rises up with the ease of breathing, because He was Lord of Life. His rising up spells anew that word "Victory."

The word victory has a three-fold meaning regarding our Lord Jesus Christ. He won for us a triple victory; first in His life from cradle to Calvary, victory in the kind of life He lived. And He was our Substitute, if you will mark it keenly, in His life, as well as in His death. Then there was victory in His death, and then the victory of victories in the resurrection. And now we are to live in the power of His death and His resurrection. Had He simply died we would have been justified, but we would have been dead; a clean score, but ourselves dead. At Calvary we are simply justified in regard to the past. On the third morning we are justified, reckoned righteous, and made righteous, and given new life, eternal life through Him. Wondrous Jesus Christ! Wondrous Saviour! Wondrous Victor!

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!

The Calvary Spirit.

III.

"I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ . . . for His Body's sake, which is the church . . ."
Col. i. 24, R.V.

CALVARY is God's spelling of the word "sacrifice." It is God's spelling of the word "substitute." Because sacrifice has been used in so many meanings we must remember that God's meaning is the highest; it means a substitutionary sacrifice. The word "sacrifice" gets its standard meaning from our Lord Jesus Christ. Its first meaning, and its fullest meaning, and its finest meaning it gets from Him, not simply in His life but in His death on the Cross of Calvary. But beside that, it has a secondary meaning.

We have been talking here these two days past about the first meaning. That meaning given to it by our Lord Jesus Himself must always stand as the standard meaning. Every other is less, and is minor, and is secondary. But there is a secondary meaning. There is a first meaning for us all, and a second; and the second meaning is this, that there is to be for us a Calvary of sacrifice likewise. The Master meant and means that not only are we to trust in His sacrifice, as a thing all by itself, but that we, in turn, are to *live* His sacrifice, in a secondary manner so far as His is concerned, but in a manner which shall take all the grip of our lives so far as we are concerned.

There were two characteristic words of invitation always on our Lord's lips when He was down here, spoken many times. The first was this: "Come to Me," and the result of that coming, the purpose of that coming, is salvation through His blood. We are to come for cleansing on the ground of His blood shed for us. There must be a first coming when the whole relationship is settled between Him and us; and then, as many of us have found out, and are finding out all afresh in the thick of life, there needs to be a continual coming to Him as Saviour for cleansing and purifying by His blood. That is the meaning of His first invitation word, "Come."

There is a second invitation word: "Follow Me." It has to do with our life for the Lord Jesus out in the crowd, in the common ministry of life. "Come to Me" means our own personal cleansing by His blood. "Follow Me" means our relationship to the crowd of needy folks all round about us. In this chapter I read this afternoon, this John chapter,* the Master says distinctly, "If any man would serve Me, let Him follow Me." And if you will in your thought reach through the Master's life, from cradle to Calvary, you can easily call to mind very simply just what that "Follow Me" means to us as it comes from His lips.

Follow Me.

It means, first of all, that we are to live a *Nazareth life*. The Church has not emphasised that name Nazareth as

* John xii.

it should be emphasised. Nazareth stands for the simple, plain, homely commonplace life lived day by day in a narrow cottage, and a wood-working carpenter's shop, and amongst His fellow townsmen of Nazareth. "Follow Me" here means this, that just where the Master has put us, in a humble corner, in a shut-away corner, or elsewhere, where He has placed us, in the daily treadmill round, we are to live as He lived, glorifying the commonplace by the fragrance of His presence. And if the old Church of Christ would learn this Nazareth lesson the whole service of winning the world back home would be immensely shortened in its time.

Then it means, without any doubt, a *wilderness* for you, as for Him. The wilderness meant temptation and struggle, and—underscore this and—*and* victory. We are to follow Him. There will be temptation, there will be struggles, if we are true to Him, *and* there will be victory, and both of these will be continuous. The temptation won't stop, and the struggle won't quit, and the victory won't cease to fly at the head of the mast, where the red banner of His blood is flying. Then "follow Me" means a *life of service* out in the crowd. Those three and a half years of service we are to follow Him in, in unhurried, unheralded, quiet, warm hearted, steady going out to serve just where men are, and as men need: our feet travelling the lanes and alleys where men are, even as His did. It means a life of service among the needy crowd.

It means more yet; a fourth thing, a *Transfiguration Mount*. The Transfiguration for Him meant this, the revealing of the hidden glory, hidden beneath the robe of His humanity. For us it means this, a glory life even here, a being transformed and renewed from within by His power. We all with open face, that is with uncovered face, beholding as in a glass the glory shall be changed from glory to glory, notice, by the Spirit of the Lord. It means a Transfiguration Mount for us; glory be to His Name for that.

And then it means something you won't like so well as that, but it is just as sure to come. If you will listen quietly, it means a *Gethsemane grove* of gnarly old olive trees beyond the Creek of the Cedars. Gethsemane meant and means simply this, a lone soul agony, unutterable, because of the sin of others. He suffered this in a sense peculiar to Himself; and we, as we follow Him, will find suffering of the same sort that will mean keenest pain to us.

And "follow Me" means more yet; it means a *Calvary* in your life and in mine. I mean now in the secondary sense. His Calvary was a solitary thing, which stood all by itself. There can be no second; there can be no duplicate in the meaning of that Calvary for all the world and for us. But, while that remains true, if we will follow Him there will be a Calvary in your life and mine. That is to say, there will be a suffering for others which will be vicarious, in a sense, a secondary sense, and which will be sacrificial, and which will be very real.

All by itself, approached by none other, His Calvary meant atonement, redemption, vicarious, substitutionary sacrifice. And all of us need to come and get the virtue

of that marvellous sacrifice through His blood. Now then, having said that distinctly, just take this in clearly, that "follow Me" means for you—and some of you know this full well, thousands of God's children know this full well in their own experience—it means for you a Calvary suffering that shall be as real to you in suffering as His was to Him; and that will have, in a distinctly secondary sense, a sacrificial value of influence upon other men. Only he follows the Lord Jesus who follows Him here.

The soil of men's need.

And, of course, if there be a Calvary in your life and mine, it means the bit that came after. It means a *burial*; it means that you go down and bury yourself clear out of sight in the soil of the lives of men. There shall be no resurrection except as there is a burial, and, blessed be God, by His grace, there can be both a Calvary and a burial. And then the glory-side shines out; after burial comes *the resurrection*. There will be a daily rising into a new resurrection life in our own experience; a daily rising up, with the stone rolled away, and the dawn of the new day breaking, and the morning sun shining. And then just as surely as we follow Him down and bury ourselves out of sight there will be a rising up into a new life in the lives of men.

And the resurrection is followed by *Olivet*. And Olivet here means simply two things, an eye that can see the uttermost parts of the earth, and feet going there really or representatively. The Christ-controlled heart sees the vision of a world's need, and impels both hands and feet to action.

And one thing more, it means an *ascension-life*. What did His ascension-life mean? Our Lord Jesus Christ when He went back home engaged in intercessory prayer. That is His present marvellous occupation, praying at the Father's right hand for others. He ever liveth to make intercession, pleading, claiming for others. And if we follow Him there will be an ascension-life, an intercessor's life, reaching out, above, and through to the uttermost parts of the whole earth.

But, please underscore this, that just as in our Lord's life Calvary overtopped every other peak in the great range of His life, and stands out tallest and highest; even so, in your life and mine, Calvary, our Calvary is meant to overtop every other peak. Need I repeat again, that you may not misunderstand, not *the* Calvary, but *a* Calvary. His Calvary stands alone; it is a solitary thing; it means the Son of God pouring out His life for the sins of men. It means for us forgiveness, righteousness, the whole score settled, and ourselves taken into the Father's family and presence and heart and home. It means that only through that sacrifice can we come back home, and have the sin-score settled. There is only one Calvary.

But, shall I make it a bit clearer maybe, by saying this, there must be a Calvary *spirit*, a Calvary *sacrifice*, a Calvary *shadow* in every life. That means simply this, that as we follow along after Him there will be continuous suffering. Perhaps I should stop right here and say this, sacrifice does not simply mean giving up. It means this, that you give up your life if need be so that

something may come to others. And because, through your sacrifice, there comes new life to others, you are singing; even while the knife is cutting your song is singing itself in your heart. The Twenty-second Psalm throbs with sobs, but it is a joyous song as well at the end. The sobs and the song are in the one psalm. Suffering means this,—the knife cutting—actual pain—and you *feel* it, you feel it keenly, but you are singing as you feel it. The sweet music of the song comes because you have fellowship with the Lord Jesus Christ in His Calvary suffering, and there is the joy of bringing His blessing to others through your suffering. And that song keeps singing, even while the knife is cutting, and cutting, and jaggings, and jaggings; the music is the dominant note always of your life even while the cutting pain goes on. That is what the Calvary spirit means. It does not mean simply suffering. Suffering may be something you cannot prevent; privation is the thing that comes to you that you cannot overcome or over-rule. Sacrifice means this, that when you need not do a thing unless you choose to, you still choose to do it, to suffer that through that suffering others may be blessed. And higher yet, it means that we may fill up, as dear Saint Paul said, fill up that which is left behind of the sufferings of Christ.

The Greek Door.

Now I want to turn you for a moment to John xii. 24-26. Notice these words for a moment in just a very free way. Remember the two shadows over these words. The Master is within a week, yes, a week of the Cross, and the inky black shadow of Calvary is blacker across His path now than it has been yet up to this time. And here come the Greeks. It is the Greeks that give us this chapter. Here come the Greeks, the splendid Greek nation. The Jews reject. But now the Greeks come, splendid Greeks. And through the Greek door the Master may go to the whole Greek world, and the whole world through the Greeks. It is a wide open door to the world. And Satan, who left our Master in the wilderness only for a season, is coming back here with the temptations of a world dominion without suffering.

But the Master stops, and He says, "the shortest road to Greece, and through Greece to a world, is not across seas here to the west; that is not the shortest way, the way these men came, perhaps; it is not around beyond Antioch, through Asia Minor as the caravans might come; the shortest road to Greece, and through Greece to a world, is the road down into and through Joseph's Tomb!" That's the shortest cut that can be.

Now listen to Him: "Except a grain of wheat fall into the ground and die it abideth alone." The non-sacrificial life is always a lonely life. Those poor lone souls that do not know the blessedness of sacrifice! But if it die, the grain becomes a handful, a harvest full of golden grains to feed a world. Now listen on to the irony of selfishness: "He that loveth his life shall lose it." He that is bent on clutching with feverish fingers his life and holding it for himself, will find only a husk in his hand—the whole inner heart gone. He that puts love of himself above all else shall find himself losing the one thing he is trying to hold. That's the irony of the devil's path.

He that hateth his life, mark you, that, in the stress of life, in the competition of life, in the need of life says: "I will put myself aside as a hated thing that I may give myself for others" . . . "He that hateth his life for others' sake shall find it," and many another, too. The thing that you try to get you lose. The thing that you don't think about as you go eagerly out for the crowd, you will find Somebody else—a blessed Somebody else—thinking about, and caring for you, and giving you not the lonely life, but the abundant, the accompanied life. "If any man would serve Me," He says, "let him follow Me." That is the secondary meaning to us in our Lord's Calvary; going along after Him.

All the leaders of the Church of Christ have known this truth, aye, others besides the leaders have known this truth woven into the tissue of their lives. The young Hebrew Joseph did; we spoke of him Tuesday. David did; we talked about him Tuesday. I have no doubt the 53rd of Isaiah had a real meaning historically in Isaiah's life. I have no doubt the 22nd Psalm had a very real meaning in David's life. And Jeremiah, and Hosea, and the leaders in this Book whose names stand out,—I could call a list of names; every man of whom had travelled the underground route to life. "If a grain of wheat fall into the ground,"—the underground road is the only pathway into life for us abundantly, and through us for all the world.

Living Martyrs.

Dear old Saint Paul knew this. In Galatians ii. 20 he said, "I have been crucified with Christ." There is the roadway of life by death, by being taken down into the ground of Joseph's tomb. "I have been crucified with Christ." That is the old "I." "Nevertheless I live." There is a new "I." The old "I" has died. There is a new "I" living. You see a crucifixion here means a resurrection. The resurrection comes in the second sentence. "Nevertheless I live, yet not I"—not the old "I," but—"Christ liveth in me." This new life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself freely for me."

Out of his deep experience Paul wrote to the Romans, "I beseech you therefore that ye present your bodies a *living* sacrifice." Please mark that word "*living*." The Church has honoured the martyrs because they gave a dying sacrifice; they were martyrs to the death; and I honour those martyrs. We all do, and rightly we do. But there is a class of martyrs even more needed, *living* martyrs; those who will simply not bring a dying sacrifice and the thing finished; but a *living* sacrifice, with the spear-thrust and the drive of the nail and the cut of the knife-edge going on, not for a few hours, and done; but year after year, a *living* sacrifice. That is what this second Calvary meant to Paul: stones, beatings, stripes, rods, imprisonment, hunger, nakedness, cold, and the rest of the category; you remember,—a *living* sacrifice. You know it is not such a hard thing to die and be done with it. Oh, it is hard. But for us there is something harder, that is a *living* sacrifice.

"So he died for his faith, that is fine,
More than the most of us do,
But stay—can you add to that line
That he *lived* for it, too?"

"It is easy to die. Men have died
For a wish or a whim—
From bravado, or passion, or pride.
Was it hard for him?"

"But to *live*: every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt
And the world with contempt.

"Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived,
Never mind how he died."

Our Master, from Calvary's top to-day, says to us to-day, "Follow Me," and only as we do so here, can there be life for us of this highest sort, and through us life for a whole world.

Walking to Georgia.

A very simple incident came to my notice recently. I want to tell it you. It took place a couple of years ago in my own country, just outside of Washington, our Capital city. An express train was pulling out of the station at Alexandria, in Virginia. Just as it pulled out, an old negro, black as night, hurried up to the station, and came to the train at the very last moment. Our cars are different from yours. The car is one long continuous apartment, with a platform at each end, and one can get on even when a train has been started, and then get off afterwards by the door above the steps. The negro got on the steps just at the last moment, pulled himself on, big man, and black as a man's hat.

You could see he was evidently very tired. He entered the car. Our cars have one long aisle, just like the aisle here, with the seats at each side just like these pews. He shamled his weary way up the aisle to the top end of the car, and stood looking down for a seat. But there was none that he might take unless it was offered him. You could see he was tired. He shifted his weight on his feet and dropped his shoulder, and looked the picture of weariness.

A young fellow sitting near beckoned him, and said "Uncle, sit down here." The old man came, and said "Thank you, sir," and sat down. And the young fellow guessed something about the old black man, and as a newsboy came through the car, he stopped him and bought some sandwiches, and gave the old man a few sandwiches. He said, "Thank you, sir; haven't had anything to eat to-day. Been walking since four o'clock this morning to catch this train, and I was rather reckoning to fill up when I got down to Georgia." Then he rambled on with his story. The old home was down in Georgia, and after the war he had come up to Virginia with Marse Henry to take care of him, his old master. "Now," he said, "Marse Henry's died, and I am going back to Georgia." And his eyes gleamed at the thought of going home, and he patted the seat cushion loving as though it were his Georgia home. "I bought a ticket and I'm going back to Georgia." You would have thought Georgia was heaven to hear him talk.

By and by the conductor or guard came through the car for the tickets. But the old man could not find his. "Dear me," he said, "where did I put that ticket? It costs a mighty lot to buy a ticket for Georgia. I ha

been saving up for that ticket for years." At last he found it pinned to the lining of his old hat.

While he was hunting, the guard walked on to a woman in the next seat, a pale-faced woman sitting with her babe in her arms at her breast. "Tickets!" "I haven't any," she said. "Have to get off, madam!" And she started half up and said, "Don't put me off. My husband is down south. He had to go down for his health. The doctor said if he didn't go down to a warmer climate he must die, and we sold everything to pay the bills and send him off. We haven't anything; and now the doctor's word has come saying he can't live, and I must go to him, and I haven't any money." "Sorry, madam, have to get off." "Don't put me off." And then losing her control, she said, "Oh! my God! if you put me off—!" And the guard said, "I am sorry, but of course I will lose my position if I don't. I have only one thing to do. I must do my duty."

And he turned back to get the negro's ticket, while the woman sank back in her seat with her babe, with eyes big and face white, staring hopelessly, helplessly out of the window. And the old black man said: "Guess you have to put me off, sah. You don't expect an old nigger like me to have enough money to buy a ticket all the way to Georgia, do you? And the guard did not swear, but almost. He spoke roughly, and said, "Bah! there's some excuse for this woman here; but you!—if we were not so near the station I would stop and put you off right here!" And he passed on, calling "tickets." The old man pulled himself up his full size and turned around to the woman. He said, "Here's your ticket." She was going to Georgia where he was bound, and the ticket would carry her there. "Here's your ticket; I do hope you'll find your husband better than you's afeared; hope so." She turned around and stared with her distended eyes, not taking in what he was doing. Then the train slowed up, and the old man, with a smile in his eyes to the woman and her baby, shambled wearily to the door and down the steps, and the train pulled off, and the last they saw of the old man he was patiently trudging along the road, walking down to Georgia.

And as the story was told, there was no mention of Christ, but as I know the old slaves of the south, I know that man was a Christian man. For I know those old slaves well, and I know it was the Christ spirit in his heart.

Now many of you think this a very simple story. You see nothing in the old black man walking to Georgia. Suppose you start to walk to Georgia! Then you will know what the story means. Let me ask you, please, have you ever walked to Georgia? That is what "Follow Me" means. When the last copper is gone, and your body is tired, and the call of need comes, that you pass out your through-ticket to Georgia to someone in need, and you walk. That is what "Follow Me" means; that is what Calvary means. Only as we follow in the Georgia-bound shoes can our Master's plan through us work out. Oh! Master, help us to put on the Georgia tramping shoes to-day, and refuse to use any other make from this hour. And then, and only then, shall the great need of the world be met as our Master planned; although we

will not begin to know a tithe of the results until the night is gone, and the morning breaks, and the morning of the new day made by our Lord's return. Then we will wake up, and we will be fairly swept out of ourselves to find what God has been doing through us while we have been tramping the road in our Georgia shoes. May the Master help us to get the right shoes to-day, and follow Him.

"Vessels unto Honour."

"These are they which follow the Lamb whithersoever He goeth." Rev. xiv. 4.

Some "vessels" God appoints to fame,
Others are called to suffer shame,
In following the Lamb;
To bear the Cross, and all it means,
Dwelling amid dark Calvary's scenes,
Suffering for Jesus' name.

God's choicest gems are little known,
The Cross leads ever to the Throne,
Through suffering we shall reign,
Then count it joy to bear the Cross,
To suffer pain, and shame, and loss,
That we may glory gain.

The suffering saint alone can know,
The wondrous grace Christ can bestow,
While passing through the fire.
The furnace may in heat increase,
But grace Divine shall never cease,
'Twill holier zeal inspire.

Christ took all to the marriage feast
To share the joy; greatest and least,
We're glad to follow there.
But into dark Gethsemane,
He only took the chosen three,
Such scenes so few can bear.

To-day as in the days of old,
Out of the many, few are called,
This suffering life to share.
If counted worthy by our King,
To take our share of suffering,
Should we not gladly bear?

H. E. Jessop.

"IN Him," the suffering One. In Him and with Him, what hope and honour. 'In Him'—in the heart of truth, and love, and life. 'With Him' on the throne. With Him in God—in God as the source of holiness, majesty and beauty. Clothed with Him, and by Him. 'Put on' the Lord Jesus Christ—the Lord to be seen in our lives. Jesus the Saviour. We must be clothed with the inclinations of our Saviour. 'Thou shalt call His name Jesus, for He shall save,' and we, as we are clothed with Him, are used to save others. Clothed with Christ the Anointed One. The Apostle speaks about us as being the perfume of Christ. The rose gives out its perfume when pressed. 'We were pressed beyond measure,' sighs the Apostle in dangers on sea and land, and yet he only followed our Master."—Evan Roberts.

"When Christ ascended the altar He did it deliberately, as the master of that altar, and all its issues. He was thus no mere martyr; He was the Redeemer of martyrs and the power which enables martyrs. And when He came off that altar, He came with all the majesty of free omnipotence, moving straight to His ascension, and to His mediatorial reign: . . ."—"The Meaning and Message of the Cross." Dr. H. C. Mabie.

The "Pentecostal" Movement. (v.)

BY THE EDITOR.

"Do not believe every spirit, but put the spirits to the test to see whether they are from God."—1 John iv. 1, Weymouth.

"Put the spirits to the test." This is a clear direction for all children of God who are in contact with supernatural manifestations, for—as the Apostle points out—there is a "spirit of truth" and a "spirit of error" (1 John iv. 1-6, Weymouth). Not merely that a man goes into error by the working of his own mind, but there is a "spirit" at the back of the error, which needs to be recognized, and brought to light by the power of the Spirit of Truth—the Spirit of God. Herein the Church has surely erred grievously in the past, by too often dealing with the "flesh and blood," rather than the "'spirit' of error" which lies at the back of all deviation from the written Word of God.

"Put the spirits to the test" is again becoming a necessity in these days, when manifestly "deceiving spirits" with teachings of demons are at work amongst all who are in the faith of Christ (1 Tim. iv. 1, Weymouth). No one can "fall away from the faith" without first having been in it, therefore this word of Paul's is not applicable merely to unregenerate, or carnal Christians, but also to *true believers in Christ* who *because of their spirituality* are open to "teachings" directly from the spirit-world; that is "teachings" by revelation, and spiritual illumination, rather than the intellectual conclusions of the natural man.

The fact that we are in these "later times" and that these deceiving spirits are manifesting their presence wherever supernatural powers are at work, makes the call imperative to all believers, to "Put the spirits to the test."

To enable the children of God to do this is the purpose of these papers, for unless they know that deceiving spirits with "teachings" from Satan can lead astray the minds of earnest believers (if they fulfil the conditions—even unwittingly—for their doing so), they will "believe every spirit" and fall a prey to their deceptive influence. Be it noted that the very word "teachings" shows that it is the *mind* which these deceiving spirits mislead, and not the heart or will. We have hitherto thought only of demon-influence as manifested in the demoniacal cases recorded in the Gospels, or else in connection with the mind as manifested in pure insanity, whilst failing to see all distortions, exaggerations, twistings, and strange uses of Scripture, as the work of "deceiving spirits"

on the mind of the believer, whilst heart will and life may be fully true to God.

Such appears to be a case which recently came to our knowledge, in which a believer whilst under supernatural "power," repeated the word "Blood" for nigh an hour with rapidity beyond the reach of human effort, and another who did the same with the name "Jesus"—in this instance running voice up and down the scales as fingers upon pianoforte.

It is with pain that we refer even to the instances of "deceiving spirits" at work among the children of God, but we do it to re-emphasize again the need that all believers in contact with all similar supernatural forces anywhere—"put the spirits to the test."

How workers are to do this has been much debated these last years, for few have knowledge from experience to meet the present need. But we commend to all who desire further light on the subject, the perusal of a reprint of "Narrative of Facts," written by Robert Baxter in 1832, concerning similar manifestations to those of to-day in the Irvingite Movement. On page 44 Mr. Baxter gives the following points respecting the directions of the Apostle in 1 John iv. 1-6, on the trying of spirits:—

1. That a mere verbal confession is not all that is required, for the devils continually bore witness to Christ whilst on earth, and said 'I know Thee Who Thou art the Holy One of God.'

2. That the person trying the spirit must honestly *exercise his judgment*, and not in any manner *defer to the spirit* which he is trying.

3. That he must also himself be sound in the faith; he cannot discover when Christ is truly confessed.

4. That the confession should be sought not only as a simple statement of the truth, but also upon points which create suspicion as to soundness of faith.

5. That those who are continually in communication and within hearing of the utterance, must not only judge by a single utterance, but continually compare the utterances with the doctrine of Christ.

It is obvious that the confession must be not the natural utterances of the man, but the utterance of the spirit; moreover, that if we are unsound in the faith, or *ourselves in deference to the spirit* it will have power over us to deceive us by a false confession."

The subject is of the very gravest importance to the church of Christ, at this present time, and the "Narrative of facts" which we refer to shows as possible to devoted believers, the snares of the enemy from "spiritual illuminations" and manifestations, which the whole church needs to know. Let all the Lord's people pray that all believers, who have been ensnared by the enemy in any degree, may be delivered, and the members of Christ's Body be united to stand against the foe. Amen and Amen.

This article concludes the papers on the "Pentecostal" Movement, but we purpose continuing to throw light upon the same subject, from time to time, under the title of "Spiritual Dangers of To-day."

* May be obtained from Messrs. Morgan & Scott, 12 Paternoster Buildings, London, E.C. Price one penny.

The Baptism in the Holy Spirit (iii.).

Answers to Correspondents.

"I am not quite clear about the 'tarrying'—what to wait for? what to look for?" "X."

ALL the dealings of the Apostles with those who had not received the Holy Ghost, as recorded in the book of the Acts, show that they did not look upon the Lord's command to them in Luke 24, 49, as obligatory after the Holy Spirit had come, *i.e.*, Peter did not say to the multitude on the day of Pentecost "Tarry as we have done, and ye shall receive," nor in Samaria when Peter and John saw that the converts of Philip had not "received the Holy Ghost" (Acts viii. 15-17), did they say "Tarry," but "laid their hands on them, and they received the Holy Ghost."

The Apostle Paul also does not once bid believers "Tarry," but showing them their *position towards Calvary* tells them that they are to "Receive the promise of the Spirit through faith" (Gal. iii.) Reading, therefore, in broad outline the whole teaching of the Gospels, the Acts, and the Epistles, we can see that the word to us who are living in the dispensation of the Spirit is not "Tarry" but "Receive."

Remember, in saying this, that the *subjective* side is not being considered now, but the *teaching of the Scriptures*—as we seek to "rightly divide the Word of truth." We must be careful never to read the Word in the light of our subjective experience, but rather test the "experience" by the Word. Many of us have erred in this way in the past, by taking one text—such as Luke xxiv. 49—and quoting it out of its place in the Scriptures, to the perplexity of many seeking souls, who cannot understand why there are so many varying "teachings" on the work of the Holy Ghost, and even the message of Calvary. The wrenching of single texts out of their contexts, and *chosen to fit our subjective experiences* has been the cause of much confusion, and *apparent* contradiction of "teaching" on the themes we refer to.

But are there not many exhortations to "Wait" on the Lord, you say? Yes, but if you take a concordance you will see that nearly all these are in the Psalms, and have to do with an inward attitude of patient waiting for Him, and upon Him, in connection with many things. In the New Testament the only "waiting" referred to, is waiting for the redemption of the body; and waiting for the Coming of the Lord—*never once a "waiting" for the Spirit.*

The truth is that the Holy Spirit is waiting for us, and any delay in our proving of (1) the

finished work of Calvary, (2) the power of the resurrection life, (3) the equipment for witnessing in the power of the Holy Ghost, comes from the Blessed Spirit waiting for the truth to break in upon our minds, and our then acting upon it in simple faith upon His Word.

Granted all this, I must repeat in conclusion, that experimentally there is as definite an "endowment of power," in response to faith laying hold of the Pentecostal Fulness of the Spirit, as there is a definite witness of the Spirit to faith laying hold of the forgiveness of sins as the believer's share in Calvary; as there is likewise a definite deliverance from the power of sin, and a definite life-quickenning power for victory, in response to faith laying hold of Christ's death as the believer's death, and Christ's life as his life. For each there must be preparation, of course. The sinner must be convicted of sin—this may mean time! The believer must be ready to part with sin—again *time*! Yes—and the believer who knows union with the Risen Lord, needs to be prepared, as only the Holy Spirit knows how, for the endowment of power—his share in the Pentecostal equipment for service. This too means *time*! The Holy Spirit is in charge of each redeemed soul. Look to Him, and call Him in as "Paraclete," and He will lead you on to know for yourself the endowment of power, when you, too, shall be "clothed with power from on high," and become a Spirit-equipped witness to the Risen and Ascended Lord.

The Holy Spirit.

His Personality. John xiv. 16, 26; ch. xv. 26.

1. The Gift of the Spirit by the Father. John xiv. 26.
 2. The Abiding of the Spirit. "With you for ever." John xiv. 16.
 3. The Character of the Spirit. "The Spirit of Truth." John xiv. 17.
 4. The Indwelling and Clothing of the Spirit. (He dwelleth . . shall be in you—*i.e.*, clothe like Gideon.) John xiv. 17.
 5. The Teaching of the Spirit. "He shall teach you all things." (Note, using the words of Christ.) John xiv. 26.
 6. The Testimony of the Spirit. "He shall testify of Me." John xv. 26.
 7. The Manifestation of the Spirit. "Send Him unto you, He shall convict the world. . ." John xvi. 7-9.
 8. The Guidance of the Spirit. "I have yet many things to say . . He shall guide you into all the truth." John xvi. 12, 13.
 9. The Communication of the Spirit. "What things soever He shall hear, these shall He speak." John xvi. 13.
 10. The Revelations of the Spirit. "He shall declare unto you, the things that are to come." John xvi. 13.
 11. The Crowning Work of the Spirit. "He shall glorify Me . . ." John xvi. 14.
- The Reception of the Spirit after Calvary. See John xx. 20-22. First the knowledge of the Crucified and Risen Lord, then "Receive . . ."

Books on the Cross.* (ii.)

A Glimpse into Literature on the Theme of Calvary.

The Atonement. *Rev. Prof. Jas. Stalker, D.D. (2/6).* This book has been called for, says Professor Stalker, by his wish "to add volume to the current which is flowing so strongly in the direction of a revived interest in this doctrine." Many of Professor Stalker's readers had wondered why he had never written on the Atonement. But now that he has done so they recognize the old touch of the Master hand. His book is brief but it is weighty. He carries us straight to the centre, and in doing so does immense service in making both Old and New Testaments gather round the Cross—the one foreshadowing the Cross in a striking way, the other revealing and interpreting it in consonance with what went before. The unity of the Bible itself finds a new argument in the Cross.

The Meaning and Message of the Cross. *Rev. Henry C. Mabie, D.D. (6/-).* When our readers have read the volumes already named, they will then be more than prepared for this splendid, scholarly, and careful discussion of the Atonement. Dr. Mabie is conversant with the whole movement of the theological thought on this subject. With the firm step of one who knows not only the way but the byways also, he carries us through all the modern confusions of thought, past the human to the Divine aspects of the Cross, and then deals with the results of the Atonement in chapters of remarkable power and with convincing logic. It is one of the ablest books on the Atonement which recent years have seen, and in every sense up-to-date.

How does the Death of Christ save us? *Rev. Henry C. Mabie, D.D. (2/6 net).* This is a sequel to the foregoing volume on the "Meaning and Message of the Cross." As meeting modern objections and difficulties regarding the Atonement this book is invaluable. It takes us to the ethical value of the Cross, and for this reason alone deserves careful study.

The Cross and the Spirit. *Bishop Moule (1/6).* This is a study really of the Epistle to the Galatians, and, like all Bishop Moule's writings, scriptural, cautious, and spiritual. Chapters II. and IV. bear specially on the "doctrine of Christ" in this Epistle; and open a wide field of thought and study.

The Taste of Death and the Life of Grace. *Principal P. T. Forsyth, M.A., D.D. (1/6).* This was Principal Forsyth's earliest book on the death of Christ. It is a small book, but a great one. A cursory perusal of it will be in vain. No one need try to read it who does not make up his mind to make a study of it. It is packed full of thought. It fathoms great depths. It starts great questions. It makes the Cross, and all cognate to it, the profoundest theme of the ages, as well as the mightiest driving force of the Church. His words on pages 64-66, dealing with the "non-theological Christ" might be written on the sky for all men to read and ponder in this time of confusion and delusion.

The Sacrifice of Christ. *Rev. Henry Wace, D.D. (1/-).* This book deals with the "vital reality and efficacy" of the Cross. All who know Dr. Wace's writings will know what to expect here. Reverence, depth, weightiness, vision, persuasion and solid scriptural teaching. It bears repeated reading.

THE INVASION OF THE AIR.*

We have received from Mrs. McHardie a copy of her new book, "Invasion of the Air, and prophetic significance of the remarkable movement." With great pain the writer has collected press statements showing the suddenness of the invasion of the air by flying machines and then she shows its connection with prophecy and the end of the age. Mrs. McHardie points out that only the firmament in the time of the Creation did the Creator omit the verdict "good" (see Gen. i. 6-8),† and this undoubtedly because the "heavens" were inhabited by the invisible forces of Satan, the prince of the power of the air, as well as the visible creation (Ephes. ii. vi. 11-16). The Lord confirms this by His description of the "fowls of the air" taking away the seed of man (Matt. xii. 18, 19), showing that He knew the air to have these invisible inhabitants incessantly engaged in antagonizing the work of the Holy Spirit in seeking the souls of men. This throws light on Col. i. 20, showing the effect of Calvary on the unseen realms, and again Heb. ix. 2 and Ephes. iii. 10.

Mrs. McHardie understands the Warfare with Satan which the Church is now awakening to. The conflict is increasing, and God is using various servants of His to forge weapons for those in the front of the battle. Powerful ammunition will be found in Mrs. McHardie's "Apostasy" series of pamphlets, of which she will gladly send a list to any of our readers.

BOOKS WORTH READING.

- UNDER THREE TZARS. By R. S. Latimer (3/6 net).
ON THIS ROCK. By H. Grattan Guinness, D.D. (2/6 net).
SPIRITUAL UNDERSTANDING. By Adeline Campbell (1/- net).
AN IRISH SAINT. By H. E. Bingham (1/6 net).
HOW GOD ANSWERS PRAYER. By Charlotte Mason (2/- net).
THE SURRENDERED LIFE. By Dr. Wilbur Chapman (6d. net).
LIFE IN THE WORD. By Philip Mauro (1/-).
THE SHEPHERD OF ISRAEL. By David Baron (2/6 net).
THE SECOND COMING OF CHRIST. By Robert E. Speer (6d. net).
All from Morgan & Scott, 12 Paternoster Buildings, E.C.

There will be (D.V.) Three Days of Prayer for the Mohammedan World, on Thursday, Friday, and Saturday, February 24th, 25th, and 26th, in Sion College, London (on the Thames Embankment, near Blackfriars Bridge). Hours from 10-30 a.m. to 6-30 p.m., with a break from 1 to 2 p.m. and from 4 to 4-45 p.m. All who would like to join in this time of intercession are invited to attend. Further particulars, with names of chairmen and speakers, will be announced later. Correspondence may be addressed to the Secretaries—who will be glad to hear from Missionaries now in England—J. M. Cleave, 6 Randolph Road, London, W.; J. L. Oliver, 16 Southfield Road, Tunbridge Wells; Miss A. Van Somme Cuffnells, Weybridge.

Mr. H. Musgrave Reade's book on "Christ and Socialism," has just been published in a sixpenny edition. It can be obtained from the writer, Bible Booklet Depot, Leicester.

* Price 2/-, from the Author, 69 Duthie Terrace, Aberdeen.
† pp. 77-81, "The Invasion of the Air."

The Prayer-Warfare.

For the adversaries with whom we wrestle are not flesh and blood, but they are the Principalities, the Powers, and the Sovereigns of this present darkness, the spirits of evil in the heavens. . . be watchful with all perseverance in prayer for all the saints.—Ephes. vi. 12-18, Conybeare.

The "Lord's Watch."

So many letters of thankfulness have reached us in response to our last month's paper, telling of the commencement of this definite service of prayer for the Church of Christ, that we are confirmed in the conviction that in the "Lord's Watch" we shall be meeting a special need among the Lord's people. We are seeing too, now, other purposes in the Lord's guidance to His prayer-service, which we did not realize before. The Lord's watch will not only meet the need for prayer-help to other members of the Church, but to serve as, so to speak, a "School of Prayer" for believers in the prayer-life, for the letters which reach Mr. Williams are carefully and prayerfully pondered over for the discovery of the real need—which is sometimes buried in a mass of detail and hidden even to the writer—and where light is given, letters are written personally, to enable the soul in need to cooperate intelligently in prayer. We again give the conditions for dealing with requests for prayer, as follows:—

1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.

3.—All communications will be kept in sacred confidence, and no anonymous requests can be dealt with.

4.—If a reply is desired, a stamped envelope should be enclosed, but no reply will be sent unless light is given and a reply is necessary.

5.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch workers, in earnest petition asking for the removal of hindrances—personal or otherwise—to the prayer being answered. (See Psalm lvi. 18. James iv. 3.)

We also invite any of the Lord's children who have the burden of intercession, to join in His prayer-service for the other members of the Body of Christ, and to lay definitely before the Lord the requests for prayer concerning Revival and matters connected with the universal needs of the Church of Christ and its preparation for His appearing.

The Prayer-meeting at Booklet House

On Tuesday evening will be devoted mainly to prayer for the Booklet work when requests for (1) Issues of booklets, (2) Special distribution work; (3) Missions with use of scrolls, etc.; (4) Missionaries at work with the Booklet and all other matters connected with the sending forth of the Booklet. Requests for prayer to be addressed to Mr. H. M. READE, Bible Booklet House, Leicester.

PRAISE.

For an abundant answer to prayer for the Eccleston Hall Convention.

PRAYER.

All our readers are asked to lay the following needs before the Lord as concerning the Church universal throughout the world.

"That the whole Body of Christ may be rapidly completed, and prepared for the Lord's appearing."

"That the Lord's prayer may be hastened to fulfilment, 'That they all may be one' (i.e. 'IN US,' Col. iii. 3)."

"That the Church of Christ may be delivered from and led in triumph over the world, the flesh and the devil."

Our National Sin.

For a God-honouring end of the Opium Traffic as far as Great Britain is concerned, and further steps now being taken to arouse the people of God to action, be guided and sealed of God.

For the Moslem World.

That the three days of Prayer for the Mohammedan world, on Feb. 24-26, may cause the hosts of darkness holding the Moslem world in their grip to give way before the victory of Calvary.

For India.

Bangalore.—Pray for the Union Theological College planned to be opened here, July, 1920—that the Divine authority and inspiration of the Holy Scriptures may be upheld, and that the Missionaries selected for teachers may be men of sound doctrine, untainted by so-called "higher criticism" and the present sceptical trend of modern thought.

For the Bible Booklet.

In *Malagasy*, just issued; that every copy may be a message from God to readers.

For the *Baba* Booklet, that hindrances blocking its issue may be removed.

That the Booklet in *Bulgarian* may be rapidly prepared and used of God in that opening country.

That the *Spanish* Booklets sent to the Bolivian Mission may have wide acceptance among the people, and the *Quechua* Booklet be issued shortly.

For the *Armenian* Booklet in Turkey in Asia.

For the 100,000 to be circulated in the *Marathi* language in India; that the distributors may be prepared of God.

For the following Missionaries—

Miss Grace Millar, Beit et Salaam, Persian Gulf (via) Bombay, and other workers.

Miss F. M. Smith } and all Heralds in China, Manchuria and Japan.

Miss F. M. Reid }

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.

General Requests.

For Meetings at Abergavenny on Feb. 10th, conducted by the Editor.

For the Eccleston Hall Workers' Meetings on February 3rd.

That the word may be preached in the demonstration of the spirit, causing an awakening in the following places: Glasgow, Straid (Ireland), Ballymena, Londonderry.

For a church without a pastor; that the will of God may prevail in the selection of a pastor filled with the Holy Ghost.

For a band of Christians, that they may be taught of the Spirit how to pray for Revival.

The World's Missionary Conference in Edinburgh in June.

For Mr. Percy Beard in Scotland; Mrs. Baeyerts in all her missions; Messrs. Fritz and Arthur Wood, and all the messengers of God in Great Britain proclaiming the Gospel in purity; that all may speak with no uncertain sound on the full-orbed Gospel of the Cross.

Requests for this column concerning Revival, and the proclamation of the gospel of Calvary throughout the world, should be sent to the Editor by the 10th of the month. They should be as brief as possible, and written on one side of the paper only.

NOTE.—We earnestly commend the Book, "Quiet Talks on Prayer," by S. D. Gordon, as a Text-book for any who are in the School of Prayer.

The "Word of the Cross" Booklet.

"That wonderful little book!"—Dr. E. J. Peck.

The Story of 1909.

A Retrospect, and an Outlook.

During the year just past 404,000 of the small Bible Booklets in English; 7,000 of the large type English Edition and 71,000 Booklets in Foreign languages, have been issued from the Bible Booklet Depôt, at Leicester, showing an increase beyond the issue of 1908 of over 100,000 Booklets during the year. Several "Word of the Cross" Scrolls, and "Easel" Sheets have also been supplied for open-air work; some of the Scrolls have been sent to other lands in the German, Spanish, and Italian languages.

In addition to this stream of Bible Booklets steadily flowing out from the modest Booklet Depôt, we rejoice to know of its penetration to other lands, simply by the Spirit of God moving workers to its use.

During 1909, Booklets in the languages of *Tahitian*, *Lethean*, *Spanish-Guarani* (bilingual), *Lithuanian*, have been issued, and the edition in *Persian*, mentioned in last year's retrospect, completed, together with new editions on better paper, and with cover, of the *Italian*, *French*, *German*, and *Spanish* languages. The Italian being a new compilation carefully prepared by Mr. H. H. Pullen, of the Spezia Mission, and the *French* also a new compilation prepared by Mr. T. Seagrave, of Paris. The *Norwegian* Booklet, also newly compiled, has been issued in Norway, and a Missionary has issued the Booklet in the dialect required for use among the *Basutos*, whilst the demand for the *Kaffir* Booklet has also necessitated a second edition.

The *Baba* (Straits Settlements), and *Eskimo* editions are still unfinished; the latter because no one in Great Britain could be found to read the proof, which is now being sent to Dr. Peck, who has returned to his station from an inland journey.

We have also heard of 30,000 German Booklets being actively scattered in *Berlin*; of the Urdu, Hindi, and other dialects, being circulated in *India*. The *Russian* Booklet has penetrated to Saratov on the Volga, Charkow, Wolhegnian, into the Kosaken region on the Don, to Nikolajen on the Black Sea, to the Caucasus and to Kieft. A Pastor in Lodz tells of the Poles coming to his door asking for the *Polish* Booklets—these poor Poles having no Bible.

In *Korea* Miss Pash is known as "The Book Lady," for with her the Korean Booklet goes everywhere; the wee Booklet just fits in the Korean pocket, and after she has passed along, men and boys are seen in groups reading them to one another. In *California* large numbers of Booklets have been circulated, and from the *Kaffir* location in East London thousands of the *Kaffir* Booklets have been scattered with great acceptance. In *British Columbia* the Booklet is in use by an Evangelist in preaching, and for house-to-house visitation.

Our space precludes more than this brief surface glimpse into a very cheering year's work, but it is sufficient to show the vigorous life behind the wee Booklet

which has thrust it forth into a circulation of eleven million, in about eighty languages in a brief seven years, and with practically no organization for its issue. To Him be the glory who sitteth upon the Throne.

* * *

The special advance of 1909 has been in the direction of France, where Mr. and Mrs. H. Johnson, of Leicester, have been led out into aggressive work with the Bible Booklet. Mr. Johnson has been appointed pastor of a small English Church (with a nominal salary), which leaves him free for aggressive work. He has also been appointed (honorary) an agent of the Paris City Mission. Two fresh editions of the French Booklet have been issued in Paris, and a small Bible Booklet Depôt opened; and house-to-house visitation is vigorously carried on. Two Corresponding Secretaries in London have been appointed to receive funds for transmission to these workers. Rev. W. Y. Fullerton, of Leicester, and myself, acting as Referees. Miss Waters (one of the Secretaries) visited Paris at Christmas for the special purpose of seeing Mr. and Mrs. Johnson, and getting an insight into the work.*

The same life-force deepening year by year, demands, at intervals, the re-casting of even the slight "machinery" which has hitherto sufficed for the sending forth of the Booklet, and in the

outlook for 1910

we have again another re-adjustment to mention, and one which, we trust, will tend toward a still wider dissemination of the message so signally owned of God.

The Balance Sheet for 1909 is herewith given, showing that the year has closed with every expense covered. It is satisfactory to note that the small margin over the cost of Booklets (with the same on the sale of Scrolls), has produced a sum of £73 16s. od. toward the temporal needs of the Corresponding Secretary; but Mr. Reade now desires to be released from the receiving of a fixed sum as Secretary, preferring in future to depend upon the Lord to supply direct to him all that is required for himself and family, beyond the receipts—which of necessity must vary—from the margin over the cost of Booklets and Scrolls. In 1910 therefore this item will disappear from the columns of the *Overcomer*, and the Lord's stewards may send to Mr. Reade as they may be guided.

This decision on Mr. Reade's part now frees him for the carrying out of a desire he has long had upon his heart, of associating in a voluntary union "Heralds of the Cross" for aggressive service with the Booklet; and he purposes doing this in the simplest possible way, entirely upon his own responsibility, and apart from his work as Corresponding Secretary of the Bible Booklet. As this association of "Heralds" will be entirely Mr. Reade's own special work, I do not propose assuming any responsibility in connection with it, further than to watch in earnest sympathy and prayer its development.

* Miss Waters will gladly correspond with any who desire to hear more of this advance in France.

Booklets in Foreign Languages.

For the sake of our many new readers it may be well to mention again that the "Word of the Cross" Booklet was especially compiled by me in 1903, for Dr. Rudisill, who was then agent in charge of the M. E. Press, Madras, India, and it was originally intended that all languages should be issued from Madras. But when Dr. Rudisill left India to return to America in the spring of 1907, he formally handed over to me the entire responsibility of directing the work of issuing the Booklet in Great Britain, and the Colonies, Europe, and Africa, as well as liberty to deal with any demand which might arise in Asia at any time; but the extension of this foreign section of the work has not been possible until the English circulation was established. As this is now well in hand, I trust the wider issue of the foreign Booklets will now go on with fresh interest and vigour. I shall be glad to hear from workers in other lands who will co-operate in this service.

During 1908, and 1909, a total of about £40 has been expended on foreign Booklets for stock at Booklet House, and this amount is being gradually returned to the foreign issue fund as the sales progress—about £18 remaining to be paid in. But this stock purchase has reduced our working balance to £16 19s. 5d., so that further contributions will now be needed for the issue of new languages. All donations for the issue of Foreign Booklets, and the extension of the Booklet circulation outside of the ordinary sales through the Booklet Depot, may be sent to me as heretofore, and will be acknowledged in the *Overcomer*; together with any special sums toward the office expenses of the Corresponding Secretary—part of which will be met from the "Foreign issue fund."

Permission to compile, or print the Booklet in other languages in foreign lands, will be freely given, with a few simple conditions, on the request of any accredited worker, and we greatly hope this will be one direction in which wide advance will take place in 1910.

In conclusion we earnestly bespeak the fellowship in prayer of all who have watched the Hand of God upon the "Word of the Cross" Booklet—containing, as the Bishop of Durham recently wrote, "The very soul of the Divine Message"—that the sacred trust of its issue may be saturated with much prayer, and every step taken in connection with it be truly guided of God, for its wider service in carrying the Message of the Cross to a dying world.

Jessie Penn-Lewis.

The Bible Booklet in France.

Praise for good supply of Booklets in hand for free distribution—a direct answer to prayer, and Mrs. Johnson's health much improved. Ask for guidance and blessing on distribution of Bible Booklets in Paris.

Pray for every attack of Satan on the believers to be dispersed.
For spread of Booklets into every province in France—only nine or ten have been touched as yet.
For Revival and preaching of the Cross in Churches of France.
For the English in Paris—Gipsy Smith's Mission in March.

H. Johnson.

For "The Cross of Calvary" in French; that it may widely reach French believers and used to give the light of the finished work of Christ to His people.

For the 200 copies taken by the Salvation Army, that they may be greatly used of God.

N.B.—The financial receipts by the Cor. Secretaries will be acknowledged in the March *Overcomer*. Communications may be addressed to Miss Mourant, Eastbourne House, Hill Road, Sydenham, London, S.E., or Miss Waters, 72 Lancaster Road, West Norwood, London, S.E.

Statement of Bible Booklet Accounts for the Year 1909.

RECEIPTS.	£	s.	d.	PAYMENTS.	£	s.	d.
To balance in hand on Jan. 1, 1909 ...				By issue of Booklets in new languages ...	50	9	4
Issue and Translation Fund ...	24	11	10	Freight and Carriage ...	1	11	7
Secretarial Fund ...	0	13	5	Mr. Reade's temporal needs for 1909 ...	104	0	0
Donations received for Translation & Issue Fund during 1909 ...	51	15	9	Office Expenses, including Stationery, Travelling & Postage ...	27	0	0
Donations for Secretarial & Office Exp'ses ...	76	8	4	Bible Booklet House, Furnishing Office, Desk, &c. ...	19	2	4
Profits from sales of Booklets and Scrolls ...	73	16	0	Part Rent, &c., for Office ...	25	12	8
Donations from Conventions & Meetings taken by Mr. Reade ...	24	17	3	Purchase of Printed Matter ...	9	9	0
Sale of printed matter ...	16	10	3	Balance in hand at Dec. 31st, 1909, on Issue and Translation Fund* ...	31	7	11
	£268	12	10		£268	12	10

* Of this, £14 8s. 6d. is allocated for Booklets still in process of issue.

NOTE.—The above abstract of accounts does not include the cost of, or receipt from the sales of English Booklets, but only the margin over cost devoted to the temporal needs of the Secretary.

Examined and found correct, JNO. C. WILLIAMS, Jan. 17, 1910.

Financial.

Received for Issue and Translation of Foreign Languages.

From January 1st to 15th, 1910.

(1) £10 (for Russian); (2) 2/4; (3) £1. Total £11 2s. 4d.

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, February 3 { Meeting at 3 o'clock, followed by tea at 4-30. After Tea Conference at 5 o'clock. Evening meeting at 7.

Rev. F. B. Meyer hopes to be present at the 5 o'clock after-tea hour on February 3.

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).

LEICESTER CONVENTION, MARCH 15-17, 1910.

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

SWANSEA CONVENTION, April 18-21.

P.T.C.A. Institute, 62 Bartholomew Close, E.C., every first Tuesday in month, a Prayer Meeting for Revival, at 5 p.m. Intercessors heartily invited.

E.G.M. Prayer Circle Meeting at Y.W.C.A. De Montfort Street, Leicester, at 8 p.m., February.

The Editor's Letter Box.

Letters acknowledged and contents noted in prayerful consideration from E.C.D., M.M.M., A.B. (Oxford), C.E.P., N.G., B.S., M.W., E.B., H.W., R.C., J.C.J. (U.S.A.), L.K., G.L.C., S.P.H., J.H.K., S.H.P., A.S.M., N.E.S. (U.S.A.), J.M.B. (Belgium), F.E.M., G.D., F.G.M. (Camberwell).

NOW READY.

"LA CROIX DU CALVAIRE"

(THE CROSS OF CALVARY),

By MRS. PENN-LEWIS.

Price 1f. 25c. post free in Paris; 1f. 35c. post free in France, and 1f. 45c. from Paris abroad.

From the Translator, Mlle. C. MEYLAN, Romanel, Lausanne, Switzerland; MR. H. JOHNSON, 32 Avenue de Courbevoie, Asnières, Paris, France; or L. Butterwick, Toller Road, Leicester, Price 1/-, or 1/2 post free.

Important Books on the Atonement.

Price 2/6.

THE ATONEMENT AND THE MODERN MIND.

By the REV. PROF. JAMES DENNEY, D.D.

"Dr. Denney's analysis of the 'Modern Mind' in respect of the new conceptions, scientific, philosophical, and historical, which make it what it distinctly is, and his statement of the changed attitude which this implies to such truths as that of the Atonement, are of great value. The book will be felt by all to be a powerful presentation of a great subject and a notable contribution to the theology and of the Christian doctrine of Atonement."—Prof. S. D. F. Salmond in the *Critical Review*.

Price 6/-

THE DEATH OF CHRIST:

Its Place and Interpretation in the New Testament.

By the REV. PROF. JAMES DENNEY, D.D.

"We may say at once that the volume is the work of a most powerful and accomplished theologian. Dr. Denney is a New Testament scholar of the first rank, and moves easily among the critical problems now present to the minds of scholars. His tone throughout is that of calm seriousness. . . . Dr. Denney's book will take rank with that of Dr. Dale, and ranks higher as a masterpiece of exegesis."—*British Weekly*.

Price 2/6 net.

THE ATONEMENT.

By the REV. PROF. JAMES STALKER, M.A., D.D.

"The Atonement' is really a valuable book. It sets forth in a clear and simple style, one of the cardinal doctrines of Christianity in a way that has seldom been accomplished. . . . Dr. Stalker has done much by the publication of these lectures to invest with new interest a great subject, which, through crude and imperfect statement, has become distasteful in many quarters. . . . It is a worthy contribution to our present theology."—*Glasgow Evening Times*.

Price 6/-.

THE CROSS IN CHRISTIAN EXPERIENCE.

By the REV. W. M. CLOW, B.D.

The Rev. Principal W. H. Griffith Thomas says:—"I make bold to say that if the substance of this book were received and reproduced by the ministry of our Churches it would put iron into our blood, heart into our work, and joy into our people. . . . Henceforth this book will be placed in my mind and on my shelf next to Dr. Denney's great work. These two seem to me to stand out from all modern discussions of the Atonement as satisfying interpretations both of the New Testament and also of Christian Experience."

Price 6/-.

THE DAY OF THE CROSS.

By the REV. W. M. CLOW, B.D.

Dr. Marcus Dods in *The British Weekly* says: "Here is a man" the reader says to himself, "who knows how men and women actually live, what the difficulties and temptations and vices of rich and poor really are. There is no beating the air. There are no men of straw created for the sake of effect. We are in contact with reality all through."

20th Thousand. Price 1/- net.

THE FACT OF CHRIST.

By the REV. P. CARNEGIE SIMPSON, M.A.

"We fully realise that the comparison involves high praise when we say that the lectures belong to the same class of apologetic literature as Dr. Young's 'The Christ of History.' Mr. Simpson once more, and admirably, presents to us the fact that Christ Himself is Christianity."—*The Guardian*.

Price 6/-.

BRANCHES OF THE CROSS.

By the REV. A. BOYD SCOTT, M.A., B.D.

"Mr. Boyd Scott has certainly a full and original mind. He takes his own way. We do not know any book exactly like this. You read page after page, and imagine that he is an essayist, and a very fresh and bright essayist. Then suddenly you come on the discussion of a profound theme conducted in a noble spirit of gravity. For a while you may fancy that Mr. Boyd Scott has little to say that is firmly and distinctively Christian, and then he suddenly undeceives you and makes you aware that he does not stand where many moderns stand, that he believes as the apostles believed, that he has not read merely the books that people talk about, but the books that make a man wise."—W. Robertson Nicoll in *The British Weekly*.

Price 5/-.

THE CRUCIALITY OF THE CROSS.

By the Rev. PRINCIPAL P. T. FORSYTH, M.A., D.D.

"All through this book, as indeed always when he touches on this topic, Dr. Forsyth insists, with incisive language and penetrating insight, on the fact that in the Cross we have a veritable act of God upon the world, a real breaking-in upon the order of things from the side of God. . . . Dr. Forsyth has made this theme very specially his own, has thought it through, and, if we may say so, found his life in it and in the reality behind it."—*British Congregationalist*.

Price 1/6 net.

THE BIBLE AND THE CROSS.

By the Rev. G. CAMPBELL-MORGAN, D.D.

"No living preacher excels Dr. Campbell Morgan as an expositor of Scriptures," says *Life and Work*. "By methods which seem utterly simple he gets at the heart of a passage. One feels that the meaning is not being strained, and yet that new and unexpected light is being thrown upon it."

"The Bible and the Cross" is uniform with Dr. Campbell Morgan's encouraging and uplifting volume on "The Practice of Prayer."

Price 2/6 net each.

S. D. GORDON'S QUIET TALKS.

(1). Quiet Talks on Personal Problems.

Mr. Eugene Stocks writes: "Excellent in every way. I never saw the subject of sin so powerfully treated as in the first book."

Rev. Principal Griffith Thomas, D.D., writes: "Marked by great keenness of insight and remarkable aptness of illustration. . . . One of the most useful of Mr. Gordon's works."

(2). Quiet Talks with World Winners.

"The chief business of the Church is to take the Gospel of Jesus to all men. The absorbing centre of church action just now is in foreign mission lands. 'Quiet Talks with World Winners' aims to give a bird's eye view of the world, in a warm fresh way without the use of statistics; to make world-winning the gripping purpose of every Christian."

"Mr. Gordon's new book" says the Rev. Principal Griffith Thomas, D.D., "is one of the most striking appeals I have ever read. It is a book to be pondered, prayed over, and practised."

Price 2/6 net.

CONCERNING THE CHRIST.

By J. D. FREEMAN, M.A.

"Intensely practical in its application of the lessons to be learned from the outstanding events in our Lord's earthly ministry, Rev. J. D. Freeman's new book, 'Concerning the Christ,' will make a strong appeal to devout minds. The author possesses keen insight and a rare gift of analysis and his work for the most part is marked by a felicity of expression that is edifying and suggestive."—*Christian*.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume II.

MARCH, 1910.

No. 3.

Easter Day.

By Laura Barter Snow.

ONE day the Master passed my quiet home,
And I exclaimed, "My Lord, go not away.
Teach me, I pray Thee, what Good Friday means,
And all the mysteries of Easter Day."

He took me by the hand, and led me forth
Until "a place called Calvary" drew near,
And then He stopped, and whispered stooping low—
"I teach My loved ones all My secrets here."

"Then teach me, Master, teach me now," I cried,
"Am I not listening for Thy faintest word?"
"Then hush, beloved," He answered; "Stand and wait—
The deepest truths in silence oft are heard."

And so we stood awhile in silence deep—
My Lord and I, with that one thing in view,
The Cross—His Cross, and lo, upon it hung
A form, which soon my whole attention drew.

Once more upon that Cross I saw the Man
Upon whose head God made His thunders meet;
I watched the blood pour from His wounded side,
Counted the wounds in His dear hands and feet.

Then in my vision, with Him on the Cross,
Another form I saw—and it was I!
"You would know life?" He said. "But you must learn
First how I teach My followers to die."

And then I saw how I had died in Him,
And how that Cross had severed me from sin—
Had snapped the power of Satan in my soul,
And made me wholly a new man within.

And I rejoiced—rejoiced to know the past,
With all its agony of guilt and shame,
Was passed away, and I was free in Him
To start afresh. All glory to His Name!

"Lord, let me ever live here and abide,
Now I have seen Thy wondrous power to save."
"My child," He answered, "blessed tho' it be,
'Tis but the pathway to My quiet grave."

Then once again upon the Cross I gazed,
And—what a change—no longer did I see
My guilty, sin-stained self upon the Cross,
But that which filled me with perplexity.

I saw myself, 'tis true, upon the Cross,
But not the self that I had loathed in sin,
But what I always called "my better self"—
My consecrated self, so fair and clean.

At least, so I had ever thought it was
Till, in the light of Calvary, I saw
My very righteousness was filthy rags—
My very best came short of God's pure law.

"I am undone, undone, my Lord," I cried;
"My holiest and best are all untrue,"
"Beloved," He answered, and I think He smiled,
"'Tis thy undoing gives Me power to do."

"'Tis true upon the Cross thou saw'st thy sin,
And now a deeper lesson have I taught,
Thy self-life, too, was nailed upon the tree,
And from its power I have deliverance wrought."

Then to the grave my sin and self He bore,
And in that quiet tomb I saw Him lay
Myself; and while in peace I rested there
The sun arose, and lo! 'twas Easter Day!

Notes.

OUR February number, containing verbatim reports of Mr. S. D. Gordon's three addresses on Calvary, has been greatly appreciated and widely scattered, some two thousand, or more, being sent to missionaries and workers in other lands, whilst from many quarters has come special demand for increased quantities for distribution. One correspondent writes of the addresses that two of them, at least, "reached high-water mark on that subject." We have printed a second edition of the paper, counting still further upon our readers who feel deeply the pernicious influence of the New Theology in the churches of the land, and even among missionaries in the foreign field, to prayerfully scatter the message still more widely wherever the Lord may show them an open door, and a vital need.

* * *

In response to special request we have again given three of Mr. Gordon's addresses in the same paper—adding four extra pages for this purpose—the present issue containing those delivered by him on the evenings of the Eccleston Hall Convention. These, too, should be widely scattered as a complement to the messages on Calvary. We again bespeak special prayer for both numbers—February and March—of the *Overcomer*, that they may be guided by the Spirit of God to all who need the truth, and be protected from the activity of the "fowls of the air" (Luke viii. 5) by the forestalling prayers of the Lord's intercessors.

Through the insertion of the three addresses on "Satan's Defeat" in the present number of the *Overcomer*, we have had to withhold some of the matter which we had purposed for the March issue, in particular "Poured Out"—a message from Egypt; and a further paper on the Baptism in the Spirit, in which we had intended giving our personal testimony to the need for the enduement for service, and the way in which we ourselves had found the Spirit of God lead into this stage of the spiritual life. The need for clear knowledge on this subject is great, as we have discovered in letters from several of our readers. "It has often been a surprise to me that when God gave me the Filling of the Spirit—as I know for certain He did—that my reserve and fear did not pass away," writes one upon whom it is just dawning that *power to witness* is a definite aspect of the work of the Spirit in believers, which every child of God needs to know.*

* * *

We have received a letter from America in which our correspondent says: "My purpose in writing is to ask you to continue the articles on the "Pentecostal Movement" *with a view to enabling the Lord's children to discriminate between the Holy Spirit and lying spirits.* In the last article (January) you have dealt with the very core of the matter, but it is not yet fully understood. . . . Would it not be a real benefit to publish the testimonies of people who have been ensnared, but who have been released from evil spirits? . . . God is blessing us greatly, but we are bearing the reproach of the Cross in the scorn of those who say we are deserted by the Holy Ghost because we have stood like a rock against these counterfeit experiences." From Germany a deeply taught worker writes concerning the effect of the divisions over the "Pentecostal" movement: "You cannot think how serious the situation is . . . how much suffering, how many wounded hearts; friends separated—work spoiled—holy bounds [limits, or lines] broken. . . ." And in England another worker writes: "Some time ago we began to pray for the outpouring of God's Holy Spirit, and up to that time we were in a fair state of spiritual prosperity, but strange to say the *Tongues* came upon quite a number of our people, and at first we concluded that it was our 'Pentecost' that had come, but I cannot tell you all the havoc it has made. . . ."

* * *

These extracts from letters are only glimpses into facts which are continually coming to our knowledge, and which constrain us to persist in endeavouring to open the eyes of all who are in

contact with supernatural forces at this time, to *the need of testing the spirits* at work, in gatherings of believers seeking for an "outpouring of the Spirit." For all who pray for Revival must face the truth, which experience in every country emphasizes as undoubted fact, that *two streams* from the spiritual world come whenever the "heavens are opened," unless the children of God know how to close the door to the Satanic powers, or how to discern the working of the Holy Spirit from lying spirits. There were two streams in Wales almost from the beginning of the Revival, and the late Dr. Worrell stated that his close scrutiny of the Pentecostal movement in Los Angeles led him also to discern that there were two currents at work in the movement there. As we have carefully watched and examined individual cases for the last three years, it is growing upon us that there is also the possibility of two powers at work in the *individual*, i.e. God the Holy Spirit in the *centre* of the man, and *deceiving spirits fastening upon the circumference*, either *mind*, or *body*, wherever certain conditions admit their entry. We do not purpose resuming papers on the theme of the "Pentecostal" Movement, but we shall seek grace from God so to write further upon "Spiritual Dangers of To-day" that any light we may have upon the subject will enable the Lord's servants to discriminate between the working of the Holy Spirit and lying spirits.

* * *

The floods in Paris forcibly remind us of the earthquake in San Francisco and the volcanic eruption in Martinique, as we read in a private letter that at the very time when the water was filling the cellars of the Palais-Bourbon and extinguishing the fires by which the Chamber is heated, the Deputies were appointing a commission to expunge the Name of God from the classics and school books of the children of France. But we read also, with thankfulness, that in contradistinction to this there was a true spirit of brokenness at the weekly Revival Prayer-meeting in Paris, the believers recognizing the sin of the nation as their own, with a real cry to God for deliverance and Revival.

"Not yours, but God's."

2 Chron. xx. 15.

"The battle is not yours, but God's,"
Therefore why fight?
True faith will cease from struggling,
And rest upon His might:
Each conflict into which you come
Was WON on Calvary.
'Tis ours to claim what Christ has done,
And "hold" the victory.

H. E. Jessop.

* See p. 182 in *Overcomer* for December, 1909.

THE DEFEAT OF THE TRAITOR-PRINCE.

By S. D. Gordon. Author of "Quiet Talks on Prayer."

* Addresses delivered at the Eccleston Hall Convention on "The Victory of Calvary."

The Eden Trail.

I.

I. There are three great attacks by Satan upon mankind spoken of in the Word of God. The first is the attack in Eden upon Adam, with the result of great success for the tempter. The second is the attack made by that same Satan upon our Lord Jesus in the wilderness, and the result of that—failure for the tempter and victory for our Master. And then, having failed in the wilderness so sorely, Satan made a second attempt, that is, a second great driving attack. He tempted and attacked our Lord all through those three and a half years and before, but he made his second great attack upon Him, and his third great attack upon the race at Calvary. And the result of that was the greatest defeat that he has known thus far, when you couple Calvary with the Third Morning, the Resurrection Morning.

He came to Adam, because Adam was the head of the race. Through his success in dealing with him he swung out with wondrous power upon the whole race. He came to our Lord Jesus in the wilderness because He was the new head of the race. He was the second One sent by the Father, to whom was given the headship of our race, a headship of purity and power. So a second great driving attack was made in the wilderness, with the result—failure. And having failed, then came the last greatest attack at Calvary, and his worst defeat.

But we want to remember this. God works personally, He comes to each one. And Satan is the ape of God. *He* comes to each one. And just as he came to Adam in Eden, and to our Lord those two times, he is coming to each of us. He is still attacking, but, *but*, we have one great advantage over Adam, and over every man between Adam and the wilderness time—we have a Victor, a Saviour, a Jesus.

I love to say "our Lord Jesus Christ," but I love to say "Jesus" all by itself, because the very Name "Jesus," magnified as it should be, means so much. What does Jesus mean? It means Victor; it means Jehovah-Victor, not simply Saviour, though surely it means that, but it means the Jehovah of the Old Testament in the flesh gaining a fresh victory for the whole race of mankind. The Church has not magnified the bare Name "Jesus" as it should be magnified. It stands for our Lord's humanity, true! but it stands for more: it stands for His divinity; it stands for His victory; it stands for His glory; and when we know the meaning of that five-lettered Name, we will use it with a wondrous reverence, and a wondrous tenderness, and wondrous

confidence, because Jesus means Jehovah-Victor. Philosophically, the very Name of Jesus tells us this, He was the same One Who walked in Eden's garden, and acted all through these Old Testament pages. He is the Jehovah of the Old. His Name "Jesus" tells us that, and He is the Victor, He is enthroned, He is glorified. And I hope that some glad day we shall use that Name "Jesus" with a full thought of all its meaning; the glorified, adored, owned, victorious Son of God, Jehovah-Victor!

And so when Satan comes attacking we have the marvellous advantage of a Victor. But we need to remember what our Victor said, "Watch and pray." Not pray simply; not watch only; watch *and* pray. One eye for the enemy, and a good sharp eye too, and one eye for our wondrous Victor, Jesus Christ. A look *out*, and a look *up*; neither one nor the other, but all the time both. So our wondrous Master said, and He knew. Ah! I mean He knew by His own human experience.

Now coming to Eden, just look at Eden itself, because Eden is God's plan. God's plan for man is told in Eden. There was perfect love, no questioning, no doubting, no suspicions, but perfect love. True love was the atmosphere of the garden. And there was purity; no sin, no blemish, no wrong, but sweet purity of heart and life, of imagination, and thought and conduct. And third, there was fellowship between God and man. There could be fellowship because there was perfect love and there was perfect purity. There cannot be fellowship between Him and us save as there is purity and love. That rules you and me out utterly, except as we are cleansed by the precious Blood of Jesus Christ, and through Him love is made perfect. But there was the plan of God as told in Eden, perfect love, perfect purity, full fellowship, a man in fellowship with God having control of the whole earth. That is Eden plan, God's plan for man.

Then, then Satan came. Why did he come? Because he wanted to get control of the earth, to become the prince of this world, to be the god of this world, worshipped by the men of this earth. He came to win control. Man had dominion given by God, and Satan was trying to steal away man's dominion for himself. That was his purpose, and he aimed to get that control by getting control of him who had that dominion, namely, man, Adam.

Now will you mark keenly, please, how he came? Because the way he came is the way he comes. And we want to learn to-night as much as anything the Eden trail, because if we may be good trailsmen, good trail hunters of this sort, it will be a marvellous help.

II. Three points as to *how he came*. He came under cover; he used somebody else; or something else; he worked in disguise. That is immensely suggestive. Was he afraid to come out into the open? I think he

was. Is he afraid? I have no doubt of it. Satan, coming plainly as he is, with the light we have, would be booted out most times, and with no easy booting either. And so he comes under cover. It is his favourite way of working, under cover. He came through a serpent, through an animal. And mark you this, he got the very best he could; and he always does. The animal he used was the subtlest there was in the whole animal creation.

The word "subtlest" suggests this: not what it means to us sometimes, craftiness, not that; but mental keenness, if I may use the word "mental" for an animal. That is the thought of the word "subtle," mental, intellectual keenness and acumen. He got the best there was, and behind that came his snaky, sneaky, crafty foot-tread, and he is still coming. It is the keen man who will find out how to detect Satan's disguises.

Second: he made his attack through the body; and that again is immensely suggestive. The suggestion to Eve came through a perfectly natural bodily appetite, the desire for good food, something tasty and toothsome. Through that he came to her, and if you will mark very keenly again, it is one of his favourite modes. He came, and he comes through the body. Through a purely natural, normal function of the body, the desire for food, the desire for drink. The natural functions of the body he still works through. You quickly think what they are, all themselves perfectly right when held to their true uses. And then having gotten into the body he comes through bodily weakness, through disarrangement of bodily functions. Through excess in the use of the body he can come in, and he does. And I think to-day he is having a very wide sway among men through his bodily approach, far more than we guess. And far more than we guess, too, there is deliverance from him in our bodies through our Victor, Jesus Christ.

The third is this; he came through Eve's mind. Indeed, he came to the mind to reach the body. Of course he spoke to her; he could not touch her body except through her consent. But he tempted and confused Eve mentally, got her ideas mixed up, put in false thoughts and wrong thoughts and wrong ideas, and half truths. He confused her mentally and so confused her morally, and so got the consent of her will to his own will. And I may say here just this, the whole thing—and I am indebted to Mrs. Penn-Lewis for a reminder of this only this evening—the whole thing he is driving at is to get the control of our will, and he cannot without our consent. Every man is a sovereign of his will; every man stands alone in imperial solitude in the realm of his will. And so Satan tries to affect that, to control it.

He still works through our mind. He can cast on your mental vision disturbing, distorting, and startling thoughts. He does, and following that, he affects the whole mental life marvellously, far more than we suspect. I do not mean just now simply those who have been taken to insane asylums. Without doubt in large measure he is responsible for their condition, though always through their consent. Everything is through human consent. But the devil cannot use these folks very much. They have gone too far. He is far more concerned to influence mentally us folks who are reckoned

to be sane. He is working upon our mental condition, seeking to confuse, and distort, and swing us away. Remember this, that just as there is far more victory in our bodies through Jesus Christ our Saviour than many of us know, so there is far more victory in the matter of clear minds, and quiet minds, and minds strong for the service of life, through the Lord Jesus Christ, on the ground of His blood, than we have guessed.

And so these are the three ways he came: under cover; through the body; through the mind.

III. Then notice *what he did*. And if you will please keep in your mind as we are talking, we are tracing now the Eden trail. Wherever you find these things anywhere you are coming across the slimy trail of the serpent.

Third then, what he did. The first thing he did was to raise a doubt about God's love. "Hath God said you shall not eat of any of the trees! What a hard God He is! Lovely trees! Lovely fruit! It is to be eaten, and it will nourish your body. What a cruel God He is. Can't you eat of this fruit? What an awful God you have got!" That is the suggestion, a doubt about God's love. And following the language of the book of Genesis I want to read to you the generations of this thing called doubt. There are several tables of generations in the book of Genesis, and I am going to add one for our practical help just now.

Doubt! These are the generations of doubt, as Satan begat them that day. It was doubt of God's love that was the first. Doubt of God's love gave birth to doubt of God Himself. Doubt of God gave birth to doubt of everybody else. We are living in a world of doubt; we are suspicious of everybody; all the time watching others the wrong way; keeping an eye open; folks are suspicious about everybody. That is the second generation. And doubt always gives birth to misunderstanding. That is a large generation. There are a great many children born there. And misunderstanding gave birth to criticism; likewise a very large family, many of whom abide with us until this day. And criticism gave birth to hatred in all its various forms, and the generations of hatred are violence in all its forms. And the children there are, personally, murder; and on the wholesale, war. There, in a word, are the generations of doubt of God's love which was born that day by Satan's power in the Garden of Eden.

The second thing that Satan did was to tell a lie. Perhaps I need not stop long there. He, of course, is called the father of lies, all kinds of lies, if you will mark. There is quite a large family here. I need hardly label them all to-night. There are white lies and black lies; there are small lies as men measure them, and large big lies; there are social lies and there are business lies. There are lies that you live; there are lip lies and life lies. The whole world is filled with the lives that have grown out of the first that Satan told, and they all come from him. If you will mark very keenly again this is a bit of the Eden trail. All lying by look or lip or for any purpose, social, personal, religious—there is a large range of religious lies, you know—the whole thing, the whole brood can be traced directly to this great father of lies.

Third, he enkindled an unholy ambition. And I would need to have a whole evening for a talk on a thing of that kind. He gave to Adam and Eve an unholy ambition. He said to Eve, "Ye shall be as God!" Ah; there is Satan's ambition, to be as God! to be worshipped as God. He said to Eve, "You can by a simple act of your own lift yourself up above this level where God has put you, to a level with God Himself." And all the wrong ambition of life had its birthplace and its birth-time there. I hardly know how to say briefly enough and simply enough what I want to say here, but I have found very few people free of this itch. It is in commercial life; it is in social life, very, very strong; it is in political life, it is in business life; it is in church life; it is in every phase of life; the effort to get yourself up above where God has placed you by improper means. The feverish fingering of the door-knob upstairs, and the insistently working your way up the stairs where you have no right to be. The itch of an unholy ambition was the third thing he gave to Eve.

And the fourth was this, he urged disobedience. And I shall say only this in passing, the one key word of the true life is obedience, and the key word of Satan's life is disobedience to God. The one thing that our Lord Jesus Christ insisted on doing was this, obeying His Father. He could make bread, but He would not make bread in the wilderness at Satan's suggestions. He waited until the Father said "Feed those hungry" by Galilee's waters. The obeying the Father was the one touchstone of His life: and it must be the one touchstone of our lives. Mark you this in service, "More anxious not to serve Thee much, but please Thee perfectly." But Satan that day introduced the further itch of disobedience.

And the fifth thing he tried to do; it came later after the act of disobedience, please mark that very keenly; the fifth thing came *after* Eve gave him a very large door to get in, and it was this—a suggestion of impurity. The serpent does not speak of it. Mark keenly, in that third chapter there was no act of impurity, there is nothing wrong in the way of impurity except what is in the imagination of those two, which led to the seeking for garments, which were not intended in the first place for the body but wholly for the mind. And this is the commonest sin of the whole race, through all the world, from that day until this. Impurity, that is to say, if you will mark keenly again, simply this, the using of a perfectly proper, holy function in a way not intended. Simply that; but all of that. That is the core of impurity of every sort and shape and degree.

And I wish you would mark very keenly a difference here in Satan's approach. Before their act of disobedience and afterwards his approach is different. Before that disobedience he came from the *outside*; afterwards he came from the *inside*. The serpent said, "Eat the fruit. God is not good!" But when the fruit was eaten the serpent was dismissed; his work was done. Through the act of disobedience there was an inner door open, and through that door the evil one came and put the image of the wrong thing on the mind. Before the eating he came from without; after the eating he came within. To-day

he comes both ways. He had only one way of coming in the beginning: now he has two, and he uses both.

IV. Then I want to ask you to notice, please, a fourth item in Satan's coming, *some of the results*. The first was this, voluntary separation by man from God. If you will mark again, please, the separation between God and man did not begin with God. It began with man. God did not go away; man went away. He hid himself behind the tree. That is a very bad use of trees. Trees were never meant for any such use as that of hiding away from God. And ever since man has been hiding from God. God does not go away; man does.

The second thing was this, and I wish you might mark this keenly if you will, a second result, moral cowardice. Notice what our splendid first man of the race said. "The woman Thou gavest me! I am not to blame, she is. What did You give me that woman for?" Blaming somebody else. Contemptible cowardice; but he does not stop there, "The woman Thou gavest; Thou art to blame after all; it is all Thy fault."

Moody tells about going to a prison in New York City and having a service, and then going down afterwards to talk with the prisoners one by one, and he said, "I never found such an innocent lot of men in my whole life as in that place. Each man explained that somebody else was to blame." Adam seems to have given birth to a great race of moral cowards. "I am all right. It is *her* fault! It is *his* fault. Watch *him*! Look back *here*! Keep an eye on that man, I am all right!" Moral Cowards. It is extremely common—outside of London.

And then a third result I wish you might mark yet more keenly was this, fear. Sin always produces fear, and I wish I had time this evening to talk about this, the fears that affect body and mind. If I could remove from your minds all sense of fear to-night you would go out of this hall made over new in your bodies as well as in your mental power. It is one of the most slavish results of sin—fear. Adam said, "I was afraid, I was afraid." And he repeated the sentence that is used more times on human lips than any other, I think. "I am afraid! I am afraid! I am afraid." It is so common that we use it when we are not afraid. But the sense of fear is woven into the whole life of the race. And fear always affects the body, so intensely and potently and subtly. If I am swayed by a spirit of love and a perfect confidence my body is freer; its functions are charged more freely; I am stronger physically; and I am clearer mentally. But fear locks up the body. It deprives it of its strength; it affects the mind; it affects the whole nature, body, mind, and spirit. The whole thing began that Eden day.

Now that is the Eden trail. Have you ever seen it down your way? Is it a strange trail to you? If you have seen it, or any part of it, you may know it is made by that old servant of Satan, the serpent. You don't see him, he is under cover; but you see his trail. It is very plain in the Bible. If you will run through the whole Book of God, you see the serpent trail. Satan himself is mentioned only a very few times. I can almost repeat the times, they are so few. But his trail is everywhere.

What about the trail in the book of life, any trail down your way? Shall I repeat these things? Doubt, lying,

unholy ambition, disobedience, impurity, moral cowardice, fear, bodily disorder, mental disorder, the lack of a clear, quiet, sane mind! How about the trail? Because wherever that trail is in small degree or large there is evidence of the serpent's presence.

And coming to the close of our quiet talk together, and I wish you might listen very quietly here, if there be any of this sort of thing, any doubt of God, any failure to obey, any moral cowardice, any lies of any colour or any size or degree, any sense of fear which means a lack of a quiet faith, any using of a pure holy bodily function in a way not intended, if there be any of that, then you may know that there, hidden away, maybe half out of sight, but allowed his corner is *Satan*. I wonder how many of us are giving the enemy covert and comfort. I suggest that to-right we go out, into some quiet corner, and breathe the prayer of the Psalmist, "Search me, oh God, and know my heart, and help me know what Thou dost know; my thoughts, motives, purposes, loves, innermost, undermost; and help me know what Thou dost know. And lead me to see if there be any way in me that grieves Thee and gives Satan a hold against Thee." And then, if you will, add this bit to your prayer—"Lead me, out of that way, into *Thy* way, the way everlasting."

And if perchance you are thinking, "Ah! Mr. Gordon does not know how tight on my life some of these things are; he does not know how fear can grip, and disobedience grip, and cowardice grip, and other unnamed things, how they can grip." And you say, "How can I put them out?" Well, the last word is this, the last word is from the last book of the Bible. The message of the evening is from the beginning of the first book. The last word is from the end of the last book, Revelations xii. 11:—"They overcame him because of the blood of the Lamb." You are repeating it that way, but I like the other reading of it: "They overcame him on the ground of the Blood of the Lamb." I want to tell you this—there is only liberty to-night from every bit of the Eden trail through the Blood of the Lamb; only so; but so. Bodily disorder, bodily weakness, mental disturbance, fear, impurity, doubt, disobedience, moral cowardice, lies, all the rest of it; there is victory over all through the Blood of our Lord Jesus Christ. And while we have been thinking of that precious Blood as the entrance into the Christian life, let us remember this, that day by day there is victory for us, and there is freedom for us every bit of the whole Eden trail, on the ground of the Blood of our Lord Jesus Christ, the Lamb of God. Shall we go out to-night and see to it that Satan is under-cut so far as we are concerned, and that the Lord Jesus Christ may have the use of us as He will in His great out-reaching plan for His world.

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.
Rom. vi. 6, 10, 11.

The Wilderness Conflict.

II.

LAST night we talked a bit about the temptation by Satan, in Eden, upon Adam, the first head of the race. To-night we want to talk about the second great attack by Satan upon our race, through its second Head, our Lord Jesus Christ. And I want first of all to remind you of this, that the temptation in the wilderness was a necessity. It was a necessity for Satan because his kingdom was in peril, and he must fight for that which he wanted. It was a necessity for our Lord Jesus Christ as the new Head of our race, because He was to worst the tempter in the temptation, and win back the dominion of the whole earth for our human kind.

I think we will, perhaps, understand a bit better the necessity of the wilderness temptation if we remember this, that when Adam was created he was given the dominion over the earth; he was the earth's under-master. He was lord of the creation by the Father's appointment. The prince of darkness was eager to get that dominion for himself from man and over man, and through man, and so he made the attack in Eden, and man fell and Satan succeeded.

Now our Lord Jesus Christ stepped on the scene to win the earth and the whole race of men back to its original allegiance to His Father. Satan must fight Him. Satan was stealing men's allegiance by deceiving them. The temptation in the wilderness was a necessity for Satan because he must fight his way against the new Man, God's new Man. His stolen kingdom is in peril because of this Lord Jesus. The wilderness temptation was a necessity to Jesus Christ because in it He met the head of the opposing forces and foiled him. The victory of Calvary has the first striking of its note in the temptation. In winning over Satan there He began His victory on Calvary. And, if you mark it keenly, the whole kingdom of evil spirits knew of the Lord Jesus' victory in the wilderness. Whenever and wherever He came they were afraid and fled.

I. I want to say what I have to say to-night under three very simple heads. The *first*, the Holy Spirit's preparation for the temptation. I ask you to mark the fact that the Holy Spirit made preparation for this temptation. He took control of the situation. The initiative in this temptation was not taken by Satan; it was taken by the Holy Spirit. It says very plainly "Then was Jesus led up by the Spirit into the wilderness to be tempted." He took the initiative. He displayed masterly generalship. He did not wait until the tempter came, but obliged the tempter to come. He forced the fighting. It was a fine bit of generalship. We ought to follow His lead far more there. Most of us, may I say wait until we are tempted, and then half-scared seek for help. But if we would always pray ahead, and watch ahead, and take the ground before the Evil One can come. That is what the wondrous Holy Spirit does here He forestalled the Evil One.

At one time Mr. Moody was on an ocean liner, in a great storm, and they were sure the boat was going to the bottom. They were all praying; everybody prays in a bad storm, you know. A gentleman told about going to one of the decks, and to his great surprise he saw Mr. Moody standing on the deck, not in the prayer meeting down below, but standing quietly looking out over the raging waters. And he said, "Why! Mr. Moody, aren't you down in the prayer meeting?" And in his quiet way Mr. Moody said, "Oh! I am prayed up."

There is a marvellous generalship in praying ahead. We must not wait till we are driven to pray, if we would forestall the Evil One. Do as the Holy Spirit does here. He took charge of the situation. That is the first suggestion in the Holy Spirit's preparation.

And then the second suggestion is this. He took possession of our Lord Jesus. Jesus was filled with the Holy Spirit. The Holy Spirit took possession of our Lord. Before the temptation came, the Spirit filled Him with Himself, to meet the temptation.

And yet I want to remind you of this, and I ask you to listen keenly that you may not misunderstand, the Lord Jesus was not filled with the Holy Spirit in a sense peculiar to Himself. Now I say that reverently, but I say it because of this. He insisted at every point in living the life of a man, dependent entirely upon the Holy Spirit. And the thing to mark is this, that just as the Son of Man as man was filled by the Holy Spirit before the temptation came, that He might meet and resist the temptation, even so you and I will be filled if He may have His way, filled beforehand that we may meet temptation as He did; prepared ahead. It is immensely suggestive to us. So many of us play a back-handed game. We wait until we are pushed, and then we do the best we can. If we yield to the Holy Spirit's sway we will be prepared ahead and force the fighting, and make the devil hunt his corner.

Then note very keenly, please, the Holy Spirit took charge of our Lord's temptation. Not in a peculiar way, in just the same way that He takes supervision of our temptation. He takes supervision of all our temptation. The whole thing is to yield to His filling, to His sway; He takes care of the rest. In 1 Corinthians, x. 13, we are told, "There hath no temptation taken you but such as man can bear . . . God will not suffer you to be tempted above that ye are able." He is the Superintendent. If we yield to His sway, He attends to the victory always. If we appreciated this it would change our whole attitude toward temptation.

Most folks fear temptation. We are afraid of it. We are afraid we will be tempted. But instead of that we ought to think of the temptation as a chance to defeat the devil. A temptation is two things: it is a chance to make the devil go; secondly, it is a chance to win a great victory. We ought not to think of the temptation from the Evil One's side, who may come to us if we stand alone. Were we to magnify the Holy Spirit, and think of the temptation from *His* side, that would mean a fresh defeat for the tempter, and a fresh consciousness of the victory of our Lord Jesus Christ. We will go to the ground of the temptation, in the path of duty, never otherwise, but

we will go there with a zest because we know in our Lord's power it means victory, and it means defeat; defeat for Satan, and the victory of our Lord Jesus anew in our lives.

Then please mark keenly, the Holy Spirit *stays* with our Lord Jesus through the temptation. He took charge ahead of the whole situation; He prepared our Lord for the temptation as a man; He stayed with Him throughout. There is one thing you can count on all the time, the blessed Holy Spirit's presence with us. He does not leave us. If there is any parting of company here, it must be after the old Eden pattern; that is, *You* go, God don't go. It was Adam who hunted the cover of the trees. The blessed Holy Spirit stays.

And then the fourth thing to mark in the Spirit's preparation is a very keen thing, the *place* of the temptation. The place was the wilderness. The wilderness of Judea practically begins at the door, or the gate of Jerusalem, and it runs down that eastern slope to the great Dead Sea. What does the wilderness mean? What does the Dead Sea mean? You know. It is the greatest sin-scar on the surface of the whole earth. There were the cities of the plain, beautiful and fruitful as Eden, as the garden of the Lord for beauty and fertility. They are sunken out; they are swept away. Judgment upon sin is scarred into the earth's surface. Will you mark keenly that the Dead Sea—and the wilderness is the fringe of the Dead Sea—the Dead Sea, the whole wilderness is the fact of judgment upon sin scarred into the very earth's surface. If folks do not believe the Bible, the Old Testament, let them go to the Dead Sea, and simply study the case historically. The Dead Sea speaks out the terrible fact of sin and the sure coming of judgment upon sin.

Now this is the place where the temptation took place. Who chose it? Satan? Not a bit of it. It was the last place he would choose. He did not like the wilderness. It was too uncomfortably familiar to him; it told too much of his trail for him to choose it. No! The Holy Spirit set the first bit of the temptation in the place where sin's scar was burned deepest in. A bit of his strategic generalship!

And then, fifth point in this preparation of the Holy Spirit, the *time* of the temptation, forty days! That is to say a long time. It was a full test; it was a severe test. You know the time test is the hardest test. We are all fairly good, I suppose, at short-suffering, but a few of us do not know much about long-suffering. "The fruit of the Spirit is . . . long-suffering." The time test is the hardest test for everybody. You keep sweet for a while, but how about keeping sweet all the while. Forty days long the Holy Spirit plans the temptation for Satan. Listen keenly, that Satan may have the fullest sweep of his power and do his best and his worst, and that he might know a certain defeat, and the more certain because the temptation lasted so long.

And just one last minor suggestion under that preparation is this—the wild beasts were there. What does that suggest? Would they help the Lord, do you think? Or would they hinder? That bit about the wild beasts is an added touch to show the terribleness of the situation

for the man Jesus. I wish I had a company of missionaries here just now, foreign missionaries, to remind them particularly, and all of us, that a calm confidence in our Father gives us peculiar power over the lower animals and over the whole lower creation. Man was given the dominion over the lower creation, and as we rest in the victory of our new Head, the Lord Jesus, we shall just quietly, calmly, meet any situation, any wild beasts. A calm confidence in the Father gives man his real dominion power over the lower creation.

II. The second point that I want to speak of is our Lord's response to the temptation. He was "in the Spirit." It means this, He yielded the control of His life to the Holy Spirit. That is the first "how" of meeting temptation, a surrender, complete, unfaltering, habitual, to the sovereignty, the gracious mastery of the Holy Spirit. That is the first bit in His response. He was "in the Spirit," yielding to the mastery of the Holy Spirit.

And the second bit here is this: full simple obedience to the Father. You search through these records in Matthew, and Luke, and mark the emphasis more and more on this, that our Master's strength in all His temptation, as in all His life on its purely human side, was this, His full simple cheery obedience to His Father's will, because it was His Father's will. I would say, not because it appealed to His judgment, but because it was His Father's will. Doubtless it did appeal to His judgment, but if our Lord had been obliged to obey the Father where He did not understand why He should, He would have obeyed blindly.

That is the very key on the human side to His whole marvellous career from Nazareth on to Calvary. There was an acquiescence in the Father's plan because it was the Father's plan, and there was a confidence in the Father's love. He knew He could trust His Father. This is the very underneath basis of His side of this whole story. I may open my Bible to the first chapter of the first page of Genesis, and if I were to read every passage or illustration of obedience or failure to obey I must stop at every page clear through. Obey! obey! obey! simply, intelligently, the will of the Father because it is the Father's whether you see your way out or not. That is the very underground work of our Master's victory in the wilderness.

And then the third bit is this. He used the Word of God. I suppose it is true that men have superstitiously worshipped the old Book of God. And yet, keeping that in mind as a thing to be avoided, the use of the Word of God cannot be over magnified. It is God's own Word. There is more than print here. There is a Person here, in these very pages, speaking to us of our need and our hearts. Our Lord Jesus used the Word of God in meeting the adversary. And we shall see by and by what the adversary thought of that method.

III. *The temptation.* The temptation ran through forty days. The bit we get is simply the climax. Those three great temptations are simply the last terrific onset, but the temptation has run through forty days, as Mark's note makes quite clear. And you can imagine how subtle old Satan was. How suavely and sneakily and

smoothly the old serpent began his attack. Through forty days it ran until the climax in the bit that is given to us.

It was a real temptation. Our Lord was tempted. That is to say, please listen keenly, and do not misunderstand, it could not have been a temptation unless there was present the possibility of a yielding to temptation. There is no temptation where there is no possibility of yielding to it. You can say on one side our Lord could not yield. Theoretically, ethically you can say quite truly, that He could not yield to temptation. But practically it was entirely possible for Him to yield. He was really tempted. He faced the question of yielding. He felt the power of each temptation. But He asserted His will, and in full dependence upon the blessed Holy Spirit He met the tempter at every point. He did not meet the temptations as Son of God; please remember that. When you are tempted, please remember that He met every temptation as a *man*, just as we must meet ours, and as we may meet them in dependence upon the Holy Spirit.

The first temptation was an appeal to the body. Just as in Eden so still he tempts through the body. It is a favourite mode. Satan is still coming to each of us through our bodies, far more than we suspect. The temptation was to a perfectly proper appetite. The desire for food is a perfectly normal desire. Satan prefers the normal paths of life. He always comes along the regular road of life. And then he approached Him at His likeliest point. The likeliest point, the openest point was the hunger, a perfectly normal condition of His body. He is always watching for the likeliest point. And because a man's strong point is very apt to be his weak point in time, therefore guard your strong points and guard your weak points, and I would suggest guard all between, from my experience.

The temptation itself: Satan said, "If Thou be the Son of God." I think the better reading in English would be this, "Since Thou art!" "If" in the sense of "since." "If" raises a doubt about Jesus Christ's divinity, and asks Him to *prove* it. "Since" means he is asking our Lord to *use* His divinity to help out His humanity. It was a temptation not to *prove* that He was divine, but to *use* divine power to help Himself as a man. Jesus said, "Man shall not live by bread alone." Satan said, "You are Son of God, go up to the God level." "Oh, no," our Lord says, "I came down for my brothers' sake. I will never leave My brothers. I will stay with My brothers. I will meet every temptation as my brothers must meet it. *Man* shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

He answered as a man. I love that. Our Lord was a man, tempted in all points like as we are. He knows how it is going with you; He knows all about your life. He comes down alongside in the wilderness and says, "Let us pull together. I will stay right by you."

The second bit in the answer was this, *full trust*. He said, "Even if I starve, My Father will attend to that. Maybe I will starve. I have had nothing for forty days, nothing but stones. You can't live on stones. It looks

like starving. Well, I am willing to starve if that is the Father's wish. I am not concerned; the Father will take care of the food. Man shall not live by bread alone, but by every word." And this is far more true to-day in the things that touch our physical strength than we know yet.

The thing that Satan asked Him to do was not wrong in itself. Our Lord supplied food afterwards in far greater measure. The mere changing of stones to loaves would not have been wrong, if underneath the Father was guiding. But the wrong would have been in doing anything that the Evil One suggested. And I want to say this, it is bad to do good at Satan's suggestion. It is a very common thing among Christian workers to say "this is a good thing to do." Yes—if the Master told you to do it. It is not good to do good unless it is God's will for you. Now mark very keenly the effect upon Satan. He left that temptation. Practically he gave in. He could do nothing. Apparently he closed. If you notice keenly you will see he closes only to start again. Have you found that out? If you have met him at one point of temptation, and he has left you, just remember this, he is around the corner figuring out where he can best strike in next. He leaves to come back. The Word of God forces him to leave. It is very striking; he is afraid of that Book. The quotation shuts him up at once. He leaves, yet only to shift the attack, only to come back on another line of approach.

The second temptation cunningly plays upon our Lord's mood. Our Lord says, "Not by bread, but by trust." "Ah!" the devil says, "we will just play on His trust in His Father. He is in a deeply religious mood. We will have a religious temptation." And so he shifts the scene. I think he is very glad to do it. He gets away from that wilderness; he is uncomfortable there. He takes the very height of the temple. It is a religious atmosphere. I sometimes think the temptations hardest to meet are those that have a religious setting.

The tempter said this time, "Since Thou art God's Son, cast Thyself down." That is to say, "You trust the Father. That is splendid! Now just show the world how you do trust Him. Cast yourself down before it, and they will accept you as their Messiah. Just show all the world how you trust your Father." Have you ever known that temptation? I have—outside of London. There is an inner response here. The inner response to the first temptation is in the hunger; the inner response here was His settled purpose to trust His Father. His reply comes, "Thou shalt not test. To throw Myself down would be testing God's love." Does God love? I will not test it. I will rest upon it. Love never tests. Love trusts. Thou shalt not make test of the Lord thy God, but go in the way He leads.

The third temptation was the last attempt. Satan takes Him up to a high mountain and shows Him the whole world, the glory of it, with a very quick panoramic view. It is not an impossible thing to do in that country, for Moses from one of those neighbouring hill-tops saw the whole land. So Satan comes to Him with a swift world view. He thought he would sweep the Master off His feet. Again this is one of his favourite methods.

A great many people have met the first temptation and

resisted; and the second and resisted; and have been swept off their feet by the dazzling view of the third. I think it is pathetic to the point of weeping to find how one leader after another in Christian service has been swept off his feet by a dazzling view of the kingdom of this world, and been set aside as no longer useable by the Father. It was the temptation of the Church in Constantine's time, and some of us think the Church has never recovered from that temptation of the fourth century.

There is a real temptation here, an inner response. Man was given the dominion of all the world; that belongs to us. And our Lord Jesus was come down to restore that dominion. There is the inner response. Somebody might say, "Did Satan really think that the Lord Jesus Christ would do such a thing as fall down and worship him?" At first flash you might say, "No, surely he could not think that." But the more you think into it, the more you see that his proposition is this. "Let us make a combination. You tie up with me. Of course God is over all, and you will have the dominion of the world, which is your right. Let us combine." It is a favourite word of his, "combination." It has slipped many a man off his feet who has given in a bit to the devil that he might have the dominion over the kingdom. I sometimes think it has led more, far more leaders off their feet than have been able to withstand its dazzling lure. The answer was "Get thee hence." That is a bit that I like. "Leave!"

Do you remember the storm incident on the Sea of Galilee? The common reading is, "Jesus said peace, be still." But the real reading is this, "Lie down! be muzzled." Shut up; just as you would speak to a dog. That is the word in the Galilean incident, and here is the same thing: "Leave; get thee hence." Don't ask him to go; tell him to go. And the marvellous thing is this, he obeyed.

And just one word as we close our talk together, what did our Lord Jesus mean in the prayer He gave us to use when He taught us to say, "Lead us not into temptation." It has puzzled a good many to know just what that means. Would God lead a man into temptation? What does that mean? There are three or four interpretations, and each have some shade of truth. But I keep swinging back to this; this is what the Master meant, "You cannot stand being tempted alone. You alone cannot stand temptation. I know, I have been there; I have been there forty days. I know temptation as no other man knows it, in its storm, in its subtlety, in its persistence." And now He says, "The thing for you to do is this. I have gotten the victory. You pray, 'Lead me not into temptation, but help me in fighting, help me to live under the shadow of Thy victory.'"

You cannot meet temptation alone. You are no match for the Evil One. There is not one of us here who is any match for him. It is only as we come up close to our Lord Jesus, under the shadow of His Cross, that we get victory. But we can be there. Revelation xii. 11, "They overcame him on the ground of the Blood of the Lamb, and the word of their testimony" carried to the point of sacrificial life. May our Lord Jesus Christ help us to live in His victory.

The Final Defeat.*

III.

THERE have been three great attacks made by Satan upon mankind, as told in God's inspired Word.

The first of these attacks was in Eden, the second in the Wilderness, and the third at Calvary. The purpose of that first great attack in Eden was to sway man to his allegiance, and through that get the dominion of this earth. And in that Satan succeeded. The purpose of the second attack upon the new Man, God's new Head for our race, was to hold what he had gotten. Satan's plan in his attack in the wilderness was to hold the dominion he had through the first man's transgressions. In that attack, as we know, he failed. Our Lord Jesus came to defeat the Evil One, and deliver us out of the slavery of sin, and restore the dominion of the earth and of mankind to the Father. Satan having failed, came back during those three and a half years of our Lord's ministry. He came repeatedly. And his greatest attack was at Calvary. To-night's talk is regarding this greatest attack, made by Satan, upon our Lord Jesus, as a man, at Calvary.

What was the purpose of this attack? And remember, please, in speaking of this whole subject to-night, I am talking entirely from Satan's side. This is not a talk upon Calvary directly. It is a talk upon Calvary as an attack by Satan. What was his purpose? Well, I can put it in very few words, and I mean no rhetoric when I say in the plainest meaning of the word, his purpose was to *kill* the Son of God. First he meant to *kill* the Son of God; second, to kill Him by the most shameful kind of death; and third, to add to the mere killing all the shameful indignities that could be heaped upon the Person of our blessed Lord. That was his purpose.

You might very well ask why did he purpose that? Did he not know that our Lord would rise again? And if he knew that our Lord would rise on the third day, what would there be in killing Him beyond the mere venting of his spite. And to answer that question, did he not know that our Lord would rise again? I want to ask you to notice a bit or two about Satan. He has no foreknowledge; that belongs to God; he does not have it. When we ask about Satan knowing beforehand what would come, did he not know our Lord would rise when he sought to kill Him, please remember Satan's degree of intelligence.

His mentality, and I say this very thoughtfully, is distinctly of a secondary grade. Now please note, he has marvellous cunning and craftiness. Yet cunning does not belong to the first grade of mental intelligence. He has great mental keenness, craftiness, enormous persistence, and enormous driving power. But he is not wise. Wisdom, that rare trait of mental power called wisdom, which is the finest trait of the highest order of mental power, Satan does not have.

* Slightly condensed.

His dominant trait mentally is his imitative faculty. He has no originaive mental power. He is wholly imitative. He never initiates, and never has. He is the most famous or notorious of imitators. It is of immense interest to go through the old Book of God and mark how from first to last he is an imitator. I think it is Tertullian, if my memory serves me right, who speaks of him as the "ape of God." He is a slavish imitator of the plans and methods of God.

Now if you will mark in passing—a bit of pysical study—imitation is not of the highest mentality. Understand, please, imitation is a common law, maybe the most common law, of life. We are controlled in all life from childhood up by the law of imitation. It is a common law of all human life. There is a sense in which nothing is original. Originality is the quality of clear, keen judgment, of fine discernment, and of decisiveness that makes choice in imitation, and works out new adjustments and combinations.

Now, with that preliminary word, I ask you to mark this, that Satan is simply an imitator. All through this book, and especially in the Revelation of St. John, it is fascinating to mark, in detail, how in his method he simply is imitating God at every turn, and in every detail. And I speak of that simply to bring it out afresh, that Satan's order of mentality is the secondary grade.

This comes as a surprise to me, as I think into it, but it is undoubtedly true. And yet it is *not* surprising. It is perfectly natural, because his life was a creation by God, even as with us. He cut himself off from God, and in cutting himself off, while there is existence, he cut the nerve of his mental power. In that act he let himself down to the level of a secondary mentality.

But even though he has only a second-rate mental power, he is far more than a match for any of us, or all of us. First of all, because he is *experienced*. By contrast with his centuries and centuries of experience, we are just born, we are mere babes. Now, the thing that counts most in the action of life is *experience*. That is to say, a second-grade mind with a skilled, matured experience is far more than a match for a first-grade mind with no experience, or practically none. And so, because of his experience of generations, and centuries, and milleniums—at least six milleniums that we know about—he is far more than a match for us.

And then, remember this, that we men rise to the full power of our mental strength in a first-grade mentality *only* as the Spirit of God has sway of our minds. Man has cut himself off from God by his sin. And shall I add this, do not think me critical, please, I am only trying to get the truth, not to be critical in a bad way—*most Christians* do not allow the Holy Spirit to sway their minds. There are thousands of Christians who are earnest in their hearts, and have made a full surrender in spirit, but their minds either lie fallow or go a-wool-gathering. Their minds are not surrendered. And so the humiliating fact is that many of us who have been endowed with fine mental power are living on the grade of a second-class mentality, because of our failure to yield the whole of our nature to the mastery of our blessed Lord Jesus Christ. So while Satan is of a second-grade

mentality, it is clear we are no match for him, first because of his experience, and secondly because we do not allow the life of God to flow through all our powers, mentally as well as otherwise.

Now come back to our question. Did Satan know when he made that terrific attack upon our Lord Jesus on the Cross of Calvary, that He would rise again, because if He did, supposing that he did, all he is doing is to vent in the most hellish way he can his spite, to spit his venom out on the person of Him Who stood for God in the world to him. Did he know? And I am very clear of this. He did *not* know that our Lord would rise again. His expectation was that He would not rise.

He knew that our Lord insisted upon living His life as a man. In the wilderness the temptation was, "Since Thou art the Son of God, make bread," and the answer came back quick as a flash, "*Man* shall not live. I refuse to move from the level of men in all my life, and in all these temptations." And the Tempter knew the Master well there. And I feel very clear of two things; he did not know He would rise again. And furthermore, though he must have known of the Master's teaching to His disciples that He would rise, he did not *believe* that He would or could. In doing his worst at Calvary he thought that he was settling the whole matter once for all.

Now, you may choose to question that. And that is your perfect right to do so. It startled me as the truth of it came. I am very, very clear that this is the truth regarding Satan. Only as we come here shall we understand Satan's purpose fully. And furthermore, only as we understand Satan shall we know the full victory of our Lord Jesus Christ on the Cross and in our lives. Satan's aim was to kill the Son of God first of all; second, by the worst kind of death known to man, and, to add to that death all the shameful indignities that could be devised by hellish spite and ingenuity. He believed that in killing Him, His end would be assured. And when our Lord did die, and when His body was laid away in the grave for those three days and three nights, Satan thought he had succeeded, and the whole demon world thought our Lord was done with; and the whole race, so far as the race knew, thought the chapter was ended and the Book finished and shut.

You and I are immersed in a Christian atmosphere; that is in a New Testament atmosphere. And it is practically impossible, except by a severe mental effort, for us to realise what a startling thing the resurrection of our Lord was; utterly unprecedented though foreshadowed; utterly unlooked for; and startling to the last degree. And furthermore, we have become so used to the resurrection that it is very, very hard to realise what a stupendous thing it was. It was the most stupendous revelation of the power of God the world has ever seen.

The method by which our Lord Jesus Christ was put to death, the particular method was a method very commonly in vogue among the Romans. It was called a cross, two logs of wood crossed. The word "Cross" means two things. The great thing it means is this, suffering, sacrifice, atonement, substitution. It stands the truth of sacrifice, the innocent giving his life as a

substitute for another who is guilty. And in that meaning of it the Old Testament is adrip with blood. The truth of sacrifice, of substitution, of suffering by the innocent in place of the guilty, is simply soaked into the fabric of the Old Testament. Now there is a second thing the word "Cross" stands for, namely, the mode of putting a man to death.

Now why do I speak of that? Simply for this reason: The method whereby our Lord yielded to death reveals Satan in his awful hideousness and hellishness. The Cross as a method of killing was Satan's worst. It reveals his Satanic character. That Satan character is the logical result of sin. The Cross as a method of cruelty and indignity was the very worst thing Satan could devise. Satan was sin personified. *Sin would throttle God!* On the Cross our Lord Jesus bared His breast to the worst of the hellish shafts that Satan could bring. Not only was Satan trying to kill God in human form, but the logical result of sin is to kill God.

Now, quietly, please,—Are there any friends here who have not surrendered wholly to the Lord Jesus Christ as Lord and Master? Are there some friends here, perchance to-night, who would say in frankness, "I know there is some sin here that I do not put away. I know I am selfish. I am trusting our Lord for salvation, but there are some respectable sins I cling to, though I know they are not right." Anybody here who might truthfully say that? Please hold your hearts still, and try to realise this, that sin, the sin you are harbouring, the selfishness of the human heart, is the thing that tried to throttle the Son of God! That is the awful nature of sin. You must go to the Cross to find sin at its worst.

Without doubt, on that Calvary day, and for two days more, Satan and the whole demon world believed that they had succeeded in killing our Lord. Then came the resurrection morning, and then came the stupendous surprise. And the most surprised being in the universe that third morning, without doubt, was that great Pretender Prince, the Evil One, Satan.

And, now, the last bit of our topic was to be this—the Calvary song. We sing that the song of Calvary is victory. We are quite right, in part. But it is victory *through obedience to the Father's will*. Our Lord Jesus Christ won His marvellous victory on the Cross by simply this—He yielded submissively, obediently, to His Father's will at every point, and through yielding, the victory came.

The Victory Song is an easy one to sing, and yet a hard one to sing. It is very easy if you will just surrender the whole control of your life to the Father. The dominant note of our Lord's life was obedience to His Father's will. In spirit, in everything, He obeyed His Father's will, because it was His will. Not necessarily because His Father's will appealed to His reason, but because His Father willed it, He did it. And His victory over the Evil One on Calvary was this, He yielded step by step to all the indignities and the shame and the reproach and that particular death that was brought to Him, because it was His Father's will for Him to do so.

If you will turn to that passage in Acts which I read, Peter's sermon at Pentecost, he said of our Lord, "Him

being delivered up by the determinate counsel and foreknowledge of God." Please mark it very keenly, "foreknowledge," not foreplanning. The Father knew what was coming, and His plan was just this—that the Son should yield to the worst that hell could bring, and through hell's worst reveal heaven's best. This is the Calvary Song—victory through obedience to the Father's will.

If you would give Satan no use of you in any way, there is only one thing to do, to bow to God's will, and say, "Lord Jesus Christ, I surrender myself to Thee as my Master, my mind, my possessions, my plans, my ambitions, my all to Thee as my Master, that Thou mayest carry out Thy plan in me. And I will go where Thou dost send me, and give what Thou dost bid, and do what Thou dost say, and say what Thou dost bid, because it is Thy will." Only so can God completely undercut the Evil One in your life. Only so can you know the marvellous victory of our Lord Jesus Christ over Satan on Calvary in your own life.

And just this last word. When temptations come, when the thick of the fight comes, when you are being hemmed in—some of you know what all of this sort of talk means—when that comes to you, the thing to do is not to plead but to *claim*. We ought to do less pleading, asking for something that we want, but are not sure quite of—less of that and more of claiming. Claim victory. I do not mean asking Him to give you victory, not that, but claiming *His* victory to over-shadow you.

And as you go forward ask no favours. I mean to say, don't be afraid of the Evil One. Make no compromise. But say to him, "You go in Jesus' Name, the Great Victor." Plead less and claim more. Day by day, and hour by hour, in the thick of the fight, when you are the object of attack, plead less and claim more on the ground of the blood of the Lord Jesus Christ. Claim victory and insist upon it, and you will find the Evil One must go. And he *will* go. He must go. Thanks be to God, Who giveth us the victory through our Lord Jesus Christ.

As we go out to-night, we want to go out panoplied in the armour of our Lord's victory, and we will know marvellous victory in our bodies, in our minds, in our service, in our winning of men to Christ, in our turning back the powers of the Evil One. We shall have not a victory; that were great; but we shall know *His* victory, because though Calvary on Satan's side was the worst, Calvary on God's side was the greatest and the best. We shall have all that marvellous victory. But don't forget the second part of the song—through *submission*; victory through *obedience to the Father's will*.

WHAT is it to be "More than conquerors"? I have heard many attempt to explain that famous phrase in the eighth of Romans, but never anything that satisfied me so well as when I read in a book of Dr. Mabie's that when the devil brought about the death of Christ he practically destroyed himself—THE DEICIDE WAS SUICIDE—that is, the crucifixion of the Lord Jesus reacted in judgment upon himself, who had conspired to secure the death of the Lamb of God; that Christ, in dying, and "through death—destroyed him that had the power of death, that is the devil, and delivered those, who, through fear of death, were all their lifetime subject to bondage."

—The Lord's Overcomers. Dr. A. T. Pierson.

The Root and the Plant.

A MEDITATION.

"He grew up before Him as a tender plant." Isa. liii. 2.

BEHOLD a "tender plant" which is to bear eternal fruit. Behold a root which will stand, and withstand the storms of hell and sin. Behold a "tender plant" that will bear fruit for thee for eternity. Behold the plant of the eternal clime! Behold an incomparable plant! The plant of the eternal spring: spring and summer joined together. Each month bearing its fruit. The seasons arm in arm—to-day summer, to-morrow winter, the next day autumn, and then spring. The fruit of the heavenly clime—the divine plant. Oh, that I may live on Thee for ever!

This plant beareth fruit; but, ah, what about Judah—His "pleasant plant—the plant of His delight" (Isa. v. 7, R.V.m.)? He "looked for judgment, but behold oppression; for righteousness, but behold a cry"—the cry of the oppressed. But as for Christ, the precious, fruit-bearing plant—not oppression but judgment (Isa. xi. 4). He judged righteous judgment. The Father "hath given all judgment unto the Son" (John v. 22).

Israel—His chosen vineyard—had become a dry ground, and out of this dry ground the Root arose. The Divine Husbandman had been disappointed by His vineyard; but here we have a Root that even conquers the dry ground. "A Man of sorrows, and acquainted with grief." "And of the people there was no man with Me"—*dry ground!* "I looked for comforters and found none"—*dry ground.* And "His brethren believed not in Him"—*dry ground!* "Is this not the son of the carpenter?"—*dry ground!* The nation had degenerated into dry ground! Prophecy had ceased—ah, Israel became dry ground.

"And of the people there were none with Me," He said. What of John? "And Herod beheaded John"—*dry ground!* What of the twelve? Christ was thirty years of age before calling the twelve. The "Root" had long before this become a strong tree. The twelve disciples came not to water the "ground," but to be sheltered by the "Plant" which had become a tree. Nathaniel? An Israelite indeed—now standing under the fig tree, but henceforth to be sheltered by the "Plant" which had become a tree. Peter? "And the Lord looked on Peter"—the dropping of the dew from off the Plant. "And the twelve fled," leaving Him alone—*still dry ground!* Ah! the depths of the loneliness of the garden, and the loneliness on the Cross preceded by the loneliness of life.

Lazarus, Martha and Mary—these were they who watered the Root, and were sheltered by the Tree. Lazarus awakened from his grave—this is the fruit of the Plant. "I must be about My Father's business"—this again is the fruit of the Plant. "Crucify Him"—*this is the fruit of Judah*—once God's plant of delight. "He went about doing good,"—this is the Christ, the Divine Plant. "Proselytising and making them the sons of hell"—this is the fruit of Judah, now not the beloved plant, but "dry ground."

"And they brought Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and He healed them." The great multitude sheltering under the Plant which had become a Tree. The thousands fed—this is the fruit of the Plant. Oh, Thou incomparable Plant, of Whom the Father said "This is My beloved Son in Whom I am well pleased!" "He grew up before Him as a tender plant, and as a root out of dry ground."

Evan Roberts.

Unhealthy Revival Excitement.

Letters of C. G. Finney, (1845-46.)

ANOTHER error, which has prevailed to a considerable extent in promoting revivals of religion, I apprehend, is that of encouraging an unhealthy degree of excitement. Some degree of excitement is inevitable. The truths that must be seen and duly appreciated to induce the sinner to turn to God, will of necessity produce a considerable degree of excitement in his mind; but it should always be understood that excitement, especially *where it exists in a high degree*, exposes the sinner to great delusions.

Religion consists in the heart's obedience to the law of the intelligence, as distinguished from its being influenced by emotion or fear. When the feelings are greatly excited, the *will yields to them* almost of necessity. I do not mean that it does absolutely by necessity, but that an excited state of feeling has so much power over the will that it almost certainly controls it. Now the mind is never religious when it is actuated by the feelings, for this is following impulse. Whatever the feelings are, if the soul gives itself up to be controlled by feelings rather than by the law and gospel of God, as truth lies revealed in the intelligence, it is not a religious state of mind. Now the *real difficulty of obeying the law of the intelligence is in proportion to the amount of excitement*. Just in proportion as the feelings are strongly excited, they tend to govern the will, and in as far as they do govern the will, there is and can be no religion in the soul, whatever these feelings are.

Now, just so much excitement is important in revivals as is requisite to secure the fixed and thorough attention of the *mind to the truth*, and no more. When excitement goes beyond this, it is always dangerous. When excitement is very great, so as really to carry the will, the subjects of this excitement invariably deceive themselves. They get the idea that they are religious in proportion as they are governed by their feelings. They are conscious of feeling deeply, and of acting accordingly, and because they do feel. They are conscious of being sincerely actuated by their feelings. This they regard as true religion. Whereas, if they are really governed by their feelings as distinguished from their intelligence, they are not religious at all.

This is no doubt the secret of so many false hopes, in those revivals in which there is very great excitement. Where this has not been understood, and very great excitement has been

rather nourished than controlled; where it has been taken for granted that the revival of religion is great in proportion to the amount of excitement, great evils have invariably resulted to the cause of Christ. The great excitement attending revivals is an evil often incidental to real revivals of religion. But if the attention of the people can be thoroughly secured, no more excitement should be encouraged than is consistent with leaving the intelligence to exercise its full power on the will, without the obstruction of deeply excited feelings. I have often seen persons in so much excitement that the intelligence seemed to be almost stultified, and anything but reason seemed to have the control of the will. This is not religion, but enthusiasm; and oftentimes, as I shall have occasion to show in the course of these letters, has taken on, at last, the type of fanaticism.

* * *

I have no doubt that much unreasonable opposition has been made to the excitement that is often witnessed in connection with revivals of religion; for, as I have said, great excitement is oftentimes unavoidable. But I have just as little doubt that, oftentimes, excitement has been unnecessarily great, and that *real pains have been taken to promote deep and overwhelming excitement*. I have sometimes witnessed efforts that were manifestly intended to create as much excitement as possible, and not unfrequently have measures been used which seemed to have no tendency to instruct or to subdue the will, or to bring sinners to the point of intelligently closing in with the terms of salvation; but, on the contrary, it has seemed to me to beget a sort of infatuation through the power of overwhelming excitement.

I can not believe that this is healthful or at all safe in revivals. Indeed, where such a course has been taken, I believe it will be found to be a universal truth that evil, instead of good, has resulted from such efforts. The more I have seen of revivals, the more I am impressed with the importance of keeping excitement down as far as is consistent with a full exhibition of truth.

Oftentimes, excitement spreads rapidly through a congregation under the influence of sympathy, and it not unfrequently becomes necessary, in powerful revivals, to proceed with great discretion for this reason. Where one individual becomes overwhelmed with excitement, and breaks out into loud crying and tears, where he

can not contain himself, but has to wail out with excitement, it requires much judgment to dispose of such a case without injury on the one side or the other. If the thing be severely rebuked, it will almost invariably beget such a feeling among Christians as to quench the Spirit. On the other hand, if it be openly encouraged and the flame fanned, it will often produce an overwhelming amount of excitement throughout the congregation. Many will, perhaps, be entirely overcome, and multitudes will profess to submit to God; whereas scarcely one of them has acted intelligently, or will, in the end, be found to have been truly converted.

It is sometimes said, No matter how great the excitement is, if it is only produced by truth.

Now it often comes to pass that, up to a certain point, excitement will be produced by truth, at which point the intellect becomes bewildered, the sensibility becomes inflamed and overwhelmed, and there is a perfect explosion of feeling, while the *intellect is almost smothered* and wrecked by the tornado of excitement. Now this is a state very unfavourable to true conversion. I have seen such cases repeatedly, and *before I had experience on that subject*, I thought well and even highly of cases of this kind. But I have learned to view them in a different light, and to feel much more confidence in apparent conversions that occur where there is greater calmness of mind.

I wish to be understood. Excitement can not reasonably be objected to as a thing entirely unnecessary in revivals; but the thing I would be distinctly understood to say is, that no effort should be made to produce excitement beyond what a lucid and powerful exposition of truth will produce. All the measures used to awaken interest, and our whole policy in regulating this awakened interest, should be *such as will not disturb the operations of the intelligence*, or divert its attention from the truth to which the heart is bound to submit.

I remark, again, that many excitements which are taken for revivals of religion, after all, result in very little substantial piety, simply because the excitement is too great. Appeals are made too much to the feelings. Hope and fear are too exclusively addressed. A strain of preaching is adopted which appeals rather to the sympathies and the feelings than to the intelligence. A tornado of excitement results, but no intelligent action of the heart. The will is swept along by a tempest of feeling. The intelligence is rather, for the time, being stultified and confounded than possessed with clear views of truth. Now this certainly can never result in good.

Again, especially has this mistake been

common, if I am not mistaken, in endeavours to promote revivals among children. The whole tendency of things with them is to excitement, and not the least dependence can be placed on revivals among them without the greatest pains to instruct rather than to excite them. They may be thrown into a perfect tempest of excitement, and multitudes of them profess to be, and perhaps appear to be, converted, when they are influenced solely by their feelings, and have no thorough discriminating and correct views of truth at all. Now the result of all such efforts and such excitements among children is to make them sceptics; and, indeed, this is the result among all classes of persons who are brought to be the subjects of great excitement about religion, and have not sufficient solid and discriminating instruction to turn their hearts to God.*

Next month's letter will be on the same subject, "Excitement in Revivals."

A Message about "Opium" and "Revival."

LONGING and praying as I do with others for Revival in England, I believe it would pay, and pay well in spiritual blessing to England, if our ministers and others would to some extent leave their ordinary work to arouse the country to get right with China, for it has been truly said, 'We can never get right with God until we get right with China.'

To me we stand as a nation in the position of the wicked servant, for while we are beseeching God for blessing upon ourselves, and for deliverance of our national sins of strong drink, &c., we are all the time holding China by the throat and refusing to release her from her national sin of Opium smoking. For as long as the clauses in our treaties with China compelling her to admit the drug remain uncanceled, we cannot be said to have released her from her bonds. Our churches by the mouth-piece of their leaders, have declared this thing to be a national sin, how then shall God hear the prayer of the churches for Revival while the churches do not arouse themselves to get rid of it, for while individuals here, and there, have spoken out, and small efforts now and again been made, they have not yet taken the matter to heart, or looked at it as seriously as they have done other questions. I have been glad to see the request for prayer that this traffic may be stopped, in the *Overcomer*, and hope it will continue to appear as long as there is need, for I feel this traffic stands in the way of blessing to England, more than the Lord's children have any idea. 'When ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood.' Isa. i. 15."

Noel Broomhall.

* So far as we know, these letters of C. G. Finney, placed in the hands of an American editor for publication in 1898, are not well known in Great Britain. We are therefore glad to be able to give full extracts from them at this time, when Finney's lectures, written many years earlier, are so much quoted and read by those who are praying for Revival.—Ed.

From the Editor's Bible.

Helps to Workers.

"Partakers of a heavenly calling, consider . . . Jesus." Heb. iii. 1.

(All references are taken from the Revised Version.)

Consider Him as the voice of God.

"God . . . hath . . . spoken unto us in His Son." Heb. i. 2.

"This is My Beloved Son—hear Him."

Consider Him as the appointed Heir.

"Whom He appointed heir of all things." Heb. i. 2

"Through Whom He made the ages" (margin).

Consider Him as the image of God.

"Who being the effulgence of His glory, and the very image of His substance." Heb. i. 3.

Consider Him as the Conqueror from Calvary.

"When He had made purification of sins, sat down on the right hand of the Majesty on high." Heb. i. 3.

Consider Him in contrast to the angels.

"So much better than the angels, as He hath inherited a more excellent name than they." Heb. i. 4.

The contrast.

The angels. "Who maketh His angels spirits, and . . . a flame of fire." v. 7, m.

"Ministering spirits, sent forth to do service for the sake of them that shall inherit salvation." v. 14.

The Christ. "Thou art My Son." v. 5.

"Thy throne, O God, is for ever and ever." v. 8.

(The angels are servants, ministering to the redeemed. The Son is God—the Lord of the redeemed.)

The call to give heed to the Son.

"Therefore we ought to give . . . earnest heed . . . lest haply we drift," etc. Heb. ii. 1-4.

The writer says that the law was ordained by angels (see Acts vii. 53, "Ye who received the law as it was ordained by angels"), and if every word sent of God through messengers proved steadfast how much more the sin of neglecting the voice of God in His Son, and by His Son through His Apostles.

The purpose of God in the creation of man.

"Not unto angels did He subject the inhabited earth." Heb. ii. 5, m.

"Thou madest him for a little while lower than the angels . . . and didst set him over the work of Thy hands." Heb. ii. 7, m.

The effect of the Fall.

"We see not yet all things subjected to him." v. 8.

Consider Jesus as the Incarnate Redeemer.

"We behold Him, Who hath been made for a little while lower than the angels . . . that by the grace of God He should taste death for every man." Heb. ii. 9, m.

Consider Him in His redemptive work.

His purpose—"bringing many sons unto glory." Heb. ii. 10.

His grace—"all of One . . . not ashamed to call them brethren." v. 11.

His humanity—"children . . . sharers in flesh and blood, He also . . . partook of the same." v. 14.

His victory—"that through death, He might bring to nought . . . the devil; and might deliver all . . . subject to bondage." v. 14-15.

Consider Him in His High-Priestly work.

"In all things . . . made like unto His brethren that He might be a merciful and faithful High Priest . . . to make propitiation for the sins of the people." Heb. ii. 17.

Consider His qualifications as High Priest.

"For in that He Himself hath been tried by suffering He is able to succour them that are in trial." Heb. ii. 18, C. & H.

"Wherefore, holy brethren (*holy because the Son of God is not ashamed to call them brethren*), partakers of a heavenly calling, consider the Apostle and High Priest of our confession, (not our *profession* of being anything, but *confession* that we are *His*) even Jesus." Heb. iii. 1.

What Christ died for.

THAT we might become righteous in Him.

Him Who knew no sin, He made to be sin on our behalf; *that we might become the righteousness of God in Him.* 2 Cor. v. 21."

THAT we might die to sin in Him.

"His own self bare our sins in His body on the tree *that we, having died to sins, might live unto righteousness.*" 1 Pet. ii. 24.

THAT we might no longer live unto ourselves.

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

THAT we might be delivered from the world.

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

THAT we might become sons of God.

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

THAT we might be sanctified unto Himself.

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

THAT we might become His own possession.

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

THAT we might receive the Holy Spirit.

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

THAT He might take us back to God.

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

All references from R.V.

GLEANINGS.

Heb. iv. 13. "ALL THINGS ARE NAKED AND OPEN," etc. The passage may be rendered "all things are stripped and stunned," the figure being that of an athlete who has fought his best and has at length fallen disarmed and broken, stripped and stunned. It means not only the stripping off of all covering and concealments, but the lying prostrate in exposure before the eye of God (Alford). This is what the Spirit and the Word will do if we are willing" (J. Gregory Mantle. *The Way of the Cross*).

Col. ii. 13. "HE MADE A SHOW OF THEM OPENLY." Gk. To set forth as an example, to make an example of, to hold up to infamy, to expose to public disgrace, to put to an open shame. The same Gk. verb in Heb. vi. 6. Awful thought! What Christ has done in dealing with the Adversary on the Cross is what souls do to Christ when they re-crucify Him with their sins. (W.D.M.)

“Romans vi. 11.”

Answers to Correspondents.

“What is the difference between ‘I have been crucified (and am therefore ‘dead’—standing on Romans vi. 11), and putting some newly discovered sin to be ‘crucified?’ If I have been crucified surely there is nothing else to crucify?”
R.A.H.

Col. iii. 3-9, is the experimental side of Romans vi. 6, 11, in regard to sin, as 2 Cor. iv. 10-12 is the experimental side in regard to the manifestation of the life of Jesus, and blessing to others.

The setting of the texts at the foot of this page may make it clear. By faith you “reckon” that you have died with Christ, and as you thus “reckon” the Holy Spirit applies that death to you, as you obey the ever-increasing light He throws on your life and actions. The “objective” and subjective must be kept in balance. If you took Romans vi. as absolute in experience as well as in judicial position, without other Scriptures to interpret and supplement it, you would be in danger of not calling sin—*SIN*; and you would close the door of your mind to the Holy Spirit’s light upon deeper knowledge of yourself and God; you would be shut up to the simple maintaining of a “position,” with no vista open of deeper experimental knowledge of Calvary, and what Gal. ii. 20 means. You “*have been crucified with Christ*”—yes—but every part of your whole being must be made “conformable to His death”—this includes the “soulish” as well as “sin.” This will take the whole of the life time, and the work will not be completed *subjectively* until even the body of our humiliation is “conformed to the body of His glory” (Phil. iii. 21); or, in other words—the objective fact of “died with Christ” is complete, but the *subjective application* from centre to circumference ends only with the final redemption of the body, when He shall come to be admired in all them that believe (2 Thes. i. 10).

Gal. ii. 20 is the outcome of the faith position of Rom. vi. We “reckon” God’s fact, and then declare “I have been crucified,” whilst in detail we are day by day *made conformable* in experience, and obey Rom. vi. 13 in practice.

The Cross.

“The Cross . . . is the power of God.”—1 Cor. i. 18.

“If any man will come after Me, let him deny himself and take up his cross daily and follow Me.”—Luke 9, 23.

LORD! day by day I view Thy wondrous Cross,
The Cross of Calvary;
And day by day I stretch my hands thereon
And die with Thee. 2 Cor. iv. 10-11.

I daily see a surer, deeper death
To self and sin,
I daily see the great delivering power
That lies therein.

I see the Cross alone can be the power
To set me free, Gal. v. 24.
From all my old desires, and plans, and cares,
To live to Thee. Rom. vi. xi.

Thou, blessed Lord, didst carry Thine own Cross
Along that bitter road,
Shall I not gladly follow in the way
My Master trod?

I “glory in the Cross” most loving Lord, Gal. vi. 14.
Because I know
It is the power to save and satisfy,
Where’er I go.

Because to it my own self-will is nailed
And made to die,
That I may daily prove Thy perfect will Rom. xii. 2.
And therein lie.

I cannot wear the crown with Thee in heaven
And shun the Cross; Luke xiv. 27-28.
I dare not hope to share Thy glorious gain
And not the loss.

The daily Cross becomes the deepest joy.
For just beyond
The Cross, I see how Cross and Crown
Do correspond. Heb. xii. 2.

Oh! gracious Lord, how sweet to take from Thee
The daily Cross!
And know I cannot separate for evermore
Its gain and loss.

The daily Cross is daily loss of all
That keeps from Thee;
The daily Cross is daily gain of all, Phil. iii. 7-8.
Thou art for me.

B. P. H.

The Fact in Christ.

THE OBJECTIVE OR JUDICIAL.

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

“Was crucified with Him.” v. 6.

“Reckon . . . dead unto
sin . . .”

Rom. vi. 11, R.V.

Or

“Dead indeed unto sin.” *Position.* Rom. vi. 11.

“Made conformable unto His death . . .” *Experimental.* Phil. iii. 10.

The Work in the Believer.

THE SUBJECTIVE OR EXPERIMENTAL.

1. The negative action. “Make dead your members . . . put away all these . . .” *i.e.*, sins—Gr. decisive action. Col. iii. 5-9 R.V.m.
2. The positive result. “The life of Jesus manifested . . .” *Continuous action*; “*always.*” 2 Cor. iv. 10-12.

The Prayer-Warfare.

"Pray with unceasing prayer." Ephes. vi. 18, Weymouth.

Some Glimpses into Prayer.

Phases of Prayer.

1. Prayer in the Spirit. Rom. viii. 26, Ephes. vi. 18, Jude xx.
2. Believing Prayer. Matt. xxi. 22.
3. Chastening Prayer. Isa. xxvi. 16.
4. Persistent Prayer. Daniel ix. 3.
5. Prayer of Utter Oblivion. Psalm cix. 4.
6. "Instant" in Prayer. Neh. ii. 4 (also Neh. i. 4).
7. Action Prayer. Neh. iv. 9.
8. Prolonged Prayer. Luke vi. 12.

Conditions of Prayer.

1. Humility. 2 Chronicles vii. 14.
2. Confession. Neh. i. 6.
3. Forgiveness. Lam. iii. 42, 44.
4. United Prayer. Dan. ii. 18.
5. Unity of Purpose. Acts i. 14.

Hindrances to Prayer.

1. Unprofitable Talk. Job. xv. 3, 4.
2. Ignorance of the Word. Prov. xxviii. 9, Job xxii. 22, 27, Hosea iv. 6.
3. Secret Sin. Psalm lxvi. 18, John ix. 31.
4. Selfishness. James iv. 3.

Supernatural Element of Prayer.

- God's { Apostle rescued from prison. Acts xii. 5, 7.
Working. { Angels intervene. Luke i. 13.

The { Dan. x. 12, 13.
Opposition { Ephes. vi. 10-18 (all leading to "praying of Satan. { always.")

Great Need of every Soul:—Not wisdom, might or riches, but *To Know God.* (Jer. ix. 23, 24.)

How can I Know God:—By receiving answers to prayer. (2 Chron. xxxiii. 12, 13.)

Apostolic Calling:—Prayer, then Ministry of the Word. (Acts vi. 4)

John C. Williams.

The "Lord's Watch."

A large number of requests for prayer have reached Mr. Williams, and are being carefully dealt with before the Lord; in many cases a sifting correspondence has taken place to discover the need, or the hindrance to prayer. Some main lessons learnt may be briefly summed up as follows:

1. The need of a *pure motive* in prayer, i.e. that the answer should be given for God's glory and not the personal relief or blessing of the petitioner (see John xiv.)
2. That a *forgiving spirit* should be sought from God when prayer is requested for relief from oppression or injustice (Matt. xviii. 35).
3. That *secret sin* should be given up when prayer is sought for deliverance from Satanic power.

In almost all cases seeking deliverance from the oppression of the adversary, some physical or mental self-indulgence has opened the door to the enemy; or some broken *law* of God in connection with the using of the mind has given the adversary power to delude with voices and visions.

The purpose of the Lord's Watch should be clearly understood as not relieving the applicants from their own need to pray, but to *add the prayer-force of others* to those who find themselves unable to overcome the opposing forces of Satan against their petitions (Ephes. vi. 12-18). As this aspect of prayer is the main purpose of the Lord's Watch, requests for merely temporal blessings do not come within its scope, unless any financial loss is directly traceable to a faithful witness for God.

1.—All requests for prayer in the Lord's Watch to be addressed, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.

3.—All communications will be kept in sacred confidence, but *no anonymous requests* can be dealt with.

4.—If a reply is desired, a stamped envelope should be enclosed, but no reply will be sent unless light is given and a reply is *necessary*.

5.—Correspondents should write monthly, stating any new features of the prayer need; and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxvi. 18. James iv. 3.)

H.B.—We cannot help you until we are able to communicate with you direct. Please send your address.—J.C.W.

The Prayer Meeting at Booklet House

is a real "work" meeting. The atlas of the world is laid upon the table, country after country, and Booklets in every language, laid before the Lord, as well as special requests for Missions and Heralds of the Cross at work with the Bible Booklet. Requests can be sent to Mr. H. M. Reade, Bible Booklet House, Leicester.

PRAYER.

All our readers are asked to lay the following needs before the Lord as concerning the Church universal throughout the world.

That all believers who are in any wise ensnared by evil spirits may be set free.

For a pure Revival throughout the world in the professing Church of Christ.

The Opium Traffic.

That in view of the double approaching crisis on the Opium question, the Churches throughout the British Empire may be awakened by God to the gravity of the present continuance by Great Britain in this traffic, which she has now thrice confessed to be morally indefensible, and that they may unitedly utilize the opportunity to press upon the Home Government that:—

1. Right is worth doing for its own sake.
2. Nothing can justify continuance in confessed sin.
3. By an immediate and self-sacrificing ending of this evil, Great Britain will glorify God before the whole world; will do justice to China, and remove a grave stumbling block to the cause of Christ in that land; will clear the Indian Government of a great wrong, and will assuredly call down on herself God's richest blessing.

N.B.—The U.S.A. has invited Great Britain to a Hague Conference on the Opium Question, to promote international action on the subject. The date named as probable is June, 1910. Great Britain will have to decide by next autumn or winter what her future action will be. For the three years period of her unconditional promise to China ends with the close of this year.

FOR THE WORLD'S MISSIONARY CONFERENCE, EDINBURGH JUNE, 1910.

General Requests.

For the Eccleston Hall Workers' Meetings on March 3rd.

For a young man desiring to enter the Ministry, that the means may be forthcoming and that he may be cleansed and filled with the Holy Spirit, and used for the Lord's Glory. L. B. S.

That a Cantonese speaking Missionary may be led to come and work among the Chinese in Liverpool and district. There are about 1000 Chinese in the district, and no one to work among them who can speak their own language. N.B.

A Worker just beginning work in Scotland desires prayer that the seal of the Victory of Calvary may be set on the new work; that she may be made more useable for His glory, that she may die to self and rest in God for overcoming power, and receive fulness of power to witness, and in prayer. H. M. L.

For great blessing on a Cottage meeting held every fortnight in St. Paul's Parish, Belfast, and for a great Revival in the City.

For a Christian couple, that they may get complete victory over self and the power of the enemy, and that their faith fail not to realize. Phil. iv. 19.

For Portlengone—that God's people may have the victory of Calvary revealed to them, and that there may be a great breaking down amongst saved and unsaved in that village and neighbourhood.

For Mr. Percy Beard in Scotland; Mrs. Baeyerts in all her missions; Messrs. Fritz and Arthur Wood, and all the messengers of God in Great Britain proclaiming the Gospel in purity; that all may speak with no uncertain sound on the full-orbed Gospel of the Cross.

Requests for this column should be sent to the Editor. They should be as brief as possible, and written on one side of the paper only. Petitions sent to the Lord's Watch are not included in this list, but are dealt with privately.

The "Word of the Cross" Booklet.

"The very soul of the Divine Message."—The Bishop of Durham."

Bible Booklet House.

The issue of Booklets from the Dépôt continues in an even, steady flow, and frequent items of information reach us telling how the little Message is penetrating to many quarters.

At *Oxford* an evangelist was given the opportunity of presenting all the students present at the Missionary Breakfast with a copy of the Booklet as they were leaving the Hall, a gentleman meeting the cost of this.

From *Dublin* a handbill is sent of a lecture being given by an Evangelist of the Irish Church Missions, on the theme of "The Story of the Huguenots" and the history of the Booklet "The Word of the Cross."

From the *North of England* a Minister in charge of a very large Mission, writes that he is struck with the suitability of the Booklet for use in evangelistic work, and asks for a supply for this purpose.

A Deaconess is also at work in the Leicestershire villages, visiting village after village with the Booklet, in addition to her Mission work.

Mr. Reade is inundated with applications for free grants from those who cannot afford to purchase a supply, but he is unable to meet the demand. One Evangelist who has scattered thousands, obtains the money he requires for their purchase, entirely by prayer, and he teaches his converts to rely on the Lord in the same way. Booklets thus obtained seem to have special blessing in their using, and we suggest to all who ask for "free grants" thus to apply to the Lord of the Harvest for the seed for the sowing in His own way.

The Booklet Abroad.

From *China* a Missionary writes that a New Mandarin version of the Bible is now complete, and placed in the hands of the Bible Society. He hopes that in a few months it will be ready, and then he purposes compiling a new version of the Mandarin Bible Booklet from its pages.

A Lady has given £10 for the special issue of a new *Russian* edition which is now being printed in London, from a copy of the one issued in St. Petersburg and said to be compiled in excellent Russian. Some of these will be on sale in the Booklet Dépôt shortly, and a portion will be sent to Russia in due course. Any who know of openings for their use may write to Mr. Reade.

A supply of *Spanish* Booklets have been sent to Bolivia out of the Foreign Fund, and permission given to the Bolivia Indian Mission to compile and issue the Booklet in the *Quechua* language.

The Booklet in *Bulgarian* is also under consideration, and the copies of the new edition in *Malagasy* have reached us, printed in Madagascar.

From *Sivas* (Turkey in Asia) Mrs. Perry writes that some copies of the Armenian Booklet have reached them, and some have been sent to their remotest stations, and others are using them in their visiting work.

One hundred thousand Marathi Booklets are being printed in Madras, paid for by the sale of the "heirloom jewel" we referred to in the December *Overcomer*. These will be placed in the hands of Missionaries in the Bombay Presidency, India.

Contributions for the issue and translation of the Booklets in foreign languages may be sent to the Editor of the "Overcomer." In later issues we purpose giving each month special aspects of the Booklet work. In April we shall deal with the Booklet in House-to-house visitation and workers who have used it in this way are asked to kindly send brief accounts of their doing so to the Editor before the 10th of March.

The Booklet in France.

Mr. Johnson writes with thankfulness of continued open doors for the Booklet in French. He distributed a number among the throngs of people watching the progress of the flood on the embankments of the Seine during the earlier days of its rise, and says in the midst of confusion occasioned by it, there is a quickening among the Christians. With eighteen people under one pastor's roof, they yet found time for special meetings, and many prayer-circles are gathering in view of the evangelistic campaign this month. The little chapel in which Mr. Johnson ministers had become a "refuge," and the school-room a soup kitchen!

Gipsy Smith holds a Mission shortly in Paris, and a Convention will be held in May. Will the Lord's praying ones continue in earnest supplication for France at this time.

Requests for Praise and Prayer.

For answer to prayer in sending out Booklets, two brethren have taken a few hundreds into the dept. of Aisne (new ground for Bible Booklets), and are boldly witnessing to Calvary and the resurrection. A German gentleman has also commenced to distribute in Nice.

A lady going on a tour of Evangelization in the South has taken 300 for use in the meetings (S.A.), so that other depts. will now be touched with the Booklets.

Prayer for 2,800 Booklets distributed this month. Continue also in prayer for Gipsy Smith's Mission, March 13th to 23rd.—H. Johnson.

Received for Mr. Johnson's work in France.

From December 9th, 1909, to February 18th, 1910.

Per Miss Mourant.—(1) 2/- (Booklets); (2) 10/- (Personal); (3) 2/6 (Personal); (4) 8/6 (Personal); (5) 2/6 (Personal); (6) 4/6 (1/- Booklets, 3/6 Personal); (7) 4/6 (Personal). Total £1 14s. 6d.

Per Miss Waters.—(20) 6/- (Special 'Xmas); (21) 4/- (Special 'Xmas); (22) 10/- (5/- Special 'Xmas, 5/- Personal); (23) £3 (Personal); (24) 3/- (Special 'Xmas); (1) 5/- (Personal); (2) 5/- (Personal); (3) £1 (Personal); (4) 10/- (Personal). Total £6 3s. Full Total £7 17s. 6d.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Lydenham Hill Road, Sydenham, S.E.; Miss Waters, 72 Lancaster Road, West Norwood, S.E. About £30 is needed per annum to make up the nominal salary of the Pastorate.

NOTE.—We inadvertently made a mistaken reference to this in the February "Retrospect," as we have been since informed that part of Mr. Johnson's nominal stipend is provided by the Paris City Mission, and he is therefore not an "honorary agent" of the Mission.—Ed.

HERALDS OF THE CROSS.

Mr. Reade has been greatly encouraged in the response to his decision to enrol in voluntary association those who are determined to give themselves to aggressive service in the proclamation of the Message of the Cross. He has enrolled over thirty names of workers, and has received several inspiring letters. One from a clergyman in the north who brought the matter before his Saturday evening prayer meeting, when many of his people at once determined to commence aggressive service; from another northern town a letter—too lengthy to quote from fully—tells the story of aggressive work owned of God to the salvation of souls, and enclosing a list of keen workers for enrolment as "Heralds."

Miscellaneous.

We are sorry to see the "Endless Chain" prayer cards circulating again. We can only urge all who receive them to unhesitatingly break the chain by committing the card to the fire. It is unscriptural and superstitious.

Our contemporary—the *Efenlydd*—a magazine for the deepening of spiritual life, in the Welsh language, wishes us to mention that an English article for English readers is being given in each number for 1910. One on "The Great Name," by Mr. S. D. Gordon, appeared in the February issue. We earnestly wish this magazine God-speed in the Principality. It can be ordered from Rev. R. M. Morris, Cwmavon, Glam., at one penny monthly.

Letters from several correspondents show how much the Lord has used the brief notes of a "Talk to Workers," by Mr. Evan Roberts, given in the January *Overcomer*. These have now been issued in leaflet form (No. 1 Revival Series), as well as a Motto Card on "Stand—withstand," by Mr. Roberts. Both can be had from Bible Booklet Depot, Leicester, at 3d. per dozen, 3½d. post free; as well as the poem "Claim Victory Now," by H. E. Jessop, at the same price.

We regret to hear that Mrs. McHardie is very ill, and desires the prayers of her readers that her life may be spared for further service for the Master. Her book on "The Midnight Cry," with an introduction by the late Lord Shaftesbury, is a wonderful service rendered to the Church of Christ. We only wish it could reach more readers by being issued in cheaper form. Its present cost is 10/6, and the book is well worth it.

We have received with great thankfulness from a reader in U.S.A. a generous Thankoffering for blessing received through the "Cross of Calvary," "Warfare with Satan," etc. This donation will be used for the free distribution of the "Cross of Calvary" in France and Switzerland, and English copies to Ministers and *Missionaries* in various parts of the world.

The Gate to Life Charts can now be had in leaflet form, for use with the Charts in Mission Work. (No. 1, The Gate to Life. No. 2, The Cross and the Sinner.) 1/- per 100, 1/3 post free. The chorus, "Praise God from whom all blessings flow," to the tune sung in Wales, and "Blessed be the Name of the Lord," printed on the same sheet, is also ready, price 1/3 per 100 post free. All from Bible Booklet Depot.

Books Worth Reading.

"QUIET TALKS ON HOME IDEALS," by S. D. and Mary Kilgore Gordon (2/6 net, *Fleming H. Revell Company, 21 Paternoster Square, E.C.*); is a book to be read with a very tender and holy spirit. It is written from the highest "ideal" standpoint, and will help those who want a glimpse into "Home ideals," and will take all they read in this book into the Master's presence, to have its spirit wrought in to the life by the Holy Spirit of God. The "Eden-trail" of the serpent must have no place here.

The Editor's Letter Box.

C. J. B. Thank you. It is always a blessing to obey God right up to light. The only point in the case of exterior matters is the danger of putting others in bondage. A believer growing in grace will sooner or later obey 1 Pet. iii. 3, as the trees throw off the old leaves in the spring.

T. H. L. James i. 4. Prayer and patience, just as the Lord waits for the precious fruit of the earth.

M. G. (Australia). I am glad of yours. I think now that the language used on page 13 of the booklet you mention may be a little misleading if taken too literally. No, it was not a "vision" to the outward eyes, or a voice to the outward ears, but an inward deep impression, or opened understanding, that God saw all the past as filthy rags. The true "seeing" and "hearing" God, is in the inner depth of the spirit, and not to the outward man at all.

E. A. G. Thank you for all the letters and notes of the Lord's working.

G. J. (Grimsby). Be careful to remember Psalm xxv. 9, in your seeking of light from God. Thank you for your letter.

E. L. I have found room this month for the request. May the Lord grant wisdom in this whole matter. *Faith and patience.* Heb. vi. 15.

K.M. (Travancore). The *Overcomer* is being sent you. May God make it a channel of blessing.

E.F. We cannot help you anonymously. There are other passages in the Bible besides Rom. ix. 14-18! Why pick out the most difficult? Is not Rev. xii. 17 sufficient? It is the enemy that pushes souls thus to dwell upon the deep mysteries of the Word, and to be blind to the many calls of love in the gospel message. Tell your friend to refuse Scripture quoted by Satan, to *terrify* and drive away from God, and to listen to the words of the Lord Jesus in Matt. xi. 28-30. Note *His yoke is easy*, it is the devil that makes following Christ look hard. See too 1 John v. 3, "*Not grievous!*" The devil is the *deceiver*, bid him—in the Name of Jesus—go.

Letters received and contents noted prayerfully from H.E.D. (Bangalore); A.L.M.; A.B.C.; A.M.W.; M.H.P.L.; G.W.; E.S.H.; P.V. (Germany); F.P.M.; M.S. (Bombay); G.P.; J.L.L.; M.B.

The Leicester Convention,

MARCH 14-17 Inclusive.

Mr. S. D. GORDON, afternoon and evening, and
Mrs. PENN-LEWIS, morning, and at 5-15 for Workers.

Meetings (March 14) 7-30 p.m., and each day following
at 11-30, 3 p.m., 5-15 and 8 o'clock.

All in the ASSOCIATION HALL (Y.M.C.A.)

(Opposite Midland Station).

Special Tickets at a fare-and-a-quarter will be issued by the Midland, London and North-Western, Great Western, Great Northern, Great Central, North British and Lancashire and Yorkshire Railway Companies, on presentation of a certificate, obtainable from Mr. J. C. Williams, 5 Granville Road, Leicester, the applicant enclosing stamped addressed envelope, and 2d. in stamps.

The Tickets will be available from Saturday, March 12, to Friday, the 16th, inclusive. Circulars giving full information may be had from the Hon. Secs., A. Cooper-Smith, 66 Regent Road, Leicester, or J. C. Williams, 5 Granville Road, Leicester. (Stamped envelope enclosed.)

N.B.—Mr. Gordon will preach at Melbourne Hall (Rev. F. B. Meyer's late church) both morning and evening on March 13th.

Meetings for Christian Workers

Conducted by Mrs. PENN-LEWIS.

The first Thursday in every Month (with the exception
of August and September) in

THE CONFERENCE HALL,

Eccleston Street, London, S.W.

March 3 } Meetings at 3 o'clock, followed by Conversation
April 7 } and Tea until 6-30.
May 8 } Evening Meeting 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.

Cards and information from Miss Z. Johnson, 60 Bedford Avenue, High Barnet, London, N.

SWANSEA CONVENTION—April 18-21.

NOTICE.

On January 13, at the Eccleston Hall Convention, a lady stood up and testified to her having prayed her husband out of an Asylum. She afterwards consented to undertake the same work for one of whom she was then told by her friend, but the particulars were not given her, as they were parted in the crowd. Will the lady who "testified" kindly send her address to Mrs. B., c/o Editor of "Overcomer," Toller Road, Leicester, so that she may be written to.

S. D. GORDON'S "QUIET TALKS."

QUIET TALKS ON HOME IDEALS.

By S. D. GORDON
and MARY KILGORE GORDON.

Price 2/6 net, postage 3d.

This is *the message of the Spirit-filled life* carried into the home-life. The severest test of the true Christian life is in the close contacts, and the give-and-take of that holy of holies—the home-life.

QUIET TALKS ON SERVICE.

By S. D. GORDON.
Price 2/6 net, postage 3d.

Rev. F. B. Meyer writes:—"This book of my friend, S. D. Gordon, more than sustains the standard to which he has accustomed us. The book is most refreshing and stimulating. It is full of fresh and bright illustrations, incidents, and settings of Gospel stories. There is not a dull page in it; but best of all it lays its hand on the conscience and heart."

QUIET TALKS ON PRAYER.

By S. D. GORDON.
Price 2/6 net, postage 3d.

Another of Mr. Gordon's forceful talks which in the words of a prominent Bible scholar and leader "have thrilled, captivated, and inspired to pray without ceasing." The Author has placed in a new setting familiar truths, and made them living and intensely practical.

QUIET TALKS ON POWER.

By S. D. GORDON.
Price 2/6 net, postage 3d.

This is a book which at once grips the reader. The author recognizing the powerless, halting, hesitating life lived by the average Christian places his finger resolutely, firmly, yet kindly on the reason of failure, and points with certainty the way of success.

Mr. G. E. Morgan writing in the *Christian* says:—"Get and study 'Quiet Talks on Power.' Its entire contents are most valuable—worth ten times its price." *The Life of Faith* says:—"This is a remarkable book."

S. D. GORDON'S BOOKLETS.

A charming series of dainty booklets in decorated vellum boards. Price 6d. each net, postage 1d.

- | | |
|------------------------------|--|
| (1) JESUS, HABITS OF PRAYER. | (2) FRESH SUPPLIES OF POWER. |
| (3) KEEPING TRYST. | (4) MONEY (The Golden Channel of Service). |

THE SYCHAR REVIVAL. A Talk on John iv.
Price 3d. net, postage 1d.

FLEMING H. REVELL COMPANY, 21 Paternoster Square, E.C.
AND EDINBURGH.

THREE BOOKS DEALING WITH THE CROSS.

THE MEANING AND MESSAGE OF THE CROSS.

By HENRY C. MABIE, D.D.

Author of "Method in Soul Winning."

That the Cross is far more than Crucifixion; that its Divine meaning includes more than its tragedy, has long been the conviction of many. To give expression to this fuller meaning; to make clear that the Cross of the reconciliation is a divine moral achievement, and so a *potential* salvation for us; and to enforce this as the fundamental basis for the missionary enterprise, is the purpose of the well-known missionary leader.

THE ATONEMENT—THE HEART OF THE GOSPEL.

A Popular Exposition of the Doctrine of the Atonement.

By JAMES M. CAMPBELL, D.D.

Author of "After Pentecost—What?" "The Christ in Man," &c.

Price 3/6 net, postage 4d.

The power in the book is its clearness. It uses the language of the people, and will do what the author hopes for in his preface.

THE GREAT SALVATION.

A Gospel for the Day.

By Rev. P. WILSON, M.A.

Price 3/6 net, postage 4d.

FLEMING H. REVELL COMPANY,
21 Paternoster Square, E.C., and Edinburgh.

OLIPHANT ANDERSON FERRIER,
21 Paternoster Square, E.C., and Edinburgh.

THE OVERCOMER.

FIDEI COTICULA CRUX.
(The Cross is the touchstone of faith.)

Volume II.

APRIL, 1910.

No. 4.

"Behold the Man."

"BEHOLD the Man" was Pilate's cry—
And all the ages down
As men behold Him, more and more
Yet glorious He has grown.

"Behold the Man." The crown of thorns
Is changed to priceless ore,
The cast-off robe has glistened white,
Transfigured yet once more.

Martyrs have smiled in the flames
That vision to behold;
Sinners have entered a new life
Within the Saviour's fold.

Children have seen, and once again
Their faces turned to heaven;
The world's outcast, beholding Him,
May know his sins forgiven.

"Behold the Man." Behold to-day!
Look up and see His face,
That face that once did bear the scars,
The scars of our disgrace.

His body broken, bruised, torn;
Behold, for you and me;
Behold, His life-blood now outpoured
For us on Calvary.

Behold, and live, because He died,
Life evermore receive,
Behold, and to new life arise,
Behold, believe, and live.

Jean Perry.

Notes.

AGAINST the wiles of the devil . . .
AGAINST the principalities . . .
AGAINST the powers . . .
AGAINST the world-rulers . . . (R.V.)
AGAINST wicked spirits . . . (A.V. margin.)

We have been greatly struck lately in noticing the word "AGAINST" repeated six times in two verses in the sixth of Ephesians—five times in connection with the unseen forces of evil, and only once in connection with "flesh and blood," and this to say "NOT AGAINST FLESH and Blood." Tersely and clearly the true attitude of the spiritual believer—the one who knows his position in "heavenly places in Christ" (Ephes. ii. 6)—is defined in the words we quote. The soulful Christian may have to deal with "men

of soul" (1 Cor. ii. 14), as also with "flesh and blood," but the spiritual man must see that his attitude mainly concerns the spiritual forces in the spiritual realm in which he walks and dwells.

* * *

"NOT AGAINST" flesh and blood! Ah, no! The Lord's servants must not strive, but be gentle unto all men. The battle is AGAINST the unseen forces of Satan—organized in an heirarchy of power to destroy the redeemed. (1) Principalities, (2) Powers, (3) World-rulers, (4) Wicked Spirits—all combined with systematic and fiendish cleverness to overthrow the children of God. But let the redeemed not be ignorant of their devices. Let the one joined to the Risen Lord look the enemy in the face, and "From henceforth be made powerful in the Lord," to "stand AGAINST" the foe. Not to fight, so much as to "STAND." Stand "IN the LORD," and in the "strength of His might," saying—"I am AGAINST . . ." This is one aspect of the word of testimony (Rev. xii. 11). The declaration of our position toward the Adversary and his forces. It resolves itself into the volition of the man, "made powerful in the Lord." Let every believer declare his position! "I stand IN CHRIST AGAINST SATAN, and FOR CHRIST."

* * *

We rejoice to say that the addresses on Calvary, by Mr. S. D. Gordon, given in our February number, are now published in book form, and we earnestly urge the further scattering of the Message by all who recognize the need in these days. This book adds yet one more to the list of books on the Message of the Cross which continue to be issued from the Press. In a review on one of these a contemporary writes of the "striking revival of teaching on the Cross. Ten years ago he would have been a bold man who predicted such a revival in the theological world. And yet it is upon us, in forms and from quarters as diverse as they were unlooked for . . . the volumes are coming from the ablest men in all the churches . . . when the leaders take this road, the others will follow . . ."

* * *

The reference to the change that has come over the church in a decade of years is striking,

for it was in 1897 and 1898 that Rev. Andrew Murray's articles on the Cross appeared, and in 1898 that we issued our first little cloth volume, in a crudely condensed attempt at expressing what the Spirit of God was opening to us concerning Calvary. We said then that we believed that the Holy Spirit of God was "manifestly calling the messengers of the churches to more definite preaching of Jesus Christ crucified." We rejoice with joy unspeakable that at last the "Revival of teaching on the Cross" is now seen to be at hand; together, we trust, with a Revival of reading the Word of God. Thus, and thus only, will the "Revival" which has been prayed for with earnest longing, at last reach our land.

* * *

A correspondent writes that the three days of prayer for Mohammedan Lands were "full of power, and great unction and liberty in prayer." The need now is that all who thus united in the cry to God to move amid the appalling darkness in these lands, will *pray through*, until the wall of the unseen hosts of darkness gives way, and the Spirit be poured from on high on the hardened ground. A pamphlet entitled "Prayer—focused and fighting," by G. H. Lang, has just come to our hands, and it will be found to throw much light on the aspect of prayer which alone will move the dense hosts settled down on the Moslem world. It tells of a mighty victory in a heathen land which took three months to "pray through," when the "impossible" was accomplished through persistent insistent prayer—"resisting all suggestions of unbelief, refusing to look at the impossibility; holding on to God's mercy, and depending entirely upon the naked word."

* * *

We are asked by a correspondent to mention that the *Overcomer* has no connection with a certain sect of that name in another land. We had not heard of such a sect being in existence, nor do we know aught of the tenets of that sect, but the fact of its existence, and the increasing use of the word "Overcomer," and "Overcoming," which we notice in the literature and language of so many sections of the most spiritual part of the Body of Christ, seems to be another significant sign of the times, showing how the Spirit of God is at work leading many to see the overcoming life as preparation for the Lord's Return. We must not be surprised therefore that the Adversary—whom Tertullian described as the "Ape of God"—should be imitating this aspect of the work of the Holy Spirit in the church, by teachings of deceiving spirits on "overcoming," and the misuse of the word in many other ways.

In connection with this subject it will be well that all who seek to walk with God faithfully in these perilous days, should remember that God does not *cast off His children* directly they go "beyond what is written," or fall into the snare of the enemy through ignorance of his devices. "Looking to thyself LEST THOU ALSO . . ." (Gal. vi. 1), was written to the *spiritual* man bidden to restore others who had been overtaken by the enemy on the road. An attitude of infallibility in regard to possessing the knowledge of all truth; or of certain safety in a time when so many believers are being innocently misled by the enemy, lays such a one open himself to the wiles of the devil in an equally subtle way. Rather let us give ourselves to watching prayer for "all the saints" at this time, that ALL be delivered from every attack of the enemy; whilst we walk humbly with God, speaking the truth—so far as we know it—in love; and watching lest we unknowingly lend ourselves to the enemy for his use in personal attacks upon other servants of God, who may have erred in expression, or even gone beyond the proportion of truth whilst loyal to the Person of the Lord.

Mr. Evan Roberts' Movements.

In view of the many conflicting reports which have appeared in the Press recently, Mr. Roberts asks us to say, (1) that his health is fully restored; (2) that he purposes visiting Wales in the near future, but he is not yet able to fix the date; (3) that he has no intention of conducting any meetings for a time, but rather to move freely among the people, as God may lead, for personal dealing, and so to gain insight into the present situation, and the purposes of God in filling up the need.

We are also desired to say, in accordance with the announcement made in the first number of the *Overcomer* issued in January, 1909, that Mr. Roberts purposes making this paper the channel of his messages; and that all reliable information concerning his movements, or intentions, will appear in its pages from time to time.

"IF God will not allow any man to be tried beyond his strength, then, the greater a man's trials, the greater God's view of his strength. In this light difficulties and trials are God's form of compliment; His apportionment of the battle to His warriors."—From "Paul, the All-Round Man," by R. E. Speer.

The May number of the *Overcomer* will contain "The Cross Inspiring our Love," by Dr. Andrew Murray; "Delivered unto Death," an Address by the Editor; "Fanatical Excitement," a letter by Charles Finney, etc., etc.

The Cross Revealing God's Love.*

By Rev. Dr. Andrew Murray.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."—John iv. 10.

IN the universe there is nothing so wonderful, so beautiful, so blessed as the Love of God. God is Love. "Love seeketh not its own." It is the glory of the Divine Being that what He is and has is not for Himself: as God He is the fountain of all life and goodness, and finds His glory and His delight in making His creatures blessed with His blessedness. In His love He lives out His life in them; His love is this, that He gives Himself to them and in them. The delight of the Divine life is to love and give and bless.

Man's sin and fall gave the opportunity for a new display of what love is. When man had taken up the position of a rebel and an enemy, God still loved him, and undertook to do all that was needed to save him, at whatever cost. Sin had brought man under God's righteous judgment, and under the power of death. To bear that judgment, to die and conquer that death, God gave up His own Son, even to the accursed death of the cross. Because He loved us, and longed to win us back to His love; because His love could not rest without having our hearts for its home, and our love to satisfy His heart; He spared not His own Son, but gave Him up for us all. The cross is the proof of how God loves us, of how He longs that we should know and enjoy His love, of how He desires after our love.

We need to study the cross in this aspect. Its death is not only a judicial transaction, is not only the power of an everlasting redemption, but is all this just in virtue of being something far more. It is the revelation and establishment of an intensely personal relation between God and us. It tells us that God in heaven loves each of us personally with such a love, that He would rather let His Son die, than we should not know His love. It tells us that He would give any price for our love. The stupendous mystery of the cross—the Beloved Son dying the accursed death in agony and darkness—is the proof and the measure of God's love. So God loved the world.

It is the very nature of love that it longs to make itself known, that it longs to possess the beloved object, that it cannot rest till it has won the heart and received its love in return. Think now of God in His inconceivable glory having

condemned the sinner, yet giving His Son to bear that condemnation for those who hated and crucified Him, and say—Is this not a love that passeth knowledge? And it is this love that comes to us in the cross and asks whether we have received it in its Divine and inconceivable blessedness into our hearts, whether we are living and delighting in it, whether it has become, as such a God and such a love dare claim, the one desire and the one joy of our heart.

How incomprehensible the reception that love has met with. I speak not of those who reject it, but of those who have believed in it, and professed to receive it. How few there are who delight in it. How few who have given up their whole life to it, to please it and tell out its wonders. How few to whom it is the chief joy of daily life that the infinite love is on them and in them, and who would suffer anything rather than grieve it. How few, even among those who earnestly long for it, who can testify that the love has manifested itself to them, and taken up its abode with them.

There must be some reason for this. What, oh! what can be the reason that this Divine love, so infinitely desirous to communicate itself and fill us with its blessedness, so omnipotent to overcome every barrier, cannot find access even to those who say they long and pray to be filled with it? Alas! I fear that all the different answers that may be given at last resolve themselves into this: They seek for it in their own way and strength. They have not learnt the lesson of the cross: death to all that is of nature, and natural power. They seek with the mind to grasp as much as they can of this wonderful love, and then by reflexion and argument to stir themselves to love, in the hope of producing some impression that will abide. And they never learn the lesson that as nothing less than the death of the cross could reveal the love on earth, so nothing less than that death working in the heart, and bringing us into the grave of utter helplessness and impotence, can reveal the love within us. And this because they do not understand that, as Divine as is the love, and its unsealing on Calvary, so directly Divine must be its communication to each individual soul.

Come and listen while I seek to tell once again, as simply as may be, what the path is in which God can see the desire of His heart fulfilled, and the soul be brought to live as He

*From *South African Pioneer*, 1899.

would have it, under the power of Divine love.

1. *Begin with the cross*; come and bow, and learn here the double lesson of your utter impotence to grasp or receive this love in its fulness, and the infinite willingness of God to give it in you.

Death to all self-will and self-effort, death to all that is of nature and the natural life, because it is sinful, and impotent of what is Divinely good: this is the meaning of the cross. This is one of the reasons why the love of Christ could find no other way of leading us in the path of His salvation, than through the impotence of death and the grave: only in the utter despair and death of self can true love win and fill our heart. As the cross shows us what our nature is, and leads in perfect helplessness to cease from seeking in ourselves the power to receive or return this love, its first work is done: to turn from self is the first step in the path of love.

Those who thus despair of themselves will be prepared to receive the message the cross brings of God's infinite desire, at any price, to win our heart, and fill it with His love. In the cross we begin to see how God yearns for us, how He longs that we should know His love, and how sure it is that He Himself will fill us with it.

2. As you then bow in the sense of your impotence and God's infinite longing to fill you with His love, believe in the Holy Spirit through whom the work is to be done. Love only began its work on the cross; it could not rest content till it was completed by the Holy Spirit coming down into the heart, *and shedding abroad God's love there*. It was the heart God's love wanted to win: it was in the heart love wanted to dwell: the Spirit entered the heart to dwell there as the Spirit of Love. Pentecost was the perfect triumph of the love of the cross in the hearts of the disciples. The cross reveals the love in its work for us; the Holy Spirit is the love dwelling in us and becoming our very life.

To each believer the Holy Spirit comes in regeneration as an earnest or first fruits of what will come. The fruit of the Spirit is love: learn to yield yourself in faith to His leading, and He can prepare you for a time when the full birth of the Spirit of love in the heart makes you know the love which passeth knowledge, so that you be filled with all the fulness of God.

3. Remember the price to be paid for this pearl of great price. The cross says what that price is. Eternal Love could find no way of casting out what is not love, no way for love to triumph and open the way for us into all God's love, but by giving up and forsaking all. It is difficult to make it clear in words how absolutely, if this Divine life of love is really to possess and

fill and rule over all in us, everything of the material life must be hated and lost. Things that appear most lawful, that appear to be a duty, have to give way, if the Infinite Love is to have sole and complete possession. The agony and death struggle in which love won its victory, still comes, under different forms, to demand our life at any cost. A heart that has truly seen love in its Divine beauty is ready to turn from everything, that God's love may enter and abide. Love and the cross are *inseparably* and *eternally* linked. Seek the love: it leads you to the cross and its death. Seek the cross: it leads you to the love and its joy.

4. The cross is the measure of God's infinite desire that we should know His love; if you would indeed receive and enjoy it, *seek for it with the desire of your whole heart*. "They had sought Him with their whole desire, and He was found of them."

Fix your desire on it, until it grows to a thirst that nothing can quench. Set your heart on the wonderful love and the complete redemption the cross reveals. There is nothing so wonderful, so strong, so beautiful, so blessed as the love of God. This is the one thing in the universe really worth knowing and possessing. God's love longs exceedingly that it should have your heart and fill it. The cross has removed every barrier out of the way of love finding and filling you. It has opened heaven for the love to flow out freely; it can open your heart for the love to flow in fully. On the cross God proved that with His whole heart He desired that His love should live in you by giving His Son. Oh! say will you not with your whole heart desire and plead for this blessing of blessings?

"Herein is love, that He loved us, and sent His Son to be the propitiation for our sins." As wondrous and Divine as was the sending of the Son, as wondrous and complete as His propitiation on the cross, so wonderful and complete can be the entrance of His love into our hearts by the power of the Holy Spirit. God's love longs for this. Let us long and look for it. Let our faith in the cross with its atonement and its fellowship ever strengthen us to know perfectly the mystery it reveals: Herein is love! Herein is love! And let us not rest till that love has, within our heart, triumphed over all, and reigned alone.

OUR Lord more than conquered His Adversary. He destroyed him. So, when you love not your life even unto death, the very efforts that the devil makes to intimidate you, and defeat you, react upon himself in a sort of new judgment. He does not vanquish you, but his own authority, and power, and rule are diminished; and so you become "more than conquerors through Him that loved you."—*The Lord's Overcomers.* Dr. A. T. Pierson.

A Message from Egypt.

"POURED OUT."

By Mr. and Mrs. J. GORDON LOGAN.

ON every hand the enemy meets us: superstition, fanaticism, ignorance, sin in awful shapes and forms, indifference, and blind fatalism. The very atmosphere seems to be charged in a distinct way with hosts of wicked spirits, and he who engages in the warfare in Egypt soon realizes that it is not with flesh and blood merely that he is dealing. Our own great need, and the great need of this land can only be met by something very definite from God.

First—We need a "*poured-out blessing*" (Isa. xlv. 3). "I will pour water upon him that is thirsty, and floods upon the dry ground." We have had showers of blessing, a few have entered into life, and some of God's children have been revived and enabled to hold on; but we have seen no great break in the ranks of Islam yet. Showers—praise God for showers—but they are not enough, the ground is too dry; we need the floods.

Last year we had a parable wrought out before our eyes. The desert lay day after day baking in the glare of an Egyptian sun, only a few stunted plants survived the long drought; but at last the rain came in floods and torrents, until the wadys were like rushing streams, and pools of water were left behind. What was the result? In a short time the bare, dry desert was like a green field: there was life everywhere. A shower would not have sunk in deeply enough, it would only have revived existing plants; the floods made the desert rejoice and blossom as the rose, and thousands upon thousands of hidden seeds burst into life and beauty. So face to face with the darkness and the need and our own weakness and nothingness we look up and take courage. One day of the rain floods can change the desert into a garden. When God sends the floods of blessing, will not these 12,000 villages of the Delta of Egypt, that are now almost untouched by mission work, awake to the reality of spiritual things? We believe it may come suddenly, and if it tarries we will wait for it in the patience of hope.

Second—A "*Poured-out Spirit*." "I will pour My Spirit upon thy seed and My blessing upon thine offspring." How we rejoice in this promise as we think of the native converts. Few and far between they are to begin with. Some of them, alas! although convinced of the truth of Christianity and having changed their religion, show little change of heart. The

influence of their past manner of life and the power of the enemy drag them back. Oh for this mighty outpouring of the Spirit upon them and us that Christ's words may be fulfilled, "When He is come unto you He will convince the world of sin . . . because they believe not on Me" (John xvi. 7-9). Conviction, deep conviction of sin, there is nothing we need more in our work; and so once again our eyes are unto God, and our hearts are stayed upon His promise.

Third—It is, we believe, as God leads us experimentally into the knowledge of what the *poured-out blood* of our precious Lord means, that victory will crown our work here. In the shedding of that blood He triumphed over all the powers of darkness, and He means us to be partakers with Him in His glorious triumph. In the purpose of God we are seated with Christ in the place of victory, clothed with His authority and power over the enemy; but we are only babes at the practical working out of what God has revealed. "They overcame Him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death."

While we adore and worship at the thought of the poured-out blessing, the poured-out Spirit, and the poured-out blood, we feel that we ourselves must be "poured out as a drink-offering" (Phil. ii. 17), if the need is to be met. Our hearts poured out before God (Ps. lxii. 8). How the adversary seeks by pressure of service to hinder this. It is so easy for prayer to become a mere matter of duty, we so readily become accustomed to the darkness around us: our feelings are blunted and our minds occupied by details and routine work. How many of us have no time to learn to care, no time to weep with the psalmist because God's holy name is dishonoured, no time to weep with Jesus over the weary shepherdless multitudes, so little brokenness and love, and passion for souls. No leisure to be still before God till He speaks to us and leads us out into the prayer conflict with the spiritual forces that are against us. May He give us stillness of soul and brokenness of spirit that we may share the very thoughts and desires and longings of Jesus, "Who ever liveth to make intercession."

And then our lives must be poured out in lowly ministering love for others. "I will very gladly spend and be spent for you." "Let this mind be in you which was also in Christ Jesus . . . Who took upon Him the form of servant . . . humbled Himself and became obedient unto death." "They loved not their lives unto the death." God help us and make us faithful to the uttermost. Thinking

of poured-out lives makes us remember the story of the many hundreds who gladly laid down their lives for Jesus in this very land where we labour. So terrible was the persecution under Diocletian at the beginning of the fourth century that the Egyptian Christians date their era from that time—the Era of Martyrs. If the blood of the martyrs is the seed of the Church, the Church here should be strong and flourishing. But what do we find? A Church that is almost dead, a nominal Christian community only numbering about one-tenth of the Moslem population. Does it not stir us to the depths to think that this land was once a Christian country, that many a mosque which raises its minaret to-day in proud defiance to the Cross of Christ stands on the very spot where once stood a Christian church, and is built of its very stones.

How did Mohammedanism enter Egypt at first? Alas! it was through the sinful folly of God's children, and *division in the Church*; one party inviting the enemy to come to assist them in their dispute with the other. The terrible consequence of that act we know, and now we are facing the awful failure of what was once a great and flourishing Church, and the tremendous victory of Islam. What must our attitude be? Is there not power in the blood to atone for the failure of the past? Is there not power in the mighty victory of Calvary to overthrow the forces behind the darkness that we see and feel. The Cross shall—it must—triumph. "The Egyptians shall return unto the Lord." Let us come to the help of the Lord; let us fight the good fight in utter dependence upon Him, and may He put such a warrior shout into our hearts, that we may be able to say as we press the battle to the gate, "We come to thee in the NAME . . . which thou hast defied . . . the battle is the Lord's, He will give you into our hand."

The "Strong Man" Driven Out.

A Glimpse into Korea.

LAST Sunday afternoon our Bible-woman, and blind Evangelist (aged 18), with some other Christian women—all converted since we returned to Korea—went across the hills after the meeting here to a house where there was a great "devil worship" on.

"They must all be converted to-day" said the Bible-woman, in great faith, and with radiant face.

"Will they let you preach to them or read the Scriptures in the midst of their worship?" we asked; for we wondered how she would get a word in amid the beating of gongs, dancing, and noise always going on at such times.

"Oh, yes, we mean to preach to them," she said, and they started off. The children held a prayer-meeting

here during the time. In the evening they returned. The blind boy's face was radiant.

"Did they allow you to preach?" "Oh, yes, and they have repented. They let the Bible-woman burn up all their devil-worshipping things, and they believe Jesus."

The next day the Bible-woman came. "Yes, it is all true! There were hundreds there. We told them the story, sang, prayed, distributed the little book ('Word of the Cross'), and husband and wife gave in together! The things they were worshipping were filthy. There was nothing fit to bring away to show you. We burnt them all up, and I had to have a bath when I got home, I got so covered with filth."

"They ask me to stay with them all night as they were afraid the devil would return; but I told them to pray, and they would be safe."

"Are they young people?" I asked. "Yes, and they have three young children. They will all be at the meeting next Sunday. I am going to them again to-day to pray with them. We must visit them, and lead them, for they have come out of such filthy darkness."

This is one sample of what goes on here continually. It seems as if the devil will accept anything so long as it includes submission to him, and neglect of God. Those who worship him get lower and lower till one wonders even Satan accepts such worship. Filth and neglect characterize everything devoted to his service.

I have just been reading the booklet "First Bind the Strong Man," and it does seem to me the Korean Christians have learned the secret of this. They do not hesitate to attack the strongholds of Satan, armed with the Word of God, and prayer,

Jean Perry.

Freedom "in the Name"!

The Lord Working in Assam.

This morning the joyful news came from another Christian chief that he has freed all his slaves in the Name of the Lord Jesus. He writes the following beautiful words:—"Now I am determined to continue believing in God's Word. Therefore in the name of the Lord Jesus I have freed 26 families of slaves who are in my village. Now, we, all the members of my family, have given our names to the Lord Jesus. It is very, very happy. . . . Peace and blessing from God be upon you. Amen.—Yours affectionately, HRANGKIMA."

Hrangkima only became a Christian a few months ago. He has been persecuted for becoming a Christian. This noble act of freeing his slaves means that he has sacrificed over 1000 rupees ransom money, a very large sum in Lushai. But the Master has promised a hundredfold in return. He gives more, for He gives Himself.

Hrangkima is the second Christian chief who has freed his slaves. The first, Khawvelthanga, freed all his slaves last October. "In the name of the Lord Jesus Christ and in the name of our King Edward, I free you from your slavery. From this time no one will be able to make you a slave." We hear he is now looking for more slaves in order to free them. Diolch, diolch Iddo. Please keep praying for Lushai.

P. Fraser, Lushai Hills, Assam, India

"'Praying through' means praying and acting in co-operation with God until the thing you want done is accomplished."

—Evan Roberts

Excitement in Revivals (ii).

Letters of C. G. Finney, (1845-46.)

I HAVE by no means done with the subject of *excitement* as connected with revivals of religion. In every age of the Church, cases have occurred in which persons have had such *clear manifestations of Divine truth* as to prostrate their physical strength entirely. This appears to have been the case with Daniel. He fainted and was unable to stand. Saul of Tarsus seems to have been overwhelmed and prostrated under the blaze of Divine glory that surrounded him. I have met with many cases where the physical powers were entirely prostrated by a clear apprehension of the infinitely great and weighty truths of religion.

With respect to these cases I remark :

1. That they are not cases of that objectionable excitement of which I spoke in my former letter. For in these cases, *the intelligence does not appear to be stultified and confused*, but to be full of light. The mind seems not to be conscious of any unusual excitement of its own sensibility ; but, on the contrary, seems to itself to be calm, and its state seems peculiar only because truth is seen with unusual clearness. Manifestly there is no such effervescence of the sensibility as produces tears, or any of the usual manifestations of an excited imagination, or deeply moved feelings. There is not that gush of feeling which distracts the thoughts ; but the mind sees truth unveiled, and in such relations as really to take away all bodily strength, while the mind looks in upon the unveiled glories of the Godhead. The veil seems to be removed from the mind, and truth is seen much as we must suppose it to be when the spirit is disembodied. No wonder this should overpower the body.

Now such cases have often stumbled those who have witnessed them ; and yet, so far as I have had opportunity to inquire into their subsequent history, I have been persuaded that, in general, these were sound cases of conversion. A few may possibly be counterfeits ; but I do not recollect any clearly marked case of this kind in which it was not afterwards manifest that the love of God had been deeply shed abroad in the heart, the will greatly subdued, and the whole character greatly and most desirably modified.

Now, I again remark that I do not feel at liberty to object to these cases of excitement, if they may be so called. Whatever excitement attends them seems to result necessarily from the clear manifestations which God makes to

the soul. This excitement, instead of being boisterous, unintelligent, and enthusiastic, like that alluded to in my former letter, seems to be similar to that which we may suppose exists among the departed spirits of the just. Indeed, this seems to me a just principle : We need fear no kind or degree of excitement which is produced simply by *PERCEIVED TRUTH*, and is *consistent with the healthful operation of the intellectual powers*. Whatever exceeds this must be disastrous.

In general, those cases of bodily prostration of which I have spoken occur without the apparent intervention of any external means adapted to produce such a result. So far as I have observed, they occur when the soul is shut up to God. In the case of Daniel, of Saul, of William Tennant, and others, there were no human instrumentalities, or measures, or exciting appeals to the imagination or sensibility ; but a simple revelation of God to the soul by the Holy Ghost.

Now the excitement produced in this manner seems to be of a very different kind from that produced by very boisterous, vociferous preaching, exhortation, or prayer ; or by those very exciting appeals to fear which are often made by zealous exhorters or preachers. Exciting measures are often used, and very exciting illustrations are employed, which agitate and strain the nervous system until the sensibility seems to gush forth like a flood of water, and for the time completely overwhelm and drown the intelligence.

But the excitement produced when the Holy Ghost reveals God to the soul is totally different from this. It is not only consistent with the clearest and most enlarged perceptions of the intelligence, but directly promotes and produces such perceptions. Indeed, it promotes the *free and unembarrassed action of both the intelligence and the will*.

This is the kind of excitement that we need. It is that which the Holy Spirit always produces. It is not an excitement of sympathy ; not a spasm, or explosion of the nervous sensibility ; but is a calm, deep, sacred flow of the soul in view of the clear, infinitely important, and impressive truths of God.

It requires, often, no little discrimination to distinguish between an effervescence of the sensibility produced by loud and exciting appeals—by corresponding measures—on the one hand ; and, on the other, that calm, but deep, and

sometimes overpowering flow of soul which is produced by the Spirit of God, revealing Jesus to the soul. I have sometimes feared that these different kinds of excitement are confounded with each other, and consequently, by one class of persons, all alike rejected and denounced; and by another class, wholly defended. Now it appears to me of great importance to distinguish in these cases between things that differ.

When I see cases of extraordinary excitement, I have learned to inquire, as calmly and affectionately as I can, into the views of truth taken by the mind at the time. If the individual readily and spontaneously gives such reasons as naturally account for this excitement, I can then judge of its character. If it really originates in clear views presented by the Holy Ghost, of the character of God and of the great truths of His government, the mind will be full of these truths, and will spontaneously give them off whenever there is ability to utter them. It will be seen that there is a remarkably clear view of truth, and, where power of speech is left, a remarkable facility in communicating it. As a general thing, I do not fear the excitement in these cases, however great it may be.

But where the attention seems to be occupied with one's own feelings, and when they can give no intelligible reason for feeling as they do, very little confidence can be placed in their state. I have frequently seen cases when the excitement was very great, and almost overwhelming; yet the subject of it, upon the closest inquiry, could give no intelligent account of any perceptions of truth which the mind had. The soul seemed to be moved to its deepest foundations; but not by clear exhibitions of truth, or by manifestations of God to the soul. Hence the mind did not seem to be acting intelligently. I have learned to be afraid of this, and to place little or no confidence in professed conversions under such circumstances. I have observed that the subjects of these excitements will, after a season, look upon themselves as having been infatuated and swept away by a tornado of unintelligent excitement.

As an illustration of what I would say upon this subject, I will relate a fact that once occurred under my own observation. I attended a camp-meeting in the State of New York which had been in progress two or three days before my arrival. I heard the preachers and attended the exercises through most of that day, and there appeared to be very little—indeed no visible—excitement. After several sermons had been preached, and after much exhortation, prayer, and singing, I observed several of the leading men to be whispering to each other for some time, as if in profound deliberation; after

which, one of them, a man of athletic frame and stentorian voice, came down from the stand, and pressed his way along into the midst of a company of women who were sitting in front of the stand, and then began to clap his hands, and balloo at the top of his voice: "Power! Power! Power!" Soon another, and another, set in, till there was a general shouting and clapping of hands, followed presently by the shrieking of women, and resulting, after a little time, in the falling of several of them from their seats. Then it was proclaimed that the power of God was revealed from heaven. After pushing this excitement to a most extraordinary extent, the minister who began it, and those who united with him and had thus succeeded, as they supposed, in bringing down the power of God upon the congregation, retired from the scene of confusion, manifestly much gratified at the result.

This scene, and some others of a similar character, have often occurred to my mind. I cannot but regard such movements as calculated to promote anything else than true religion. In the getting up of this excitement there was not a word of truth communicated; there was no prayer or exhortation,—nothing but a most vociferous shouting of "Power! Power! Power!" accompanied by an almost deafening clapping of hands. I believe this to have been an extraordinary case, and that probably but few cases occur which are so highly objectionable. But things often occur in revivals which seem to beget an excitement but little more intelligent than this. Such appeals are made to the imagination and to certain departments of the sensibility as completely to throw the action of the intellect into the shade. So far as such efforts to promote revivals are made, they are undoubtedly highly disastrous, and should be entirely discouraged.

A Hindrance to Revival.

The Opium Traffic.

In view of the double approaching crisis on the Opium question, the Churches throughout the British Empire should be awakened to the gravity of the present continuance by Great Britain in this traffic, which she has now thrice confessed to be morally indefensible, and unitedly utilize the opportunity to press upon the Home Government that:—

1. Right is worth doing for its own sake.
2. Nothing can justify continuance in confessed sin.
3. By an immediate and self-sacrificing ending of this evil, Great Britain will glorify God before the whole world; will do justice to China, and remove a grave stumbling block to the cause of Christ in that land; will clear the Indian Government of a great wrong, and will assuredly call down on herself God's richest blessing.

N.B.—The U.S.A. has invited Great Britain to a Hague Conference on the Opium Question, to promote international action on the subject. The date named as probable is June, 1910. Great Britain will have to decide by next autumn or winter what her future action will be. For the three years period of her unconditional promise to China ends with the close of this year.

Eric Lewis.

"Be of the Same Mind."

BY THE EDITOR.

A Talk to Workers at the Eccleston Hall Convention, January 12, 1910.

LET us turn to our Bibles, and from the R.V. read part of Philippians ii., beginning at verse 5. "Have this mind in you, which was also in Christ Jesus; Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself . . ." In the margin it reads "Who being originally in the form of God counted it not 'a thing to be grasped,' but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the Cross. Wherefore also God highly exalted Him, and gave unto Him the Name which is above every name . . ."

Note the words "Have this *mind in you* which was . . . in Christ Jesus." Now read back two or three verses. "If there is . . . any *comfort* in Christ, if any *consolation* of love, if any *fellowship* of the Spirit, if any *tender mercies* and compassions, fulfil ye my joy, that ye be of the SAME MIND, having the same love, being of one accord, of ONE MIND: doing nothing through faction or through vainglory, but in LOWLINESS OF MIND, each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others."

Taking the words "Have this mind in you" as the central sentence, if you read back to the previous verses, or forward to the succeeding verses, you have a pattern of the mind which was in Christ. As you read forward, you are told how Christ being "equal with God," did not *grasp* at it, but came down from such a height, and emptied Himself to become a servant—a bond-servant, under bonds, bound to serve. As you read backward you are told of the (1) comfort, (2) consolation, (3) fellowship in the Spirit, (4) tender mercies and compassions, which are in Christ for the children of God, and filled with His Spirit they can thus be of the "same mind," having the "same love," of "one accord," doing nothing through faction, but in lowliness of mind esteeming others better than themselves. If every believer had thus "the mind of Christ," filled with tender mercies and compassions, how could they be anything but "of the same mind"? If all were of the "same mind" to *do nothing* through faction—how could there be "division" and disunion amongst the Lord's people? "*Do nothing through faction*," said the Apostle, as he thought of those he referred to in chap. i. 17, who were even "proclaiming Christ of faction," thinking to raise up affliction for him in his prison; and he himself shows the "mind of Christ" even as he writes, for he says that he rejoices that *Christ* is preached, even though not with purity of aim. He is not going to admit in himself "vainglory" or "faction" in response to their wrong-doing!

Whilst Paul remembers the "faction," how he yearns for "one accord." Fulfil my joy, he says, to the Philippians. "Be of the *same* mind, of the *same* love." Christ is not divided. Then what causes division and disunion in doing the work of God? What is the reason

that the Lord's children find it so difficult to be of the "same mind," and still more difficult to esteem others better than themselves? Those who are really joined to Christ as members of His Body—who truly have Christ as their life—are certainly *one in heart*; they are certainly more or less of *one aim*—they want to please Christ—but they are so rarely of one mind. One in heart and in aim, yet not of the same mind. What is the cause of this? Do we see the importance of it? Do we realize so deeply the need of being of one accord, that we can wait patiently for others with whom we are in co-service, to come to the "same mind" before we take a certain course which may produce "division" or "faction"?

How the words strike home! *Doing nothing that you know will tend toward disunion in the Body of Christ.* Surely if we were all of one mind to follow Christ to Calvary, "becoming obedient unto death, even the death of the Cross," there would be no "vainglory," no being "puffed up one against another" (1 Cor. iv. 6); but we should really possess "lowliness of mind"—the mind that brought the Lord Jesus from the place of equality with God, down to the position of a servant; the mind that caused Him not to *grasp* the Throne; that did not make Him cling to being a "leader," but chose to be a servant. He was equal with God, yet He became a "servant"—a bond-servant. If we were all of one mind to *serve* one another! If we all longed to be servants, and did not want to be "heads" of "movements," or leaders of work, or aught else, how quickly this lowliness of mind would unite God's children, and make them to be of the "same mind" in the Lord.

Now at the back of all "faction" the great Adversary is at work; he is the great divider, the Lord Jesus the great Uniter. What is the cause of all this lack of oneness of mind? Who produces all the division of mind among those who are one in heart. Is it not Satan the divider? Is it not he who assails the minds of the children of God, to prevent their having the "mind of Christ," and hence the "same mind in the Lord"? To trace the adversary's working in this respect we must first go to bed-rock facts, so as to understand why the enemy can thus attack the minds of believers, and cause division among the people of God.

Turn first to 2 Cor. iv. 4 and read, "The god of this world"—who is this? *Satan!* What does Paul say he has done? "The god of this world hath *blinded the minds* of the unbelieving." Has the devil power to blind a man's mind? We answer "Yes"—for so it is written, and his purpose is declared to be "That the light of the gospel of the glory of Christ . . . should not dawn upon them."

This is the bed-rock fact which must be emphasized as lying at the bottom of all division of *mind* among God's people. The Apostle declares that Satan—the god of this age—has "blinded the mind" of every unregenerate soul. Not only ignorant people in the slums, but professors in colleges, and kings on the thrones. There

is no distinction, and no difference. The Bible declares facts as seen by God, and He says that all men have *blinded minds*, until the light of the Gospel shines in, and that this film, or veil on the mind is placed there by Satan—the “god” or ruler of this world—to keep the truth—or light—out. All have needy hearts, but all have also blinded minds.

Now let us face the question: When a man receives the gift of eternal life, and assurance of salvation from the guilt and penalty of sin through the atoning sacrifice of Christ, does he *entirely lose the “film” or veil on the mind*; or does it mean that at first he gets a “new heart,” and loses just a little of the veil that the god of this world has put on him—just as much, in fact, as he is able to grasp the truths of the gospel? In brief: Is it possible for the *Christian* to have a partial “blind” on his mind? Let us repeat the question: Does he at once fully lose the “blinded mind,” or does he lose the film just so far as he apprehends the gospel, and no more?—for truth (or light) alone disperses the veil on the minds of men, and the extent of the light which shines into the mind determines the extent of the liberation of the mind from the veil of Satan.

This basic fact is most important for you to apprehend, and then you will get the key to all division among God’s people. For it seems clear that it is possible to have a “new heart,” and a new life, without a *fully renewed mind*. It certainly is clear from the facts of life, and the present condition of the true Church of Christ. The mind of the Christian can be full of all kinds of things, injected there by the god of this world; and these injected thoughts—“views,” “ideas,” “theories”—are the causes of division, for if the *mind* of every Christian was renewed, it seems simple logic to say that all believers would be of the “same mind”—having the mind of Christ. Let us think a moment. How many *prejudices* have you got a reason for? Listen to that child of God, saying, “I do not like Miss So-and-so.” “Have you ever spoken to her?” “No! but there are so many things I do not like about her.” “Give me a reason for not ‘liking’ her.” “Well, I do not *like* her!” Now, is this reasonable? Is it according to the light of the Gospel of Christ, which is a gospel of love to the unlovely, and the spirit of a sound mind. Possibly too, some of you have come to this meeting, but you have closed your minds before coming, and determined that you are not going to open them unless what is said suits your ideas. Is this *right*? Is it not often so in meetings, and that is why we do not get blessing as we should. The Lord’s children often come with minds made up as to what they will take of the “truth.” They want just so much of the “truth” as will suit them, and they close their minds to all else, especially if it runs against their prejudices, or pre-conceived ideas of things.

Now turn to 2 Corinthians xi. 3. The Apostle writes to the Corinthian Christians, “I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your *minds* should be corrupted. . . .” Paul knew that even as the god of this world had blinded the minds of the unbelieving, so he could attack the minds of God’s children, and beguile them. “The serpent beguiled Eve in his craftiness.” It was not her heart, but her *mind* which he first

attacked, and it is not your hearts, but your minds which he also attacks to lead you away from simple trust, and “purity” toward Christ. Mrs. McHardie says in one of her books that the word “saw” used of Eve in the garden (Gen. iii. 6) means that she was *gazing* at the tree. She was standing near the forbidden tree, and gazing at it when she should never have looked, for God had said “Thou shalt not eat.” Mrs. McHardie mentions that in China a goddess is worshipped under the name of the “Gazing Mother,” and in Egypt the great mother of the gods was known as “The Gazer.” A name wonderfully significant, for it was through the eyes of Eve that the fatal link between her and Satan was formed—the serpent whose name also signifies to “view attentively,” or “to gaze.” Gazing at the woman standing near the forbidden tree, she gazed and was thus drawn into his “beguiling.” As she gazed, she longed, and then was ensnared. Satan *beguiled*, and she was *deceived*. It is expressly said in the Epistle to Timothy—“Adam was not beguiled.” He was tempted, but not deceived. He sinned, knowing the consequences. Eve was beguiled by the subtlety of the serpent. She was innocent, but ensnared through her mind admitting thoughts suggested by Satan, and accompanied by his beguiling power, which paralyzes the mind, and keeps it from acting, and *judging the issue of every action*. Yes, Satan can attack the minds of the Lord’s children; Satan can weave his wiles to draw you on until you are beguiled, and then you find you lose your power of will. You first let your mind go to the beguiling, and cease to reason; then you lose your power of will to resist, and then you are deceived. “‘fear,’ said Paul, ‘for your loyalty to Christ. You belong to Him, and as the serpent beguiled Eve, I fear lest your minds should be corrupted from the simplicity that is in Christ.’ Loyalty to Christ. Simplicity of trust in Him, depends upon the *mind being guarded* from Satan’s beguilings.

The mind must not only have all the old “blind” of Satan taken off, but it must be renewed, and then covered by the helmet of salvation. You may have “put away the old man,” as “concerning your former manner of life” (Ephes. iv. 22) without a definite transaction with God that you become “renewed in the spirit of your mind” (Ephes. iv. 23). You are transformed only “by the renewing of your mind” (Rom. xii. 2). Have you asked God to renew your mind; and then to take your mind, and keep your thoughts?

When the mind is renewed then it must be used, and I want to say to you in the strongest way I possibly can say it, DO NOT LET YOUR MIND “LIE FALLOW,” and become “passive,” for as you allow your mind to cease to think, and reason, and judge, and bring to the verdict of the Book all the departments of your life—your experience and your actions—nothing is more certain than that you are inviting Satan’s beguilings into your mind. Mr. Gordon last night referred to “distorted visions,” and “mental distortions” as given by Satan to so many children of God—not only people sent to asylums, but ordinary people in ordinary life. So few Christians understand Satan’s beguilings of the mind, that he is able to give them distorted views of the things of God, and of themselves, and of their friends, their

future, their circumstances, and even their needs, without their recognizing the source of these distortions. Satan can give you such curious visions, that only the truth of the Word—the pure light of the Gospel—can expose them. So many have been led off into strange “leadings” by following sudden suggestions to the mind, believing they were obeying God. Others believe they have “revelations” from God, which are going to move the world, but the only outcome is faction and division in the church!

Passivity of mind is the ground which is given by the believer for these beguilings of Satan. Christians who desire to be “led of the Spirit” think that they are not to reason, and weigh, and judge every suggestion which appears to come from God, in the light of the Word. To be “led of the Spirit” they think means to follow every impulse, and suggestion given to the mind—especially if it comes when in prayer—and so they let their minds lie “passive” to receive these suggestions. The Lord said to the Jews, “Why even of yourselves judge ye not what is right” (Luke xii. 57). Think of the Lord appealing to His hearers to judge what was right! If you are to escape Satan’s special beguilings of the mind at the present time you must not let it lie fallow—unused. You must not let it drift; nor let yourself go into “visions of the future,” and dreaming over the wonderful things God means to do with you! Do not foster “visions” as to how God is going to use you! For a time there was quite an epidemic of people who were going to be the instruments of the next Revival! Many left their work—which was altogether too common-place—and went out on a will-o’-the-wisp “leading,” which ended in a swamp, and sad suffering to themselves and others.

Oh, the breaking up of false visions, and “vainglory” plans, which God has had to do these last five years. How sad has been the history of many souls who were walking steadily and faithfully, and are now unuseable by God—high and dry on the shore. It has all come in through Satan’s beguiling of the *mind*; suggestions, ideas, distorting visions, curious conceptions of almost every spiritual truth; all ending in factions and divisions in the Church of Christ.

“Have this mind in you which was in Christ Jesus, Who . . . counted it not a prize to be grasped, to be on an equality with God, but . . . humbled Himself, becoming obedient unto death, yea, the death of the Cross.” With all my heart and soul and strength I would put before you the path of the Cross as the safe path to-day. I put before you the path of meek and lowly service following in the footsteps of the Lord. Turn away from all vain-glorious visions of what you think you are to be in the Church of Christ, and be satisfied to be a servant! Let us be content to be the *servants* of God! Oh! see to it, children of God, that Satan does not beguile your mind from *simplicity*—the simplicity which is toward Christ in steady faithful service to Him.

Then let us remember that Satan can do nothing with us against our will. You can choose to say “I deliberately refuse every bit of ground in my mind to Satan’s evil spirits” (for it is by his evil spirits that he does his work)—“I refuse ground to them. I refuse to allow ‘deceiving spirits’ with ‘teachings’ from Satan,

to enter my mind, and beguile it. I ask God to give me a new mind—the mind of Christ!” And that mind remember, is to be an active one—that is, one in *full use* in everything you do. I speak now to the young ones here. Do you use your *mind* in what you are doing? Are you thinking of the meeting you are going to to-morrow, and so you are thoughtless if you are doing your home duties? Do you use your *mind*? “More evils are wrought for want of thought than want of heart,” they say, but it ought not to be said of the Lord’s children. But with so many their minds are not free to act in the liberty wherewith Christ has made us free. They act as if they had no “mind,” and that is why they run around, and ask everybody else what they think. They are trying to get the use of other people’s minds, and are thus swayed and tossed about by every wind of doctrine. They do not use their own minds. You would think that we had not had any spiritual light in England before, for souls who have heard the truth at Conventions even for twenty years, have not the discernment and knowledge to tell whether a thing is of God. They have been living on what Mr. So-and-so says. He says it, therefore it must be right. But we must bring all things to the test of the Book, and prove all things if we are to be intelligent in the use of a renewed mind. In asking another’s mind we have also to remember that it is possible for a soul to be in communion with God—in fellowship with Him in the spirit—and yet to admit one suggestion of Satan to his mind which will mislead him and warp his judgment in many ways. It is therefore not safe to judge as “from God” anything that another says, purely because his life and character bear marks of fellowship with God. It is not a question of his character but of his *mind*. If we are to accept as infallible truth all that is said to be from God, on the ground of the character and life of a worker, it would remove the standard of truth from the written Word, to the character of the teacher. God does not cast His children off the moment they have admitted a distorted view of truth into their minds, but patiently waits until the real truth dawns, which it surely will sooner or later, if they are *honest*, and with open minds seek to do the will of God with all their hearts (John vii. 17).

Ask the Lord to liberate your mind to act freely. Ask Him to break away from it every injected thought from Satan. It is possible for Satan to find an entrance to the mind by pretending to be God. He knows you would never open your mind otherwise, to the suggestion or thought. Numbers of God’s children have followed deceiving spirits, because on their knees they have believed everything that came to their minds as coming from God, and consequently they have become unreasonable, obstinate, and unyielding. Sometimes they have carried out plans to the ruin of their families, and to the ruin of their Christian service, believing they were carrying out some plan revealed by God.

Take heed that you do not travesty the truth of surrender to God as meaning that your mind is to become a blank. I read in one paper of a Christian worker who said it took him six months to get his mind “empty” so that God could get control of his body; when he thus gave up control, *the devil took it*, for God “controls”

a man through his own volition in co-operation with Him. Refuse to let your mind be passive; to let yourself become a machine, for God seeks to give you a new mind which will intelligently enter into His purposes, and apprehend His will. "Be renewed in the spirit of your mind," and "be not unwise, but understanding what the will of the Lord is."

Lastly we read in 1 Peter i. 13, "Gird up the loins of your mind." Those who are kept in perfect peace, are those whose minds are stayed on Him. (Isaiah xxvi. 3.) To "gird up the mind," means to use it every step of the way; act, think as an intelligent human being accountable to God in all things; one that God has re-created with a new heart, and a new mind. Then the Lord says, "*I will put My laws into their minds*" (Heb. viii. 10). Feed well on the written Word; fill your mind with it; so that you will not need to be running for your Bible to look up verses. God will put His laws—or will—into your minds, if you will do your part of reading His Word, then you will find His Spirit inworking it to your mind so that it becomes wrought in to every thought. Then when you need light on your path, the Word will come to your mind in a moment. I fear that with many of us our great idea of "power for service" means that the Lord will make things easy for us to do. We want power to do things easily, so as to avoid all difficulty and labour in our doing them. We want miraculous guidance to save us trouble. You go on your knees and pray and then get up and open your Bible, and the first verse you see you act upon, apart from all intelligent use of the mind and judgment in weighing and considering what is right to do. And what absurd things people have done through thus acting apart from their minds, upon some verse they have read "after praying!" Then, too, because the Lord, in the central depth of your spirit, gave you a verse one day, for the rest of your life you fear to act without a "verse!" And then once you have a "verse," there is no one who can move you from your purpose to act upon it. Remember what comes from God comes from the inner shrine where He dwells, deep down in your spirit; and what comes to you from *outside*, injected into your mind, most often comes from the "world-rulers of this darkness." When your mind is full of His law—His written Word—you do not want any miraculous guidance to tell you not to steal. How is that? Because you know it is wrong. His word—or His law—is in your mind. Thus God can write His thoughts upon your heart, and in your mind until you know His will, because your Bible has become incorporated in you. If we were filled with the words of this Book, instead of being filled with other people's thoughts and ideas, we should know the mind of God.

As we leave this meeting may the Lord protect us from the Satanic "fowls of the air." The Lord Jesus distinctly says in the parable of the sower as recorded in Matthew, that the "fowls of the air" snatch away the seed, and He says that it is Satan who does this work, but Satan is not omnipresent. He is quick and finds out where we are a little bit oftener than we wish he would; but he is not omnipresent. He works through myriads of evil spirits—described by the Lord as "fowls of the air," for they come, and take away the seed.

Where is the seed put? First in the *mind*, and then they snatch it away. Oh! how these "fowls of the air" watch the souls at all the Conventions. They are very busy, and they have plenty of instruments to work with them in taking away the seed. Someone leaves this meeting saying, "What do you think of that?" "Do not care for it!" Ah, "fowl of the air"—Satan is now using human instruments. Again—"Do you think that was the right way to put it?" "No!" Another "fowl of the air!" Souls, beware of the "fowls of the air," and let no seed be taken away to-day by the unseen "fowls," or their instruments.

Now, let us gather up the message into a few closing points. (1) That the "mind" that was in Christ Jesus means *lowliness in mind*. (2) That you can have the mind of Christ. (3) It comes by a renewing of your mind. (4) The mind of Christ is given you through His Word. (5) The renewed mind is to be used with all its faculties, and not allowed to lie unused. (6) The mind must be filled with God's Word, and then it will be guarded by God.

Possibly your mind at this moment has in it all kinds of things that ought to be removed. You have an unkind thought against another child of God, which is making a barrier between you. You have a prejudice against this one or that one, without any reason. You may have all kinds of ideas which Satan has injected to your mind for years past, and you are not conscious that they are colouring your life. Let us ask the Lord to liberate our minds from bondage, from being compressed and narrow, and selfish, and small, and cramped. In the liberated mind there must be no ground given to Satan's "fowls of the air," either to put something in, or take the truth out. Let us refuse entry to them as well as ground. Keep your will steady and true to God as in Christ's strength you say, "I refuse ground to Satan's 'fowls of the air.'"

The Disciple's Prayer. *Matt. vi. 9-13.*

1. THE FATHERHOOD OF GOD—"Our Father."
2. THE HOME OF GOD—"Who art in Heaven."
3. THE NAME OF GOD—"Hallowed be Thy Name."
4. THE KINGDOM OF GOD—"Thy Kingdom come."
5. THE WILL OF GOD—"Thy will be done on earth as it is in Heaven."
6. THE PROVISION OF GOD—"Give us this day our daily bread."
7. THE FORGIVENESS OF GOD—"and forgive us our debts as we forgive our debtors."
8. THE SALVATION OF GOD—(a) And lead us not into temptation.
(b) "but deliver us from evil."
9. THE POSSESSIONS OF GOD—"For Thine is (a) the kingdom, and (b) the power, and (c) the glory, (d) for ever"—denoting that the kingdom, the power, and the glory are eternal possessions.
AMEN.

Evan Roberts.

FORGIVEN! FORGOTTEN!

You've trespassed against me, you said,
And you cannot lift up your head?
I forgive you, my brother,
For ever and ever—
Forgiven! Forgotten! It's dead!

Evan Roberts.

From the Editor's Bible.

Helps to Workers.

The Message of Calvary.

- 1.—THE PLACE CALLED CALVARY. Luke xxiii. 33.
The cry of the God-Man. Matt. xxvii. 46.
The heart of Jesus. Psalm xxii.
- 2.—THE FORESHADOWED CROSS. Isaiah liii.
The purpose of His death. v. 4-5.
The Fruit of His death. v. 11.
- 3.—THE POWER OF THE MESSAGE. 1 Cor. i. 18.
The Word of the Cross is the power of God.
- 4.—HOW THE APOSTLE RECEIVED THIS GOSPEL.
"It came to me through revelation of Jesus Christ." Gal. i. 12. R.V.
- 5.—HOW PAUL PROCLAIMED HIS MESSAGE.
"Before whose eyes Jesus Christ was openly set forth crucified." Gal. iii. 1. R.V.
- 6.—THE INTENSITY OF THE MESSENGER.
"I determined not to know anything among you save Jesus Christ and Him Crucified." 1 Cor. ii. 2.
- 7.—WHAT THE MESSAGE MEANT TO PAUL.
Substitution. 2 Cor. v. 21.
Identification and death to sin. Rom. vi. 6, 10, 11.
Separation from the world. Gal. vi. 14.
Separation unto Christ. 2 Cor. v. 14.
The Reception of the Spirit. Gal. iii. 13, 14.
The ending of division. Ephes. ii. 15, 16.
Fellowship with Christ. Gal. ii. 20. Phil. iii. 10.
Victory over Satan. Col. ii. 14.
- 8.—WHAT HINDERS THE POWER OF THE MESSAGE.
"Wisdom of words . . . cross . . . made void." 1 Cor. i. 17.
- 9.—THE TWO RESULTS OF THE MESSAGE.
To the perishing . . . "foolishness." 1 Cor. i. 18.
To the "being saved" . . . power . . .

Jesus and the Resurrection.

- "Why seek ye the living among the dead? He is not here, but is risen." Luke xxiv. 5, m.
1. THE BLINDNESS OF THE DISCIPLES.
Jesus said three times, "Be raised again the third day." Matt. xvi. 21, Matt. xvii. 23, Matt. xx. 19.
The Pharisees remembered. Matt. xxvii. 63.
Lazarus was raised yet they said "idle talk" about Mary's testimony. Luke xxiv. 11.
 2. THE REVELATION OF THE LIVING ONE.
"He Himself stood in the midst." Luke xxiv. 36.
 3. WHAT THE RESURRECTION MEANT TO CHRIST.
a. He was proved to be the Son of God. Rom. i. 4.
b. He was lifted above all the power of the enemy. Eph. i. 20-22.
c. Death ceased to have claim on Him. Rom. vi. 9.
d. He entered a new region of life. Rom. vi. 10.
 4. THE RESURRECTION OF CHRIST OUR PATTERN.
"We were buried with Him . . . that like as Christ raised, so we . . ." Rom. vi. 4.
 5. HOW WE SHARE THE RESURRECTION LIFE.
Even so reckon . . . alive unto God. Rom. vi. 10.
 6. THE CHARACTERISTICS OF THE RISEN LIFE.
a. A life united to the Risen One. Rom. vii. 4.
b. A life unto God. Rom. vi. 10.
c. A life of Service. Rom. vi. 13.

7. THE RESURRECTION LIFE EXPERIMENTALLY.

- "They who live always delivered unto death . . . life manifested . . ." 2 Cor. iv. 10-12.
"Despaired of life . . . answer of death . . . God that raiseth . . ." 2 Cor. i. 9.
"Weak with Him . . . live . . . power of God toward you." 2 Cor. xiii. 3, R.V. m.

How he buildeth?

1 Cor. iii. 10. R.V.

I. The Builders.

- Two classes, carnal or spiritual. 1 Cor. iii. 1.
The mark of carnal, "walking after the manner of men," "jealousy and strife," 1 Cor. iii. 3.
The mark of spiritual, "examineth all things," 1 Cor. ii. 15, R.V. m.

Two spheres they live in, and power they act by.

- "The spirit of the world," or "the spirit which is of God," 1 Cor. ii. 12.

Two kinds of language they use.

- "Enticing words of man's wisdom," 1 Cor. ii. 4, A.V., or "words . . . which the Spirit teacheth," 1 Cor. ii. 13, R.V.

II. The Building.

Two foundations. "Rock" or "Sand."

- The wise man "dugged . . . went deep . . . laid foundation upon the rock," Luke vi. 48.

The foolish builder built "upon the earth," Luke vi. 49.

Two kinds of materials used in building.

1. Gold, silver, precious stones, 1 Cor. iii. 12.
2. Wood, hay, stubble, 1 Cor. iii. 12.

III. The Proof of the Work.

On earth. Two results on the two foundations.

1. "The stream brake . . . could not shake . . . well builded."
2. "The stream brake . . . straightway fell . . . ruin great." Luke vi. 48-49.

At the judgment seat. Two results to the building materials.

1. Work abide . . . receive a reward.
2. Work burned . . . suffer loss. 1 Cor. iii. 14-15.

"Know ye not that ye are a temple of God . . ."

"Let no man deceive himself." 1 Cor. iii. 16-18.

Romans vi.

1. The position of death. v. 1, 2.
2. The baptism into death. v. 3-5.
3. The death union with Christ. v. 8-11.
4. The victory over sin. v. 12.
5. The life-service. v. 13.

"Unto God."

"Present yourselves UNTO GOD, as alive from the dead, and your members as weapons UNTO GOD."

Rom. vi. 13, R.V. m.

1. Christ the Pattern.

"He died unto sin . . . He liveth UNTO GOD." v. 10.

2. The Command to the Believer.

"Even so reckon ye . . . dead UNTO sin . . . alive UNTO GOD . . ." v. 11.

3. The Place of Reckoning.

"IN Christ Jesus . . ." v. 11.

4. The Practical Action.

"Let not sin . . . reign . . ." v. 12.

The Prayer-Warfare.

"Pray with unceasing prayer." Ephes. vi. 18, Weymouth.

The "Lord's Watch."

THE Lord is graciously setting His seal upon this special prayer-service for souls in peculiar need.

One instance has come to our knowledge which will not only glorify God, but give light upon the need which the Lord's Watch was purposed to meet. "The Lord's Watch" was written to by a worker earnestly asking prayer-help for some souls manifestly under Satanic oppression, and a letter was sent in reply which the Lord was pleased to use in a special way. The worker writes, "God is using the letter Mr. Williams wrote to me . . . more than one Satan-bound soul is being delivered from the Evil One . . . one little child, almost a baby, has been delivered from an evil spirit, through the reading of the letter by her parents, who, together, commanded the evil spirit to depart from her in the Name of the Lord . . ."

It seems that the little one—only about 3 years old—went about the house saying, "I'm Satan's little girl," and she would clench her wee fists, and dig her nails into others, and gnash her teeth. When the father read the letter he took all the texts referred to and wrote them out in full, and as he wrote the light broke upon him concerning the condition of the child and the certainty of deliverance. Father and mother—earnest believers—then stood together and in faith in the Name of the Victor bade the evil spirit go! The child was at once set free, and now her sweet refrain is "I'm Jesus' little girl."

The story of this "notable miracle" is now being told, and the letter is being passed on, carrying a message of deliverance to souls in similar need. We have asked for a copy of the letter, which we herewith give, as it will doubtless be a similar blessing to many souls in need.

"I must thank you for stating your friend's case so clearly.

The Lord has been unfolding to us for some time this development of Satanic power, which prevails among the children of God to an extent at present unknown and unsuspected by the Church—and praise God—the Holy Spirit is slowly teaching us how to wrestle in accordance with Ephesians vi. 12.

Tell your friend to be of good cheer—and we will unite with you on her behalf—on the following lines—

1. The Word as the basis of our prayer.

The purpose of God in Christ. 1 John iii. 8. The purpose of Christ in us. To overcome the god of this world. 1 John iv. 4, v. 4, 5.

No Principalities or powers can separate us from the love—the purpose of God, in Christ, in us—Rom. viii. 38, 39.

2. The method of deliverance.

Satan cannot destroy the saint—but can only obstruct, oppress, depress, and deceive—all for the purpose of hindering the perfecting of the will of God in the life of the one called out from his (Satan's) kingdom—hence we see the greatest trial of your friend is loss of communion—

(a) Does your friend read the Word of God, I do not mean as a daily duty, but copiously, consecutively, until the spirit of the Word like a two-edged sword has divided soul and spirit—until her whole nature grasps the wonderful attributes of God. John xv. 3; Acts xx. 32;

Matt. xxii. 29; 1 Cor. ii. 10-14; 2 Tim. iii. 16; Ephes. v. 26. Forgive me for pressing upon you what may be the most elementary truths, but in your letter I see much about prayer—even tears—and struggles—but nothing about the Word, and I dare take nothing for granted.

(b) I think you will find that your friend is in fear of this power—even in the hour of victory—she dreads the return of the Evil One. See Psalm xxvii. 1-8. There is also a very significant expression of David's in Psalm xxv. 15. To the natural mind the most obvious course would be to watch the feet, and the net—but deliverance comes by our eyes—our whole spirit, soul and body being focused upon the Lord—eyes off the net, please—on the Son of God, Who was manifested to bring to nought this work of the devil in your life!

(c) Resist—Ephesians iv. 27, vi. 11; James iv. 7.

If this friend is near to you, you can help her much, because whilst under the power of Satan, her will is weak (2 Timothy ii. 26), that is her will is captive—spell-bound—then do you in the power of the Living God command the evil spirit to leave her in the Name of the Lord Jesus Christ—Mark xvi. 17.

Whenever a thought contrary to the Word of God is presented to the mind, let her use the authority of the Name, and bid the Evil One depart, lifting up her heart in a prayer to God too deep, too quick, too real for words or language to express—this is often the real prayer—the heart cry. Psalm xxiv. 6; Nehemiah ii. 4.

I pray, dear friends in Christ, that the Holy Spirit may interpret this letter to you, that you may rest in God, and live out the radiant joy of our Risen Lord."

John C. Williams.

1.—All requests for prayer in the Lord's Watch to be addressed, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.

3.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

4.—If a reply is desired, a stamped envelope should be enclosed, but no reply will be sent unless light is given and a reply is necessary.

5.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxvi. 18. James iv. 3.)

The Prayer Meeting at Booklet House

is a real "work" meeting. The atlas of the world is laid upon the table, country after country, and Booklets in every language, laid before the Lord, as well as special requests for Missions and Heralds of the Cross at work with the Bible Booklet. Requests can be sent to Mr. H. M. Reade, Bible Booklet House, Leicester.

SPECIAL PRAYER.

That all believers who are in any wise ensnared by evil spirits may be set free.

For a pure Revival throughout the world in the professing Church of Christ.

For the World's Missionary Conference, Edinburgh, June, 1910.

General Requests.

For the Eccleston Hall Workers' Meetings on April 7th.

For the Swansea Convention, April 18-21.

For blessing on a Sunday afternoon Bible Class for young women, that they may all experience a real change of heart.

For our dear girl, once an earnest worker, and soul winner, now under the influence of Spiritism, Clairvoyance, &c., &c.

For a Scripture Reader, that God may guide him to do His will, either into another sphere of labour or else to glorify Him by remaining in his present location.

For great blessing on a Bible Class for young men, each Lord's Day, in St. Paul's, Belfast, where God is working in saving power.

For two souls to be led into a life of full surrender, and that Phil. iv. 19, may be fulfilled in each case.—J. J. P.

For Mr. Percy Beard in Scotland; Mrs. Baeyeritz in all her missions; Messrs. Fritz and Arthur Wood, and all the messengers of God in Great Britain proclaiming the Gospel in purity; that all may speak with no uncertain sound on the full-orbed Gospel of the Cross.

The "Word of the Cross" Booklet.

"The very soul of the Divine Message."—The Bishop of Durham."

The Booklet in House-to-House Visitation.

A CHRISTIAN worker in Manchester had been distributing the Bible Booklets for some time without any apparent success. In pondering over the matter, she felt that the hindrance might be in her method, so she took it to the Lord in prayer, and then decided to give up for a time the taking out a large quantity, and distributing them promiscuously, and to attempt house-to-house visitation.

Taking a small quantity, one day, this worker laid them on her bed, and prayed over each Booklet, and then with this little handful of Booklets saturated with prayer, she ventured forth, but instead of taking them into the slum districts she turned her steps to the wealthier districts. At the second house she called at, a lady was standing at the door. The worker said, "I have a little message from God for you," and she exclaimed "Praise God, I have been waiting for you, the Lord said to me this morning, 'This day shall salvation come to this house,'" and led her inside, where she found two young ladies busy with ball dresses. Upon telling them that she had a message from God, one of them burst out of the room in a rage, taking with her the dresses, the other remained, and listened to the message. In a very short time they were on their knees, with the young lady accepting the Saviour; whilst this was going on the other young lady returned full of remorse and conviction, and she, too, soon sought the Lord. The joy of salvation had surely come to that house, and the joy of learning how to carry out the Master's plan for her own service had also come to the worker.—H. M. R.

The Booklet in Church.

THE Rev. George Weeks, Vicar of St. Luke's, Kensington, is using the Word of the Cross Booklet at his special services during Passion Week. The addresses will be upon "The Cross—the Gift of Grace; The Cross—the Appeal of Love; The Cross—It's Godward Aspect; The Cross—It's Manward Power." On Good Friday, at the morning service, on "The Cross—Stumbling Block, Foolishness, or Power of God," and on Easter Sunday, "The Cross—The Key to the Victorious Life." Mr. Weeks intends placing a copy of the Bible Booklet in the hands of every person in the congregation. May the Word be the power of God is our prayer.

The Booklet Abroad.

A Glimpse into the Way it is Issued.

THE PROPOSED NEW VERSION OF CHINESE MANDARIN. A lady worker connected with Missionary work in China paid a visit to the Bible Booklet House, and she was asked if she could obtain for us a map of China so that we might intelligently make definite prayer for that part of the Lord's vineyard. She sent us a map, and at the weekly Prayer-meeting we laid the claims of China before the Lord. A week later I received from a Missionary in China a letter, in which he said he had a great desire that the "Word of the Cross" Booklet should be issued in the *Mandarin Revised Version* which the B. & F. Bible Society were shortly to issue. It was much superior to the Mandarin version which we had printed in Madras some years ago. He enclosed a specimen page of the proposed new edition for our consideration. This was just what we had been hoping for, without knowing how it was to be accomplished.

The next link in the chain came a week later, when Mrs. Penn-Lewis received a letter from China, from the travelling Secretaries of the Christian Endeavour Society, saying how they had distributed all the Chinese "Word of the Cross" Booklets they could procure from Shanghai, and had found them acceptable to the Chinese in the places where they had travelled. They would therefore like to suggest that the Booklet be issued in the new Mandarin Version, and they would gladly use them when suitable to do so.

The last link in the chain came when a lady from the West of England wrote saying, "I am so much impressed to send out abroad more Booklets, yet have no leading as to where it is, so that I am writing to ask if there is any special edition halting in its development from lack of money, and if so if there is special prayer being made?" Later the lady writes:—"It was a great joy to get the confirmation of the Lord's leading . . . as soon as you know, let me know the cost of the edition, and I will lay it before the Lord and wait for Him to guide."

Will our Bible Booklet friends pray this Mandarin version through into its completion, and circulation in China?

CONGOLAND BIBLE BOOKLETS. A Missionary writes:—"A friend of mine sent me two packets in a Congo dialect on the eve of my departure to take up Mission work in that land. They did not tell the message in the language of the natives on the Kassi River (a tributary of the Congo), but on my way down river recently I met boys and men from the great River Congo who gladly welcomed the Booklets. Some had learned to read at the Mission stations some thousands of miles away, and were delighted to hold a portion of God's Word in their own tongue. Praise God for His care."—C. Visick.

THE BOOKLET IN MALAGASY. Another Missionary writes:—"I am glad to tell you I have corrected the Bible Booklet and seen it through the Press, and am now sending you the copies you wished for. The reading is delightful in Malagasy. I am hoping to send a copy . . . to all the Church members in my district. And would like to ask you to join in prayer that it may be the means of great blessing, and a mighty outpouring of the Spirit of God upon our Church. . . ."—H. M. R.

The Booklet in France.

M R. Johnson writes of much blessing attending Gipsy Smith's Mission. There have been many conversions, and both English and French Christians have been greatly helped. Many Booklets have been distributed outside the hall. Praise God for this, and for the awakening of many through the recent floods, also that it has been possible to relieve many of the sufferers with food and money. Pray that more Booklets may now be forthcoming for free distribution; that God will speed these to every province in France; for labourers and money for the spread of the Calvary Message. Pray also that the health of Mrs. Johnson may be speedily restored.

Received for Mr. Johnson's work in France.

From February 18th to March 18th, 1910.

Per Miss Waters.—(5) £2 (Personal); (6) 3/-; (7) £1 (Personal); (8) £1 (Personal). Total £4 3s. od.

Per Miss Mourant.—(8) 10/- (Bible Booklets). Full Total £4 13s. od.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E.; Miss Waters, 72 Lancaster Road, West Norwood, S.E. About £30 is needed per annum to make up the nominal salary of the Pastorate.

Miscellaneous and Personal.

THE pamphlet on "Prayer—focused and fighting" may be obtained from Mrs. F. M. Lang, 19 Belmont Road, St. Andrew's, Bristol. One penny, post free. It is printed in Ootacamund and may be had in India from Miss Brealey, Chettipetta, near Nidavol, Krishna District, S. India. One copy, 1 anna, post free.

Mrs. McHardie is a little better and prayer is being answered in a slow improvement, which we trust will end in full recovery.

Rev. Seth Joshua is conducting a Mission at Hawick, N.B., April 30 to May 9. Much prayer is asked for these meetings. Prayer also is asked for meetings at Oxford, conducted by Mr. J. G. Thurston.

Mr. and Mrs. Albert Richings desire to thank friends who have prayed for the restoration to health of Mr. Richings, and to say that he is now able to re-commence work again in a new way which God has opened for him.

The Thankoffering Fund for the distribution of the book, the "Cross of Calvary," has now become exhausted, as many ministers have taken advantage of the offer of a free copy.

The Leicester Convention.

WE regret that our space will not permit a full report of a very useful Convention, attended by visitors from many parts of the country, as well as the residents of Leicester and the surrounding districts. Mr. Gordon gave several addresses on "The Traitor Prince," "Satan's disguises," and "The Strange Story of Judas," being among the most striking. The morning Conferences were times of real blessing; a very deep need being met when Mr. J. C. Williams gave a message on "Praying Through," in connection with lessons learnt in the Lord's Watch. The value of the whole Convention was educational, in training the Lord's children to understand and know the warfare of the present day.

Books Worth Reading.

"ESTHER THE QUEEN" (1) "WHERE MOSES WENT TO SCHOOL" (2) "WHERE MOSES LEARNT TO RULE" (3). By Mildred Duff and Noel Hope. (1/- each post free. Marshall Brothers Ltd., Keswick House, Paternoster Row, E.C.) Three delightful books written mainly for the young people, but helpful to older ones also, in giving the historical setting to the book of Esther, and the life of Moses, from the latest discoveries in the land of Egypt. We cordially commend these books to Bible students and our younger readers.

SPIRITUALISM EXPOSED. By A. Sims. (15 cents., from A. Sims, 5 Simpson Avenue, Toronto, Canada.) It is said that there is not a town, or even village in England, where *Spiritualism* has not obtained an entry. We therefore welcome all literature giving light upon its character and dangers. This pamphlet deals with the subject concisely, giving Scriptural evidence against tampering with evil spirits personating the dead, and the doctrines of demons upon which Spiritualism is based.

From our Readers.

"Tokens of blessing through the *Overcomer* on every hand. A young cousin sends a copy to a cousin in Australia, and this copy is read over and over again. There is a real hunger for its message. This month I shall want about 160 copies. . . ."—L.W.

"I praise God for all the help and light given through the *Overcomer*, especially this month, which throws much light on what I could only dimly see. . . ."

"I am 'feasting' on the *Overcomer*. It is beautifully helpful and ought to have a wide circulation. . . ."

"I have just been 'devouring' the *Overcomer*. There is just what I want to know in it this week. . . ."

The Editor's Letter Box.

A.H. (Margate). I do not purpose again using space in the *Overcomer* for music as it is needed for more definite Bible exposition and teaching on the theme of Calvary. May the Lord bless your poem-message in His own way.

E.F. (Westcliff). I am glad the Eccleston Convention was such help to you. 1 Pet. iv. 12, 13; Luke vi. 28; Rom. xii. 19, 20.

B.B. (Laurencekirk). I am not able to reply personally. James i. Luke xviii. 1; Heb. vi. 15; Gal. vi. 9; Psalm xxxvii. 5.

F.S.L. (Bangor). Thank you. It would have rejoiced us to see you but the way may open another time. Ephes. vi. 18, 19.

E.M.E.B. We can ask the Lord to draw the will of the believer in union with His, but He will not force it. God woos and draw Give His "drawing" messages and win the hearts to the joy full surrender to God. Will you please write in larger writing the strain of long letters in small handwriting is a heavy tax upon eyesight, as well as time.

E.B. (Stratford-on-Avon). Your request for prayer came too late for insertion in our prayer-page. Please send it direct to the Lord's Watch. I rejoice in all else that you say. To God be the glory.

G.G. (Las Palmas). The *Overcomers* have been sent as you desire. We are keeping the list of missionaries for prayer at the Bit Booklet House, as the list was increasing and our space decreasing. We feel we should mainly use our columns for giving all the light we can to our readers. You will all be remembered before the Throne. Ephes. vi. 18.

M.C.M. (Gorakhpore). I am so thankful for all you say about prayer answered, and the blessing in the meetings. Gal. vi. 9; Lu. xviii. 1; Heb. vi. 15; Jas. i. 4.

A.W. (Newton Heath). Your notices would have been of no service in the April *Overcomer*. I trust you will have had much blessing at the services.

Letters acknowledged from N.B. (Liskard); J.F. (Grassmoor); A.L.L. (Liverpool); M.E.M. (Cardiff).

The Swansea Convention

APRIL 18 to 21 inclusive.

Meetings (Opening) Monday, April 18, at 7-30, and each day following at 11 a.m., 3 p.m., 5-30, and 7-30.

All in St. Andrew's Presbyterian Church, St. Helen Road, Swansea.

Circulars and all information from the Hon. Secretaries Mr. Syd Solomon, 46 Walter Road, and Mr. A. Wilso, 259 Oxford Street, Swansea. (Stamped envelope enclosed.)

Meetings for Christian Worker

Conducted by Mrs. PENN-LEWIS.

The first Thursday in every Month (with the exception of August and September) in

THE CONFERENCE HALL,
Eccleston Street, London, S.W.

APRIL 7 } Meetings at 3 o'clock, followed by Conversation
MAY 8 } and Tea until 6-30.
Evening Meeting 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.

Cards and information from Miss Z. Johnson, 60 Bedford Avenue, High Barnet, London, N.

"LA CROIX DU CALVAIRE"

(THE CROSS OF CALVARY),

BY MRS. PENN-LEWIS.

Price 1f. 25c. post free in Paris; 1f. 35c. post free in France, and 1f. 45c. from Paris abroad.

From the Translator, Mlle. C. MEYLAN, Romanel, Lausanne Switzerland; Mr. H. JOHNSON, 32 Avenue de Courbevoie, Asnières, Paris, France; or L. BUTTERWICK, Toller Road, Leicester. Price 1/-, or 1/2 post free.

THE OVERCOMER.

FIDEI COTICULA CRUX.
(The Cross is the touchstone of faith.)

Volume II.

MAY, 1910.

No. 5.

"We which Live."

2 Cor. iv. 11.

LIVE in the love of God,
Deal with the Lord alone!
Live in the blaze of that white light,
That beats about God's Throne.

LIVE, cleaving to His Word,
Its faithfulness to prove;
Live, looking for thy Lord's return,
Live, feeding on His love.

LIVE, so that life on earth
A foretaste shall become
Of perfect life where God is King;
Thou heir of Jesu's Throne!

LIVE, counting all but loss,
Save that which draws thee in,
To that great heart which broke for thee,
Because it bore thy sin.

LIVE, counting nothing gain,
Save that which makes Christ dear;
Live, set apart to prove to men
That earth and heaven are near.

LIVE till thy life on earth
Shall so unearthly be,
That Christ shall catch thee to His Throne,
Child of eternity!

M.E.B. (China).

"Ye know Him . . ."

A Word for Whitsuntide.

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

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

Thus spake the Master on the eve of His cross and passion, as He talked with the little group of men He had been patiently preparing for this hour for three long years. He was going to leave them, but he would send ANOTHER who would abide with them for ever, One whom they would *know* as truly as they had known Him, nay, even more, One who would enter

into them and clothe Himself* with them, so that they would be the outer clothing—as it were—of the Holy Spirit, who would represent Him so as to fully fill His place, and be in them glorifying Him, and bearing witness to Him, as they were filled by Him.

* * *

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

"Ye know Him," said the Lord, "*for* He abideth with you and shall be in you." Knowledge by *experience* is clearly seen here. To *know* the Holy Spirit is more than merely knowing about Him. Thousands know about Him, and talk about His "leading" and His "power," but give little evidence of knowing *Him*. Did *Philip* know Him when "the Spirit said . . . Go near . . . and Philip ran . . ." (Acts viii. 29)? Evidently he did, and intelligently understood the mind of the Spirit in the matter. It was no vague guidance with sterile result, but intelligent apprehension, with intelligent co-action, and intelligent effect in every detail of the outcome. Did *Peter* know Him when "the Spirit said unto him, Behold three men seek thee . . . go with them, nothing doubting: for I have sent them" (Acts x. 19, 20)? Manifestly he did, and there was again intelligent understanding, and intelligent co-operation with the Holy Ghost in the carrying out of His purposes in the taking of the gospel to the Gentiles.

* * *

Intelligent knowledge of the Holy Spirit and His plans and purposes is to be seen on every page of the early chapters of the Book of the Acts of the Apostles, confirming and emphasizing the Master's foretelling. "Ye know Him; for He abideth with you and shall be in you."

Do we thus know the Spirit of God, the "third in the Sacred Three"? Know Him as

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

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

* * *

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

* * *

The real knowledge of the Holy Spirit, and His way of working as the Spirit of Truth, must eventuate in power to discern the spirits, so as to detect between the spirit which is of God and the "spirit of error" (1 John iv. 1). And doubtless this spiritual sense is deepened when "by reason of use" it is "exercised to discern good and evil." It is therefore with great thankfulness to God we print in this issue of the *Overcomer* a paper by Mr. Evan Roberts urging prayerful consideration of the subject of the working of evil spirits among the children of God. Mr. Roberts keenly recognizes that in the Revival in Wales there was much mixture in many of the manifestations, and we ourselves saw during the Revival—as doubtless others did—much that we uneasily felt to be not of God, but we did not know then how to "prove the spirits," nor how they could mislead children of God.

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

A contemporary gives in the April issue of the paper a letter from Mr. S. D. Gordon, in which he says "there are at least three things which I have always held to be essentials, and about which I have grown more earnestly insistent with every passing year. One of these is the inspiration, complete and detailed, of the Word of God; a second is the Deity of our Lord Jesus Christ, with the utmost emphasis and significance that that word 'Deity' can be made to have; and a third, that the Lord Jesus Christ atoned for our sin by the shedding of His Blood, acting as our Substitute, and that there is no salvation for any save by and through His precious Blood." Mr. Gordon's addresses were greatly valued at the Swansea Convention, a full report of which appears in *The Christian* for April 28th.

Brief Notes on Ezekiel 37.

IN the midst of the dry bones we want the prophet God brings the prophet to the valley—out of the midst of life to the midst of death.

The Lord not only showed the prophet the bones, but placed him in the midst of them.

It was a fair chance for the prophet to show what he could do. He had to confess he could do nothing.

The Lord spoke of life in the very midst of death "Shall these bones live?" He did not ask the question when they were sick, or even dead, but when they were *bones*.

God is waiting to make the valley of death the valley of life. Many would like to be prophets, but are they willing to be detached from everything, and placed in the midst of death?—no sympathy, no life around Human bones there, but no human feeling.

God sent His Son from the life in glory to the death on earth. God cannot make prophets without bringing them through the Cross. He takes them from life to death, having first planted His own life in them.

God cannot send them to the valley of death in their own power.

The earth is full of valleys of dry bones, and God waits for prophets. He cannot send any with no spark of Divine life in them. God waits to give the vision of the valley of death, but we cannot bear it without God's life in us.

God is seeking to create prophets—they must have resurrection life in them.

There were three spheres of resurrection power manifested by Christ: (1) the daughter of Jairus, "arise"—in the *home*; (2) the son of the widow, "stand"—in the street or road; (3) Lazarus, "come forth"—from the *grave*. In each of these spheres the resurrection power must be manifested. The ultimate end is to conquer in the valley of death—and *alone*.

—Evan Roberts.

The Cross Inspiring our Love.*

By Rev. Dr. Andrew Murray.

"Herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. If we love one another God dwelleth in us, and His love is perfected in us."—1 John iv. 10-12.

GOD'S love to us, and our love to God and our neighbour, is one love. Love is the Divine nature: when His love is shed abroad in our hearts, this is simply a new measure or power of the Divine life taking possession of us. This love of God is in its nature unchangeable. As in God, so in us, it is a nature that delights in loving. It can do nothing else, it loves as naturally and unceasingly as the sun shines. God's love to us is set before us first as the obligation and the motive to love Him and to love one another. As we seek to comply with this duty, and discover the selfishness and sin that makes it impossible, we are led on to see that God's love to us dwelling in the heart is alone the power by which we can love. And we understand how the word, "We love Him because He first loved us," not only speaks of a motive, but of a living power His love brought into us. And how "If we love one another" there is the proof, "God dwelleth in us."

The cross is the revelation and communication of the love with which God loves us. In virtue of this it is the inspiration of the love by which we love Him with our whole heart and our neighbour as ourself. Let us study this. As the cross is seen to be in Jesus the death-blow to the natural life, the death to self-will, the death to sin and self, we shall see what is needed to make love in us the spontaneous and joyful outflow of a new nature. Christ could not find a pathway for the triumph of God's love but through the death of the cross, it is only the real and intimate fellowship of that death that enables us to love. The cross, received into the heart, inspires us with love.

1. *The cross inspires us with love to God.* Let me say again—not merely as a motive. All admit that we ought to love God who has so loved us: that gratitude ought to compel love. But it does not do so. A motive may stir a strong desire, but it cannot give the power. If our love to God is to be what He asks, the joyful love of the whole heart, the cross must do more than the law did. The law claimed it, because God had redeemed Israel out of Egypt, but did not give the life of love. Multiply that claim a thousandfold as you point to the greater redemption of the cross, you do not by that give

the power to obey. The cross not only inspires the desire and the motive to love, but the very life that can love, the very love that cannot help loving.

And this in more than one. The love of God did not reveal itself in the cross that we might from afar behold its beauty, and thirst to drink to the full of its streams, and then to rest content with such feeble experiences of it as our thoughts could apprehend. Verily no. The love of God can be satisfied with nothing less than our heart as its home and its "This is my rest for ever; here will I dwell; for I have desired it" (comp. John xiv. 21-23). God's love not only manifests itself on the cross to mankind as a whole: the cross brings a personal salvation; He waits to reveal His love in us. On the cross Christ so triumphed over all the powers of darkness that His redeemed can be set free from the dominion of sin and be made the actual recipients of God's holy love in their hearts.

It is only another aspect of the same truth when we say, On the cross our old man was crucified with Christ and we dead to sin, to the old life of self and selfishness. Through that death we passed with Christ into His life unto God: the life of love takes the place of the life of self. "In that He liveth, He *liveth unto God*." "I am dead unto the law, that I might *live unto God*." "Reckon yourselves to be *alive unto God* in Christ Jesus." The life unto God is no other than a life that rises to Him in love. Do let us believe it—the setting free from sin and self, the entering in of the life and love of God into the heart makes it possible to love God with all the heart. The cross not only shows but gives us His love in us.

2. *The cross inspires us with love to the brethren.* We have already seen that Divine love, whether in God or us, delights in loving, because it is its very nature. Like the sun, it shines on good and evil. From the heart of the believer it flows out, as having come from God on all who are born of God. "Every one that loveth Him that begat, loveth also Him that is begotten of Him."

It is the cross gives this power to love. And no wonder. How could he do otherwise who can say, I have been crucified with Christ? There he not only had fellowship with Christ, but with all his fellow-redeemed, who were with him made partakers of the death and life and love of Christ. There he saw God in Christ taking them all together into His wondrous love:

*From "South African Pioneer," September, 1899.

he knew them as the beloved of God. And he not love them? The cross has made an end of self and selfishness, and he, crucified with Christ, not love them who all bear the mark of the love of the cross? Impossible: the cross constrains us to love.

But why? you ask. How is it that this love is little seen and proved throughout the Church of Christ? There can be but one answer. Because the cross is so little known as the one law of our conduct, the one power of our life; because we so little seek to be conformed to its death, the death of love giving itself for all. We have gloried in the cross that has atoned for sin, and reconciled us to God, and secured our peace. We have not, like Paul, gloried in the cross by which we are crucified to the world and its self-pleasing, on which we have crucified the flesh with its every lust, through which we no longer live but Christ in us. Oh let us beseech God to teach us that the cross is love—God's love to us and our brethren, conquering and possessing and inspiring us, and making us love one another, even as Christ loved us.

3. *The cross inspires the love of our neighbour.*

The cross is love to the unworthy and to enemies: as redeemed by the cross my love may know no other law. The second commandment is like unto the first: Love the Lord thy God with all thy heart is not more Divine than, Love thy neighbour as thyself. From the very commencement of His ministry on earth, in the Sermon on the Mount, He spoke of this as the mark of the Kingdom, the likeness of God's children to their Father in heaven. Love to enemies, to the unthankful and the evil, is what we are to do "more than others." Every prayer for mercy is to be a plea that we forgive, even as our Father forgives us. The love of the cross was Christ's fulfilment of His own commands to us: it makes love to enemies the condition of partnership with its salvation.

What a test of the Christian life this call of love is. How often when we are not on our guard, and meet unexpectedly with disagreeable or provoking people, ungrateful or worthless people, we give way to thoughts and feelings, to words and deeds that do not breathe the spirit of the cross, the spirit of the love that asks not for worth or reward but simply lives unto the death because it has received and carries the love of God.

You doubt whether this is possible? Is it an ideal or a practical aim we purpose? "The things that are impossible with men are possible with God." Study again the cross to learn to believe that it is possible for love to love the vilest. It is possible for love to triumph over all the power of sin around thee and in thee. It

is possible for the Holy Spirit, in a way above all that sense and reason can apprehend, to reveal and give the love of Christ into our hearts. It is possible, in one measure, to love as Jesus loved.

4. *The cross inspires and empowers for, the love of the whole world.* The cross proclaims salvation to all, for—God so loved the world. Christ is a propitiation for our sins, and not for ours only, but also for the whole world. Jesus went from the cross to the throne saying: Preach the Gospel to every creature. The love of the cross reaches out to all men: when it enters our heart, it commits us to loving all, and claims that our whole being, which it has redeemed, shall be yielded to the service of that love. The love the cross brings to us may have no aim lower than what it has prepared: "I, when I am lifted up, will draw all men unto Me."

We speak of the missionary problem. Unceasing complaints are heard about the lack of interest and prayer, of men and money. Every possible device is resorted to, to coax or to shame Christians into liberality. From every mission field there comes the story of the need for hundreds of more labourers if the work is to be done. Every society repeats the truth that if the Churches would but wake up and accept their calling, the open doors and in many cases the hungry hearts are the pledge that God would open the windows of heaven, and pour down His blessing.

What does all this mean? That *Christians have accepted the cross for a selfish salvation*, with only so much of sacrifice for Christ as it pleases them to give, and does not cost them too much. They do not know that as absolute in its self-sacrifice as is the love which the cross reveals, is the love it seeks to bring and breathe into our hearts. What the Church needs is to be *brought back to the cross*, to learn not only the precious lesson of the great Atonement, not only to learn the deeper lesson of fellowship in its crucifixion and death, but, above all the highest lesson, that the love of the cross inspires and enables us, like Christ, to give our lives for the salvation of men. Let all who pray God for the extension of His Kingdom in the world make it their prayer, that the full light of the cross may shine into the heart of every believer, in all its power may work with his will, and the love that meant it for all the world becomes the law of our life.

Believer! Thy Lord on the cross is the crucified Love. Worship before Him until the infinite love of God to thee, and the wondrous passion of that love revealed in Christ takes possession of thee. And worship still again, until that love gives thee the power to impart the very love of God to those for whom it yearns.

A Glimpse into India's Needs.

By M. Warburton Booth.

(Writer of "In the heart of Jesus.")

SITTING here seven thousand miles away from the homeland, how can I make real the needs? They are so keen, and they grow in intenseness as the days go by. If I could make anyone understand how we need prayer—"real prayer"—you know that prayer that costs, that pours itself out for others—a real giving of one's self that others may be blessed—I would tell you, but the need has to be felt to be understood.

God take us deeper, deeper down,
Till we can *feel* the need,
Then shall we know in every land
Just how to intercede.

Three friends sat over the fire one evening. They were talking about the prayer meeting that had been a few days before. One of the company asked "Why have some people power when they pray and others have not?" She told of two people whom she knew, both "spiritual," and yet when one prayed there was a power that was felt, and with the other there was not. What could be the reason? It gave the three much to think of. Why was it? Was it not because one knew what it was to pray until the answer came deep in her spirit, "Thou hast had power with God, and hast prevailed," while the other knew nothing of the wrestling. Oh for more who will pray till break of day.

One day a lonely missionary said to me, "If I only had *'someone'* to pray for me I would be so thankful." Since she came to the field her loved ones have one by one gone home and now she is alone; mail days come round and she very rarely gets a letter. She didn't *say* that she was lonely, but you know whether she is or not. There are many such in India—they want *you* to pray for them—will you? Some are in isolated villages far away from any congenial spirit—there are no meetings for workers there, no conventions for the deepening of spiritual life there—theirs is a giving out day by day to the heathen, telling the same story o'er and o'er and o'er again, often to an unresponsive audience. They need *you*—perhaps the Master wants you and they to be workers together by prayer, and oh! when the books are opened who knows how many names will be found there in answer to your prayers?

Some one said "Tell us some of your needs and then we can pray intelligently." Will you

please pray that we may every one preach "Calvary." This is not always easy for we find o'er and o'er that "the cross is to them that perish foolishness," and who likes to be preaching "foolishness"?

Oh the opposing forces are very strong! Satan knows well that his power is vanquished when the Cross is uplifted, and he knows, too, how to stir his own army against the preaching of the Cross and Him Crucified.

The powers of evil are no myth in this land. Do you know that in some places where we go to carry the gospel we feel the unseen forces wrap like a cloak around us? The experience is too awful to describe. We only know the reality of it, and the conflict baffles description. 'Tis well that we are learning that the place of victory is Rom. vi. 10, 11, for as we stand there on the basis of the Cross we are finding that it meets every need, and real overcomers are claiming the power of the Cross for others. Where defeat was their constant theme, now they are singing a song of triumph daily—"Worthy is the Lamb that was slain to receive power"—*His* is the power and *His* shall be the glory. Amen.

We *need* prayer, for the field is so large and the labourers are very few, and because there is so much to be done in a little time, our spirits get hurried, and we don't always carry about with us the balm of rest. India's people are seeking rest, and how will they find it if we are not abiding in the secret place of the Most High?—if there is nothing about us that speaks of the "Rest Giver?" Pray that we may be *all* that He wants us to be, nothing more, nothing less, and that we may bear about us daily the dying of the Lord Jesus. "Yea, verily, and I count all things but loss for the excelling of the knowledge of Christ Jesus, that I may know Him and the power of His resurrection, and the fellowship of His suffering daily becoming conformable unto His death."

Oh, Cross! thou wondrous Cross,
Why should I shrink from thee?
When there in love, in deepest love,
My Saviour died for me.

With Him I'd share the pain,
And drink the bitter wine;
And feel with Him death's agony,
In such a bond divine.

Oh, Christ! Thou Lamb of God,
Who came to set me free,
Teach me to preach with every breath
The power of Calvary's tree.

IT is the very nature of God to love and to bless. But He has left it to prayer to say where the blessing is to come. He has committed it to His believing people to bring the living water to the desert places.—Dr. Andrew Murray.

More Victory in Korea.

By Jean Perry.

ON Sunday, January 30th, the enemy was once more driven and burnt out literally from his habitation of centuries.

The family lived in a large well-to-do house, in the next district to ours, next door to the house we rented while our present abode was in building.

There is Mr. Choo, Mrs. Choo, Grandmamma Choo, and four little daughters Choo, also three sons Choo, the elder of whom is married, and his wife is also there.

Mr. Choo is 41 years of age, and a well-dressed, scholarly man, who came to the meeting on Sunday last with a new green Testament and new red Hymn Book. He sat close to the curtain which screens the women from the men, and Grandma Choo sat the other side of the curtain, and occasionally peeped round it to see if her son was alright. She is 74, and has worshipped the devil all her life; though she looks as if, unknown to her, the Shepherd had His staff on her, and was leading her into the way of peace, which now she has found.

Mrs. Choo, the wife, is 34.

Mr. Choo, junior, is 19, and his wife 20.

The daughters are 12, 10, and the other sons 4 and 3.

After Sunday School, Mary's mother, and Lucy's mother, our two women who have a most business-like air on such an occasion, bustled off to the house of Mr. Choo, and there had one of those bonfires, when all the garments, rags, papers, fetishes, etc., used in the worship of Satan, were burnt up; and the smoke ascending to heaven told of new souls, saved through the Blood of Christ, and new victory through Him.

Next door was a poorer house, so there the grandfather lay ill. He is nearly eighty, and they had worshipped the devil, appealing to him to drive out the sickness, instead of which he attacked the old man, and caused his face to twitch all over.

They heard the singing next door, and saw the smoke of the burning, and they called our women in.

"Burn out all these things—drive the devil from our house too," they cried. The story, sweet, oh! so sweet, amid such filth, was told, of Jesu's love. They listened, believed, and another bonfire was held. The whole household came to Christ.

Father, Mr. Quan, age 40, Grandfather age 75, Mrs. Quan, age 42, and four sons, age 15, 6, 4, and 3 respectively.

What shall we say to these things? Two

whole families, three generations each! How God is working.

This is entirely through the instrumentality of our two women, one of whom is a regular Bible-woman, and the other receives no pay. Together they go, daily, from house-to-house, coming to us regularly reporting, and bringing their trophies of victory to the meetings, the happiest women in the world.

"In His Name."

Luke x. 19.

Tune: "Dare to be a Daniel." S.S. No. 7.

STANDING on Christ's finished work,
Heeding Calvary's claim;
Dare to triumph in the fight,
Dare in Jesu's Name.

Dare to stand on Calvary,
And His victory claim;
Dare to say to Satan now:
"Go, in Jesu's Name."

Many mighty souls are bound,
Fast with Satan's chain,
Who for God could now be loosed,
Through victory in Christ's Name.
Chorus.

When a meeting's dead and cold,
Dare to have no fear!
Dare to say: "In Jesu's Name
Satan's no right here."
Chorus.

Satan hurls his fiery darts
With their deadly aim;
Dare to take the shield of faith,
And quench them, "In His Name."
Chorus.

Lift the glorious banner high,
O'er the world proclaim;
Satan and his host must flee,
All hail to Jesu's Name.
Chorus.

M.M.

"God chose the foolish things of the world . . . God chose the weak things of the world, that He might put to shame the things that are strong." (1 Cor. i. 27.) The writer of the above paraphrase of "Daniel's Band" is well aware that it is not "standard poetry," but many requests have come asking for its issue in print as it has been greatly owned of God for victory in many lives.—Ed.

News from India.

SOME months ago, a village teacher called for our special prayers. He was labouring in a heathen village (population 1,500) with only eight Christians. There were, however, about ten of his schoolboys anxious to know more about Jesus, and to follow Him: but their young teacher felt he knew so little himself, that he could not be of much help to the others, hence his pleading for our co-operation by prayer. On the 9th July last, we were led to enter the work in the village on our Prayer list—the "Victory," and "all that Calvary means" being daily claimed. On the 10th of this month, the same young man called again, and told me that *over sixty* had come out for Christ in their village.

We find that an opened heaven also means an opened hell, but we mean to go forward in the Victor's Name. Pray for us.

W. R. Roberts, Aijal, Lushai Hills, Assam.

The Spirit of Fanaticism.

Letters of C. G. Finney, (1845-46.)

WHILE upon the subject of excitement, I wish to make a few suggestions on the danger that highly-excited feelings will take a wrong direction, and result in fanaticism. Every one is aware that, when the feelings are strongly excited, they are capable of being turned in various directions, and of assuming various types, according to the circumstances of the excited individual. Few persons who have witnessed revivals of religion have not had occasion to remark this tendency of the human mind, and the efforts of Satan to use it for his own advantage, by mingling in the spirit of fanaticism with the spirit of a religious revival.

Fanaticism results from what a certain writer calls "loveless light." Whenever the mind is enlightened in regard to what men ought to be and do and say, and is not at the same time in the exercise of benevolence, a spirit of fanaticism, indignation, rebuke, and denunciation is the almost inevitable result.

By fanaticism, I mean a state of mind in which the malign emotions take the control of the will, and hurry the individual away into an outrageous and vindictive effort to sustain what he calls right and truth. He contends for what he regards as truth, or right, with a malign spirit.

Now, in seasons of religious revival, there is special danger that fanaticism will spring up under the influence of infernal agency. It is, in many respects, a peculiarly favorable time for Satan to sow, in a rank soil, the seed of some of the most turbulent and outrageous forms of error that have ever cursed the world.

Among the crowd who attend preaching at such times, there are almost always persons who have a strong fanatical tendency of mind. They are strongly inclined to censoriousness, fault-finding, vituperation, denunciation, and rebuke. It is a strong and ultra-democratic tendency of mind, anti-conservative in the extreme, and strongly tending to misrule. Now, in proportion as persons of this character become enlightened respecting the duties and the sins of men, they are very likely to break forth into a spirit of turbulent fanaticism.

It is well known that almost all the reforms of this and of every age have been cursed by this sort of fanaticism. Temperance, moral reform, physiological and dietetic reform, anti-slavery,—all have felt the blight; almost nothing has escaped. When lecturers or others

take up these questions and discuss them, pouring light upon the public mind, it often seems to disturb a cockatrice's den. The deep and perhaps hitherto hidden tendencies to fanaticism are blown up into flame, and often burst forth as from the molten heart of a volcano. Their indignation is aroused; their censorious and vituperative tongues are let loose; those unruly members that set on fire the course of nature, and are set on fire of hell, seem to pour forth a stream of burning lava to scorch and desolate society. Their prayers, their exhortations, everything they say or do, are but a stream of scolding, fault-finding, and recrimination. They insist upon it, "They do well to be angry,"—that to manifest anything less than the utmost indignation were profane, and suited neither to the subject nor the occasion.

Now it is remarkable to what an extent this class of minds have been brought forward by the different reforms of the day, and even by revivals of religion. No matter what the subject is—if it be the promotion of peace, they will contend for peace with the spirit of outrageous war. With their tongues, they will make war upon everything that opposes them; pour forth unmeasured abuse upon all who disagree with them, and make no compromise nor hold any communion with those who can not at once subscribe to their peculiar views. If the subject be anti-slavery, they contend for it with the spirit of slaveholders; and while they insist that all men are free, they will allow freedom of opinion to none but themselves. They would enslave the views and sentiments of all who differ from them, and soon castigate them into an acquiescence with their own opinions.

In revivals of religion this spirit generally manifests itself in a kind of scolding and denunciatory way of praying for all classes of people. Next, in exhortation, preaching, or in conversation. It especially attacks ministers and the leading influences of the Church, and moves right on progressively until it finally regards the whole visible Church as Babylon, and all men as on the high-road to hell who do not come out and denounce her.

Now this spirit often springs up in revivals so stealthily and insidiously, that its true character is not at first detected. Perhaps the Church is cold, the minister and leading influences are out of the way, and it seems no more than just, nay, even necessary, that some severity should be used towards those who are so far out of the

way. The individual himself feels this so strongly that he does not suspect himself of fanaticism, though he deals out a large measure of rebuke in which a sprinkling of the malign element is unconsciously mingled. He pleads the example of Christ, of apostles and prophets, and can quote many passages from the Bible very similar to those which he now uses, and deems himself justified in using, inasmuch as they are drawn from Scripture. He assumes their application as he applies them, and also that himself stands in God's stead, and is the mouth of God in rebuking iniquity.

Now when this spirit first appears, it grates across the tender minds of those who are in a spirit of love. At first it distresses and agonizes them, but by and by there seems to be so much truth in what is said; their prayers and exhortations are so exciting; their own attention being directed to the faults that are so sternly rebuked, they begin to drink in the same spirit, and partake of that boisterous and fiery zeal which was at first so inconsistent with the sweetness of their spirit. They begin to see, as they suppose, how the denunciations of the prophets, of Christ and of His apostles, apply to those among whom they live. Their attention is wholly engrossed with the faults of the Church and the ministry, and they can see nothing good. They begin to doubt and query whether the visible Church are not all hypocrites. At first they fear, but soon believe, that nearly all the ministers are self-deceived, hirelings, conservatives, ambitious, stewards of the devil. Church organizations are looked upon, first, with suspicion; then with contempt and abhorrence. "Coming out of Babylon" becomes the order of the day.

Fanaticism takes on a very great variety of types. Its modifications are almost innumerable. From the spirit of the Crusades, when men went forth with boots and spurs, with fire and sword, to convert their fellow-men to Christianity, down to the obscure professor of religion who mutters in a corner his scolding and fault-finding with everybody and everything, all the intervening space is filled with the multi-form phases of fanaticism. From the fiery zeal with which the itinerant declaims, vociferates, and denounces both Church and State, down to the individual who rather looks than speaks out his fanaticism, you may find this class of persons, kindling up and nursing the fires of fanaticism in almost every corner of Christendom.

NOW THIS IS DOUBTLESS THE SPIRIT OF SATAN, WHICH HE HAS MANIFESTED IN THE CHURCH AND IN THE WORLD THROUGH ALL PAST AGES.

We have one able book on the subject of fanaticism; but we need another, which shall

take up and expose its more modern developments—which shall delineate, as on a page of light, the workings of this dark spirit, whose malign influence, silently working like leaven, would fain leaven the whole lump, and make this earth malign like hell.

My brethren, let us be careful that our own spirit is heavenly, Christ-like—that we have the wisdom that cometh down from above, which is "first pure, then peaceable, gentle, full of mercy and good fruits."

"The Great Anti-thesis."

The Spirit of Christ, and the spirit of Anti-Christ as compared in Phil. ii. and 2 Thess. ii.

1. THE SPIRIT OF CHRIST ONE OF HUMILITY.—Phil. ii.

The chief characteristic in the Spirit of Christ is humility, and humility always manifests itself in an eagerness to serve, a willingness, if needs be, to suffer.

The leading thought in the whole context of this chapter is humility, not beneficence, and in verse 4 we have the exhortation "let this mind be in you which was also in Christ Jesus." In verses 6, 7, and 8 we have the three-fold manifestation of the Spirit of Christ in humility. Notice the three-fold voluntary action.

(a) *In utter self-renunciation*, "equal with God . . . made Himself of no reputation, literally "emptied Himself," see John v. 19-30, viii. 38.

(b) *In utter self-abnegation*, "took upon Him the form of a bond-servant," see John xiii. 1-17, Luke xxii. 27.

(c) *In utter self-sacrifice*, "He humbled Himself, and became obedient unto death, even the death of the Cross," see Hebrew v. 7, 8, 9.

2. THE SPIRIT OF ANTI-CHRIST ONE OF ARROGANCY AND PRIDE. 2 Thess. ii.

The chief characteristics in the spirit of Anti-Christ is arrogance, and always manifests itself in an endeavour to presume, and to assume to be what it is not.

The leading thought in the context of this chapter is to forewarn the Christian against the pretensions and deceptions of Anti-Christ, that is, Satan himself, and it behoves every prayer-warrior and Herald of the Cross to try the spirits and to see whether they bear "the hall mark" of the Spirit of Christ, *i.e.*, humility, or "the mark of the beast," which is the spirit of lawlessness, arrogance, and pride, the very anti-thesis of the Spirit of Christ, and thus shall "his true character be revealed."

To this end let us notice the three-fold characteristics of the Anti-Christ.

(a) *In utter presumption*, "sets himself against, and exalts himself ABOVE every so-called 'god,' or object of worship," see Isaiah xiv. 13.

(b) *In utter assumption*, "goes the length of taking his seat in the very temple of God," see Daniel viii. 11, 12.

(c) *In utter deception*, "giving it out that he himself is God," 2 Thess. iv. (Weymouth), see Rev. xiii. 6-9.

"Humility goes before honour," and from the Cross of His humiliation Christ is now exalted to the right hand of the Majesty on high, and has a name which is above every name, even the Name of Jesus.

"Pride goes before a fall," and Lucifer has fallen to the depths of hell, and the Anti-Christ shall be destroyed, and brought to naught at the glorious presence of Christ at His coming. Christ is Victor! Satan vanquished. Amen!

Thro' death, thro' death on Calvary's tree

All who believe Christ now sets free

From sin, and Satan's tyranny,

So claim your Blood-bought liberty. (Tune, "Just as I am.")

J. A. G. Thurston.

"Delivered unto Death for Jesus' Sake."

BY THE EDITOR.

Address delivered at the Eccleston Hall Convention, January, 1910.

"Delivered unto death, for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh; so then death worketh in us, but life IN you." 2 Cor. ix. 11, 12, R.V.

AS I listened this afternoon to Mr. Gordon's message, a deeper insight came to me of the way that God wrought in the lives of His messengers the truth they had to give to others. Written large in God's own Word lies this principle of death for life, in the carrying of the message. We have all been clear about the types that show forth Calvary, the hidden "Cross" in the Old Testament, but fresh light came from the clear picture of how each of the messengers—the prophets of God—had to *live* their message ere they could give it out. It is a revelation to see that "*delivered unto death for Jesus' sake*" is also to be found in the Old Testament, in David's life, and the lives of the other prophets. And it comes to me that just as it was with them in the foreshadowing of Calvary, and the prophetic utterances foretelling the Cross, so was it in the dispensation immediately following Calvary, and has been all along the line ever since. We can see it wrought into the life of Paul, and into the life of the martyrs in the centuries after, and into the lives of all the servants of God who have ever been greatly used by Him. This is an aspect of the Cross which so many of us have failed to see; this principle of death for life which must be wrought into us ere the message of Calvary becomes life to others.

Now we can understand why there is so much preaching about the Cross without the power of the Cross in it. We have been so occupied with the Substitutionary, and Atoning aspect of Christ's death for us, that we have not all of us apprehended our identification with Him in that death, so that we know the power over sin which comes from knowing that we died with Him. And then again when we have apprehended this, we have failed to see the *conformity to death*, wherein the power of Christ's death and resurrection has to be wrought into us as an experience day by day. This brings into the life not only victory over sin, but the spirit of Calvary, and the absence of this brings about the contradiction of the Cross being preached with no marks of the Calvary spirit. This is the danger of the teaching of identification without the after-conformity to death which brings true power, for we may rely upon the *fact* that we have died with Christ, and assume that it is entirely wrought in us at once, instead of realizing that conformity to His death follows the apprehension of identification, and must become deeper and deeper, until the fellowship of His sufferings, and the path of the Cross will become a very real path to life. Just as it was with Jeremiah, so all true prophets of God to-day will have Jeremiah's path, and Jeremiah's experience, if they are willing to become conformed to death, for Jeremiah followed practically Christ's path, and Christ's experience, although it was years before Christ came to earth to die. Even as Jeremiah knew the Cross in foreshadowing, so

may we know the Cross in still greater fellowship with the Lamb of Calvary now as we point back to Golgotha's tragedy. The death of Christ can be *wrought into us*, and this death-fellowship brings forth a life which triumphs over everything.

I might take you right through Paul's writings to trace all this out, as we heard it traced this afternoon in the life of David and the Old Testament prophets, but we will take just a passage in 2 Cor. iv. 11, 12, R.V., as the keynote of it all. "We which live are *always delivered unto death* for Jesus' sake," writes the apostle, "that the life also of Jesus may be manifested in our mortal flesh. So then death worketh in us, but life in you."

How clearly we are shown that David was "delivered unto death," that the Holy Ghost might speak through him the prophetic Psalms as he cried, "My God, my God, why hast thou forsaken me," in some of his hours of suffering, before the Holy Ghost could record through him the prophetic utterances foreshadowing Christ's death on Calvary. A deep insight to the spiritual life opens for us as we ponder over this. It means that God works into a man's very being the Divine messages He seeks to give out through him. He does not make even a prophet a "machine," but speaks through the heart and life prepared by Him in the furnace of suffering.

You have the message of the Cross burning in your hearts, for you have surely not been to these meetings in Eccleston Hall, and other places, without knowing what no one needs to speak to you any more about! What it means to be identified with Christ in death that through the power of His life you may have victory over sin, and victory over Satan. But now as we meet here at this time we are face to face with the gravest question of all throughout the Christian Dispensation, viz., How is the Church of Christ to be prepared to meet the Lord? And we all would answer, "Only by having wrought into her the very spirit, and *life of Jesus*, in conformity to His likeness of the Lamb." Some of you have caught a glimpse of it. You have tasted it in measure. You have the message of it burning in your heart now. But how are you to bring this message to others so that it may become wrought into them in power. How is this "life of Jesus" in you which has come to you through fellowship with His death, to reach others? And the answer is: *Are you willing to be delivered to death as the prophets were?* You want to carry the message of Calvary to others in all its power. Then it can only be as it is wrought in you first, so that you carry in your life, as David, and Jeremiah, and Paul did, the message you preach.

Let us ask ourselves again why is there so much preaching about the Cross without any power in it? How is it possible for people to listen to it unmoved? Is it not because it has not first been wrought in us? Are we willing to sob out the message in our lives first, as David sobbed the 22nd Psalm ere the Holy Ghost could speak it through him as a prophetic picture of Christ?

Yes, we must know the sobs of Calvary in the fellowship of His sufferings, just as much as David did, if the Holy Ghost is to make the message of Calvary through us life to others. Let us remember that mental light about the death of Christ will give light to others as we pass it on, but not *life*. You may be able to tell them everything about identification with Christ in death to sin, and to talk of personal victory so that your hearers get victory too, but this is not *life* passing through you—a Divine stream of the life of Jesus—for this can only be as the fellowship of His sufferings is wrought in you.

Christ Himself said on Calvary's Cross, "My God, my God, why hast Thou forsaken Me?" And here on Golgotha His life was set free for a dying world. "Always delivered unto death . . . so then death worketh in us, and life in you," writes Paul. Is this a cry for *Power*? No! *Happiness*? No! "Always delivered unto death." Have you ever asked God for fellowship with Christ in *death*? You have asked for power, and the answer is, "Always delivered unto death." *Always*! Not only now and then; "But I thought," you say, "when I came up to the Cross, and saw that I was identified with Christ in death, that I then passed on to resurrection ground in union with Him, and on to the ascension life. I thought the Cross was then behind me, and I had only to maintain my position!" Yes, that is true in the centre-life of your spirit, but it does not cover all the truth. You cannot cut out of the Bible 2 Cor. iv. 10-12, and Phi. iii. 10, nor explain them away. They have their place in the spiritual life of all who follow on to know the Lord. "Reckon yourselves dead unto sin and alive unto God" (Rom. vi. 11); and "Ye died and your life is hid with Christ in God" (Col. iii. 3), is position-truth which we must stand upon daily, but the power-side of the resurrection means real conformity to death for life to others.

"*Always delivered to death for Jesus' sake.*" "Oh!" you say, "you are not putting before us the *attractive* side." Ah, fellow-believers, why do you always cry for what is "attractive" in following Christ, from the human view? Was Calvary in its reality attractive? Was Christ attractive on His way to the Cross? Yet "for the joy set before Him He endured the Cross, and despised the shame." If your eyes were opened by the Holy Ghost to the beauty of the Lamb spirit of Jesus, you would see the heavenly side of this fellowship with Christ, and count it joy to follow in His steps. You would then crave to "suffer with Him" because thus, and only thus, you will be "glorified together" (Rom. viii. 17), for "It is a faithful saying, 'If we be dead with Him, we shall also live with Him.' If we suffer, we shall also reign with Him," (2 Tim. ii. 11, 12).

Now let us look up the word "delivered," in a few passages of Scripture, first as said about the Lord. "He was *delivered* for our offences." "He *delivered* Him up for us all." "He was *delivered* into the hands of men." The Greek word means to be "handed over." It is the very word in Galatians ii. 20, where it says He gave Himself up, "*He loved me, and gave Himself over for me.*" He gave Himself over to the executioners for me; He gave Himself over to death for me. God the Father gave

Him over to the hands of the executioners; God the Father gave Him over to the will of the Gentiles, and the Jewish rulers. "*He was delivered up.*" It comes again and again, "when the time was come that He should be delivered up." This is one aspect of the life of Jesus to be manifested in our mortal body. He calls us to be willing to be "*delivered unto death for Jesus' sake,*" as He was delivered up for us. We need some vision beyond that of personal comfort, joy, happiness, ecstasy. We want power not only to be witnesses, but to be martyrs. Power to be willing to be delivered up to the hands of men; and power to hand ourselves over to the will of God, for life to others—"delivered unto death for Jesus' sake."

Now that we may see the same path for the Christian, let us turn to Matthew x. 19, "When they *deliver you up*, be not anxious how or what ye shall speak," *i.e.*, when they hand you over, do not be anxious about your testimony." Then the 21st verse: "And brother shall *deliver up* brother."

"Always delivered to death," "always handed over to death." What instruments will God use for bringing about this fellowship with Christ? "And brother shall hand over brother to death." Read again Matt. xxiv. 9. "Then shall they *deliver you up* to tribulation, and shall kill you; and ye shall be hated." Oh! children of God, are you willing to be *hated*? Or are you sore about it? Do you smart? Is there something in you that smarts, and bursts out in resentment? Then you have not learned Calvary, and the fellowship of His sufferings, being made conformable to His death. Will you give up your Twentieth Century Christianity of comfort, and *compromise*? Are you willing to choose this path? Will you give up this personal seeking for yourself all the time? Shall the Lord have many out of this Convention this week, who will choose this path of being "delivered up to death for Jesus' sake," in Twentieth Century ways? "*They shall kill you.*" There are many ways of killing beside the using of a knife. "*They shall hate you.*" Yes, when the message of God has been wrought into you, it pierces to the joints and marrows of others, and they are likely to resent it, and turn upon you as the messenger as they turned upon Jeremiah, and cast him out.

I want to put this week, God helping me, the very strongest call to the path of the Cross, without holding anything back. We have been softening it, and trying to adapt its language to Twentieth Century sentiment; but now that time is passing. The edge of the Cross must be felt. "Brother shall deliver up brother to death." Are you willing for your sister or brother in the home to "deliver you to death," by injustice and misjudgment, and meet it with a Calvary spirit? In Acts xv. 26, we read of men who "*handed over their lives for the Name of our Lord Jesus Christ,*" and in 1 Pet. iv. 19, "Let them that suffer according to the will of God *keep handing over their souls* to Him in well-doing as unto a faithful Creator." "For we which live are always delivered—handed over—to death for Jesus' sake."

"We which live." *Live*. Here we have *life* in the midst of death. The Divine life in you cannot really be crushed! The real life of Christ in you will come up to

the top in the face of everything, and everything that is not of God the sooner it perishes the better. What is really of God will stand every fiery test. But that life of Jesus in you may be almost unknown, and unrealized, because it has no outlet, and because the exterior vessel has never been broken. It is for this reason that we are "Always delivered to death." It is only those who *live*—who have the real life of Jesus in them in union with Him in His Risen Life—the Life He had out of death—who are "delivered unto death" so that the life which is in them may be "manifested." Without the "death working" in the outer man, this life is compressed within a rigid circumference. It cannot find outlet, "Give, and it shall be given unto you; pressed down, and running over." Soul, in the path of pressure and trial begin to give to others! Drop the thinking of yourself, and your own needs. See your place in the death of Christ, and say "I have been crucified with Christ, yet I live; and yet no longer I but Christ liveth in me." Then say, "I am willing to be always delivered to death for Jesus' sake, that the life of Jesus may be manifested. I will not ask to be taken out of the path of trial; out of the hands of men; I will not ask to be free from the cruel hands that are pressing and trying me; I will only ask that the life of Jesus in me may break out and triumph in them." "We who *live* are always delivered to death." Who does the "handing over"? Ah, the Hand that was pierced on Calvary—the hand of the Lord. You say, "Then what have I to do with it?" Choose! You may rebel. You have the choice. Your part is to accept the path, and choose to be handed over to fellowship with the death of Christ, and then He who died and rose again will say, "I will show him what great things he shall suffer for My Name's sake."

Now let us notice the outcome of being handed over to death. "Always delivered to death that the life of Jesus might be *manifested in our mortal body*." It has to do with the body, our mortal body. The life of Jesus manifested in our mortal body. This clearly shows that it is a path of death for the outer man, so that the life in him may have an outlet, or be "manifested"—*seen*. And the outcome of this is for blessing to others. "So then death worketh in us, and life in you." Death worketh! So THERE IS A WORKING OF DEATH IN THE BELIEVER. Death worketh, and as the death works so *life* reaches others. When God the Holy Ghost makes this true in your life it will need no further explanation.

You are living in the midst of people who are in the dark about Calvary. Why is it that you cannot speak the message to them? Because it is not manifested in your own life. There must be first the apprehension of identification; and then the intelligent, deliberate surrender to God to be delivered to death in any way that He chooses, so that death may work in us for the life of Christ to reach others. This is what has been described by a well-known writer as the "Sacrificial path of God's elect." The path of David and Jeremiah and all the prophets. The path for the proclamation of the Calvary message to-day, as it was the path for the foretelling of it in David's day. The path that means being willing for your brother to hand you over to death, in the Twentieth

Century way. A "death" which is not a death of the body, but may be described as refined cruelty in ostracism and misjudgment because you are faithful to God. "For *thy sake* are we killed all the day long," said Paul, "we are accounted as sheep for the slaughter . . . in all these things we are more than conquerors, through Him that loved us."

I do pray that your minds may be open to this message, and that the Holy Spirit will penetrate them with His truth so that you will be ready to follow the Lamb whithersoever He goeth. Can you say, "Yes, I live; I know I live with Christ in His Divine life, and I see now before me the path which God has been trying—speaking reverently—to put me in for twelve months, and I have been struggling against it. I have been resenting it. I have been saying, 'No, we have done with the Cross; I do not believe that we are to hear so much about the Cross. I do not want it. But I am ready to face it now.'" "Through the Eternal Spirit He offered Himself to God." "He stedfastly *set His face* to go to Jerusalem." Will you take these words now, "delivered unto death," "delivered up," and say, "Yes, Lord, yes, Lord, for life to others"? Will you give up seeking anything for yourself? "Yes, Lord, let others obtain what I would like to have." Will you choose the path of death that others may have life? Will you choose to fill up the afflictions of Christ for His Body's sake?

But what does it mean? It means living, weeping, suffering, loving with infinite patience, infinite tenderness, unwearying love for every member of the whole Body of Christ. It means the whole being bound up, not in your own progress, but *in the progress of the Body of Christ*. It means sinking all the personal element in the service of God, wanting neither credit, nor notice, nor recognition. It means an utter dropping of yourself, and a handing over of yourself to God to be poured out for His Body's sake, the Church—for Jesus Christ's sake. (Col. i. 24.)

Now, as we close, I do so tenderly put this message before you, and ask you to face it with the Lord, and once again ask you in Jesu's Name to let the Holy Spirit work in you what He sees you can bear in fellowship with Him. Do you say "Yes." Then do not take the pattern from anyone else, for God will deal with you as though there were no other person in the world but you. He will find a way of taking you into fellowship with Himself. I know there are many here who can say, "I know just what you are speaking about, for I have proved it." Maybe God is preparing us for something that is coming. The days are rapidly closing. How many of us will be found faithful? How many of us will be true to God? How many of us will stand the test? England needs martyrs, and England is having her martyrs in many secret lives of God's children.

All over England in her darkness at the present time, God is maturing in a furnace many souls who will shine as gold in the day of His appearing. Let us choose this path of giving ourselves over to the hand of God, to be handed over to the fellowship of His Son, for the manifestation of His life, and the outflow of His life to others.

"Believe not every spirit."

1 John iv. 1.

A word to those who seek to obey the Holy Spirit.

By Evan Roberts.

THOSE who wish to labour in prayer, and be co-workers with God to-day in the endeavour that the Church may stand perfect and complete in the will of God, it would do well to study the Biblical, historical, and experimental teaching about evil spirits:—

- (a) their existence;
- (b) their work;
- (c) how to defeat them.

Biblical. Study from Genesis to and through Revelations.

Historical. Study the history of the Christian Church.

Experimental. Study your own lives, and the lives of others.

You may be knowing the devil as a tempter and accuser, but do you know him as the murderer? The deceiver? The liar? The roaring lion and the angel of light?

- 1. Mark the difference between Satan and the evil spirits.
- 2. Watch the "attacks" and conflict, diagnose the *why*.
- 3. Watch Satan's counterfeits of God, and the Divine.

QUESTIONS.

1. Do you know it possible for a Christian to be deceived? Even if true and faithful?
2. Do you know it possible for a soul to surrender itself to evil spirits believing it to be surrendering to the Holy Spirit?
3. Do you know it possible for a Christian to be possessed by evil spirits?
4. Do you know of any "doctrines of demons"? Enumerate the ones you know of.
5. Do you know of any "false teachers"? Pray that you may not be led astray by them.
6. How does Satan make war on the saints? How does he make war on *you*?
7. Do you know that Satan deceives the whole world—"inhabited earth"? Have *you* been deceived?
8. Do you know that Satan deceives nations? Can you name any nation deceived?
9. Do you know that it is written:—"Whom resist steadfast in the faith." Do *you* resist, if so, how?
10. Do you understand what it is to wrestle against
 - (a) Principalities,
 - (b) Powers,
 - (c) World-rulers,
 - (d) Wicked spirits.
11. "Quench not the Spirit." How do you detect the spirit which is of God, and that which is of yourself?
12. Have you ever discerned the devil working as an "angel of light"?
13. What do you understand by "I give you authority over all the power of the enemy"?

14. How can you guarantee that you are obeying God, and God only?
Do you know it possible for evil spirits to counterfeit God, if so, how would you detect what is Divine and what is Satanic?
15. How do you define guidance, or "leading"?
Do you know it possible to be led or guided by evil spirits?
16. Do you know it possible for evil spirits to counterfeit the voice of God?
If so, how would you detect which is the voice of God, and which is the voice of the devil?
17. Do you know it possible for evil spirits to produce visions?
Then how would you detect which is Satanic and which is Divine?
18. Do you understand *why* Christians can be possessed by evil spirits?
19. How would you deliver a soul in bondage to evil spirits, either in obsession* or possession?
20. Can you explain why some souls are not delivered from evil spirits even after
 - (a) Claiming the victory of Christ over evil spirits?
 - (b) Commanding the evil spirits to depart?
21. Do you understand that Christians are possessed because of *ground* given to evil spirits?
Then how would you deal with the ground given?
22. Do you understand that the ground must be given up before the soul can be fully delivered?
How can the soul be made to understand what the ground is?
23. Do you know that deliverance is progressive only as the ground is recognised and given up?
24. "Ye shall know the truth, and the truth shall make you free."
What truth does the soul need in order to be delivered from evil spirits?

A study of recent Revival movements prove to anyone who has knowledge of evil spirits and their ways, that all reveal a mixture of the Divine and Satanic, and the "Tongue movement" (so called), a greater proportion of the workings of evil spirits than any other. Hence I would urge the study of this subject that their workings may be discerned and destroyed, and the pure work of the Holy Spirit go on unhindered and unmixed.

The questions are given for prayerful consideration; are suggestive of the lines of study needed; and are based upon my own experimental knowledge of the subject.†

* "Obsession" may be defined as an evil spirit, or spirits, hovering around, and influencing the man, with the purpose of obtaining possession. Then if these influences are yielded to, it will result in "possession." For example, when the evil spirit counterfeits the presence of God, and comes upon the man as an influence, this may be described as obsession, but when the evil spirit has gained a footing in the man—in however slight a degree—it is possession.—E.R.

† Mr. Roberts asks us to say that he is open to receive letters (c/o Editor, *Overcomer*, Toller Road, Leicester,) in reference to these questions, or readers may send answers to them if they so desire, but he cannot promise any reply in return.—ED.

From the Editor's Bible.

Helps to Workers.

The Enduement of Power

As seen in the Early Church.

1. *The Promise, before Pentecost.*
"Ye shall be baptized in the Holy Ghost . . ."
Acts i. 4, R.V. m.
2. *The summarized description of what it would mean.*
a. "Ye shall receive power when the Holy Ghost is come."
b. "Ye shall be my witnesses . . ."
Acts i. 8.
3. *The Promise fulfilled.*
"All together in one place . . . all filled with the Holy Spirit . . . began to speak . . ." (*i.e.* all witnesses).
Acts ii. 1-4.
4. *The "enduement" gives power of utterance.*
"Began to speak with other tongues as the Spirit gave them utterance . . ."
Acts ii. 4.
"This is that . . . spoken by the prophet Joel . . . your sons and your daughters shall prophesy . . ."
Acts ii. 16-17.
5. *The people the enduement came to.*
The apostles, "with the women, and Mary the mother of Jesus, and with his brethren . . . about a hundred and twenty."
Acts i. 13-15.
6. *Were all given the same measure of "enduement," or used in the same way?*
See the after-references in the Acts showing the various degrees of service.
The apostles were the most used.
"Peter, standing up with the eleven . . ."
Acts ii. 14.
"Many wonders and signs were done by the apostles."
Acts ii. 43.
"Peter and John . . . and the lame man."
Acts iii. 1-12.
Peter and John again.
Acts iv. 13-19.
"With great power gave the apostles their witness."
Acts iv. 33.
"By the hands of the apostles were many signs wrought."
Acts v. 12.
"The twelve called the multitude," etc.
Acts vi. 2.
The seven appointed for the business work.
"Seven men, full of the Spirit and wisdom."
Acts vi. 3.
"Stephen, full of grace and power, wrought great signs."
Acts vi. 8.
"Philip . . . proclaimed . . . the Christ . . . heard and saw the signs which he did."
Acts viii. 5, 6.
The apostles were the leaders, doing the greater works, and giving themselves to "prayer and the ministry of the word." The seven deacons were given the business work, yet were specially used if showing capacity for the spiritual service. But the whole church were "witnesses," preaching the word, as God gave them open doors.
"A great persecution against the church . . . all scattered abroad . . . went about preaching the word."
Acts viii. 1-4.
The apostles Peter and John seem to have been the chief apostles. James is referred to in Acts xv. 13 as presiding at the Council, and showing special gift in judicial power and discernment.
Prophets and teachers now come to view.
"At Antioch in the church that was there, prophets and teachers . . ."
Acts xiii. 1-3.
Elders are mentioned in definite service.
"Go up to Jerusalem, unto the apostles and elders."
Acts xv. 2-6.
"Appointed . . . elders in every church . . ."
Acts xiv. 23.

Women are referred to as prophesying.

- "Philip the evangelist . . . had four daughters . . . which did prophesy."
Acts xxi. 9.
This confirms the Joel quotation used by Peter to explain the fact of the 120 "with the women" speaking under the Spirit-given utterance on the Day of Pentecost.
7. *Did all who received the Holy Ghost speak with "Tongues" as part of the Spirit-given enduement?*
Apparently not.
a. They "began to speak with other tongues, as the Spirit gave them utterance" on the day of Pentecost.
Acts ii. 4.
But this was manifestly a gift of language whereby all nationalities could hear of the "mighty works of God."
"How hear we, every man in our own language . . ."
Acts ii. 8.
b. They "heard them speak with tongues and magnify God" in the house of Cornelius . . .
Acts x. 46.
c. "The Holy Ghost came on them; and they spake with tongues and prophesied . . ." is said of the 12 at Ephesus.
Acts xix. 6.
These three instances are the only occasions mentioned in the Acts.
No reference to tongues in the 3,000 on the day of Pentecost. Peter did not say the "gift of the Holy Ghost, with signs" as he spoke to the convicted multitude. See Acts ii. 38-47. There appears no trace of the importance of "tongues" in the early church as pictured here, although immediately after the Spirit-given utterance of the 120.
No reference to tongues among the 5,000 receiving the message so gladly.
Acts iv. 4.
No reference to tongues when the company of believers prayed, and were again "all filled with the Holy Ghost and spake the word of God with boldness."
Acts iv. 31.
It appears from this silence about tongues, that they were the exception, and not the rule. That they were given spontaneously by the Holy Spirit "as He willed," and were never sought for, or preached.
 8. *Was it the rule to "wait for the Spirit."* Apparently not. See Acts ii. 38, 41; x. 44; viii. 17.
 9. *The marks of the Spirit-given utterance.*
a. *Brevity of speech and great effect.*
Acts iii. 12-26 and Acts iv. 4.
Ten minutes speech, 5,000 souls!
b. *Intelligent wielding of the Scriptures.*
Acts iii. 18.
c. *Point to all speech "Ye crucified."*
Acts ii. 36 and other references.
d. *Theme of all speech, "death and resurrection"—i.e., Calvary and the life out of death.* See Acts ii. 23 and 24, Acts iii. 14, 15, &c.
e. *Knife-effect of speech.* "Pricked in their heart."
Acts ii. 37. See also Acts vii. 54.
f. *Proclamation—not apology or defence.* "Be it known unto you." Acts ii. 36, Acts iv. 10, &c.

* * *

This brief outline of the working of the "enduement of power" in the early church shows clearly—

1. The need of the same Spirit-given equipment for all Christians to-day.
2. That it is mainly and essentially power for witnessing.
3. It is manifested according to (a) calling, and (b) capacity.
4. The main proof is effectual results in others.
5. Unity and love between the children of God.

The Prayer-Warfare.

"Pray with . . . unwearied persistence and entreaty on behalf of all God's people . . ." Ephes. vi. 18, Weymouth.

The Conflict Side of Prayer.

IN its simplest meaning prayer has to do with a conflict. Rightly understood it is the *deciding factor in a spirit conflict*. The scene of the conflict is the earth. The purpose of the conflict is to decide the control of the earth, and its inhabitants. The conflict runs back into the misty ages of the creation time.

The rightful prince of the earth is Jesus, the King's Son. There is a pretender prince who was once rightful prince. He was guilty of a breach of trust. But like King Saul, after his rejection and David's anointing in his place, he has been, and is, trying his best by dint of force to hold the realm, and oust the rightful ruler.

The rightful Prince is seeking by utterly different means, namely, by persuasion, to win the world back to its first allegiance. He had a fierce set-to with the pretender, and after a series of victories won the great victory of the resurrection morning.

It is a spirit conflict. The earth is swung in a spirit atmosphere. There are unnumbered thousands of spirit beings good and evil, tramping the earth's surface, and filling its atmosphere. They are splendidly organized into two compact organizations.

Man is a spirit being; an embodied spirit being. He has a body and a mind. He is a spirit. His real conflicts are of the spirit sort; in the spirit realm, with other spirit beings.—*"Quiet Talks on Prayer."* S. D. Gordon.

The "Lord's Watch."

MANY and blessed have been the answers to prayer in connection with the requests sent in to the Lord's Watch, and we wish that our space permitted a full and detailed account of the way in which we have watched the Lord work as the various cases have been dealt with faithfully day by day.

"*The deciding factor in a spirit conflict!*" This is what the Lord's intercessors need to understand, and how to pray so as to drive back the forces of evil from the contested ground for God. The "Lord's Watch" is a "Watch" in more senses than one, not the least is that of "watching" so as to learn intelligently the ways of God, and the secret of victorious conflict-prayer.

- 1.—All requests for prayer in the Lord's Watch to be addressed, Mr. J. C. Williams, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.
- 2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need.
- 3.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.
- 4.—If a reply is desired, a stamped envelope should be enclosed, but no reply will be sent unless light is given and a reply is necessary.
- 5.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxxvi. 18. James iv. 3.)

N.B.—New requests for prayer should not be included in the reports on previous requests, but detailed in a separate letter, or separate sheet. Much secretarial labour will thus be avoided.

J. C. Williams.

PRAYER.

All our readers are asked to lay the following needs before the Lord as concerning the Church universal throughout the world.

"That the whole Body of Christ may be rapidly completed, and prepared for the Lord's appearing."

"That the Lord's prayer may be hastened to fulfilment, 'That they all may be one' (i.e., 'IN US,' Col. iii. 3)."

"That the Church of Christ may be delivered from and led in triumph over the world, the flesh and the devil."

Our National Sin.

For a God-honouring end of the Opium Traffic as far as Great Britain is concerned, and further steps now being taken to arouse the people of God to action, be guided and sealed of God.

For India.

Bangalore.—Pray for the Union Theological College planned to be opened here, July, 1910—that the Divine authority and inspiration of the Holy Scriptures may be upheld, and that the Missionaries selected for teachers may be men of sound doctrine, untainted by so-called "higher criticism" and the present sceptical trend of modern thought.

For the Bible Booklet.

In the new Mandarin Chinese version, that every difficulty may be removed in the way of its rapid issue.

That the new Welsh edition of the Booklet may have a wide circulation in Wales.

For 500 copies of the Booklet given to a worker travelling to Australia.

For Booklets scattered in Port Elizabeth, in the Public Park, by a nurse.

Praise for great blessing through the Booklet. I have yielded my whole life to the path of the Cross. The Booklet is very precious to me through this blessing. *A Worker.*

For the Baba Booklet, that hindrances blocking its issue may be removed.

That the Booklet in Bulgarian may be rapidly prepared and used of God in that opening country.

For the 100,000 to be circulated in the Marathi language in India.

For blessing on distribution of Booklet in Tahitian. G. Brunel, Missionary.

SPECIAL PRAYER.

For the World's Missionary Conference in Edinburgh, June.

For all Missionaries in every land that they may be faithful to the authority of the inspired Word of God, the Deity of Christ, and the preaching of His atoning sacrifice on Calvary.

For all the messengers of God in Great Britain proclaiming the message of Calvary; that all may speak with no uncertain sound, the full-orbed Gospel of the Cross.

General Requests.

For the Eccleston Hall Workers' Meeting on May 5.

For a Girls' Bible Class, that all may yield to the Holy Spirit's pleading, and that the teacher may have the unction and wisdom of the Holy Spirit (*a lonely worker*).

For guidance and Spirit-given equipment in translating Mrs. Penn-Lewis' books into Dutch, and that the way may be opened for their circulation.

Will all friends of the Vaudols Valleys pray for Mdlle. Clara Meylan as she works in these valleys, as several of the pastors are set against Revival in their churches and oppose all work which means definite decision for Christ. Mdlle. Meylan may speak if she will not "close with a prayer-meeting and 'decisions.'" Yet she has been given hundreds of souls wherever she is allowed to work. See Rom. xv. 30, 31, as embodying the prayer need.

That a believer may have strong resisting power given him to overcome a terrible evil habit and have complete deliverance, and then be used as a means of liberating souls in a similar desperate condition. (*Will this writer send a request to the Lord's Watch? Rom. vi. 6 and 11 is the best way of victory, and only then Rom. vi. 13 is possible.*)

For much blessing on the Bath Convention to be held the first week in May (3rd to 5th).

Continued prayer is asked for Walcot Parish, Bath.

Continued prayer is asked for Preventive and Rescue Work in Bath, for all members of the committee, and for the matrons and workers.

Prayer is asked for the girls in the three Homes and all who enter the Temporary Refuge.

Praise for all God's guidance and goodness in the past

The "Word of the Cross" Booklet.

The Scroll in Peru.

AFTER the many and inevitable delays at the Custom House, the 'Word of the Cross' Scroll has at last reached us.

We have been praying much and hoping for real things here in Cuzco, and it seemed at times as though God had forgotten us, as though there could be no answer to our prayers, and then came your letter with its message of how God had been answering away there in the homeland by laying it upon your heart to help us in this way. . . . You cannot know what it means to us away here to have such a message from home, to know that God has laid Cuzco upon the heart of one of His children. We feel so isolated at times, as though we were alone, forgotten by our fellow Christians, and such a token as this is a cheer indeed. To feel that there are those far away who are bearing us up in prayer, who are sacrificing themselves for the work here in Cuzco and working together with us, strengthens our hands, and gives us fresh courage. . . .

I am hoping to fix up the Scroll at once and use it in the meetings. I do pray that God will use it abundantly. We shall trust for this."

A. Stuart McNairn.

Notes on the Scroll.

The season for the use of the Revolving Scroll, "The Word of the Cross," has now arrived, and there seems to be an increasing demand for them as they get to be known, orders from Scotland, Dublin, and three for different parts of London have recently been sent out from the Bible Booklet House. The last one sent to an evangelist at Reading, writes, "The two Scrolls duly to hand; they are perfectly satisfactory. Pray for much blessing." There are now 79 Revolving Scrolls in use throughout the United Kingdom, as well as in Uganda, Cape Colony, Australia, United States, Peru, Guernsey, France, Italy, and Germany. As a Foreign Missionary says: "The slow passage of the words as the Scroll silently revolves, rivets the attention of the crowd; the apparatus would be a great help to Missionaries in the Foreign Field." Capt. Smith, Church Army, says; "You will be pleased to hear that the "Word of the Cross" Revolving Scroll has been a wonderful power at our sea-side services at Morecambe."

H. Musgrave & Reade.

The Booklet and the "One by One" Band.

We are thankful to say that Mr. Thos. Hogben is now recovering from his serious illness, although still greatly needing the prayers of the Lord's people for full restoration. Mr. Hogben says that the Lord has been laying upon his heart again with fresh power the importance of the circulation of the "Word of the Cross" Booklet, and to this end he is prayerfully purposing to lay before the "One by One" Band in every land the need of house-to-house visitation with the Booklet, and the plan for carrying this out as laid upon him some few years ago. Will our readers bear upon their hearts this renewed purpose of Mr. Hogben, and ask for wisdom and power to be given to him to carry out all that is on his heart in this matter.

The Heralds of the Cross.

The monthly messenger of the St. Philip's Protestant Church, Adlington, has in it the following paragraph concerning the Heralds of the Cross:—

"The Band of 'Heralds of the Cross' organised last month has been doing good service during the last few

weeks in house-to-house visitation with Gospel tracts, and having, when possible, conversation with the people on their soul's eternal welfare. At the Saturday evening prayer meetings the 'Heralds' have borne testimony to the joy and blessing this work has brought to their own souls. It is gratifying to know they have in most cases been well received, and in a number of instances eagerly welcomed and requested to pay return visits. Without doubt a number of lives by this means have been blessedly influenced for good, and we believe that the time is not far distant when this proclamation of the victory of Calvary from house-to-house will result in many poor souls being captured from the snares of the Devil and brought to the Feet of Jesus. Now that the winter season is over, the 'Heralds of the Cross' hope soon to avail themselves of the fine weather by holding open-air services in various parts of the district."

Notes from France.

MR. Johnson writes:—"It is with a heart full of praise to God that I write you with reference to the Gipsy Smith Mission just terminated to-night. We have seen wonderful things in Paris. Great crowds composed of English and French have listened eagerly to the most searching messages (and yet so full of the love of God) which the Lord has just poured through His servant. Hundreds have responded, quite half of whom were French. Night after night one has seen the same faces, with an ever-increasing number of new arrivals in real earnest for the truth of God. Some painfully (on account of the language), and yet with such intensity of purpose, following the preacher, and many hungry souls not understanding a word of English there in mute appeal. Finally they were not disappointed, to-night one of the very largest churches was packed with French people, and Gipsy Smith spoke by translation of Pastor Saillens, and again with much response all over that great building, hands went up, signifying the acceptance as lost sinners of the free gift of God, until they were beyond counting, because of the rapidity with which they yielded. The large church of St. Esprit was not large enough to hold the crowd, so the English Church across the way was utilized for an overflow meeting—this Gipsy Smith also addressed. It would have done your heart good to have heard those Frenchmen sing 'Torrents of love and of grace' to the tune of 'Ebenezer.'

We too came in for much blessing in our little Church. One lady called, and I spoke to her of the Lord, and at once she knelt with us and accepted the Saviour, afterwards returning home to boldly confess Him. On Sunday nine or ten others signed cards definitely yielding to the Lord—three families attending our Church."

FOR PRAISE AND PRAYER.

Mons. P— has been in the Province of Aisne, using his spare time in visiting every house with the Booklet. One day as he was reading the Bible aloud in the street, he was addressed by a young man who enquired what kind of Book it was? He was told it was the Word of God. This led to Mons. P— visiting the young man's home, where he preached Christ, the whole family being quite eager to hear the truth. Pray that they may all find the Light. Earnest prayer is also asked for Mrs. Johnson, who is in a very weak state of health.

Received for Mr. Johnson's work in France.

From March 18th to April 14th, 1910.

Per Miss Mourant.—(9) 5/- (Bible Booklets for Post Office Officials); (10) 4/6 (Bible Booklets); (11) 2/6 (Bible Booklets). Total 12/-
Per Miss Waters.—(9) 10/- (Personal). Full Total £1 2s. 0d.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"; Miss Waters, 72 Lancaster Road, West Norwood, S.E. About £30 is needed per annum to make up the nominal salary of the Pastorale.

To Correspondents.

DIFFICULT BIBLE PASSAGES.

E. F.—In reply to your request to explain Rom. ix. 14-18 because troubling your friend, tell her to dismiss the whole passage from her thoughts, because the very fact that she is being "troubled" by it shows that the enemy is at work trying to confuse and divert her from the more simple truths of God's Word. It is not necessary that we should understand *all the Bible* before we can know the saving power of Christ. In fact, if the Bible contains God's revelation of His eternal counsels for the world from the beginning to the end of time, we should need to be infinite in mind and spirit to do so. We should only take just what meets our *present need* and pass over all we do not easily understand, then as we grow spiritually in understanding, the Holy Spirit will open to us more and more what is hidden to us in the earlier days of our Christian life. It is one of the devil's favourite ways of torture to push passages upon our minds which are *outside our present sphere of need*, and thus to rob us of the "green pastures" of the Word which God would lead us into. If you would "grow" in grace and in knowledge of God, just take from your Bible what meets your *heart's* need, and postpone all else until you are more matured in the spiritual life—*i.e.*, any verses that torture your *mind* just quietly hand over to God and leave them, and turn to the simple passages you can understand.

INTERCESSORY PRAYER.

E.M.E.B.—You ask what reasons there are for believing that the more (united) intercessory prayer we have the sooner the answer comes. There are *no* reasons, for this idea is not quite correct! There are two aspects of prayer—*Godward* and, if we may so express it, *Satanward*. The power of *two* uniting in a symphony of petition to God is clearly shown in Matt. xviii. 19, 20. There is no question of sooner or later here. He says, "It shall be done," and it is *done* in the Father's response, but as to the *time* of its fulfilment there is *no clue given*.

The power of two, and more than two, uniting in asserting victory over Satan, which is the meaning of "Satanward" prayer, is more clearly to be understood from the point of view of battle against a foe. This battle with the spiritual enemy contesting the Lord's response to our prayers (see Dan. x.) is fought by wrestling, and by claiming, or asserting, a victory already won on Calvary. And the greater the resistance of the enemy the greater the need of combined action in resisting and withstanding. A picture-lesson lies in an Old Testament verse, "One shall chase a thousand and *two* put ten thousand to flight."

From the standpoint of asking others to join with you in claiming Christ's victory over Satan's resistance to the deliverance of a soul, *united* wrestling does bring victory *sooner*, but never from the standpoint of *hastening* the Lord's response, which is always immediate to the prayer of faith. Do not urge others to steps they are not drawn to by God. Let Him lead them.

Meetings for Christian Workers

Conducted by Mrs. PENN-LEWIS.

The first Thursday in every Month (with the exception of August and September) in

The Conference Hall, Eccleston Street, London, S.W.

MAY 5	}	Meetings at 3 o'clock, followed by Conversation and Tea until 6-30. Evening Meeting at 7 o'clock.
JUNE 2		
JULY 7		

Mrs. Penn-Lewis can be at the Hall from 12 o'clock to meet any who need special help in spiritual difficulties.

Cards and information from Miss Z. Johnson, 60 Bedford Avenue, High Barnet, London, N.

A Word to my Fellow-Readers of the "Overcomer."

ONE of God's children had for years been entrusted with the ministry of letter-writing. In this way the spiritual needs of many had been met, but as time advanced and the correspondence increased it became an impossibility to continue in touch with everyone. At this moment the *Overcomer* was published. Then came the suggestion that with but a slight increase of expense this little messenger could be posted to all who had formerly had letters. Accordingly a small sum of money was set aside each month for the purchase of copies and postage, and thus former members of Bible classes, Missionaries, Ministers and other Christians have been kept supplied with the paper. As an outcome of this plan, many of these Christians are now becoming centres for the circulation of the *Overcomer*, while others are in their turn taking extra copies to send to absent friends.

It is sometimes said that the paper is only suitable for advanced Christians, but in the case mentioned above, it has been proved again and again that even the "babes" in Christ are eager to get a copy, because they find something in it which meets their need.

Could this plan be carried out by others who value the message, hundreds of needy souls would be reached with the full message of Calvary in districts hitherto untouched.

A Reader of the "Overcomer."

The Editor's Letter Box.

- F.W.H. (Norway). Thank you for letter. Shall be so thankful for prayer as you are on the Watch Tower. Ephes. vi. 18, 19.
- M.E.S. (Hamilton, Canada). Will you address your prayer requests for the Lord's Watch direct to Mr. Williams, please. I am thankful for prayer.
- E.A.R. (Winchcombe). I am sorry not to be able to reply to your letters personally, but I cannot do so. Please try and write in larger hand-writing.
- L.K. (Dawlish). Will you kindly write the "Lord's Watch" direct in any special need of prayer. Do not forget that *sunshine* melts hardness, rather than blows. We need to know the *melting* power of the Spirit more than we do.
- F.S. (Durham). I am so glad of your letter and fully reciprocate all you say. John xiv. 26. Ephes. iii. 16.
- E.A.G. (Beddington). Thanks for all your letters. It is helpful to get the glimpses into God's working which you send.
- F.H. (Derby). The message on "Delivered unto Death" in this month's *Overcomer* will help you, and last month's on the "Renewed Mind" should give you the light you need. Phil. iv. 8, is the cure from the positive side.
- C.J.C. (Manchester). I am deeply thankful for your letter. Now steadily stand on Rom. vi. 11, and refuse the enemy any footing.
- G.G. (Woking). I am so very thankful for all you say about the *Overcomer*, and your fresh sense of fellowship with others in the same path. Phil. iii. 10. May your way be opened abroad.
- C.M.T. Yes, you are right. Without yielding to the Cross there is no room for the Holy Spirit to fill, it is *surrender to the Cross* to make way for the Holy Ghost. Turn what you see *into* prayer.
- Mrs. J. S. (China). The paper is being sent you. I value exceedingly this ministry in print to the Lord's servants far away. Pray I may be kept useable.
- Mrs. S. R. W. (Canada). I do not purpose being in Glasgow, but would be glad to know of your address in England. I may be in Scotland in June. I would be glad to meet you.
- Mrs. L. B. (N.Y.). Thank you for your cheering words. Pray much on the lines of Ephes. vi. 19.
- Mrs. A. T. E. (Colorado). Your letter was too late for replying to in the April *Overcomer*, and if you can wait I will deal with the questions you ask in a later number. May is already filled up.
- Mdlle. C. M. Thanks for all your cards. We watch your movements with deep interest. May you prove Matt. x. 16; James i. 5.
- E.D.C. (Turkey). I was so glad to hear from you, and remember clearly our fellowship. Victory is not a "state," but a moment by moment life. *Reckon* in bare faith, and God will make fact your reckoning.
- Mrs. J. R. G. I am so sorry I cannot write you fully on the subject of your letter. "Is not the *life* more than meat. Rom. xiv. gives clear light, especially 4th and 5th verse.
- H.R.W. (Japan). Thank you. It will go into my stock drawer, waiting guidance as I go through each month, looking to the Master for the "food in due season" for His children.
- Letters acknowledged from E.K.; M.E.M. (Cardiff); J.C. (Brynawr)

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume II.

JUNE, 1910.

No. 6.

MAY 6th, 1910.

On this date, to the profound sorrow of the whole
British nation,

King Edward the Seventh

"fell on sleep," and on the 20th inst. was borne
to his grave amidst widespread manifestations
of grief.

George the Fifth

Ascended the Throne, and was proclaimed King on
the 7th May.

"God save the King."

"Give the King Thy judgments, O God, and Thy
righteousness unto the King's son."

Psa. lxxii. 1.

Notes.

"The strength of His might which He wrought in Christ when He raised Him from the dead, and made Him to sit . . . far above . . ." "Strengthened with might by His SPIRIT in the inward man." "The strength of His might . . . able to stand . . ."

THREE times in the epistle of the heavenly warfare do we find the Apostle using this forceful expression, "the strength of His might;" first in connection with the Father's raising of Christ from the dead; in the face of the apparent victory of hell; and making Him to sit in triumph with all the forces which had fought against Him, 'neath His feet; and then in connection with the believer, who by "His SPIRIT"—the very power which wrought in Christ and raised Him—is to be strengthened, "made powerful," "endynamited" (Gr.), with the very same "might" in his inward man, so that clothed, endynamited in spirit with the very might of God, he may be able to stand against all the forces which fight against him as they fought against the Lord when on earth.

* Ephes. i. 19, 20, R.V. Ephes. iii. 16, A.V. Ephes. vi. 10, R.V.

"HIS SPIRIT!" "HIS MIGHT!" Where? *In the inward man*; (lit., "'into the inner man';" as if to say 'deep in it'; 'penetrating far into it. It means, practically, the regenerate human spirit." *Bishop Moule*.) In the knowledge of this divine indwelling of "His Spirit" is the power for the warfare and the victory. His SPIRIT in the inner man! The Holy Spirit of God: the very same One who manifested the strength of His might in the aggressive days of Pentecost, when "filled with the Holy Ghost" the followers of the Nazarene "spake the word of God with boldness." "The strength of His might" is written upon every page of the early chapters of the Acts of the Apostles, and *could be written again upon the Church of Christ*, did but every believer throw open the inner shrine of his "inward man" to Him who is the Representative of the Ascended Lord, commissioned to clothe the "inward man" of each redeemed one with the very might of God.

* * *

The Lord's servants in active service need to more clearly understand the distinction between war with sin and war with Satan, if they are to see greater triumphs in their service. For instance, in a paper from India we read, "We have heard of fresh cases of the spirit of jealousy, and even of hatred among Christian workers, and through this the enemy of souls gaining an entrance into the church . . . [it has been] suggested that we should remain on our knees until this sin be removed from the camp." This would be crying to God to remove the *sin*, when if it was recognized that Satan's emissaries were the ones to be dealt with, and the praying ones were to "*first* bind the strong man," the camp would more quickly be cleansed from the serpents which have bitten the Lord's servants. If we dealt with the *cause*, the effect would more quickly be removed, and the souls thus liberated be freed to seek the Lord's salvation from the power of sin.

* * *

We give in our present issue a striking message by Rev. C. H. Pridgeon on Prayer in the aspect of "He shall have what *he saith*," which can only be the very faith of God Himself operating through our inner man, when we have

learnt the secret of the death-fellowship with Christ, as the basis of all His working in and through us. The extract from Dr. Pierson's "Lessons in the School of Prayer" which we give on our prayer-page, is a powerful word on the same aspect of Prayer showing the way that this "faith of God" operates. We have thought of obedience to the Holy Spirit mainly as carrying out the directions of a Leader, and but little understood obedience to the *laws* of His working so as to bring about His co-witness and co-action—yet both are true. If we *knew* the Holy Spirit so that we could discern the modes of His operations, we should be more effectually guarded from the imitations of the Adversary.

* * *

Another matter of special importance in the present issue is the paper on page 98, giving some replies to the questions outlined by Mr. Evan Roberts in the May number. We have heard of one or two instances of readers carefully putting out of sight the *Overcomer* when this subject is dealt with, so that younger believers should not become cognizant with it, but we lovingly remind any such that they are exposing the younger ones to greater danger in these perilous times if they are left untaught in the wiles of the Adversary; for it is innocent young believers, keen to go "full lengths with God," who are falling a prey to the snares of the devil at the present time. Could we but tell all that we know—and the half has not yet been told—of what we have had revealed to us in confidence of the injury to young lives through present day "physical manifestations"—which *mainly come from evil spirits*—our readers would realize the cause of our earnest and solemn persistence in seeking to give light and knowledge to the children of God upon this theme.

* * *

On the other hand we have letters from matured and earnest workers in the Church of Christ, earnestly asking us to continue to throw all the light we can upon the workings of the Adversary, for, one correspondent says, in all that has been already written, we have been touching the *very core of the present need*. We would greatly prefer to write only of our Glorious Lord, and His grace and glory, but there is painful work to be done in the "household of faith," as well as in houses of men, and if the Head of the Church chooses us to do some of the painful part of His household work, we only pray that we may be found faithful; and ask our readers for their ceaseless upholding in prayer toward this end; and, still more, real prevailing prayer for each issue of the *Overcomer*, that the "prince of the air" may be withheld from giving suggestions to its readers which will veil to them

the truth which would set them free, and equip them to pray effectively for the liberation of the whole Church of Christ from his snares.

* * *

With very great thankfulness we have heard from private sources of the rich blessing granted to the Chapman-Alexander Mission at Cardiff in April. One correspondent writes of a "great awakening . . . telling throughout the district." In one large meeting of ministers Dr. Chapman said that "he had come from America to tell them that the Welsh Revival was not a failure," for he personally knew of ministers in America who had been changed men in service for God since that time. In a two days Conference with the ministers of the town and district, a "crusade" for the whole country was outlined, upon the lines of (1) Prayer—Individual Daily Prayer, Family Daily Prayer, Circles of Prayer, Constant Prayer for the Pastor of every Church; (2) God's Word; and (3) Personal Work. Prayer! The Word! The Witness!—a line of advance which is bound to have the co-working of the Blessed Spirit of God. We had the privilege of meeting Dr. Chapman in London the day before he sailed, and heard from him personally of the deep conviction which had come to him from what he had seen of God's working in the Cardiff Mission, that Wales was ripe for a fresh awakening. *It need not be in the same way as in 1904-5*, but God grant it is our earnest prayer.

Mr. Evan Roberts in Wales.

THROUGH unexpected hindrances (1 Thes. ii. 18), at the moment of going to Press with our May number a message from Mr. Roberts to the readers of the *Overcomer* was unavoidably omitted from that number, although already in type.

At the time of its issue Mr. Roberts was in South Wales for a brief visit, taken mainly for the purpose of obtaining a glimpse into the spiritual atmosphere for further dealing with God in prayer, as well as an insight into the spiritual need of the people, and the purposes of God for himself in the immediate future. He was present at some of the meetings of the Swansea Convention, greeting with joy many of the converts of the earliest days of the Revival, and deep and sincere were the expressions of gratitude to God for his restoration to health.

Mr. Roberts quickly gauged the spiritual atmosphere on his arrival at Swansea, and for the first two days of the Convention was unable to do more than give himself to prayer, and it was not until the "break" came on the Wednesday night that he could go among the people on the Thursday morning.

Further insight to the spiritual need obtained by contact with workers in the Principality in succeeding days to the Convention, has deepened his conviction that further prayer-victory must be won before the Lord's people are drawn back into the Revival stream. Mr. Roberts therefore now asks the Lord's intercessors to seek the mind of the Lord and know whether He would have them share the burden of prayer for Wales at the present time, especially on the following points:—

1. That God's messages may be delivered with *boldness* by His messengers, and received with eagerness by the people.
2. That the bound spirits of the children of God may be loosed into the liberty wherewith Christ hath set them free.

The July "Overcomer" will contain an article by Rev. F. B. Meyer, on "In this sign conquer."

Faith the Fruit of the Cross.

Rev. C. H. Pridgeon.

"Have faith in God." (Greek, "Have God's faith.")
 Mark xi. 22. "... Faith as a grain of mustard seed." Luke xvii. 6.

WE have known both of these texts, but it is only lately that we have known them together. The Bible is its own best commentary; and if we have our eyes opened, we will find within it all the help we need, by comparing Scripture with Scripture. "Have faith in God"; or, as the literal Greek has it, "Have God's faith"; and as it is in substance in Luke xvii. 6, "Have faith as a grain of mustard seed."

One day Jesus was passing by and saw a fig tree afar off—it had leaves. It is said of the fig tree, that the fruit comes before the leaves, and that it is greater in its fulfilment than in its promise, but this fig tree was living an untruth, for it had leaves and no fruit. Jesus came to it, told it that it would never bring forth fruit again, and He cursed it. The next day His disciples passed by the fig tree and noticed that it had withered from the roots up. They marvelled, and then Jesus told them the secret of the way He did it.

One reason why Jesus seems so far off from us, is because we do not realize that He *lived His life by faith*, just as we have to live our life by faith. He told them one day how they could learn any spiritual truth they wanted to know. He said, "If any man willeth to do His will, he shall know." (John vii. 17, R.V.) When His disciples wondered about the fig tree, Jesus revealed to them the way it withered. He told them the method He had used. Jesus said, "I did it by having God's faith"—and then He said to them, "Have God's faith, for verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

The context in Luke has reference to forgiveness, it says that if your brother sin against you seven times a day, and if he repents you are to forgive him. The disciples could not understand how they could do that which was so contrary to nature. It was just as great a miracle to forgive a person who had injured them so many times a day, as the withering of the fig tree. They would say, "I am sorry, forgive me"—and you would forgive them, and then they would do the same thing again, and again, and

even if forty-nine times a day they injured you, and yet repented, and asked forgiveness, you are to forgive them. When He told the disciples this, they said; "Lord, increase our faith." He then said to them, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." This is exactly the same kind of faith that He is speaking of in the passage in the Gospel of Luke.

The literal Greek in the passage in Mark is, "Have God's faith," not your own faith, but God's faith. Many of us have known of this for years, but have not understood just what God's faith was. This passage in Luke is a commentary on God's faith. It states that God's faith is like a grain of mustard seed. When it says, "Have faith as a grain of mustard seed," is there any reason why we may not read it, "Have faith as a grain of mustard seed has faith"? This seems to throw far more light upon it. The lesson of these two texts is entirely one, and the theme is—"the perfecting of faith." The comparison with the grain of mustard seed enables us to analyze the process of the faith of God. This faith is:—

I. *A God-hidden Faith.* In the insignificant grain of mustard seed we have something more insignificant to the observation of man implanted in it, and hidden there, even a vital force of God is hidden there. The thing that makes the grain of mustard seed different from an inane body, is, that it has in it a vital principle. You might carve out of wood something that looked like a grain of mustard seed, but there would be a difference; and the difference would be that one would have life and the other would not.

Faith, therefore, is not sight. It is not discernible to the natural eye. It cannot be found by dissection, but it can be destroyed by it. Cease looking for feelings or for manifestations as the proof of the presence of faith, and with heart and life yielded to God accept and rest upon His word.

II. *A God-implanted Faith.* If you say to one, "Have the faith of God," you mean "Have a God-implanted faith, have the life of God within you." Spiritually the faith of God is God's implanted faith. You could not force it, it has to be put within, and it *springs from the life of God*. Just as the life in the grain springs from the life it receives from the seed, so the faith of God, God's implanted faith, springs from a seed,

even the Word of God, that has the life of God in it. Can we not see an exact parallel between the mustard seed and having faith like a mustard seed, and the "faith of God"?

When one learns that faith is not will power, nor knowledge, that it is not of man, but of God, he will cease trying to work it up, and accept it as God's gift, through spiritually receiving and believing the Word of God. "Faith cometh by hearing and hearing by the Word of God."

III. A God-subjected Faith. What kind of faith has the grain of mustard seed? It has a faith that is willing to be subjected to the forces of mother earth, willing to be hidden away in the earth; yes, willing to be hidden away until it dies! It remains buried awhile, and then springing forth, grows to a tree ten, fifteen or twenty feet high. Unless there was something in that mustard seed that could be subject to that process, that could die and yet rise again, it never could bring forth that tree. We trust that you will be able to see the resemblance between the faith of God, and this faith of the grain of mustard seed. *You are that grain of mustard seed.* Beloved, you have implanted in you that God-imparted faith; it is a little germ in you, and when you fall into the ground, it brings forth fruit, because it is a God-implanted faith. It is also a God-subjected faith. There must be the willingness to be subjected and yielded to God, even as that grain of mustard seed dropped into the ground. We speak of being subjected to the forces of nature; these forces are really the forces of God operating in nature. Just as the grain of mustard seed is put into the ground and subjected to the forces of nature, so you must be willing to be subjected to the forces of God. This kind of work must be wrought in you in order to the perfecting of the faith of God. First, God puts the germ in you, then subjects you to His forces. The mustard seed is yourself, and the vital principle in that seed is the incipient faith which God implants in you.

You wonder why circumstances are so difficult; you wonder why you have to be hidden away; you wonder why you have to endure such hardships. It is because you must be subjected to the forces of God, just as the mustard seed is subjected to that force. How wonderful it is to be subjected to the power of God, and to submit to His power. May God give us the submission of faith.

IV. A God-killed Faith. The secret of the grain of mustard seed is that it falls into the ground and dies, or it abideth alone. Did you ever dig up grain from the ground after it had been left there awhile? First, it is swollen by the moisture, and if left longer the outside shell will crack and it will begin to die, a part of it

then is in condition of decay. While this process is going on, in its little vital germ there is also going on a wonderful change. It is drawing strength from the decaying process. You will never spring up to become a great tree until the whole process of death is worked in you. This vital principle of faith is God-imparted to you, and must be subjected to the forces of God in Providence and grace. Also; as death has to take place through the forces of nature, so you must die through the forces of grace and the power of the Holy Ghost. If you take a seed and put it in the hands of a mummy it will not grow. In the hands of one Egyptian mummy they found a grain of wheat which had been there several thousand years; but, as it was kept airtight, the wheat was as good as when they placed it there. They planted the grain of wheat and it grew. It never would have multiplied until it fell into the ground and died. There was nothing in that wheat to kill itself, but there was power in the forces of nature, the forces of the earth, which acted upon it and caused it to die. Beloved, it is not through any power of your own that the death-life of which we speak so often, is wrought in you—it has to be accomplished by the power of the Holy Spirit—the forces of God about you will put you to death. You wonder why it is that you could not say to a fig tree, "Be thou withered," and have it done. You wonder why you say to that spirit of unforgiveness, "Be thou withered"—yet it abides the same. "Repent"—and he does not repent. What you want, and what we want, and what the Church of God wants, is power—the power of the Living God, working first in our own hearts, so that all of the self-life will be crucified, and the divine life manifested. If the secret were understood, mighty things would be wrought in Jesus' name. The Church of the Living God has lost the secret, and *the cross of Jesus Christ is little apprehended*; their eyes are so holden that they cannot see in the dying grain of mustard seed an exact counterpart of God's working in us. "Have God's faith"—give up your own, and a mighty work will be accomplished in and through you.

Perhaps some of you have read the sermons, or the life of Tauler, the mystic. This title is sometimes spoken as a word of reproach, but all true Christians are mystics, although all mystics are not Christians. You believe in the mystical and interior working of the Spirit of God, and when you believe that, you are a mystic—in that sense we are mystics. We believe in the mysterious working of God in the heart just as in that seed corn. Although the seed has the principle of life inside, something has to happen to it before it can bring forth fruit. You have

faith, but something has to happen to you before you reach the fulness of power. There is something better than "I must decrease and He must increase." It is, "I am crucified with Christ, and nevertheless I live, yet not I, but Christ liveth in me."

Most Christians who are in the deeper life (we say most Christians) are in the process of death; dying, it is "Less of me, less of me"—they do not say "all," but they keep saying, "Less of me and more of Christ," in place of coming to the place where they can say, "None of me and all of Christ." A peasant came to Tauler once to confess, but in place of the peasant confessing to Tauler, Tauler confessed to the peasant. The great preacher said, "I am not satisfied." The peasant replied, "*Tauler* has to die before he can be satisfied." That great man who had thousands listening to him withdrew to a place of quiet, and asked God to work out that death in him. After he had been there about two years he came out, and assembled his congregation. A great multitude came to hear him. He had been a wonderful preacher, and he began to preach; but he broke down and wept. The audience dispersed, saying, "What's the matter with Tauler?" "Tauler can't preach as he used to." "He failed today." The next time he preached, only a little handful of people came together—those who had caught a glimpse of something, and he preached to them in a broken-hearted way, but the power of God came down. That incident in connection with his life was hundreds of years ago, but his sermons still speak of the deep things of God. He went into that hidden place apart, to ask God by the power of the Spirit to put John Tauler to death. Beloved, have you sufficient desire to have God glorified that you are willing to be crucified with Christ?

V. *A God-receiving Faith.* The mustard seed dies, and when it dies another process begins, that inner germ begins to drink in of the forces and vitality of nature, and it passes through a wonderful resurrection change. As it drinks in from nature it rises until it is above the ground one foot, two feet, three, four, and five. In Eastern countries the mustard tree grows to a height of twenty feet. It draws from nature all its sustenance; its health and strength: all that which made it start from the ground and bring forth fruit.

The only reason you may have more power than someone else is because you receive more of God. That little mustard seed was dead, it could do nothing—but that little germ began to receive of the sustenance of nature out of mother earth. After you come to the end of your self, where you can do nothing, and have only faith,

there comes the quickening and new life. As the seed died it was quickened, so it could drink in strength from all directions. As the grain of mustard seed drinks in the forces, and life and sustenance of nature—so I am in Jesus Christ. If I am crucified with Christ, I drink in His life. This faith is *God-implanted*—as the life in the mustard seed; *God-submitted*—as the mustard seed is to the forces of nature, so it is submitted to the forces of God; *God-killed*—as the forces of nature kill that natural life of the seed, before it begins to bring forth fruit; and *God-receiving*—receiving force and sustenance of God.

VI. *A God-perfected Faith.* We have been naming it "the faith of God," but it really is not the faith of God, until it is a God-perfected faith. This grain of mustard seed had to die and then come forth and be embodied. It had to have a body before it could be perfected. If you were only a spirit separated from a body, you would not be perfect as a man, so it is necessary for you to have a body in order to be a perfect man. If you have a thought and do not express it, that thought is not perfect, it has to be embodied in a word, so that faith you have within has to spring up and be embodied before it is perfected.

"Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea (does it say, whosoever shall believe?—no, 'whosoever shall say'), and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith."

So many Christians have faith away down in their hearts, and do not dare to confess to it. If you have the faith of the grain of mustard seed, you will be able to say unto the mountain, "Be removed," or to the fig tree, "Be withered." Any mountain of difficulty will remove, no matter where it is placed, either in body, soul or spirit.

"Have faith as a grain of mustard seed." This does not mean a little faith; most Christians have that kind of faith, that is not the secret—the secret is to have *the faith that is willing to yield and die*; the faith to receive after you die; the faith that will reach the point where you are able to command, and say to the fig tree, "Be withered," and it shall be done.

"EXCEPT the wheat die, it abideth alone,"

It saveth its life, but hath naught of its own,
If it falls in the ground, it yieldeth much more—
New wheat for the Master to take to the store.

Lord, into the "Ground," I, "Thy" corn of wheat fall,
Consenting to "die," be the test great or small,
Whate'er it may bring, I will willingly bear,
For the joy of "New Life" with my Master to share.

Job xiv. 7.

H. E. Jessop.

"How Many Have Already Quit?"

A Question from Korea.

By Jean Perry.

WE all recognize that the heathen are given over to lying spirits, and evil spirits of all kinds. They worship them, and thus become their slaves. A strong wind is, they think, caused by angry spirits. A "mad wind" they call it, and think the dragon is angry! Doubtless he is! Have you ever noticed the wonderful significance of the Chinese flag—a dragon trying to swallow the sun? Read Revelations xii. 4, as you look at that flag. "A great red dragon . . . and his tail drew the third part of the stars of heaven." "And the dragon stood before the woman for to devour her child as soon as it was born."

I once saw, on the top of a hill, in Korea, a prayer-procession going round and round the clay figure of a red dragon. The clay creature was stretched on the ground, with open mouth, and a fire was built in his mouth, smoke issuing from his mouth and nostrils. A procession of men and women, "devils' priests and sorceresses," walked round and round this dragon, some beating small gongs, some waving long strips of prayer papers; they kept this up for two weeks praying for rain in a time of drought.

The rain came in a fortnight! And this seeming answer (for that the prince of this world hath power we all know, "with all power and lying wonders," 2 Thess. ii. 9), as I say, this seeming wonder forged another link in the chain that held these worshippers fast.

So they seem to think the evil spirits are in some mysterious way controlled by the Dragon; and it is all quite true. We pass all this over too much as ignorance. *It is not ignorance. It is knowledge.*

The Westerns are more ignorant in this respect, and "the spirit of the Age," even Satan, has as firm hold there as here, only in a different way.

These spirits are too numerous to mention, but their sway is appalling! Not only here but at home. *All these are demons.* The spirit of the world. The spirit of anger. The spirit of hate. The spirit of lust. The spirit of fashion. The spirit of avarice. I remember a person whose children I used to teach. Her husband was a reticent man, and when in anger, silent; and she said to me, "A dumb devil is the worst of devils." She was not a Christian, nor he; and the two were ill-matched, but she saw this to be an evil spirit in possession. I have gone into a room with every comfort in life filling it; yet there was no comfort. The spirit of opposition was in charge, and the very chairs seemed to reject you!

I know a *Missionary* who has this spirit so much. She opposes even things she wants, if proposed by those she wishes not to give in to. The heathen bow down to these spirits; *we* give them house-room.

What does the Lord say about the house swept and garnished and "seven other spirits worse than the first" coming in! Last week I heard a Christian say, "The Coming of the Lord cannot take place until conditions are what they were when He ascended! *Christian Science* is teaching us we ought to practice healing; and until we do, the Lord cannot come."

Is this so? No indeed! The great need is for Christians to yield to the Holy Spirit, and not to "give place to the devil." Satan is losing his hold in the East; the demons are being driven out here by the thousand. We know how they begged the Lord to send them into the swine, rather than they should be homeless. *They are really existent.* Then, where do they go when cast out? They go anywhere they are given place to. The woman bowed with "the spirit of infirmity." You should see Koreans read that—"the dumb spirit."

The woman out of whom seven devils were cast out! I say, if we give place to these, we do as much for them as these poor people who erect a little shelf in their six-foot room, put rice on it, and offer to the spirits.

The darkness coming over the West is awful. I have been reading of a well-known man in London, having dealings with familiar spirits, "Talk with the spirits of the dead." Do the dead speak? Are these voices true? I read how one of these spiritualists said to Dr. Parker, "I will reveal to you the spirit of your deceased aunt." "Can you, indeed," he replied, "but I am not anxious to see her. *Can you show me the Father?*" (John xiv. 9.)

This is the test! The Holy Spirit's Mission is to reveal the Father, and witness of the Son!

Satan is counterfeiting all this. Doubtless there are voices, and writings, but whose? We are only told of *one Spirit* of revelation. Satan and his host can personify the dead, and speak, but it is awful to think of, and means wreckage to the soul.

In the East you see pictures of the Dragon everywhere—on tea-trays, teapots, on embroidered cushions, on screens, but he is always the same—"your adversary the devil." How he loves to get us occupied with side issues! "May a Christian smoke—drink—dance?" etc. I have heard it asked why the work of God in Korea has advanced so rapidly; and I say without hesitation: "*Because He has been less hindered by the workers.*" I do not know one American Missionary who smokes or drinks in

Korea. There was one, and he worked many years, in much difficulty, and at last resigned, went home. Yet, the question of his smoking I never heard discussed, and it had nothing to do with his leaving. It was a symptom only. The weakness lies deeper. An *odour* is not a disease, it is the result, or outward expression of it.

Smoking is a symptom; so is drinking; so are all the rest of these things. The unconquered demon is behind all, and his object, to hinder the Holy Spirit by any means in his power.

At a meeting in North Korea, a year after the great Revival of 1907, the Missionaries arranged a series of meetings in the great church where the Revival started, and they were much exercised as to what steps the Lord would have them take in leading the people on to yet fuller victory. It was evening, and the building was full. After prayer and praise and testimony, one Missionary said to the other, "Guess I'll ask them how many of them are willing to quit smoking." So he stood and asked for a show of hands, asking, "How many of you are willing to stop smoking from to-night?"

A very few hands went up.

"How many of you will decide from to-night to quit?"

Again a very few hands up.

The Missionary sat down, much perplexed. It was a question they had not touched on before, and he was surprised at the poor result.

Then the other Missionary said shortly, "Ask them, *How many have already quit?*"

To this question all hands went up except a few! There had been no question. The search-light of the Spirit revealed to them His will and they obeyed. And remember, they had not the example of a pastor smoking to hinder them. For I have known these Missionaries eighteen years, and I write this story just as one of them told it.

"Behold the Lamb of God which taketh away the sin of the world."

The Message of Victory in Scotland.

To the Readers of the "Overcomer."

I HAVE longed for some time past to report myself to those who have so faithfully held on to God for my work, but have never had light to do so until now, and even before, and as I write, I pray God to so cover what is said that the enemy shall get no advantage. I say this because for some time back I have watched work that has been much talked about, and results lauded up, and one has seen deadly attacks of the enemy as a natural result, and dreadful havoc wrought. We have yet to learn to tread softly when speaking of God's work, and especially results. So with fullest assurance, God desires this, I obey.

Since the beginning of the year the Lanarkshire Christian Union, under God's hand, has been led to set

me aside wholly for work among the Lord's children, and I have been up and down the County of Lanarkshire with the full orb'd message of Calvary.

The past few weeks have been virtually revival in every place—confessions openly of sin—wrongs righted of years standing—victory claimed over varied aspects of sin and manifestation of the old life. A most striking feature has been the number of "pipes" smashed and burned. I was in one house for supper, after a meeting, and after a time the host made his way to the kitchen grate with an armful of pipes and pouches and taking off the lid dropped the lot in. Scores have been finding out that the "*new man*" doesn't smoke!

While believers have been dealt with the unsaved have been coming through. Only the other Sabbath night I had spoken wholly to Christians, and at the close three young men came out for Christ—two were brothers, and they went home and told their father what they had done, and he yielded too. A week back last Friday we met for preliminary prayer in the hall where the meetings were to be, and no sooner had we bowed than the Spirit of God swept through the meeting, and for two hours confessions of defeat, testimonies of victory, songs of praises, etc., went on. We were all melted down. I found myself weeping like a child and couldn't help it. Some brothers in another place where we closed on the Friday night, met on the Sabbath morn at eight a.m. for intercession, and the Spirit of God came upon them, and these burly "Scots" were all weeping on their faces for souls.

I omitted to say that the result of the Friday night's break went far and wide; souls that didn't seem to be touched before were swept into fullest liberty. A band in connection with the hall met for prayer before going out on Saturday night for deputation work, and had a similar time. That same night they saw God's power manifest in bringing souls to Himself before they scarcely had begun to speak. I might go into details in individuals, but sufficient to know that God is getting His right in His own, and at all costs men and women are longing and willing to get right. They are finding if there is one misery above another it is for a child of God to be in a state of known declension. By the time you get this (D.V.) I shall be in full work with a tent for the summer, and court your fellowship afresh in this day of acute warfare with the powers of hell. Christ has conquered! He is Victor! He reigns! He's coming! Hallelujah!

Yours seeking to walk in His steps,

PERCY BEARD.

Many of our readers will remember Mr. Beard as the writer of the *Victory* and other hymns issued in the "*Overcomer*" for 1909, and obtainable still in the "*Overcomer Song-Message*" Pamphlet. They will rejoice to hear of him, and give with him the glory to the Lord for His continued grace to him.—Ed.

VICTORY opens the way to fresh struggles for higher victories.

Truth must always be kept in its place in the circle of truth. Truth is fact in right proportion. Out of that it begins to breed mis-statement and error.

It is against the nature of power to attempt to prove that you have it by using it. Power is never concerned about itself, but wrapped up in practical service.

The strongest point may become the weakest, because of the very temptation the possession of strength gives to use it improperly. Strength used properly remains strength; used improperly it becomes weakness.

Only the use of power gives actual possession of the power. What we do not use we lose. The pressure of the foot is always necessary to a clear title. To him that hath possible power, shall be given actual power through use.—S. D. Gordon.

The Place of the "Will" in the Spiritual Life.

By the Editor.

"IF any man *willeth* to do His will, he shall know of the teaching whether it be of God, or whether I speak from Myself" (John vii. 17, R.V.), the Christ said concerning the message He bore from God to men, showing the attitude of the will of man to be a vital factor in salvation. "Ye *will not* come to Me that ye may have life" (John v. 40), He said to the Jews; and to all who came to Him for healing, or the supply of any need, He said "Wilt thou" (John v. 6), and "What wilt thou that I should do" (Luke xviii. 41, Mark x. 51)?

Again in relation to Satan, Christ said to the Jews boasting of being "Abraham's seed," "Ye are of your father the devil, and the lusts of your father it is your *will* to do" (John viii. 44, R.V.). The will is therefore the deciding factor in man in relation to God and to Satan. The man has the choice which he will obey, and neither can work contrary to his volition in control of his life.

"Work out your own salvation with fear and trembling; for it is God which worketh in you both to *will*, and to do of His good pleasure" (Phil. ii. 12, 13, A.V.), writes Paul to the Philippians, and this passage concisely covers the whole ground of God's work in, and with the redeemed soul, and the believer's co-working with God. But many Christians read the words as if they said "It is God that *willeth for you*," and so governed by this thought the acme of their ideal is to attain a passivity of will which bends passively in accord with what they conceive to be "God's will" for them, *i.e.*, as if God was "willing" for them, apart from their own volition; and so they must exercise no will, for did not Christ say "Not My will but Thine be done," and "I came not to do My own will, but the will of Him that sent Me?" Yes, it is written so, but did He not also say to those who appealed to Him for help, "*I will . . . Be thou clean.*" The Father's will to heal and to bless was wrought through the exercise of the Son's will, and then followed the "doing," or result, according to God's good pleasure.

The Son of God retained His own individual will, but it was never exercised apart from co-operation with the Father's will, for this independent action would have been the very essence of sin. "I came not to do Mine own will—to exercise My will in independent action—but the will of Him that sent Me," and the deliberate, persistent choice every moment of the Father's will by the will of the Son, brought the unvarying

co-operation of the Father's power by the exercise of the Son's "I will . . . be thou. . ."

In the clear apprehension of the purpose of God in the redemption of Christ for fallen man, lies the secret of victory over sin and Satan, and deliverance from the deceiving spirits now so subtly attacking the children of God. God created man a "king" with dominion over himself and creation (see Heb. ii. 5-8). This dominion was exercised by his act of decision, or volition, even as with his Creator. But man fell, and his will became captive to the rule of Satan, who from that time has ruled the world through the enslaved will of fallen man (see Ephes. ii. 2, 3). Christ the second Adam came, and taking the place of a man chose obedience to the Father's will, and never for one moment removed His will from perfect co-operation with the will of His Father. In the wilderness He refused to exercise Divine power at the will of Satan, and in the Garden again, though the suffering was even to the extremity of life's power to endure, yet His will never wavered in the choice of the Father's will. He willed the will of God right through—not in passivity of will, but in active exercise of choice—and in His obedience unto death regained for fallen man liberty from Satan's thralldom, and restored dominion over himself, for all who would follow His steps in obedience even unto death. To "reign in life" through Jesus Christ means therefore the liberation of man's will to the place of unswerving and unimpeded action, in choosing the will of God.

The liberated will of the man, choosing the will of God, and hence having the power of God working with his volition, is to control (1) spirit (see Prov. xxv. 28 R.V.M.; 1 Cor. xiv. 32); (2) thoughts or mind (Col. iii. 2, "Set your mind")—and (3) body (1 Cor. ix. 27); and when the man, by God's freeing power from slavery to sin and Satan, regains free action of his will so that he gladly and spontaneously wills the will of God, and, in harmony with God, retakes dominion over spirit, soul and body, he becomes a "king" in truth, reigning in life by Jesus Christ.

Thus it is written, "The fruit of the Spirit is . . . SELF-CONTROL" (Gal. v. 22), *i.e.*, the fruit of the Spirit dwelling in the regenerate spirit of man (Moule), is not only love, joy, peace, long-suffering, gentleness, manifested through the vessel of the soul, but a quiet dominion of the liberated man over the world of himself; every thought under the rule of his

volition, in the same obedience of thought to the will of the Father as was manifested in Christ, *i.e.*, "Bringing every thought into the obedience of Christ" (2 Cor. x. 5 R.V.); his spirit ruled from the same chamber of the throne, so that he is of a "cool spirit" (see Prov. xxix. 11, R.V. m., Prov. xvii. 27), and has his spirit so in subjection that he can "keep back" or "utter" even what is in his spirit, at his will, even as with his mind, "the spirits of the prophets are subject to the prophets" (1 Cor. xiv. 32); and as a consequence his body so obedient to the helm of the will at the centre that it is a disciplined and alert instrument for God, Who works through the will of His redeemed one, controlling the body as an instrument to be handled in the service of God, and not any longer as the mere tool of Satan, and unruly desires.

All this is fully set forth in the New Testament Epistles, and in fact embedded in the very fibre of the whole Scripture. The Apostle appeals again and again to the redeemed soul to act decisively with his volition, not once, but continuously, in his entire life. In brief, the one thing a man has to do is to place his will on God's side, and persistently choose to trust God to work into him the salvation of Christ, not only as regards eternal life at the initial stage, but every step of the way of life. The man's will is the deciding factor all the way. God works in him to will His will, but He *does not exercise his will for him*, or he would become an irresponsible machine.

The way in which the redeemed soul is to "work out his own salvation" may be concisely shown in comparing a few texts showing the action of the will in the spiritual life.

NEGATIVE.	POSITIVE.
Cast off the works of darkness. Rom. xiii. 12.	Put on the armour of light. Rom. xiii. 12.
Put away the old man. Ephes. iv. 22.	Put on the new man. Ephes. iv. 24.
Put off the old man with his doings. Col. iii. 9.	Put on the new man. Col. iii. 10.
Put to death your members. Col. iii. 5.	Present your members unto God. Rom. vi. 13.
Put off the body of the flesh. Col. ii. 11.	Put on the Lord Jesus Christ and make no provision for the flesh. Rom. xiii. 14.
Put on the whole armour of God. Ephes. vi. 11-18.	
Put on a heart of compassion. . . .	Put on love. Col. iii. 12, 13.

All these passages describe decisive, and definite action of the man's volition toward—be it noted—not exterior things, but an unseen immaterial sphere. The Lord has done the work on Calvary's Cross, but that work is only wrought into the life through the choice of the believer's own will, *acting as if he himself had power to "cast off,"* and finding with the choice of his will, the co-working of the saving power of God. Thus we see how even in saving the man, God calls him into co-action with Him to work out his own salvation, and in doing so gradually

restores to him the dominion over himself given to him first in Eden. And, conversely, by the restoration of a will free to act in harmony with God, Satan loses his power in the man, and through the man as his tool.

Satan is the god of this world, and he rules the world through the control of man's will, not only directly but indirectly, *i.e.*, by using men to enslave one another. The height of ambition of most men walking according to the course of this world—and oftentimes religious men also—is "influence!" Influence through position, money, personal power; and few recognize that Satan is at the back of this craving for influence, for thus he carries out his plans. "Persuade" this one, "persuade" that one, "cannot you influence him?" is the cry, so that few, throughout even the whole Church of God, stand clear enough of the pressure of others to do the will of God unbiassed by men. Moreover, the using of the will in steady action is a necessary factor in *resisting Satan, and his evil spirits!* The believer must choose to "Be subject to God," and to "resist the devil," when it is said "he will flee from you!" (James iv. 7).

The importance of the believer apprehending that his will is liberated for *active co-operation with God against Satan*, is of great issue at the present moment, when deceiving spirits have swooped down upon so many spiritual believers, taking the very truths which they have learnt of God, as a means of deceiving them. "Full surrender," they say, means to give up "control of mind and body to God," *i.e.*, beyond the control of their own volition, and on the false interpretation of a real truth devoted believers have permitted evil spirits to enter and manipulate their bodies, so that with delight they relate any experience which shows they were made to act without their power to control. "I was lifted to my feet;" "I could not restrain my jaws;" "I was compelled to shout;" "I was thrown down by the power;" and such like statements, showing that the will was dethroned for the time being by the Satanic Deceiver who obtained their surrender of will by feigning to be God.

Let the children of God ponder the message of this paper, and learn to live in the simple action of the will. Let them understand that since God *will not* force them against their wills, *Satan cannot*, and they must calmly and deliberately retain the action of their own volition when they find themselves in contact with supernatural powers, steadily *choosing* to resist all the workings of deceiving spirits in a meeting, *or in their personal lives*, and in quiet trust in God *choosing* the highest will of God to be wrought in them hour by hour; leaving to the Spirit of God the guiding of them into that will as they obey Him.

“Prove the spirits . . .”

1 John iv. 1.

“Through the Spirit . . . discernings of spirits . . .”
—1 Cor. xii. 8, 10.

SEVERAL papers have been sent to Mr. Evan Roberts giving answers to the questions he propounded in last month's *Overcomer*, and out of these he hands us the following paper as showing some experimental knowledge of the subject. It does not adequately cover the whole ground, but is helpful in throwing light upon the experimental side.

The questions were put by Mr. Roberts mainly to set Christian workers—“Ye that are spiritual” (Gal. vi. 1)—praying and seeking light along the lines he suggested, so that they might become “skilful in understanding” in knowing the workings of God, and the counterfeiting workings of the enemy. In the realm of physics men are compelled by years of patient training to become well versed in diagnosis if they are to be of real service to patients in after years. In this time of peril to the Church, when teachings of demons and workings of deceiving spirits are prevalent, will not the Lord train workers able to diagnose, and set free souls caught in the snare of the enemy?

The questions outlined by Mr. Roberts are the outcome of (1) long and careful watching of movements manifesting supernatural power; (2) personal dealing with spiritual believers ensnared by deceiving spirits; and (3) the proving in these cases of the truths needed for the deliverance of such souls; and the imperative need for more knowledge of the workings of the enemy to be given to believers at this time. Mr. Roberts' deep conviction also is that until the spiritual section of the Church of God understands more intelligently the realm of the prince of the air, obstacles in the way of Revival will not be removed; prayer will be narrowed in its scope, because it is limited by knowledge of what to pray for; and every movement of the Holy Spirit will, sooner or later, be checked, or hindered, by Satanic counterfeits because of the ignorance of the workers. That the Lord's children may, therefore, become equipped to meet present day need these papers are given.

We give the full list of questions again as being easier for our readers to follow than to refer back to the May number.

1. Do you know it possible for a Christian to be deceived? When true and faithful?

* i.e., in motive, and in obedience up to known light. The fact that “honest souls” can be deceived is sufficiently clear in the case of Eve, and the warning based thereon in 2 Cor. xi. 3. Eve was ignorant of the devices of the watching enemy. To be true in motive, and faithful up to the light, is not sufficient safeguard against deception. It is not safe to rely on our “honesty of purpose,” for this is reliance upon something in self, as much as in any other way. To “prove all things” is necessary, recognising our ignorance, and relying only upon God to give us light, and unveil the enemy. See 1 Thes. v. 21, 1 John iv. 1.

Yes. The believer can be deceived through lack of knowledge. Ignorance opens the way for evil spirits to work. They can counterfeit the workings of God to the soul, so that he believes that the “light” which comes to him is from God. As he accepts any false light from deceiving spirits he is deceived.

2. Do you know it possible for a soul to surrender itself to evil spirits believing it to be surrendering to the Holy Spirit?

Yes. The believer having believed the lie, now yields himself up to the “light” he thinks has come from God. The evil spirit thus gains possession upon the ground of the lie. The more whole-hearted the devotion, the deeper the surrender, and hence the deeper deception. This is how I was deceived. I was whole-hearted for God, obedient to the light God had given; knew the Lord as my Saviour and Sanctifier, but evil spirits deceived me. They came to me with what looked like some new truth from God, which had the apparent support of Scripture*; and was something I thought would make me more useful in God's service. I longed to have God's highest and best, and the deceiving spirits worked upon that. I believed their lies, and was deceived. I believed that the experience they gave me was from God; sometimes I had misgivings which brought unrest, but the deceiving spirits were careful to tell me that “unbelief” came from Satan, and fearing to “disobey God” I continued in my bondage. They would not allow me to question the experience I had received, and this was one subtle way they kept me deceived.

4. Do you know of any “doctrines of demons”? Enumerate the ones you know of.

Yes. “Doctrines of demons” may be under the guise of Holiness and Sanctification, and so subtle are these demons in their deceptive teaching, that it is only the man of deep experience who can detect them; for they will “float a ton of truth to launch one lie,” and carefully keep the lie covered until they gain possession.

5. Do you know of any “false teachers”? Pray that you may not be led astray by them.

Yes. There are many, and it behoves God's people to walk carefully and to seek knowledge of the whole truth of God at this time, concerning the devices of Satan as well as the salvation of God.

6. How does Satan make war on the saints? How does he make war on you?

By special attacks according to the soul's weakness. Generally upon the mind by false ideas, filling it with lies about God, about Christ, the Holy Spirit and the brethren. He makes war upon us by attacking our circumstances, making things go wrong; sometimes by pushing us directly and indirectly through our nearest and dearest. Evil spirits will swoop down† upon the soul bringing darkness and depression, then in the darkness they will pour in their lies making everything look out of true proportion, and if the soul believes them it is perplexed and distressed. He makes war upon the believer on the ground given in the past, but carefully conceals it, pretending the cause is in someone, or something else.‡

* i.e., in isolated verses and words apart from the context. How the Adversary can use Scripture is seen in his attack upon Christ in the wilderness. Luke iv. 9-12. It was knowledge of God's character that enabled the Lord to see that Satan's application of Scripture words was false.

† This is only when the enemy has already obtained some specific footing in the believer, apart from the fact that the entire fallen nature derived from the first Adam is ground in every person—be he high or low, cultured or ignorant—for the workings and attacks of the Adversary.

‡ These are only a few of the ways in which Satan makes war with the saints. The “past” in most believer's lives, has certainly

7. Do you know that Satan deceives the whole world—"inhabited earth?" Have you been deceived?

Yes. Satan is called "the Deceiver of the whole world" (Rev. xii. 9). And I have been deceived, and through this deception Satan wrought havoc and destruction in my life and service. As a "sanctified" believer, fully surrendered to God, he deluded me into yielding my body to what I thought was of God, and hence evil spirits gained possession of it.

8. Do you know that Satan deceives nations? Can you name any nation deceived?

Yes, for the Scriptures say so! Every nation is included in Rev. xiii. 7, "there was given to him authority over every . . . nation."

9. Do you know that it is written—"Whom resist steadfast in the faith?" Do you resist? If so, how?

By first standing on the truth that I am dead to sin,* and refusing all ground of sin given to evil spirits; claiming the promise that "Sin shall not have dominion over you;" by praying against the powers of darkness; by asking God to give light on all ground given; to destroy all ground given; and to put them to flight by claiming all the victory of Calvary; and by holding it by faith.

10. Do you understand what it is to wrestle against

- (a) Principalities.
- (b) Powers.
- (c) World-rulers,
- (d) Wicked spirits?

Yes. It is a spiritual warfare, and can only be fought with spiritual weapons. It is a wrestling of spirit with spirit forces, and the believer cannot overcome in this conflict except as soul and spirit are separated (Heb. iv. 12), and the soulish life (the life of nature), kept in the place of death, and as he walks by the Spirit in union with Christ.†

provided him with ample ground, but in the present also there is sufficient material in the *untested* lives of God's children, as every *un-crucified point* in human nature is ready to his hand. God blots out the past, in the Blood of Christ, admitting the forgiven sinner into the position of a child of God, but the effect of sin is left in the character and mind until the truth of God is revealed more and more, and the ground resulting from the past is yielded to the Cross of Christ for removal through His death.

* This is the one impregnable rock-position upon which every believer must stand in resisting the powers of darkness. To look at Romans vi. as a past experience is a fatal mistake, and is no safeguard against deception. Many who have done this, looking upon identification with Christ in death as a stage through which they pass to a life on the resurrection side of the Cross, have found themselves caught in the most subtle snares of the angel of light, for they were lulled into false security, thinking that they were "dead," and therefore could not be deceived by the Deceiver, until he went too far and their eyes were opened to see that the *position* of death is but the basis for a progressive conformity to death, which must be brought about in every believer. A *moment by moment faith*—a steadfast standing on the fact in the present tense of "NOW" *i.e.*, the believer reckoning himself to be dead to sin in the present moment on the basis of identification with Christ in His death—is the strong position for victory over sin and Satan. Standing on the bedrock ground of Romans vi., the believer wields the weapon of Rev. xii. 10, 11, which describes the aggressive and defensive action. "The Accuser . . . is cast down . . . and they overcame him because of

- 1. The Blood of the Lamb.
- 2. Because of the word of their testimony; and
- 3. They loved not their life even unto death."

i.e., the ground of the Blood—Calvary—testified to, and *lived* in lives yielded to death.

† And apprehending Ephes. i. 20-22, with Ephes. ii. 6, *i.e.*, "All things in subjection under His feet . . . and raised us up with Him, and made us to sit with Him . . ." This is the moment by moment spiritual *position* of union with Christ, which makes the equipment for the warfare depicted in Ephes. vi. "In the strength of His might—united in spirit to the Ascended Lord—able to stand AGAINST . . . spiritual forces of the enemy.

11. "Quench not the Spirit." How do you detect the Spirit which is of God, and that which is of yourself?

The Holy Spirit is hindered from working when we act by our own spirit pushing in self-energy, and then is "quenched," or checked from using or leading us. We "carry a thing through," as it were, in the strength of our own spirit, instead of relying upon the Spirit of God.

12. Have you ever discerned the devil working as "an angel of light?"

Yes, he works alongside of God, counterfeiting the Holy Spirit.† If believers are seeking a holy life, he will act as God, giving light, quoting Scripture. Speaking by voices, telling souls to do things, then whipping them if they disobey. He often pushes earnest believers to do extreme things in the Name of Christ, when they do not know what is of God, and what is of the devil. He makes us misunderstood by others, and then says we are suffering for Christ's sake. He will even push us to seek suffering, and to show a morbid, unhealthy desire to "suffer for the Master," and think it is God. The deceived soul is often self-willed, unbending, and suffers from lack of clear judgment.

13. What do you understand by "I give you authority over all the power of the enemy"?

Christ puts us in a place of authority over the powers of darkness;‡ but this can only be obtained when the believer is free from evil spirits himself.§

14. How can you guarantee that you are obeying God, and God only? Do you know it possible for evil spirits to counterfeited God? If so, how would you detect what is Divine and what is Satanic?

The soul must have knowledge of the ways and workings of evil spirits, also of the ways and workings of God. It is only by knowledge|| that it can detect "what is Divine, and what is Satanic."

* Believers think that all that comes from the inner *spirit* must be of God, not knowing that they can act from their "own spirit," (see Ezek. xlii. 3) and not from the Holy Spirit through, or in co-operation with, their regenerate spirit. There is also acting from the soul-life, which means drawing from the natural energies. How to detect between the Holy Spirit and our own spirit is not easy until the believer has been very deeply immersed into the death of Christ, and the soulish life kept in death, so that the Holy Spirit can make Himself known to us in very definite and clear characteristics of His working. The one point to young believers is to beware of being too dogmatic in their assertions of "guidance." Let them act up to the light they have got in knowledge of right and wrong, and trust the Spirit of God to lead them into fuller and clearer knowledge, "understanding what the will of the Lord is."

† Not only in "meetings" but to believers in their own rooms, if they do not understand how to recognise his deceptions.

‡ *i.e.* only in union with Himself.

§ No; this authority can actually be used whilst the believer is still under the power of evil spirits; but if he dare use it he will be lashed mercilessly by the evil spirits who will make the most of the least occasion he gives them. For instance a believer may take by faith the authority of Christ over evil spirits, and command them to depart from another, when he himself is actually deceived or possessed in some degree, but if he does, the retaliation of the enemy is bitter indeed.

|| *i.e.* experimental knowledge. Theories will not work in this conflict, nor even mental illumination of Scripture. The Bible gives principles of the ways of God's working, and also the principles of the working of the enemy. These can only be understood when proved in practice. The "discerning of spirits" is a spiritual gift, and workers may be able to detect which spirit is at work without being able to say "What is Divine and what is Satanic" in the manifestations, *e.g.*, they may be able to say by an inward spiritual intuition that the enemy is at work in a meeting, or a person, and yet not have the spiritual *understanding* to be able to define where the enemy is located. Very few souls can "guarantee" they obey God only, because of the possible intervention of their own mind, own spirit, and the "own" in every shape and form, not to speak of the realm of the powers of darkness. The safe position is to obey as far as you have light, always allowing for the possibility of being mistaken. Each one must be "fully assured in his own mind," and then leave the judgment to God. Rom. xiv. Faithfulness up to light, whilst looking to God for more light, is the simple path of safety.

15. How do you define guidance, or "leading"? Do you know it possible to be led or guided by evil spirits?

Evil spirits guide by suggestion to the mind, or flashes of light to the soul, or by an appeal to the emotions. There is very little clear, sound judgment in what the soul does, but it says blindly "God told me to do it, and I obeyed." God guides through our spirit giving light in clear, sound judgment to the mind.*

16. Do you know it possible for evil spirits to counterfeit the voice of God? If so, how would you detect which is the voice of God, and which is the voice of the devil?

Yes, when evil spirits are counterfeiting the voice of God, the soul is led to depend upon these voices, or makes a practice of opening the Bible, and taking the first verse it sees. I was misled by looking to the Christ within instead of looking to the Christ upon the Throne, and this led me into grave deception of the enemy. When God speaks it is to the spirit and mind, resulting in clear judgment.†

17. Do you know it possible for evil spirits to produce visions? Then how would you detect which is Satanic, and which is Divine?‡

Yes, after getting into a state of passivity evil spirits can and do give impressions to the mind, often working on the vision, making the soul believe it is God. The mind being inactive, or not under control.

18. Do you understand why Christians can be possessed by evil spirits?

Because of ground given,§ sometimes far back in the past.

19. How would you deliver a soul in bondage to evil spirits either in obsession or possession?

It is on ground given they enter; it is by ground removed they depart.

20. Can you explain why some souls are not delivered from evil spirits even after (a) Claiming the victory over evil spirits? (b) Commanding the evil spirits to depart?

Because the ground they have had given to them is either not surrendered—the soul refusing to face it—or the evil spirits succeed in hiding the ground|| from the soul.

* The subject of guidance cannot be made clear in a few brief words. This answer, therefore, is only partial and suggestive. It can be briefly said that God guides through our spirits (by dwelling therein) in accordance with His written word, and His working in Providence, and His true leading, is always in accord with a sound (spiritual) judgment. 2 Tim. i. 7.

† The mistake is to seek for or desire guidance by "voices" at all, or signs of any kind from without, because of the liability to deception. God speaks in so many ways. He has spoken to us in His Son (Heb. i. 2); He speaks in the Written Word (John vi. 63); in Providence (Acts xvi. 7); through His servants (1 Cor. xii. 8); and He gives the inner witness of His Spirit to all that comes from Him. This subject is too vast to deal with fully here. Some of these points will be enlarged upon in other papers.

‡ All these points about "detection" between Divine and Satanic workings will be dealt with more fully again.

§ It is this question of "ground given" which is the most crucial point of all. All believers acknowledge sin to be "ground given," i.e., conscious sin, and even unknown sin, but they do not understand that far back in the past every thought poured into the mind by the "fowls of the air" is ground given, and held by the enemy. A soul therefore may be "true and faithful," and "walking in the light" in the realm of the inner consciousness, and yet with continents of "ground" in mind and body open to the enemy, and ready for his workings in any special time suitable for him to use. It is only as conformity to death with Christ takes place, that the ground is progressively removed.

|| This is a vital point. The evil spirit may be commanded to go out, but the ground it held cannot be "commanded," and this is the true reason why some are not delivered even when the evil spirit is commanded to depart.

21. Do you understand that Christians are possessed* because of ground given to evil spirits? Then how would you deal with the ground given?

Yes, I would try and get the soul to see how, and when it accepted Satan's lie, and get it to refuse it.†

22. Do you understand that the ground must be given up before the soul can be fully delivered? How can the soul be made to understand what the ground is?

Yes, only as light comes, and power is given to refuse the cause, does the soul get deliverance.†

23. Do you know that deliverance is progressive only as the ground is recognised and given up?

Yes.†

24. "Ye shall know the truth, and the truth shall make you free." What truth does the soul need in order to be delivered from evil spirits?

The truth of Romans vi. 11.‡

One who has been Delivered.

Our readers will note that the questions from No. 11, down to the end, require far more exhaustive treatment, and this will be given, if God permit, in due season. Little is said also in this paper of the *positive* side of the indwelling Holy Spirit, and the believer's reliance upon Him for the Divine equipment needed in this conflict with the enemy, but all this will be dealt with later; for our purpose is to show the way to complete victory over all the power of the enemy, through the victory of Calvary, and the power of the Holy Ghost. We earnestly ask, however, all who really desire light on the subject to look in faith to the Holy Spirit for direct leading into all the truth, more than through any of His servants (John xvi. 13).

Finally, we would remind all who have had their eyes open in any degree to the devices of the enemy among God's children, to prayerfully remember the attitude enjoined upon Timothy by the Apostle Paul, in view of the same need:—

"The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness instructing them that oppose . . . if they may return to soberness out of the snare of the devil, having been taken alive by the devil, unto the will of God" (i.e. by God's permission). 2 Tim. ii. 24—26, R.V. m.

* There are many degrees in "possession." If an evil spirit holds any specific footing in a believer, either in mind or body, he is "possessed" up to that degree. This expression is used to denote a footing further than mere influence or suggestions from evil spirits.

† These three answers (i.e., 21, 22 and 23) are true but not all the truth. The soul must have light upon the ground given to the enemy, and refuse it, but the delivering power of the Cross is the great and vital factor here. The reckoning of dead to sin in the present tense, based on identification with Christ in death (Rom. vi. 6), and the consequent *progressive conformity to death*, as the ground is recognised and given up, must be apprehended, and laid hold of for the fullest deliverance and continuous victory.

‡ This is the fundamental position for progressive deliverance, but it is not *all* the truth for full victory. Understanding the devices of the enemy so as to intelligently work with God in the conflict with sin and Satan, is required, and equipment with the power of the Holy Ghost.

Books on the Cross (iii.).

A Glimpse into Literature on the Theme of Calvary.

The Cross of Our Lord: A Study of the Life of Christ. By Lewis Wright. James Nisbet & Co., London. (5/-.) If we wished to give real Bible students, who were beginning, a book that would unveil for them the historical data of the Cross as the fulfilment of the Eternal purpose of God, this is the book we would select. No one who begins to read it will readily lay it down. It is the work of a man who knows the living "Oracles of God." He is no dreamer. He wanders into no quagmires. His grip is firm; his style clear; his reasoning calm but forcible; his vision wide; his insight keen; his knowledge full; and his attachment to the person of Christ profound. It is a full book, an inspiration to read, and fitted to give students of the Cross a good start in the comprehension of the breadth and length and depth and height of their subject.

The Death of Christ: Its Place and Interpretation in the New Testament. By Rev. Professor James Denney, D.D. Hodder and Stoughton, London. (6/-.) This book was published in 1902, and may be said to mark an epoch in recent theological studies on the Atonement. It is a careful, rigidly scientific analysis of the teaching of the books of the New Testament on the "Death of Christ." Professor Denney pleads that this is his sole purpose, and that he does not pretend to have written "An exhaustive treatise on the Atonement or Justification." Any ordinary reader can see that his examination of the New Testament books is pre-eminently fair, accurate and lucid. As we follow him step by step with our Bibles in our hand, we do not even once find him reading any meaning into the books on this great theme that they do not contain. He thereby inspires our confidence, wins our assent, and, as far as he goes, constrains our belief. It is a marvellously fresh book arresting thought on almost every page—one of the great books on this theme for which we thank God. And yet, readers must not be disappointed if they miss some things they might have expected to find. It is not an "exhaustive treatise," and if such themes as "identification with Christ" and the "Victory of the Cross" are not dealt with, or only very slightly, the author's plea must be conceded. The man who could write the chapter on "*The Importance of the Death of Christ in Preaching and in Theology*," stands deservedly among the very foremost scholars and teachers of the day. This is one of the books on the Atonement that will live long beyond our day.

The Atonement and the Modern Mind. Prof. Denney, D.D. This is a valuable sequel to the above volume.

Books on the Atonement, for Students, Ministers, Missionaries, and Educated Laymen.

Ethics and Atonement. W. F. Lofthouse, M.A. Methuen & Son, London. (5/- net.) An able, deep, and valuable discussion of Ethics in relation to the Cross, in

which "Sin," "Forgiveness," "Mediation," "Anger," "Sacrifice," "Identification," and "Personality" are dealt with with great incisiveness, and the need for the Cross is seen to underlie all human life, and interpret all moral and social progress.

Branches of the Cross. Rev. A. Boyd Scott, M.A., B.D. Hodder & Stoughton, London. (6/-.) This is a fine specimen of the modern nimbleness of thought and theological teaching. It is the work of a man of quite unusual culture, literary power, religious fervour, and loyalty to conservative theology. He carries the Cross right through a mass of the saddest experiences of human life, and shows how it fits into and meets the needs of the world of weary, troubled, and sinning men. But it needs reading and thinking as well.

The Cruciality of the Cross. Rev. Principal P. T. Forsyth, D.D. Hodder & Stoughton, London. (5/-.) The theme of this profound work is "Forgiveness through Atonement the essential of Evangelical Christianity." This is wrought out in four chapters of striking power.

1. The Atonement Central to the New Testament Gospel.
2. The Atonement Central to the Christian Experience.
3. The Atonement Central to the Leading Features of Modern Thought.
4. The Moral Meaning of the Blood of Christ.

Let those who think the revival of teaching on the Cross of Christ is but a flash in the pan read this book. They will rise from its perusal with a very different view. If learning, wit, scholarship, spirituality, culture, and outlook on things human and divine, mean anything, then they mean here that the theology of the Atonement is finding men of the highest mental and spiritual calibre to expound and defend it—men before whose intellectual stature the exponents of the New Theology look more like dwarfs than anything else.

Atonement and Personality. Rev. Professor R. C. Moberly, D.D. John Murray, London. (6/-.) In this great work the themes of "Punishment," "Penitence," "Forgiveness," "Christ's Mediation," "Obedience," and "Death," are dealt with in the opening chapters. Then follows a discussion of the "Objective and Subjective Nature of the Atonement," "The Holy Spirit in relation to the Being of God," and to "Human Personality," "The Church and Sacraments," "Recapitulation," "Our Present Imperfection," and a supplementary chapter on "The Atonement in History." Among really great books on the Atonement this may be acknowledged quite freely to be one of the greatest. On the part of those who read it, it demands a deep acquaintance with Psychology, Philosophy, and the highest ranges of Theological study. In all these subjects Dr. Moberly is a giant. Many readers will differ from some of his positions. Even his splendid treatment of the subject of "Identification," a treatment for ever memorable, seems to carry him to an extreme position in respect of his views on the vicarious aspect of Christ's death. But the book is, and must ever remain, a classic; and is another proof that the greatest intellects of the day are being roused to defend and proclaim the Central Doctrines of the Cross.

The Prayer-Warfare.

"The supplication of a righteous man availeth much."—James v. 16.

The Prayer of Faith.

LET us reverently seek to take in the marvellous thought. Faith in God so unites to God that it passes beyond the privilege of asking to the power of commanding. This language of Christ is not that of a request, however bold, but of a Fiat. God said, "Be Light! and Light was!" Such is the sublime announcement in Genesis. And He says to His disciples, "Concerning the work of My hands, command ye Me!" (Isa. xlv. 11). And—marvellous fact! The child of God, laying hold by faith of the Power of the Omnipotent One, issues his fiat; "Be thou removed!" "Be thou plucked up by the roots!" and *it is so*.

Can we find any illustration or interpretation of this philosophy of prayer in the Economy of Nature? In the universe of matter there are so-called "Universal Forces" . . . and all work within certain well-defined lines and limits which are called "Laws" or "modes of operation." Man has only to understand and conform to those laws or conditions, and act in accordance with these "modes of force" or energy, and he may actually command them to do his bidding. We are only beginning after the lapse of sixty centuries to understand the grandeur of those words, "Let them have dominion."

Omnipotent as are the powers of nature, this is still true: Obey the law of the Power, and the Power obeys you.

In the spiritual realm there is one all-subduing, all-controlling Force, Power or Energy: The Holy Spirit of God. It is not too much to say that God gives His Holy Spirit "to them that obey Him"; and that we have only to regard and observe those laws and limits within which the Spirit acts, and we find even His blessed power placed at our disposal: in other words, it is still divinely true: Obey the Law of the Power, and the Power obeys you. Conform to the Laws and modes of the Spirit's operations, and in the work of God's hands you may command the Spirit's Power.—(*Lessons in the School of Prayer.* Dr. Pierson.)

The "Lord's Watch."

MR. Williams has received nearly 200 requests for prayer, and with most of the applicants he has had a deeply instructive correspondence, pointing out hindrances to their prayers being answered, so far as he discerned them, and in every case seeking to help the writers into the position of "answering their own prayers" by being usable instruments at the Lord's disposal.

* Genesis i. 3 (Hebrew), Isaiah xlv. 11, Genesis i. 26, Acts v. 32.

Will all who write for prayer kindly note a few corrections in the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need. N.B.—New requests for prayer should not be included in reports on previous requests, but detailed in a separate letter, or on a separate sheet.

3.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

4.—With every request send a stamped envelope for acknowledgment.

5.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxvi. 18. James iv. 3.)

6.—Requests for which no report has been received for three months are withdrawn from daily intercession.

J. C. Williams.

PRAYER.

All our readers are asked to lay the following needs before the Lord.

Our National Sin.

In view of the double approaching crisis on the Opium question, let us pray that the Churches throughout the British Empire may be awakened to the gravity of the present continuance by Great Britain in this traffic, which she has now thrice confessed to be morally indefensible, and unitedly utilize the opportunity to press upon the Home Government that:—

1. Right is worth doing for its own sake.
2. Nothing can justify continuance in confessed sin.
3. By an immediate and self-sacrificing ending of this evil, Great Britain will glorify God before the whole world; will do justice to China, and remove a grave stumbling block to the cause of Christ in that land; will clear the Indian Government of a great wrong, and will assuredly call down on herself God's richest blessing.

N.B.—The U.S.A. has invited Great Britain to a Hague Conference on the Opium Question, to promote international action on the subject. No answer has been returned by us as yet. Great Britain will have to decide by next autumn or winter what her future action will be. For the three years period of her unconditional promise to China ends with the close of this year.

For India.

Bangalore.—Pray for the Union Theological College planned to be opened here, July, 1910—that the Divine authority and inspiration of the Holy Scriptures may be upheld, and that the Missionaries selected for teachers may be men of sound doctrine, untainted by so-called "higher criticism" and the present sceptical trend of modern thought.

For the Bible Booklet.

In the new Mandarin Chinese version, that every difficulty may be removed in the way of its rapid issue.

That the new Welsh edition of the Booklet may have a wide circulation in Wales.

For the Eskimo edition in pegamoid covers shortly to be sent to the far north. That every copy may bear a message of life to the Esquimaux readers and salvation come to the snow-houses in the dark winter in the "furthest north" of the coming season.

Praise for answer to prayer for the Booklet in *Baba* which is at last in process of issue, and will be ready for circulation shortly.

For a wide demand of foreign Booklets by Christian visitors abroad in the tourist season, and a faithful buying up of opportunity to scatter the message.

That the Russian Booklets just issued may have entry to fresh fields and be greatly used by the Spirit of God.

SPECIAL PRAYER.

For the World's Missionary Conference in Edinburgh June 14-23.

"That the faith of the Church may be quickened and its life deepened, so that it may be able to carry out the task entrusted to it."

"That through the Conference may come to every [Missionary] Society new light and life."

"That the speakers . . . may be . . . given messages from God."

"That the Conference may lead to greater unity in the missionary work of the Church."

Capt. Smith, of the Church Army, writes asking for some thousands of Bible Booklets for a Nine Weeks' Mission at Morecambe Bay. He writes: "Will the Lord's stewards grasp this opportunity of scattering His Word through us?" Pray that this need may be supplied.—H. M. READE.

The "Word of the Cross" Booklet.

A Personal Word to Bible Booklet Friends.

Dear fellow-workers in the Gospel,—

As the financial statements and notes which appeared monthly in the *Overcomer* during 1909 do not now appear (for the reasons mentioned in the Retrospect in the February issue), it is borne in upon me that the many who prayerfully watched these statements for fellowship in the progress of disseminating the Booklet, may be desiring knowledge of the way in which the new arrangements are working, for guidance in prayer and co-operation.

First as regards the steady issue of the English Bible Booklet, the stream continues its even flow, with many tokens of the Spirit of God using the message to the salvation of souls. For instance, a worker writes of calling at a house and leaving a Booklet for a man with cancer, yet unsaved. Calling the next day the wife said, "Come up. He has read that little book eight times," and on speaking to him he said, "Yes, I know I am saved through believing God's word in the Booklet." The Word alone did the work. Another sent to America recently in a letter was used to the recipient's salvation. So frequent indeed are the testimonies to blessing that we cannot attempt to give the record.

Slowly also the issue continues of new languages. Dr. Peck has asked for the special edition given to him in Eskimo to be bound in waterproof pegamoid covers for use in the snow-houses of the Esquimaux. The lady who initiated this edition and met its entire cost has generously met the extra expense of these covers, and the precious message will soon be on its way to the far North. The Poona and India village mission and Pundita Ramabai have accepted the offer of 50,000 each of Marathi Booklets provided by the sale of the heirloom jewel of a servant of God recently mentioned. And so the "Word of the Cross" goes on its way, the harvest only to be known in the day of eternity. In the carrying out of all these negotiations Mr. Reade continues his work as Corresponding Secretary with a deepened earnestness and consciousness of the trust committed to him in the issue of the Booklet.

You will have also noted in last month's *Overcomer* how Mr. Hogben has been stirred anew by the Spirit of God to carry out the circulation of the Booklet through the One by One Bands. For both these brethren, I bespeak your continued upholding in prayer for the service committed to them.

You will also be glad to know that Mr. Reade is being greatly cheered in the "Herald of the Cross" work which he inaugurated at the beginning of the year. Some 140 names have been sent to him voluntarily for registration as Heralds, and several "Bands" started in connection with some churches and missions; and in some quarters a very manifest movement of the Spirit of God can be seen. A Mission Hall worker writes to Mr. Reade:—

"Dear brother Herald, this movement is going like a tongue of fire. We cannot keep pace with it, it is consuming us.

I am requesting the Heralds assembled next Wednesday (n.v.) to pray that they will be led to choose a secretary. I cannot call the movement a "Band." The work has already laid hold of churches, chapels, and missions. Last Sabbath evening within one hour the Spirit of God laid hold of a Vicar whilst preaching, and he spoke with such a passion that one of our Heralds, who is one of the quietest characters, nearly jumped on to her feet to cry out 'Praise the Lord.' At the same time where I was attending, the minister was also so led, that several members of the choir and congregation wept. The place was filled with Holy Ghost power, creating a stillness and quiet. Again at one of the missions at the same hour people cried out, 'God is here,' and they had the joy of receiving the Heralds' first-fruit in the salvation of one hardened in sin. Herald 106 helped a poor lost sheep to the foot of Calvary. It was a big

struggle before Satan was trodden under, but the victory came at last. Herald 106 came out with him, and took him in triumph to his wife, who was silently praying for her husband. I tell you, brother, this 12 days' experience as 'Heralds of the Cross' is simply marvellous, and truly the work of the Holy Spirit."

This letter shows how ready many are to receive some simple direction how to go forward "into highways and byways" with the Gospel, and Mr. Reade through his book on "Christ or Socialism" has evidently discovered numbers of "unattached" believers, ready to co-operate with him in the burden upon his heart. The need of some simple "record" of the Herald's work has also become clear, and Mr. Reade has just prepared a small paper, to be issued free each quarter, under the name of the Herald's Record.* We may also add that the Lord has moved His people to meet all the financial need of His servant and family for the first quarter of the year.

Whilst I rejoice in this new sphere of service opening to Mr. Reade, and thank God that the energies once devoted to rebellion against God in 20 years of Atheistic Socialism, are thus being renewed and used in aggressive service for God, it is increasingly clear to me that the Master does not call me to any responsibility in the Herald work, but to give myself to the fulfilling of the commission from Him to be at His disposal for the "ministry of the Word" to His people, and I trust through the *Overcomer* and other printed messages, to give myself more and more to the stewardship of the "manifold grace of God," and the passing on to the Lord's people their portion of meat in due season.

Earnestly counting upon your prayers in all these matters,

Your fellow-servant of the servants of Jesus,

JESSIE PENN-LEWIS.

Received for Issue and Translation of Foreign Booklets.

(4) £3; (5) £1 10s.; (6) Sale jewellery 12/-; (7) For Eskimo £3 6s.; (8) Sale jewellery £2 7s. 4d. Total, £10 15s. 4d.

KESWICK.

Mr. Reade hopes again to attend the Keswick Convention, and to have a special Bible Booklet Bookstall on the corner of Helvellyn and Eskin Street. The expense for stall and visit will be about £9 (a larger stall this year costing more money), and we ask the Lord's intercessors to lay this before Him in prayer that this special need may be met.

The Booklet in France.

Praise God for the large ingathering of souls during Gipsy Smith's recent mission. Pray that these may now be wisely taught and led on to truly know God.

Pray for the wide scattering of the Booklet into new villages during the summer months, and for the means to be supplied for this.

Pray for Mrs. Johnson's proposed visit to England, that she may be strengthened in body for all the service God may have for her on behalf of France. Pray that God will open doors for her.

Received for Mr. Johnson's work in France.

From April 14th to May 10th, 1910.

Per Miss Waters.—(10) £2 (Personal); (11) 2/6. Total £2 2s. 6d.

Per Miss Maurant.—(12) 6/1 (Personal); (13) £1 (Personal); Total, £1 6s. 1d. Full Total, £3 8s. 7d.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Maurant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"; Miss Waters, 72 Lancaster Road, West Norwood, S.E. About £30 is needed per annum to make up the nominal salary of the Pastorale.

* May be obtained gratis on application to H. M. Reade, 118 Evington Road, Leicester.

To Correspondents.

THE "LAYING ON OF HANDS."

E.C.—Yes, it is true that this was done in the early church, but we forget it was by men who were *apostles* indeed—men filled with the Holy Ghost in Pentecostal measure. Apart from this the "laying on of hands" can have no value. Reading the Acts of the Apostles, it is certainly clear that this action was not carried out indiscriminately by believers of all degrees. The danger of this indiscriminate "laying on of hands" to-day is very great, and an example is given in a letter by to-day's post wherein a correspondent writes: "The Editor in her notes in the March *Overcomer* speaks of the possibility of the Holy Spirit dwelling in the centre of an individual and deceiving spirits fastening upon the circumference. I believe that to have been my experience . . . about a year ago I was greatly blessed and filled with the Spirit . . . and I was 'anointed' on several occasions . . . since then I have discovered that the persons who anointed me are either demon-possessed or seriously affected by evil spirits" This shows how *unsafe* much of the carrying out of apostolic methods is, in the present ignorant condition of the church of Christ concerning supernatural manifestations.

Reading the Acts, it appears that the Holy Spirit was conveyed to the receiver by the apostolic hand-laying, but unless believers know very deeply the fellowship of Christ's death, so as to keep the *soulish* life in the place of death, the most honest believer could unwittingly be a channel for evil spirit power, working through the *soulish* life, which is the fallen life of Adam.

Mrs. G. (Folkestone).—My reply to G.F. in the May *Overcomer* will suggest to you the way in which to meet the questions on Heb. vi., 4, 6. It is not necessary that we should attempt to explain these difficult passages which need much knowledge on the circumstances which drew them forth, to have clear light upon them. The best way is therefore to direct seeking souls to the "milk" of the word, whereby they may grow in grace and in the knowledge of the Saviour. I have proved this to be the most helpful way to enquirers.

The Editor's Letter Box.

A.H.R. (Ontario). I am sorry I cannot write personally. It is well to stand back and wait at present. We shall get through this time of perplexity as knowledge comes to us of the workings of the enemy, then we shall be trusted by God with the "greater works," for we shall know how to detect the enemy.

C.J.B. Thanks for all. Write always when you feel drawn, and I shall prayerfully consider all you say.

P.F. (Lushai Hills). I hope to use the tune later. Thank you for all letters which are very welcome.

M.S.G. (Ngenda). I value your letter and words about the *Overcomer*. Ephes. vi. 18, 19.

Letters acknowledged from K.A.H.; F.W. (Croydon); E.A.R. (Winchcombe); S.C. (Maida Hill); R.M. (Larne); A.W. (Wimbledon); C.E.G. (please send your address); J.G. (Malton); P.M.R. (Bristol); M.E.B. (China); S.C.S.C. (London); I.S.C. (Worcester); F.M.D. (Dublin); A.B. (Whitley Bay); G.A.K. (Alloa).

Forthcoming Meetings.

Conference Hall, Eccleston Street, London, S.W. (near Victoria Station). Meetings for Christian Workers, conducted by Mrs. Penn-Lewis, on the first Thursday in every month (with the exception of August and September). Next meetings as follows:

JUNE 2 Meetings at 8 o'clock, followed by Conversation
JULY 7 and Tea until 6-30. Evening Meeting at 7 o'clock.

Cards and information from Miss Z. Johnson, Lasswade, Bedford Avenue, High Barnet, London, N.

Pontypridd, S. Wales. Two days' Meetings addressed by Rev. W. S. Jones and Mrs. Penn-Lewis, June 29, 30. Particulars from Mrs. Jones-Powell, Cae Ithon, Pontypridd.

Leicester. Meetings for Christians, addressed by Mrs. Penn-Lewis and Rev. J. Ellison, of Pontypridd, June 9th, in the Sunday School Memorial Hall, New Walk. Meetings at 3-30 and 8 o'clock. Tea at 5, followed by conversation.

Advance!

"If the trumpet give an uncertain sound who shall prepare himself for battle."—1 Cor. xiv. 8.

WE are receiving so many letters of thankfulness from the Lord's servants in other lands; concerning the messages sent forth in the *Overcomer*, that with deepened confidence we ask our readers to work with us in alert co-service in getting the paper into the hands of spiritual Christians everywhere. Our purpose is the equipping of believers for the perilous times through which the Church is passing; and as we give a few extracts from letters we feel sure the hearts of many of our readers will be stirred to praise and renewed service in getting the message to those who will value it in other lands.

Australia.—"I am more and more thankful for its teaching and help, and find a great blessing is coming to many who are taking it here . . . but I would like to tell you that ever since I became the receiver and distributor of the paper, I have had the most tremendous onslaughts of the enemy. I noted your words when you began to send it forth, and I did not at first see that the enemy was determined to have his opposing forces in all directions. I have, however, had fresh lessons of the Lord's delivering power."

Queensland.—"To me the *Overcomer* is more precious than gold . . . the Victory hymn is one of the favourite hymns with my Sunday School children. . . ."

America.—"I must tell you that I believe it is to be used of God to lead His people on into aggressive warfare against the hosts of Satan. And I want to tell you that when you were here, and I heard you speak of 'aggressive warfare' I did not know what you meant. But praise the Lord He has revealed it to me, and taken me on right into the thick of the battle so that all you write about the 'smoke and mist' which has invaded our ranks is very real to me . . . my whole being responds to the message of the *Overcomer*, and it is with joy in believing that God will meet the need of His dear children in these perilous times that I will do all I can to pass it on."

Texas.—"I prize the paper very highly indeed."

Canada.—"The other day a copy of the *Overcomer* came into my hands. I read it with joy. It is just what we who are trying to carry out Christ's thought for us need. Enclosed find subscription for this valuable publication." (President of the Dominion Women's Christian Temperance Union).

Manchuria.—"Your three copies of the *Overcomer* have been carefully perused by myself, and I have given the cream of them in my addresses to our Christians. The little hymn 'Victory' I intend translating, and teaching to our schoolgirls." (A Missionary.)

Turkey, Asia Minor.—"The little paper, the *Overcomer*, has reached me, and is read with much interest and blessing. I desire so much to receive the same continually. . . ."

America.—"I take the *Overcomer*, and I cannot tell you what blessing it brings. . . ."

From *England* one writes: "The *Overcomer* is wonderful! And we do thank God for it." A young man says, "Nothing had helped him so much in the spiritual life, and the months seemed long in waiting for a new copy." To the Lord be the glory.

We shall be glad if our readers can send us names of missionaries in the following countries, to whom the paper would be sent from our free distribution list (or by readers undertaking to forward their copy): Bahamas, Barbados, Bermuda, British Guiana, British Honduras, British North Borneo, Ceylon, Cyprus, Falkland Islands, Fiji, Gambia, Hong Kong, Leeward Islands, Malta, Mauritius, Newfoundland, Nigeria, Sarawak, Seychelles, Sierra Leone, Transvaal, Trinidad, Tobago, Turk's Islands and Zanzibar.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume II.

JULY, 1910.

No. 7.

"INTO!"

"Into His death."—Rom. vi. 3.

INTO Thy hands, oh wonderful Potter,
Pressed to Thy heart, and held tight by Thee;
So let the pattern be whate'er Thou choosest,
Moulded and bent, Thy vessel to be.

Into Thy hands, oh wonderful Spirit,
Body and soul, and spirit, I bring,
Do what Thou wilt, in the field or the garner,
Make me a praise to Jesus my King.

Into Thy death, oh precious Redeemer,
Sink all my being, Thy blood spread o'er all,
Wonderful covering, and wonderful cleansing,
Angels and men adoringly fall.

Into Thy heart, great Father, I rest me,
Into Thy love so deep, strong and true;
Into Thyself, Thy nature imparted,
Led by Thy Spirit to pastures quite new.

Into the peace that was won in the Garden,
Where drops of blood fell thick on the ground;
Peace that is calm, that is deep and unchanging,
Peace that can only in Jesus be found.

Into the grave Thou mightiest of Victors,
Into the triumph through there Thou did'st gain;
Up to the Throne with Thee in the heavenlies,
There evermore with Jesus to reign.

M. Warburton Booth

"For All Saints."

"With all prayer and supplication, praying at ALL seasons in the Spirit, and watching thereunto in ALL perseverance and supplication for ALL the saints . . ." Ephes. vi. 18, R.V.

ALL prayer" at "all seasons" in "all perseverance" for "all saints"! This is the climax verse of the Apostle's vivid picture of the warfare in the heavenly realm described in Ephes. vi. But the passage should always be read with his previous description of the triumph of the ascended Lord in chap. i. 15-22, where in terse glowing words he pictures His being raised from the dead and taken *through the heavens* (Heb. iv. 14) to the right hand of God, and made to sit "far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come; and He put all things in subjection under His feet . . ."

* * *

The Apostle then turns from this height to

picture the "course of this age," and shows how it is governed and controlled by the "prince of the 'power' (*i.e.*, monarchy or kingdom—*Dr. Goodwin, Oxford*) of the air"; the prince of "the spirit" working in the fallen human race, through whom he rules the earth; but believers "being dead" through sin, were quickened and raised up with Christ, and made to sit with Him in the heavenly realm, *i.e.*, "far above" the plane of the prince of the air, the purpose being "to the intent that now unto the principalities and powers in the heavenlies might be made known through the church the manifold wisdom of God" (Ephes. iii. 10).

* * *

In brief, God's purpose is a Body of Christ consisting of Head and members manifesting "the fulness of Him that filleth all in all," "builded together into a habitation of God in the Spirit" (chap. ii. 22), growing up into "the measure of the stature of the fulness of Christ" (iv. 13), manifesting through its corporate action to "principalities and powers" the "wisdom of God." And—be it noted carefully—in *corporate unity* standing against the prince of the monarchy in the air, and against the world-rulers of the darkness in which the whole earth is enveloped, but out of which each member of Christ is translated (Col. i. 13) to the Kingdom of the Son.

* * *

This great battle with the monarchy of the air concerns the whole Body of Christ, and none can be unaffected by it, whether they understand it or no. If one member suffers the whole Body suffers, the Apostle writes to the Corinthians. If a part of the "Body" moves on to the plane of conflict experimentally all members feel it, and are affected by it whether they will or no, for united to the Living Head we are united to all the members whomsoever and wheresoever they be. The victory in this "war of the ages" (Pierson) cannot be won by the members of the Body as units, but in *unity*, therefore as the climax secret of victory the Apostle gives the "watching" prayer for "all saints." We need to be as much concerned for our brethren's victory as our own! In fact our personal victory depends to a large extent on our prayer

for other members of the Body—and this interdependence produces *unity*.

* * *

We cannot pray for others, and at the same time criticize them! In the light of the epistle to the Ephesians it is easy to see that the first aim of every member of Christ at this time should be to "keep the unity of the Spirit" until by the growth of the Body "we all attain to the unity of the faith." The secret of this is "all prayer" at "all seasons in the spirit" for "all saints"—it does not say on the knees, or in a room, or audibly—but *in the spirit* at all seasons, with perseverance, *watching*, not to see the faults of all the saints, but watching them as members of the one Body to see how they are pressed in battle, so as to succour them as Abishai succoured David when he "waxed faint" in the war (2 Sam. xxi. 15-17). Watching in supplication for all saints that the watching adversary with the fiery darts gains no advantage, yea, watching lest in anything the adversary *uses us to weaken others in the battle*.

* * *

Many are shocked at the thought of a "Christian" being "deceived by evil spirits," but as we see the way believers *receive the distortions and suggestions* of these evil spirits into their minds, we are beginning to ask how many are free from the "deceptions" of these emissaries of Satan? As our eyes are being opened to this aspect of truth clearly set forth in the Scriptures, we recognise now that much which we have attributed to *men* is the work of the spirits of evil. We have seen men, deeply taught of God, pouring forth a glorious volume of truth from the Scriptures, with a sudden momentary insertion of a sentence wholly out of accord with the Spirit of Christ in attacks upon other children of God, and wholly out of harmony with the heart and spirit of the man himself. We now can discern the entry of the "fiery dart" from the spirits of the air, working to cause confusion and division among God's people. May God teach us all how to put on the "helmet of salvation."

* * *

We have had several enquiries as to the authenticity of some words spoken by M. Briand, and quoted in the *Overcomer* of August, 1909, relating to the "liberating" of the French children from the "old faith," and replacing it by the light of free thought. They were translated from "Das Prophetische Wort," a paper edited by Professor Stroeter, to whom we wrote regarding the matter. Herr Stroeter replies: "About that speech of M. Briand's, I have been written to several times. I took it from a prophetic paper, published in Basle, Switzerland, called

'Der Weissagungsfreund,' Rev. S. Limbad, Zurich, being the Editor. There can be no doubt whatever as to the authenticity of those remarks. Brother Guiguard, a dear Franco-Swiss brother, in Zurich, assured me personally that he had read that identical speech at the time in his French daily paper, and had never seen or heard of any denial of it on the part of M. Briand. From the trend of things in France (and in some other lands, too), I should very much doubt if M. Briand will feel inclined to withdraw, or even modify, his remarks. And why should he? Why should Christians try to make him? Let them thank God that the spirit of antichrist is manifesting itself. These manifestations are *proofs* of the absolute reliability of the sure word of prophecy. They ought never to be suppressed or hushed up or smoothed over."

* * *

As we are receiving letters from friends abroad who are visiting England, mentioning that they hope to meet us at the forthcoming Keswick Convention, and others from whom we have not heard, may be doing the same, we think it may be well to mention here that we have withdrawn from the work of the Ladies' Meetings, as the staff of speakers is sufficient to meet the need without us, and our hands are more than full with increasing service for the Lord's people. We may not, therefore, be present at the Convention this year, unless for a brief period during its course. Should friends from abroad be in London on July 7, we shall be glad to see them at the Eccleston Hall Meeting (see p. 120). We also purpose, in the will of God, being at the Llandrindod Wells Convention, as well as to remain in the Welsh Spa during August, and possibly to conduct Bible Readings weekly throughout our stay there. Whilst we urge earnest prayer for Keswick, with its far-reaching issues, we also bespeak special intercession for the Welsh Convention, as there are many indications that it may be an epoch-making time of awakening for the people of God in Wales. A Welsh minister writes: "There are hundreds of thirsty hearts in the country, and there are signs here and there that the time of reaction after the Revival is at an end." We earnestly pray that it may be so, and we ask the Lord's intercessors to join us in prayer toward this end.

SPECIAL NOTICE.

The "Overcomer" for July may be obtained at Keswick from the Bible Booklet Depot Bookstall (at the corner of Eskin and Helvellyn Street). Any who wish to become yearly subscribers may also give their names and addresses at the Stall, and obtain any information they may require.

We occasionally receive letters from our readers saying that they find difficulty in obtaining extra copies of the current issue, or back numbers, through their Booksellers. Will these note that they can always be had on application to L. Butterwick, Toller Road, Leicester.

Yearly subscriptions (1/6) should also be sent direct to Leicester, either to Mr. H. M. Reade, Bible Booklet Depot, or to Miss L. Butterwick, Toller Road, Leicester.

"The Lord Jesus Christ atoned for our sin by the shedding of His Blood, acting as our Substitute, and there is no salvation for any, save by and through His precious Blood."—S. D. Gordon.

"In this Sign Conquer."

Rev. F. B. Meyer, B.A.

THE Cross is Central. The Lamb that was slain is in the midst of the Throne.

Around Him are ranged the concentric circles of the glorified and unfallen hosts of light. The outer circle is composed of every created thing in heaven and on earth, and under the earth, and on the sea, who, to the anointed ear of John, ascribed blessing and honour, glory and might, unto the Lamb. The *circle next within* is composed of countless angels, who cry aloud that it is fitting for the Lamb to receive all power and riches, and wisdom and might, and honour and glory and blessing. But *the innermost circle* is of those who have been purchased by Christ's own Blood out of every tribe and language, and people, and nation. It is gloriously possible for us to stand in that circle, if we know what it is to be freed from the power of sin. He that hath suffered in the flesh hath ceased from sin, *i.e.* has done with sin, and during the future course of his earthly life, he is accounted worthy to stand before the Son of Man. Yes, it is certain that we may *here and now*, enter into and appropriate that old hymn of the Church, quoted by Paul in his last Epistle (2 Tim. ii. 11, 12):—

If we died with Him, we shall also live with Him;

If we patiently endure pain, we shall also share His Kingship;

If we disown Him, He will also disown us,

And even if our faith fails, He remains true—He cannot be false to Himself. (*Weymouth.*)

"To die with Him" is the customary expression of Paul's Epistles. It rings like a refrain through the Epistle to Colossae. "Ye died with Christ" . . . "ye died" . . . "Ye were buried with Him." Not only was this the case in the Divine purpose, but also through individual appropriation, as signified in those days by the holy rite of Baptism (Rom. vi. 4; Col. ii. 12). Of course, that personal act of appropriation does not depend on any external act or rite, which at the most can only be the symbol and seal of the inner determination of the will. The main point to be concerned with, is the arming ourselves, as the Apostle Peter says, with the same mind, or determination (1 Peter iv. 1). It is not so much with sins that we are called to deal as with sin, the origin of all our misery.

It is with the self-life that we must deal. In each of us there is so much persistent and deep-rooted self-assertion. We make our own plans, essay to execute them in our own strength, and are more eager to receive man's praise for the

manner in which we do our work, than God's praise for what is done. This is why our plans miscarry, and our efforts resemble the black ears of a sterile harvest. Our natural self-planning and self-executing can never last in face of the test of the spiritual and eternal. We must die to live. We must come to an end of ourselves, to reach the beginning of God. We must confess that we cannot, before we are taught to say that we can do all things in Him.

The natural man shows itself in so many ways. It takes so long to displace self by Christ; the superficial soul by the deeper soul, the natural by the spiritual. It is useless to try to understand how it is that we have become weighted by this burden of the flesh. It is enough that it is so. There is not one of us that does not know something of it; and hardly one that does not groan beneath its weight. In the political, commercial, and social sphere, the dominant note is self-interest, under a thousand forms. Always the lusting of the flesh against the spirit. Of the earthly against the heavenly, of "I" against "not—I"; of the old Adam against the Second Man, the Lord from heaven.

There is nothing for it, but to see that in the person of Christ this old creation is nailed to the Cross, and to endorse the act that placed it there. We must, each by each, be called out by lot, till Achan, the son of Zabdi, the son of Carmi, is taken. We must, each for himself, see our worse self transfixed in Christ to the Cross, and we must be willing for it to be so. It is a marvellous discovery, when a man sees himself where in his earlier life, he was wont to see his Lord—on the Cross. Thereafter, when the world appeals, through his senses, to the affections and lusts of the flesh, he points to the Cross, and recites again the words of the Lord, "It is finished." He may set forth this fact or not, in the symbolic act, but whether that be so or not, he knows that he has been crucified with Christ, and the life which he henceforth lives in the flesh is a life received from above, through faith in the Son of God, Who lived and died.

In proportion as we realize this death, we become partakers of the eternal life of Christ; as we die with Him, we also live with Him; as we descend deeper into the death, we ascend higher into the life; as we, by the Holy Spirit, see to the dying side, the Lord sees to the living side. Do not relegate to your dying day, or to eternity, that glorious promise—"We shall also live with Him." Rather compare it with that

other word, "Ye died, and your life is hid with Christ in God," which must apply to our present and daily experience. Or compare it with that noble affirmation of Romans v.: "They that receive the abundance of grace shall reign in life (*here and now*) through the one Man, Jesus Christ." Dare to enter into this experience! Drink of His cup, and be baptized with His baptism! Fall into the ground to die, and so as no more to abide alone; and henceforth live with Jesus in blessed hourly companionship.

If "*we patiently endure, we shall also share His Kingship.*" There is added beauty and helpfulness here. The word translated *endure* is the same as is used in Heb. xii. 1, 2, of our Lord: "Who for the joy set before Him, endured the Cross, despising the shame." Sometimes it is given us to plunge into the fight and lead a storming party against the frowning fortifications of sin, but the harder trial is to remain steady and patient under some crushing burden, or to endure, through protracted years, a painful cross. It is comparatively easy to make a dash into the Valley of Death, like the 600 did at Balaclava, but it taxes men to the utmost to stand all day under heavy fire as at Waterloo. Endure! woman with a drunken, cruel husband. Endure! young girl, under a pitiless fire of taunt and sneer in workroom or mill. Endure! brother of mine, beneath a weight of business pressure, largely borne to extricate another man's family from beggary. All these may become part of the Saviour's Cross, when borne with patience and faith for Him.

But as we endure His Cross, so do we sit down with Him upon His throne, as He sat down with the Father upon His. We may cry with Deborah, "O my soul, thou hast trodden down strength." There is a royalty, a victory, an abundant life in the soul, that has patiently endured, which are the kingship and throne of Jesus Christ. Principalities and powers become subject to the believer, who has become subjected to the Cross of Christ. Blessed are they which are persecuted for righteousness sake, for *theirs is the Kingdom of Heaven*. Ah, how little do they realize, who seem to have nothing in life to do but suffer patiently, how really they are influencing those around them. No one thanks them, few notice them, the world never hears of them, but theirs is the throne-life. Insensibly others are being moulded by them, unconsciously they are moulding others. There is no speech, nor language; their voice is not heard, but their life goes out to all the household, and their words to the end of time.

"If we disown or deny Him, He will disown us." Peter disowned Him. He said—"I know not the man." This is the attitude which the

Master desires us to maintain towards our self-life—His enemy and ours. "Then said Jesus unto His disciples, If a man would come after me, *let him deny himself*, and take up his cross and follow Me." We are betwixt these two. Either we must disown ourselves, and be owned of Christ, or we must enthrone and serve ourselves, and be disowned by Christ, when He comes in His own glory and the Father's, and of the angels. Every time you disown yourself you enthrone Christ. Every time you enthrone Christ you disown self. The *Yes* to Christ involves the *No* to self, and you cannot say *No* to self, except as you say *Yes* to Christ. By your own profession, you have avowed your desire that what is true in the Divine purpose, should be your habitual experience; now in the power of the Holy Spirit, reckon that it is even so. Reckon that God will make real in your experience, that which you have chosen as your portion. Directly any appeal is made to your senses, and through them to your self-life; directly any shall say to you what Peter said to our Lord, "Spare thyself, this shall not come to thee," then turn instantly and deny yourself to the suggestion, saying, "Away! Cease to tempt a crucified felon! This flesh of mine must never come down from the Cross! I am crucified with Christ." To affirm this is to put Christ in His right place, to acknowledge that the Crucified One is King and Lord. One day He also will acknowledge thee, amid the glory of His Father and the holy angels. There is infinite gain, here and hereafter, in confessing the crucified Redeemer, and glorying only in His Cross.

Even if our faith fails, the Lord Jesus cannot be false to Himself. There are times when our faith does fail. We feel that we cannot believe for some great boom that looms in sight. It is, we say to ourselves, too much to expect. That God should give bread from heaven was much, but that He should dry the sea, and make a path through the mighty River, is to expect more than one has any right to. We fall at the pierced feet of Christ and say, "Lord, my faith has given out; I believe, but help Thou my unbelief; work for Thy own Name's sake." Then our Lord begins to reason with us. He tells us that our salvation did not begin with us, but with Himself; that His grace supplied the motive-power; that He has gone too far in helping us to be able to draw back; that His honour is implicated in going forward; that even if He could retreat, He has no wish or desire to do so; that His character is at stake, and that He is anxious of making our case a specimen one for the instruction of the principalities and powers in the Heavenlies.

These suggestions are all grounded on the

assumption of the text, that He cannot deny Himself. He never says Yea and Nay. All His promises are Yea and Amen. To Him there is no variableness, neither shadow cast by turning. To us, it may seem impossible that we should be rid of our sins. They are so deeply entrenched; they have ruled so long; they find so much to strengthen their hold of us, both in our circumstances and our hereditary tendencies. We cannot imagine that strength will be given to overcome, or that we shall conquer Amalek. We lie broken and hopeless on the ground, as Joshua before the coalition of Canaan, encouraged by the disaster at Ai. Then our Lord says, "Not for your sake will I do this, not in answer to your faith, not in respect of your prayers, but because my own glory is at stake, I will deliver you from the power of the enemy, and bring you from under the hand of him that is too strong for you." Then we become more than conquerors through Him that loved us. The Cross stands central in our heart's experience; and we are overcomers in that sign.

Love

"Lovest thou ME?"

THERE are two words for "love" in the Greek Testament. One is *philia*, which always means human love, and should have been translated uniformly by our word "affection." The other word is in the Greek *agape*, which invariably means divine love. Now the word *philia*, or human affection, has its seat in the soul, in the mental nature, but the word *agape*, divine love, has its seat in the inner spirit. Hence these two words, in their uses in the Greek Testament, mark the distinction between man's soulish nature, and his spiritual nature.

Now, there are myriads of professed Christians, who have never had their spiritual nature thoroughly aroused and renewed, but who have a mental religion, and love God merely in their human, soulish *philia*, their human affection. Thousands on thousands in the Church love God just about as they love their political parties, or their earthly friends. Such persons are not saved, and it is exceedingly difficult to get them to see the need of a divine supernatural salvation.

This truth is forcibly manifested in the conversation which Jesus had with Peter just before our Saviour's ascension. After restoring the disciples to Himself, after His resurrection, Jesus said to Peter who claimed to love Him more than anybody else, "Simon, do you have divine love for Me?" (Greek, *agape*). Peter said, "Thou knowest I have human affection for you" (Greek, *philia*). The second time Jesus said, "Have you divine love for Me?" and the second time Peter said, "I have human affection for you." And then the third time, Jesus dropped down to the level of Peter's human love, and said "Do you really have human affection for Me?" and this pierced Peter's heart to the core. But after Pentecost, Peter rose to the level of Christ's spiritual love, and used the word *agape*, divine love, ever after.—G. D. Watson.

Crucified with Christ.

By Dr. Alexander Whyte, Edinburgh.*

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

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

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

* "The Cross in our experience must be as real as the Cross on the Hill."—W. Robertson Nicoll.

* From "The Bible To-day," issued by the National Bible Institute, New York.

Glimpses into other Lands.

THE circulation of the *Overcomer* in many other lands is bringing us a precious sheaf of letters from Missionaries and others at work in lonely parts of the vineyard, giving a glimpse into their own needs and the way the Spirit of God is at work all over the world.

We see, too, that the light given in the *Overcomer* on the Warfare with Satan is most of all appreciated by those who are in the front of the battle, whilst dimly grasped by those in the homeland who have not yet learnt to see beyond the sphere of "blessing" to their own souls, and hence know little of the cost of "taking the prey from the mighty," and the meaning of sacrifice. From our sheaf of letters we give the following extract from the letter of a Missionary in a heathen land, for the encouragement and prayer-fellowship of our readers.

"One of the members of our Band fell ill with typhus. I was nursing her with the help of another who had been with her before we knew what the illness was, and never shall I forget the awful consciousness of Satanic power and presence.

It was finally diagnosed as typhus on a Saturday, the characteristics of that disease then full declaring themselves, but the night previous had been one long 'fight,' the fever was so high. On the Saturday she said to me, 'I want to die.' 'No,' I answered, 'you do not, for that would be saying 'yes' to the will of Satan.' She looked up surprised, and asked 'How'? Of course her only thought had been going to the Lord she loves. So I told her that Satan had not been able to prevent her obeying the Lord and coming here as His messenger, so now he wanted to cut her life short and stop her witness that way, but Christ wanted her to live, and to whom would she say 'Yes'? A light shone in her eyes as she said she would live for His sake, and never did a waver seem to come. The next day we had to let her go to the hospital because of the infection, and with a bright brave smile she went. To me it seemed a veritable letting her go into the hands of God—and then we had to go into quarantine.

On the Monday, after fumigating and disinfecting was nearly finished, I went to bed rather tired, and that night had a strange dream. I was on horseback, with a half confused idea of escaping from some danger, when suddenly I saw in front of me another member of our Mission Band struggling against a power too strong for her. The form was human and yet Satanic, and in his hand I saw two darts with which he was wanting to strike her. Instantly the consciousness came to me, if these darts strike she will be helpless, and I tried to prevent it, but could not, the stab was given, and I could only draw her on one side out of the further reach of the enemy, who turned on me—and oh! the awful power of the wrestling that followed. Then I saw him getting the darts ready to strike, and in such helplessness of weakness I said, 'By the

power of the Blood of Christ,' and instantly I was conscious of a weakening in the power against me, but again he came on me with fresh vigour, and I was helpless, but just as again I saw the darts ready to strike, I repeated the same words, 'By the power of the Blood of Christ,' with the same result—the power against me was weakened. And then a third onslaught came, and with stronger faith and expectation, I said again, 'By the power of the Blood of Christ,' and the enemy fell back. I turned to help my wounded comrade, and then awoke. Woke to find myself burning with fever, head aching and feeling sick and ill. The thought came, 'Can this be the fever'? And then all the possibilities of it being so rushed over me. I had been very tired when beginning the nursing—had nursed for two nights and three days consecutively, and I remembered how the doctor had looked at me, exhorting me not to overtire myself as the best preventive of contracting the fever.

Then I felt the dream had been God's warning to rouse me, for until then I had not been conscious of claiming definitely and assuredly the power of the Blood. One had prayed that the fever might not spread, but this was different. And then and there I claimed the full deliverance of the power of the Blood against this attack of the enemy, and after that, went to sleep again.

But in the days that followed such onslaughts came on spirit and soul, that left me no doubt as to *whose* had been the power attacking the body, and also left no doubt as to the reality of the delivering power of God. It was as if the enemy foiled in one direction, rushed on the other. And all through those days, in such spiritual weakness, one could only claim again and again the power of the Blood. When finally the quarantine was over, and I could rejoin my fellow-missionary, one felt one had not come through *triumphantly*—only clinging and helpless.

Now the enemy has departed 'for a season' only, I feel more lessons are wrapped up in those days than I have yet learned—and that may be He is opening out some fuller teaching to enter into.

Oh! will you pray that all He wants us to learn in this connection may be learned—that we may be fully equipped against the enemy in all his devices on spirit, soul, and body, and free for God's use in the delivering of others. . . . From the Hospital comes the news of the steady progress of our sick one toward health . . . *

"Victory over death forms the last link in the chain of the victory which the Holy Spirit gains I may die, but it is no longer that I must die. 'By faith Enoch was translated' Death is a broken power"—Stockmeyer.

* A fellow Missionary writes us in regard to this story of conflict: "God has brought through the fight victoriously, and has wrought through it new visions of further ranges to be won and held for Him."
—Ed.

-M.W.B.

Love, the Spirit of True Revival.

Letters of C. G. Finney, (1845-46.)

IF I am not entirely mistaken, many excitements that have been supposed to be revivals of religion, have, after all, had but very little true religion in them. It seems to have been nearly or quite overlooked, that *all religion is love*. And it is remarkable to see to what an extent, in some instances at least, there is a manifestation of fiery zeal, often tinged strongly with bitterness and sarcasm, instead of the gentleness and sweetness that characterize the true religion of Jesus. If you attend the meetings of any kind, if you converse with the brethren, with the professed converts, with any who are influenced by the excitement, you find that there is a strain of evil-speaking, fault-finding, and scolding, which is anything but the true religion of Christ. . . . Sinners are speaking in great bitterness of Christians, and professed Christians are speaking with very little less bitterness of them. There seems to be a deep, turbid, and bitter current of feeling that is the very essence of fanaticism. THE SPIRIT OF SATAN, INSTEAD OF THE SPIRIT OF GOD, HAS, NO DOUBT, BEEN POURED OUT ON THE PEOPLE. It has been an outpouring of a spirit, but not of the Holy Spirit of God. It seems to be a going forth of infernal agencies, a letting loose of the powers of darkness, a season of deep delusions; and, what is surprising is, that even good people are often for a time carried away with it, and for weeks, and perhaps for months, do not discover their mistake.

You will very often see the evidence of this state of mind in the very countenances of those who are deeply excited. They look cross; there is a deep dissatisfaction of mind manifested in their countenances. You go to a prayer-meeting, or other meeting where numbers who have this kind of excitement are assembled, and you will see a *dark cloud gathering* on the faces of the excited ones. Instead of that open, sweet, calm, meek, but deeply solemn and humble state of mind which invariably shows itself in the countenance, there is in the eye, and in all the features of the mind, a distracted, fanatical, determined look; a self-will and denunciatory expression that seems to say, "Stand by thyself, for I am holier than thou."

I hardly know how to describe what I have sometimes witnessed in such cases. And perhaps I can not so describe it as to make myself understood to any except those who, in the providence of God, have fallen under circumstances to witness it. Sometimes this state of mind

will not be generally manifested in an excitement. Perhaps a revival of pure religion commences, and there is no manifestation of this spirit at all. But I scarcely ever saw a powerful revival anywhere without seeing more or less of a fanatical spirit, in the course of the revival, manifesting itself in some one or more cases.

It will not unfrequently manifest itself at first in prayer-meetings, if liberty is given; or if liberty is not given for anyone to pray who feels disposed, you will sometimes see a man or woman break forth in a prodigiously excited manner, and let off in a torrent of vituperation in their prayers. There will be in it a strain of bitterness, that will be very shocking to all who do not deeply sympathize with such a state of mind. Now if the minister at once goes to that man or woman immediately after the meeting, has a plain and affectionate conversation, and sets before the individual the true state of his mind, he may succeed, in the outset, in so opening his eyes as to detect the delusion and save him from further evil. But if he neglect it, the evil will spread rapidly, the delusions will increase in the mind of the individual himself, and probably in the course of a few days, or, at the utmost, weeks, it will completely change the type of the revival, grieve away the Spirit of God, and *let in a flood of infernal agencies* to desolate the Church.

I hope my brethren will not understand from what I have said and intend to say on the subject of fanaticism, as it often appears in connection with revivals, anything that shall give occasion to speak reproachfully of the most faithful and pungent dealing with the consciences of backsliders and impertinent sinners.

I am aware—and who that has ever seen revivals is not aware?—that the spirit of complaining, fault-finding, and censoriousness, is by no means confined to those who are endeavouring to promote the excitement of revival, and that the spirit of fanaticism is by no means confined to this class of persons. It is often more appallingly manifested among those who partake not at all of the spirit of promoting revivals. It is very common, indeed, to see the opposers of revivals, both in and out of the Church, manifesting at such times a most turbulent and intolerant spirit, and a form of fanaticism not less disgraceful and unreasonable than that to which I have alluded.

Sometimes even ministers, prominent professors of religion, as well as those without the

Church and who are opposed to the revival or excitement, or whatever its character may be, are seen to be filled with the spirit of caviling, censoriousness, complaining, and fault-finding, and whose minds seem occupied almost altogether with real or apparent, or, at least, imagined defects in the spirit of those who are engaged in promoting the work, or in the means used by them.

* * *

I have yet many things to say on the subject of the appearance of a fanatical spirit, in connection with revivals. The particular thing to which I would now call the attention of the brethren is this: There is a class of persons, in seasons of deep excitement, and especially when there is a good deal of preaching on the necessity and reality of Divine influences, the spirit of prayer, being led by the Spirit, being filled with the Spirit, etc., who are extremely apt to give themselves up to be led by impulses. Mistaking the true manner in which the Spirit of God influences the mind, and not realizing that He enlightens the intelligence, and leads the Christian who is under His influence to be *eminently reasonable and rational in all his views and movements*, they are looking for the Spirit to make direct impressions on their feelings, and to lead them, through the influence of their feelings, and not through the intelligence. Hence they are very full of impressions. One has an impression that he ought to do such a thing, or say such a thing; to go to such a place; to visit a tavern, for instance, and converse with the inmates of a bar-room; or to go and rebuke a minister; or to tell the elders or deacons of the Church that God has revealed it to him that they are right in the way of the revival,—in short, there is no end to the forms in which these delusions appear.

Sometimes they are impressed with the conviction that they ought to get up and interrupt the speaker during public preaching, or that they ought to break forth in prayer under circumstances that would manifestly introduce disorder,—and many such like things, are very liable to occur in seasons of deep excitement in revivals of religion. Sometimes they will have particular views presented to their imaginations—that such a minister is right in the way, and leading all the souls under his influence down to hell; that terrible judgments are coming on the place; that the revival is about to cease; or that some other terrible thing is about to take place.

Now if this spirit is watched, it is remarkable to see how uniformly it will take on a severe, denunciatory, and turbulent type. It is remarkable to see how often it will manifest its prin-

cipal hostility and opposition towards the leading and most efficient influences that are at work in promoting a genuine revival of religion. If this spirit be narrowly watched, it will soon be seen, that it is really opposition to all that is truly good in the work, and that oftentimes its opposition to the highest and best influences employed by the Spirit in the promotion of the revival is truly shocking.

Now these things are exceedingly dangerous in a revival, for the reason that they often appear among those who have been regarded as most engaged in the work, most spiritual and prayerful. They often occur in connection with experiences, or rather succeed experiences, that were manifestly truly Christian and highly spiritual. Now with respect to these things, let me remark:

1. That oftentimes when persons are really in a spiritual frame of mind, when they are really simple-hearted, unsuspecting, and willing to be led in any direction, Satan often succeeds, by transforming himself into an angel of light, in persuading them to give themselves up to impulses and impressions; and from that moment, he leads them captive at his will.

2. I remark that, as a general rule, the influence of Satan in these things may be distinguished from the influences of the Holy Spirit by this—a mere *impression* that you must do this or that thing, go and converse with this person or that person, go to this place or that place, is by no means to be regarded. When the Spirit of God leads an individual to take a peculiar interest, feel peculiar compassion and drawing of heart in prayer and labour for particular individuals, this influence may be safely trusted. If you find yourself drawn out in mighty prayer for certain individuals, exercised with great compassion, agonized with strong crying and tears, for a certain family or neighbourhood, or people, let such an influence be yielded to. But let mere impressions, unconnected with love, compassion, with the spirit of prayer, etc., be strongly guarded against; for, to say the least, as a general rule, such impressions are not from God. It would not, perhaps, be too much to say that they never are. *God's Spirit leads men by the intelligence*, and not through mere impressions made on the sensibility.*

It is wrong to do anything, even a good thing, at the devil's suggestion.

The devil loves the spectacular, the theatrical. He is always working for striking, stagy effects.—S. D. Gordon.

* A correspondent writes: "The letters of C. G. Finney in the *Overcomer* have proved a great blessing, and others have said the same. Many seem so anxious to leave their 'church'—'so little life.' Oh that God would give us grace to shine for Him, and not run away taking the little light there is . . ."

Light on Abnormal "Experiences."

Extracts from a Book recently published in Germany by Pastor Ernst Lohmann. Translated from the German.*

JUST as in a caricature the outstanding features of the true picture are to be found, so that a likeness is unmistakable, so phenomena which we find in heathen systems, in theosophy so-called, or new Buddhism, in spiritualism, etc., resemble to some extent the Divine manifestations called forth by the working of the Holy Spirit upon the spirit of man. They also produce revelations and prophecies, speaking and singing with tongues, healing and miracles. It is of importance that we should study this subject to find an answer to the question as to *how these phenomena are brought about*. It is self-evident that they are not manifestations of the Holy Spirit. The numerous and exact investigations which are being made in our day into the subject are giving us increasing insight into this dark realm. Powers and possibilities have been discovered in man, which until now have been totally unsuspected. They are designated "subliminal powers," and we speak of "sub-consciousness."† What physical occurrences accompany these phenomena? The lower nerve-centres (the ganglionic system, or the "vegetative" nerves, as they are called), which have their chief seat in the region round the pit of the stomach, are excited to increased activity. At the same time the central region of the higher nervous system (the cerebral system), which in a normal state of affairs is the medium of conscious perception and action, becomes paralysed. There is a reversal of the order of nature. The lower nerves take over the duty of the higher ones (a sort of compensation). This state of things comes to pass *negatively* by the higher organ losing its natural supremacy under pressure of illness, or artificially by hypnotism, auto-suggestion, etc.; and *positively* by the lower nerves being in some way excited artificially to increased activity, whereby they get the upper hand. These nerves then display abilities which our ordinary organs of sense do not possess, they receive impressions from a realm usually closed to us, such as clairvoyance, presentiments,

prophecy, speaking with tongues, etc.*

The Mohammedan sooth-sayer, Dschalal-Ed-Dinrumi, describes the trance-state, as follows: "My eyes are closed, and my heart is at the open gate." Anna Katharina Emmerich (1774-1824): "I see the light, not with my eyes, but it is as though I saw it with my heart, (with the nerves which have their seat in the pit of the stomach) . . . that which is actually around me I see dimly with my eyes like one dosing and beginning to dream; my second sight is drawing me forcibly, and is clearer than my natural sight, but it does not take place through my eyes . . ." When in a state of somnambulism, the inner sense, heightened in its activity, perceives outward things as clearly and more so than when awake, when it recognizes tangible objects with eyes tightly closed and absolutely unable to see, just as well as by sight—this takes place, according to the unanimous declaration of all somnambulists, through the pit of the stomach, *i.e.*, through the nerves, which have their seat in this region. . . . And it is from this part that the nerves are set in action which move the organs of speech (in speaking with tongues, etc.). . . .

Numberless cases of false mysticism through all the centuries of Church History display the same characteristics, the sub-consciousness being always the medium of such perception and functions. They are morbid errors, coming under the garb of Divine manifestations to lead souls astray. Now, it is very significant that according to the assertions of the leaders, it is an activity of the *sub-consciousness* that we meet with in the "Pentecostal Movement" (so called). We read in a report of the "International Pentecostal Conference," in June, 1909,

"Germany led on Tuesday, Pastor Paul of Steglitz, introducing the discussion. The main topic was the working of the sub-conscious mind in messages and prophecy. Much confusion prevailed concerning the relation of our consciousness to our sub-consciousness. The Scriptural discrimination was preferable, (1 Cor. xiv. 14, 15) where they were spoken of as 'understanding' and 'spirit.'"

Pastor Paul says further,

"When Christ lives in us He lives in our hearts, and in the heart are two chambers. In one room lives the conscienceness and through the conscienceness I can know that Christ lives in me. In the other room of my heart there is the sub-consciousness, and there also Christ lives. We look at 1 Cor. xiv. 14, 'For if I pray in a tongue my spirit prayeth, but my understanding is unfruitful.'"

Notice the expression "my spirit," (my sub-conscious mind), and also the expression "my understanding," *i.e.*—When my spirit prays in tongues, my *sub-conscious mind* prays!

In the Declaration of the Second Mulheim

* Readers who find this paper a little difficult to understand, will do well to take just that which helps them, and leave the other portions for those who need them.

* "Pfingstbewegung und Spiritismus." Verlag Orient, Frankfurt am Main.

† J. Grasset, "Le psychisme inférieur," 1906, writes:—"Psychica proceedings fall into two groups: (1) those of a higher order—conscious, volitional, free; (2) those of a lower class—unconscious, mechanical, involuntary." On this subject Dr. Naum Kotik says in "The Emanation of Psycho-physical Energy":—"Under ordinary conditions in the activity of the brain, the sub-consciousness hardly makes itself felt, and for this reason we have no suspicion of its existence. There are conditions of the psyche, however, such as somnambulism, in which the sub-consciousness comes to the front, takes over the complete control, and forces the super-consciousness back into the position in which it (*viz.*, the sub-consciousness) rightfully belongs. The actions which attest the activity of the sub-consciousness independently of the super-consciousness, are usually termed automatic."

"Pentecostal Conference," September 15th, 1909, we read:—

"In 1 Cor. xiv. 14, Luther's translation, Paul makes a distinction between the understanding and the spirit of man. By the word understanding he means the conscious, and by the word spirit the unconscious, spiritual life of man. In this *unconscious* spiritual life—in modern language also termed 'sub-consciousness'—God has placed the gift of speaking with tongues and prophecy. . . ."

According to this, the spiritual life of the believer is synonymous with the sub-consciousness of the somnambulist. And the more highly developed this sub-consciousness is in any individual, the more highly developed would be their spiritual life.

Just try substituting the word sub-consciousness in those passages where the Scripture speaks of the spirit of man; for example Ps. li. 17, Ps. lxxvii. 6, Isa. lxvi. 2, Acts vii. 59, Acts xviii. 5, Acts xx. 22, Romans i. 9, Romans ii. 29, Romans viii. 16, 1 Cor. ii. 11, 1 Cor. iv. 21, 1 Cor. v. 5, Gal. vi. 1, Gal. vi. 18, Eph. iv. 23, 1 Thess. v. 23. . . .

Those in whom the sub-consciousness becomes active in the manner described above, feel as it were an electric stream passing through the body, which is an *exciting of the nerves*, which have their central seat in the pit of the stomach. It is from thence that the jaws are moved in speaking with tongues.

One of the leaders of the "Pentecostal Movement," in describing the process of his experience, made use of the singular comparison that it seemed to him as though there were in his body an inverted bottle. The simile was incomprehensible to me, but this way of representing it was most strikingly illuminated when I find an almost identical expression used by a Mohammedan sooth-sayer. Tewekkul Beg, a pupil of Mollah Schah, was receiving instruction from his master as to how he could get into the ecstatic state. He says: "After he had bound my eyes . . . I saw something in my inner being resembling a *fallen tumbler*. . . . When this object was placed upright a feeling of limitless bliss filled my being."

This feeling of bliss is another characteristic feature of this class of occurrences. By exciting the lower nervous system a feeling of intense rapture is regularly produced. . . . At first we find connected with it usually involuntary contraction of the muscles and movement of the limbs, in consequence of the unnatural inversion of the nervous system.

Pastor Paul in the December number (1907) of his paper, *Die Heiligung*, says:—"If anyone is to prophesy in the way I have now learnt, God must be able to move the mouth of the one prophesying; as He formerly moved the mouth of Balaam's ass. The ass understood nothing

of the words which she spoke, she only said what she was to say. There is a danger in uttering things we understand. It is so easy to mix in one's own thoughts, and then to utter what one thinks. This occurs without our intending it in the least. That is the reason why God trains His prophets in so preparing them that they utter exactly what the Spirit gives them. Speaking in strange tongues is a good preliminary school. There one learns to speak as the mouth is moved. One speaks without knowing what one is saying by simply following the position of the mouth. Just so in prophecy; there, too, one speaks as led by the position of the mouth. Speaking with tongues and prophesying are both on the same principle."

It is evident that in these phenomena we have the exact opposite of what the Scriptures understand by the communication of the Spirit. When the Spirit of God takes possession of the spirit of man, he is brought back to a normal condition; the spirit acquires the full authority given it by the Creator over the powers of the soul, and through the soul over the body. The conscious personal life is once more completely under the authority of the spirit. The dependence upon God which man sought to break off in his mania for exalting himself by setting his reason, his emotions, or the flesh upon the throne is restored again. The Spirit of God can exercise once more His controlling and quickening power. The deeds of the flesh are put to death by the spirit, the powers and the gifts of the Spirit developed, the man becomes spiritual, full of the Holy Spirit.

NOTE.—We have had a complete English translation of Pastor Lohmann's book placed in our hands, and we give the above extracts from Chapter II, as throwing valuable light upon experiences which have come to many children of God, who are ignorant of the facts mentioned by Herr Lohmann, yet who have been obliged to reject these "experiences" as *not of God*, without being able to explain the ground of their convictions. They knew that they were honest; that their motives were pure and single-eyed; that in heart and spirit they were in unbroken fellowship with God, and yet when they watched the after-effect of "electric streams through the body," and sensations of "limitless bliss," they were compelled to recognise that these "experiences" were not Divine, and, therefore, to reject them. In other cases, believers who had these experiences have clung to them as of God, because of the true fellowship with God in their spirits which they knew they had *at the time*. Moreover, they were trusting in the power of the Blood, and their very faith in that would be shaken were they to admit that anything taking place in them, under such circumstances, was not "Divine."

But the light given by Herr Lohmann will open the eyes of many perplexed believers, and give them intelligent understanding of much that has distressed them, and caused painful division among the most devoted children of God. It will also confirm the statements we have made concerning the working of evil spirits in the *circumference* of a believer, at the very same time that, up to the extent of his *consciousness*, he may know nothing

against himself before the Lord; for Satan and his emissaries are well aware of the laws of the human frame, and work along their line, arousing and exciting the natural life, under the guise of its being spiritual.

The false conception of "surrender" as yielding the body to supernatural power, with the mind ceasing to act, is the highest subtlety of the enemy, and is exposed as such in this paper, for it brings about—as Herr Lohmann explains—the paralysis of the "cerebral" system, *i.e.*, the action of the mind, and allows the "vegetative nerves" full control and activity, excited by *evil spirits*, for the Holy Spirit dwells in, and *acts through the spirit* of man, and not through either nerve centre, which have both to be under the mastery of the spirit.

We have also pointed out again and again that "claiming the Blood" cannot protect us from the enemy if in any way he is given ground, *i.e.*, if the cerebral nerves cease to act by "letting the mind go blank" (1) and the vegetative nerves are awakened to act in their place, so that the latter are excited to give "thrills" and "streams of life" through the body, no claiming of the precious Blood of Christ will prevent these physical laws acting when the conditions for action are fulfilled. Hence, the strange fact which has perplexed many, that abnormal experiences manifestly contrary to the character of God, have taken place whilst the person was earnestly repeating words about the "Blood."

Moreover, the arousing of the "vegetative nerves" to such abnormal activity that "floods of life" have appeared to pour through the whole body—the enemy whispering at the same moment, "*this is Divine*"—(1) dulls the mind and makes it inert in action, (2) causes a craving in the recipient for more of this "Divine" life, (3) leads to the danger of ministration of it to others, and all that follows as this path is pursued in honest faith and confidence of being "specially advanced" in the life in God.*

We will only add that already one believer sorely beset and misled by Satan's deceptions, has had the truth made clear through reading these extracts in MSS., and we are assured that others will thank God for this light in sore perplexity. Should any of our readers discover their own case depicted in this paper, let them thank God for knowledge of the truth, and (1) simply reject by a simple attitude of will, all that is not of God; (2) consent to trust God in His word without any "experiences"; (3) stand on Rom. vi. 11, with James iv. 7, in respect to the Adversary. John xvi. 13, "Through the Eternal Spirit."

"Prove the spirits. . ."

II.

WE have received several letters of interest and thankfulness from some of our readers in connection with the questions and answers given in the June issue of the *Overcomer* under the above title.—Mr. Evan Roberts has also received further papers giving answers to the questions, and these will be summarized and dealt with later.

One evangelist writes: "Your queries opened my eyes wider to give clearer vision of many puzzling experiences [in connection with a worker], we had powerful prayer meetings at his house, and I thought him so *far advanced* that it was not 'my place' to [intervene], but *now* I can see how ground was given to evil 'spirits,'

and how they attacked myself and others, but I know of striking cases of victory over them. . . ."

A clergyman writes pointing out the ambiguity of the sentence in the reply to Question 2, in the words "I believed their lies and was deceived." He asks "what lies?" The writer in his reply to Question 1 clearly says "*any false light*," and in Question 2 "what *looked* like 'new truth' from God with the apparent support of Scripture." The footnotes carefully read give full and clear light on the way of victory.

A minister writes: "My difficulty is to find out the difference between temptation by Satan, and by evil spirits, as the first is generally spoken of in scripture. . . The word obsession is from the Latin *obsedes* . . to sit down against, or besiege . . the power of the spirits besieging a person in this way till they gain an entrance is very terrible, and I should like to see more clear teaching on the point, with actual instances. . . I think I know something . . of their persistent attack or besieging, but I consider that it comes from Satan rather than from spirits, except so far as they act under his control. The papers call for a great deal of thought and reflection. . . To this we may say that the Scriptures contain more on the subject than we have supposed, and we trust in due season to fully open up the matter from the Word of God, meanwhile we will only point out (1) that Satan is not *omnipresent*, and therefore of necessity acts through his hierarchic forces. Ephes. vi. 12, makes this clear, and 1 Tim. iv. 1, concerning the days we live in, speaks of "*deceiving spirits*" as being the special peril of the church of Christ. 1 John iv. 1 also shows that in the days of the Apostles other spirits than the Holy Spirit of God could obtain entry in the assemblies of the children of God, otherwise there would be no exhortation to "prove them," so as to discover by what spirit the inspired teachers were speaking. That 1 John iv. 1-6, and 1 Cor. xii. 1, (which reads in the original Greek, "concerning the *inspired*, brethren, I would not have you ignorant." *Govett*), have to do with evil spirits among Christians is beyond question; also the words of 1 Cor. xii. 10, referring to the gift of discrimination of spirits—(2) As to "actual instances" of the way the deceiving spirits mislead; those who can speak clearly from experience find difficulty in doing so, because their statements often involve others, but our data of facts is increasing, and we hope in due time to give full and clear light on the matter with specific cases and deliverances.

Meanwhile we suggest that our readers will only take from the papers that which helps them, putting aside all that perplexes, until the Spirit of God gives light in the hour of need.

* We know of such a case, and many others in various forms and degrees.—Ed.

The Prayer-Warfare.

"Be earnest and unwearied in prayer, being on the alert in it, and in your giving of thanks. . ." Col. iv. 2. Weymouth.

The Will in relation to Prayer.

Since writing the paper in the June *Overcomer* on the place of the will in the spiritual life, we have come across an article by Rev. A. B. Simpson of New York, on the same theme, from which we take the following extracts :—

THE human will is the great engine of all spiritual power in man, and even when God moves upon him, He moves upon him through his will. . . . In describing prevailing prayer the Apostle James uses the strong word "energize." "The energizing prayer of a righteous man availeth much." That is the prayer that has *force* in it. . . . It is not a mere wish, but a great projectile impelled by a power both human and Divine, the will possessed and enabled by the power of the Holy Ghost, Who "helpeth our infirmities," and prays within us the very prayer of God Himself. . . .

This is the kind of prayer that the Master Himself had promised, and prescribed in His own profound address upon the abiding life. "If ye abide in Me, and My words abide in you, ye shall ask what ye *will*, and it shall be done unto you." . . . The Greek word for "will" here is the stronger of two terms used in that language, one meaning "to wish," and the other "*to purpose*." It is the stronger word that is used here.

The idea seems to be that if we abide in Christ we shall so enter into all His merits and rights that we shall pray as He prayed, and claim as He claimed, and command as He commanded, *when we know that it is in accordance with His already revealed will.*

This is the kind of prayer which brought the healing power of Jesus Christ in the days of His flesh, and which still will bring into our lives God's supernatural working. Was not this the implied reproof which the Lord Jesus gave to the hesitating leper when he came pleading to His feet and crying, "Lord, if Thou wilt, Thou canst make me clean"? With unequivocal positiveness Christ immediately replied, "I will; be thou clean." But the second clause of His answer is a stern command requiring of the leper the same positiveness in his will that the Lord had just expressed on His own part. Literally paraphrased it might be expressed, "I will it now, now you will it, and it shall be done."

When a little later He met at the pool of Siloam a poor languid sufferer from chronic inertia, He used similar language in arousing him from his lethargy. "*Wilt* thou be made whole?" was His demand. As if He had said,

"Have you got will enough to stand the pressure of My healing power? Can you take what I am able to give?"

What responsibility it throws upon us to know that God has put in our hands the very helm of life and character. For, as John Foster has so impressively illustrated in his great book on "Decision of Character," it is this element of *decision* which constitutes force of character, and marks the distinction between commonplace lives and the world's great leaders and masters.

It is the same in the spiritual realm. God is *educating the princes of the coming Kingdom*, and the forces through which He is to yet rule the millennial earth and the new heavens, are *consecrated wills*, first yielded to Him in full surrender, and then given back by Him quickened with the enduring might of the Holy Ghost, to *will what God wills*, and become mighty through God "to the pulling down of strongholds."*

* The italics are ours.—Ed.

The "Lord's Watch."

THE above extract from Dr. Simpson's writings will throw light upon the need of many who write to the Lord's Watch for prayer help. It emphasizes two primary points in connection with answer to prayer. (1) The supreme necessity of first seeking the will of God in relation to any specific need, on the basis of John vii. 17, "If any man *willeth to do His will*, he shall know." An unbiassed will is a necessity for knowing the will of God, in relation to any need. (2) The liberation of the human will to act in decisive co-operation with God for personal deliverance, and the deliverance of others, *i.e.*, God's will to heal or to save waits the co-action of the person's will for its appropriation and manifestation. Tersely put in the literal paraphrase mentioned above: "I will it now—now you will it, and it shall be done." Many of God's people are suffering from "chronic inertia" of the *will*, and expect God to work *for them* apart from any co-action on their part. May God arouse His children in "chronic inertia" to arise and walk forth in the liberty wherewith Christ hath made them free.

Will all who write for prayer kindly note a few corrections in the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need. N.B.—New requests for prayer should not be included in reports on previous requests, but detailed in a separate letter, or on a separate sheet.

3.—With every request send a stamped envelope for acknowledgment.

4.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lvi. 18. James iv. 3.)

5.—Requests for which no report has been received for three months are withdrawn from daily intercession.

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Prayer.

All our readers are asked to lay the following needs before the Lord as concerning the Church universal throughout the world.

"That the whole Body of Christ may be rapidly completed, and prepared for the Lord's appearing."

"That the Lord's prayer may be hastened to fulfilment, 'That they all may be one' (i.e., 'IN US,' John xvii)."

"That the Church of Christ may be delivered from and led in triumph over the world, the flesh and the devil."

Special Prayer.

For the Mundesley Conference, July 16-23.

For the Keswick Convention, July 18-23.

For the Llandrindod Wells Convention, August 1-5.

For the Bible Booklet.

For the issue of the Booklet into the written languages of "every tongue, and tribe, and nation," Specifically at present the edition in Chinese, Lushai, and Dulian dialect. Prayer for its circulation especially in Europe and that the Welsh Booklet may have an impetus at Llandrindod in August.

Specific Requests.

Praise—For answered prayer in *Overcomer* for Herefordshire. (*There is Revival.*) Prayer for much deeper and extended blessing in Herefordshire, and for Hay, Breconshire. A.E.S.

Prayer for a Mission to be held in Blenheim, Marlborough, N.Z., Nov. 26 to Dec. 5. Sister Marian, Deaconess.

Praise—"For the faithful messages given at the Bath Convention, and for the presence of God manifested in the meeting." C.M.T.

Prayer—"That my brother may be filled with the Holy Spirit and protected from evil spirits." E.A.B.

That the new book by Rev. Eric Lewis, on "Black Opium," may be used of God to convict of sin and the arising to put away from Britain her great national sin.

For all Missionaries in every land that they may be faithful to the authority of the inspired Word of God, the Diet of Christ, and the preaching of His atoning sacrifice on Calvary.

For all the messengers of God in Great Britain proclaiming the message of Calvary; that all may speak with no uncertain sound, the full-orbed Gospel of the Cross.

N.B.—All communications to the Editor for attention in the following issue of the "*Overcomer*," should reach her by the 10th of the month.

The Prayer Gathering at Booklet House.

THE Prayer-gathering is the outcome of the growth and development of the Bible Booklet. It is true that prayer—unceasing prayer—has always been made for this little messenger of God since its inception. Intercessors in all parts of the globe have had laid upon them as a special burden to remember the Bible Booklet in their prayers, that it may become a silent witness of God's atoning grace, at a time when the preaching of the Cross was becoming less and less frequent. It is true that those who had the trust given to them from God in the production and distribution of the Booklet soon found that the one great essential of the work was definite prayer. At the commencement of the work in India we were soon made aware of the rage of the enemy at its production. All kinds of difficulties and obstacles suddenly presented themselves, electro-plates were spoiled by the native workers, machinery broke down, engines refused to work, skilled workers became sick, MSS. were lost or stolen, until at our wits' end we were driven to very definite prayer.

In the Tuesday prayer-meeting at Booklet House, the Word of the Cross Bible Booklet is, of course, the primary burden of our gathering; that it may continue to be scattered not only throughout every town and village of the United Kingdom, but be translated, printed, and distributed to every tongue and tribe and people on the earth. The Revolving Scroll, and Easel and Sheets, containing the pages of the Word of the Cross, the Heralds of the Cross, and all forms of active service in the proclamation of the message of Calvary, are prayed for as a blessed privilege at this Tuesday evening prayer-gathering, and we shall welcome any requests for prayer from Workers specially concerned in the dissemination of the Booklet.

H. Musgrave Reade.

"Opium" and "Prayer" and "Promise."

DEAR MRS. PENN-LEWIS.

I rejoiced most deeply to see the striking message from Mr. Noel Broomhall about "Opium" and "Revival" in the *March Overcomer*! Surely it is an evidence that this thought of the connection between the two is from God, when we find that not a few of God's praying people are, independently of each other, reaching the same conclusion, viz., that national blessing and national awakening will somehow be inseparably bound up with a thorough and clean repentance of the one national sin which before the whole world we have confessed as sin. Not once, not twice, but thrice has our nation by its representatives confessed this to be

"MORALLY INDEFENSIBLE."

In plainer, shorter language, to be SIN. And surely the guilt of a sin is enormously increased, when it is *confessed but not put away*, or abandoned slowly and grudgingly, at no direct cost to the nation which has confessed it to be sin. Thank God there are signs that the consciousness of the gravity of the sin is spreading, and the prayer-force is clearly growing. But I write, not now to speak of the sin itself, but to ask the Lord's intercessors to unite in a very definite prayer, based upon a very definite promise. What shall we ask our God for? And what shall we expect from Him concerning this?

Now I have greatly rejoiced to see month by month that you are keeping before your readers for their prayers the request that God will lead the Churches in Great and Greater Britain to unite to call the Home Government to repentance. LET US PRAY THIS THROUGH! Such a mighty demonstration for God and righteousness the enemy will oppose with all his might, to hinder it from coming to fruition. We must focus prayer on this till it is carried through. But let us remember, that after all it is not the goal; it is a means to an end. It is not the goal itself.

Beyond this, therefore, we need to have before us a definite goal for which to pray, and for which to plead a God-given promise. What shall it be? What should it be but this?

A GOD-HONOURING ENDING.

An ending by which Great Britain by an act of self-sacrifice shall put the sin away, shall set China free, shall give an example to India, and shall honour God before the whole world?

Have we a promise of God for this? We have. We have our Master's own word to His disciples:

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you." John xv. 7, R.V.

Does His "whatsoever" cover this? A God-honouring ending of this awful reproach to His own dear Name, and of this awful hindrance to His own cause in China? Our hearts reply: *It does!* Will it gladden our Father's heart to see this reproach rolled away from the Name of His dear Son? Our hearts respond: *It will!*

Does our blessed Lord Jesus mean us to use His promises? We know He does!

Does He mean this when He says it? Indeed He does! What then? Then let us, His disciples, humbly, reverently, boldly, resting in Him, and looking straight into His dear face, TAKE HIM AT HIS WORD FOR THIS, and His promise becomes ours. He is not mocking us! A tiny company of God's praying children took this promise, and accepted the answer from Him well nigh two years ago now. We are holding Him to His word. We see not the answer as yet, but it is on its way. It is coming, a God-honouring ending; it is sure as God is God. "God, that cannot lie, promised." Will others join in this holy covenant, and "*pray this through*"?

Yours in "the God that works wonders,"

ERIC LEWIS.

The "Word of the Cross" Booklet.

"The Word of the Cross is the power of God." 1 Cor. i. 18, R.V.

Keswick Convention.

The Bible Booklet Depot Bookstall* at corner of Helvellyn and Eskin Streets will be in charge of Mr. H. Musgrave Reade, and Bible Booklet in many languages may be obtained here. Scrolls of the Word of the Cross will also be on view. The July "Overcomer" will also be obtainable at this stall, which will be open on Saturday, July 16.

The Word of the Cross Booklet.

This little Booklet, compiled by Mrs. Penn-Lewis, and consisting of 16 pages, 3½ in. x 2 in. in size, with pale blue cover, contains in the words of Scripture, what the Bishop of Durham has described as "the very soul of the Divine message." It has been issued in about 80 languages, and its circulation—without organized effort of any kind—has reached about eleven million.

The prices of the English Booklet have just been reduced to facilitate its circulation by workers who are not able to obtain quantities easily.

Per 100 - 1/- post free.

Per 1000 - 9/- carriage paid.

A sample Booklet will be sent to any applicant by Mr. H. M. Reade, Bible Booklet Depot, Leicester.

Brief Booklet Items.

Dr. Fraser writes that a Lushai Evangelist—Dala—has translated the Booklet into *Lushai*, and it will shortly be printed at the Welsh Mission Press, Sylhet.

The Bible House of Los Angeles, ask permission to issue an edition of the Booklet in *Chinese*, for free circulation only, in the Chinese Empire, in connection with their free distribution fund. This we rejoice will be carried out shortly.

A Missionary from North India writes that the Booklet is being translated into the Dulan dialect.

A Booklet Incident.

A SERGEANT who had been admitted into hospital through being a victim of over-indulgence in strong drink, and who only had escaped death by a miracle, when speaking to him after his admission, and pointing out to him that no power but Christ's could set him free from the power and curse of drink, I prayed for him, and on leaving him I gave him one of the 'Word of the Cross' Booklets, and asked him to read it. On the following Sunday morning, after my usual hospital service, he said he would like to speak to me.

I found him in deep anxiety of soul concerning his past life, and unpreparedness to meet God had death met him. I led him to the word of God, and we had the joy of seeing him surrender himself to the Christ of Calvary. He told me the next day, that after reading the Booklet God's Holy Spirit shewed him what a helpless and hopeless sinner he was.

Since then, he is back to his duty, and has obtained the victory over the many temptations, and his life changed, and he has been kept by the power of God through faith in his Saviour.

Before leaving for camp I saw him frequently, and truly he is a new man in Christ Jesus, and a marvel of God's redeeming grace . . . —A worker among soldiers.

* £2 4s. 6d. has been received by Mr. Reade toward the expenses of the Bookstall, and his visit to Keswick. Will those who share the burden of the Booklet work in prayer continue to keep the matter before the Lord. All the profits on the sales will go toward the Bookstall expense, but they are heavier than these can possibly meet.—ED.

The Bible Booklet in France.

Concerning the recent Convention in Paris, Mr. Johnson writes:—"It has proved a real success. Hundreds have been present at the morning prayer meetings, and afternoon conferences daily, whilst the great Salle Gaveare, holding about 1,700 people, was well occupied from the very commencement, and towards the end comfortably filled. It was a unique sight for Frenchmen in the heart of fashionable Paris, to see such a gathering—so enthusiastic and responsive to the simple Gospel of grace. The first note of the Convention was 'return to the Word of God,' followed by very searching messages from Pastor Tophel, revealing the 'perilous times' through which the Church is passing, and the danger of the seductions of Satan. Pastor Gout spoke of 'Dogma' being a necessity of our spiritual life; in the present day there is such a horror of, and desire to destroy 'dogma' which is in itself a dogma. But doctrine is a necessity.

Pastor Gounell, in burning words, held before us the great essential—the Lord Jesus—and brought into his theme the energy of the Cross to separate from sin.

The Gospel addresses of Pastor Saillens in the Salle Gaveare were full of the melting love of the Spirit of God, and many were the responses at the close.

I distributed 1,300 Booklets during my week's tour, and had a very nice little meeting, using the Scroll at the McAll Mission Hall in Nemours. The Evangelist there was very interested, also in copy of 'La Croix du Calvaire.' I would like to commend him to your prayers. A real go-ahead man bent on aggressive work, which is very exceptional, they usually settle down in their little corner and go *tout doucement*.

I am hoping, if the Lord will, to go to Morges for the Bible School and Convention (close to Lausanne), 15th August to September 15th."

At the June meeting in Eccleston Hall we had the pleasure of having Mrs. Johnson amongst us. Though still far from strong, she gave us an account of the work going on in Paris. It is a breaking up of the ground and sowing the seed. One result of the past flood has been a better attendance at the services on the part of those who were helped in their time of need.

Mr. Johnson has been making a tour in the villages distributing the Bible Booklet: he had several conversations. Two postmen were not interested in the things of God, but the wife of one of them listened very earnestly and asked various questions. In one place he used the scroll and was able to help an evangelist in his work.

Mrs. Johnson would like to have some Drawing Room Meetings whilst she is in England. If any friends would like to offer a drawing room, would they please write to one of the secretaries first.

Prayer is asked for health to be fully restored to Mrs. Johnson, also that the booklets distributed may be greatly used of God in the salvation of souls.

Received for Mr. Johnson's work in France.

From May 10th to June 10th, 1910.

Per Miss Waters.—(12) 2/- (Personal); (13) 2/6 (Personal); (14) 5/- (Personal). Total 9/6.

Per Miss Mourant.—Nil. Full Total, 9/6.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"); Miss Waters, 72 Lancaster Road, West Norwood, S.E. About £30 is needed per annum to make up the nominal salary of the Pastorale.

Books Worth Reading.

"SATAN AND THE SAINT; OR THE PRESENT DARKNESS AND THE COMING LIGHT." Dr. James M. Gray. (1/6 net. *Oliphant, Anderson & Ferner, London.*) Very clear and helpful addresses on a theme now coming to the front in many quarters.

"A NEGLECTED ASPECT OF THE CROSS." By Percy Beard. (1/6 net. *Bible Booklet Depot, Leicester.*) Mr. Beard's first book, but written with great clearness and power, embodying the full-orbed message of Calvary from the victory standpoint. One of its first readers was so helped spiritually that she bought at once twelve copies for distribution.

"BY TEMPLE SHRINE AND LOTUS POOL." Rev. Wm. Robinson. (6s. cloth. *Morgan & Scott, London.*) A helpful book to those who anticipate the call to the work of Foreign Missions. Illuminating, enriching, spiritual, sensible, simple, scholarly, full of ripe experience on the field, expressed in a common-sense way. Every page keeps one close to the centre of things.—(J.E.)

"MAN'S DAY." Philip Mauro. (Cloth 2/- *Morgan & Scott, London.*) Mr. Mauro's books are well known and widely appreciated. They give a striking view of the apostasy period of this age. We only need not to lose sight of the fact that alongside of the darkness covering the world there is the corresponding intensifying of the church's preparation for the Lord's return, when many are heeding the midnight cry and awakening to meet the Lord.

"DR. APRICOT OF HEAVEN BELOW." By Kingston de Gruchè. (Cloth, 2/6 net. *Marshall Brothers Ltd., London and Edinburgh.*) A most delightful missionary book, giving the story of the Hangchow Medical Mission in a breezy and vivid way, so that the heart is moved as well as the mind informed as to the far-reaching power of medical missions.

"THE IDEAL CHRISTIAN HOME." By Helen S. Dyer. (Cloth, 3/6 net. *Morgan & Scott, 12 Paternoster Buildings, London.*) In these days when Christ is almost crowded out of the so-called Christian home, this book comes as a mighty call of "Back to Jesus" in the home in every relation of life. It deals with the relation and responsibilities of members of the household, one toward the other. For young people just starting out in life nothing could be a greater inspiration to an ideal home than these pages, and to the older ones who have drifted from the ideal there is a very special message. It should be—not on the bookshelf, but—on the table of every home.—*Jessie Ackermann.*

"PERILS OF THE AGE." (One halfpenny each. *Holness, 13 Paternoster Row.*) A series of tracts by D. M. Panton, of great value at this time, especially No. 1 on "Millennial Dawnism," and No. 5 on "The Progressive League."

"DO YOU BELIEVE IN THE HOLY GHOST?" S. Levermore. (One penny. *S. W. Partridge, London.*) We are thankful for all the literature showing the need of the Spirit-filled life and the way of its reception. This pamphlet is one among many suited for circulation among Christians.

"BLACK OPIUM."

The Story of a Gigantic Wrong. An Appeal.

By ERIC LEWIS.

PRICE ONE SHILLING.

MARSHALL BROTHERS LTD., London and Edinburgh.

We earnestly urge all Christians to read and circulate this book.—ED.

The Editor's Letter Box.

I.V. James i. 4, 5; Ephes. i. 16, 17; James iii. 17; Phil. iv. 19. P.H. (Arezzo). I fully understand and appreciate letter. May God use you to all around you. Phil. iii. 10; Ephes. iii. 16; Ephes. vi. 10-18 (especially 18).

Z.D. (Blackburn). Thank you. I will put your "testimony" aside at present until God gives light about it. I do not feel clear that the subject comes within our province to deal with.

K.M. I have more "questions" waiting dealing with in the *Overcomer* than I can yet attend to. I recognize the importance of many of them as vitally affecting the practical life and not sent merely for mental knowledge. My difficulty is more "matter" and more "needs" than our few pages monthly can compass, so that it is always a question of what to leave out. In due season I shall hope to see you. John xiv. 26 is always true.

Letters acknowledged from E.G.M. (Karachi); Mrs. J.B. (Hathersage); W.W.; A.L.M.; W.J.Y.; A.E.K. (India); E.A.G.; S.C. (Edinburgh); H.W. (Dinton); E.B. (Blaenavon); F.R. (China); G.B.P. (Manchester); H.R. (Parbold); F.J.P. (Acton) A.F.C. (Waihi); S.M. (South Shields); F.W. (Norwood); R.P.C. (London); M.E.F. (Impapna).

Miscellaneous.

We have received some copies of "Face to Face," by the Editor, translated into Chinese by Mr. Hu i-Ku. They can be obtained in Shanghai, from the Christian Literature Society of China. We do not know the price.

A very charming "Song-message"—with a bright melodious chorus—called "That Beautiful Name," has been sent us by Miss Jean Perry, of Korea. It was composed on reading Mr. Gordon's words on the power of the Name of Jesus. We hope to have a supply in leaflet form on the Book Depot Stall at Keswick. Price 1/3 per 100, 3d. for 12, post free.

The August *Overcomer* will contain an article on "The Cross and Revival," and a specially touching tune to the words of "When I survey the Wondrous Cross," by Dr. P. Fraser of Lushai Hills.

LLANDRINDOD WELLS.

The Eighth Annual Convention

FOR THE DEEPENING OF SPIRITUAL LIFE

Will be held in MARQUEE, at the above celebrated Inland Health Resort,

AUGUST 1st to 5th, 1910.

The following Speakers are expected:

Rev. L. G. BUCHANAN	Mr. S. D. GORDON
Rev. J. GOFORTH	Mrs. PENN-LEWIS
Rev. F. B. MEYER	

The Welsh Meetings will be addressed by

Rev. KERI EVANS	Rev. R. B. JONES
Rev. W. S. JONES	Rev. W. W. LEWIS

AND OTHERS.

Chairman, Mr. ALBERT A. HEAD.

Further particulars from H. D. PHILLIPS, The Vista, Llandrindod Wells, Local Secretary.

Forthcoming Meetings.

Conference Hall, Eccleston Street, London, S.W. (near Victoria Station). Meetings for Christian Workers, conducted by Mrs. Penn-Lewis, on the first Thursday in every month (with the exception of August and September). Next meetings as follows:

JULY 7 | Meetings at 3 o'clock, followed by Conversation and Tea until 6-30. Evening Meeting at 7 o'clock.

Cards and information from Miss Z. Johnson, Lasswade, Bedford Avenue, High Barnet, London, N.

Leicester. Meetings for Christians, addressed by Mrs. Penn-Lewis, in the Sunday School Memorial Hall, New Walk, on July 14. Tea at 5, followed by conversation, and Meeting at 8 o'clock.

THE OVERCOMER.

FIDEI COTICULA CRUX.
(The Cross is the touchstone of faith.)

Volume II.

AUGUST, 1910.

No. 8.

Awake! Utter a Song.

AWAKE! Awake beloved!
Utter a song! Yea, see,
He bore the curse of Calvary's Cross
That all might go out free.
Awake! Oh, sing with gladness,
The foe is put to flight;
Awake! The dawn is breaking,
In spite of sin's dark night.
Awake! Awake, beloved,
Utter a song to Me.
Awake! Until the day breaks,
Until earth's shadows flee!
Christ risen, stands as Victor Prince.
Utter a song of cheer!
Awake, and hail His coming,
The dawn will soon appear!
Awake! Awake, beloved,
Do words seem now to fail?
He puts a new song in our mouth,
His Risen Word "All hail!"
All hail! All hail to Jesus,
Utter this song to Him,
Down through the countless ages,
All hail! He's conquered sin.
Awake! Awake, beloved!
Utter a song of praise,
To Him that loved and loosed us,
His glad new song we raise.
All hail! Thou risen Jesus,
All hail! Thou Lamb once slain,
All hail! Thou mighty Conqueror,
Thy name is still the same.

M. M.

Awake! Utter a Song.

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

It is evident, therefore, that there is a danger in overmuch suffering and sorrow, when it goes so far as to make the soul incapable of heeding the promises of God, and responding to them. Paul feared this over some he had rebuked, and

he writes to the Corinthians that they should forgive and comfort any who had thus "caused sorrow," lest he "should be swallowed up with his overmuch sorrow." The Lord, too, speaks of the limit to His chastening lest the "spirit should faint away" before Him, therefore He would "restore comfort" to the one He had smitten, and would heal him.

* * *

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

* * *

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

* * *

Let us "Awake" and "utter a song." Let us resist and refuse ground to a spirit of depression over the Lord's work, as keenly as to any other attack of the evil one. We are in the perilous times! *True.* The apostacy period of the professing church is well upon us. *True.*

The majority of the faithful members of Christ are in a state of babyhood, easily caught by the guile of the enemy. *True.* Nevertheless—"Christ risen stands as Victor-Prince. Utter a song of cheer. Awake, and hail His coming. The dawn will soon appear." Let us put on "the garment of praise for the spirit of heaviness," and lift up our heads for our redemption draweth nigh.

* * *

We have filled this issue of the *Overcomer* with papers on Revival, and trust that in the rest-season our readers will be stirred afresh to pray for the wider proclamation of the message of the Cross, as the only means for a pure and deep Revival to come to the church of Christ. We have also departed from our decision to issue no more music, and made special exception for Dr. Fraser's sweet tune to the familiar "Wonderous Cross," and Miss Perry's stirring melody on "That Beautiful Name," as we think our readers will value these in their holiday time in preparation for their winter service.

* * *

As we go to Press we hear with thankfulness of the hand of God upon the Keswick Convention. Mr. Goforth's message on the Saturday preceding the Convention being especially a word of power, carrying an intense appeal for God to have His way with churches and His people, and sin to be absolutely put away. He described God's way of Revival, and man's hindrances; God's way in China and the results, and *our* ways in England and the awful result. A correspondent writes that it was a searching message, for Mr. Goforth manifestly meant "stern definite 'business,'" as he dismissed all attempt at "preaching," giving only what God gave at the time. It was "like the Welsh year here," says the writer, and "I anticipate a great shaking. . . ." God grant it is our prayer.

* * *

We grieve to read in a contemporary magazine, apparently circulating among Evangelical Christians, an "answer to correspondents" dealing with "Praying for the dead," and commending for use a published prayer which the writer thinks "no Christian can refuse to use," this prayer containing such paragraphs as these: "Vouchsafe him light and rest . . . suffer him to know . . . if it may be, how much I love him, and miss him, and long to see him again, and if there be ways in which his influence may be felt by me, vouchsafe him to me as a guide and guard, and grant me a sense of his nearness in such degree as Thy laws permit. . . ." We mention this matter to put on guard innocent believers who may open the door to *spirits personating the dead*, by the use of this "prayer," for deceiving spirits will not be slow in making use of the opportunity of deceiving those who look for an answer to their prayer.* There is no Scriptural ground for using such petitions.

* Further light on this danger to earnest evangelical believers who yearn after fellowship with loved ones gone before will be found in "The Warfare with Satan" (page 107). See list inside cover.

In the Cleft !

"I will put thee in the cleft of the rock, and will cover thee"—Exodus xxxiii. 22.

WHEN the foe assails thee,
When the work confronts thee,
Say as 'yore: 'Tis God !

In and through all I see,
Marks the Christ and Calvary:
Yet not I ! But God.

Foe assails—God prevails.
In the conflict—calm !
In the fight all is right:
In the "cleft" am I.

Hell may rage, and men may scorn,
And my brow receive the thorn:
Safe am I although I die—
In the "cleft" am I.

Men may rally, shout and cry—
"To the Cross thou man, and die ;"
With my Saviour, step by step:
In the "cleft" am I.

Though I preach the Cross, and say:
"For salvation come this way ;"
Though they mock and sneer, but still—
In the "cleft" am I.

Though I live, and love, and die,
Just to meet their deepest cry:
Though rejected, still with Christ,
In the "cleft" am I.

Hell may work its fiendish plans;
Soil the Church with blackest spray;
Nailed with Jesus on the Cross—
In the "cleft" am I.

On the Cross, and ever there;
With the Christ His sufferings share;
Crying, saying, "Lord don't spare"—
In the "cleft" are we.

In the "cleft" for Church and world—
See the Royal flag unfurled.
Let us say, and sing, and sing,
In the Christ are we.

Who doth reign ? The Lord, the Lord.
He Who stained the Cross with blood;
He is marching
Conquest making,
And the Royal seed partaking
Of His heart of hearts.

Evermore we'll rest, and praise Him—
Living only
For His glory ;

Knowing that the Lord is reigning,
And in Him our place of dwelling,
In the Christ are we.

In the Christ for ever hiding—
We will never stray ;
Watching for His glorious coming—
And the endless day.

January, 1907.

Evan Roberts.

"When Ethelred, the Saxon king of Northumberland, invaded Wales, and was about to give battle to the Britons, he observed near the enemy a host of unarmed men. He inquired who they were, and what they were doing. He was told that they were monks of Bangor praying for the success of their countrymen. "Then," said the heathen prince, "THEY HAVE BEGUN THE FIGHT AGAINST US; ATTACK THEM FIRST."—*Selected.*

The Gospel of the Cross.

By Rev. Rhys B. Jones.*

1. The New Birth.

"Ye must be born again." John iii. 7.

LET none think, "This is an elementary truth, from which we have progressed." We need to come back to the foundations, and coming back to them, other truths become clearer.

In the courts of the temple, men are carrying on business, selling lambs and doves as offerings. None felt this to be out of place. Indeed, how convenient for those who came from afar, to be able to buy! Then the Lord Jesus Christ comes, and His heart bleeds as He bids them go away from the holy precincts of His Father's House. They go. It is wonderful. They go because an unknown young man from Galilee bids them to. He has no authority from High Priest or Roman Procurator: His credentials are on His brow, the credentials of holiness.

So people talked, and the masses were stirred. Even the classes were aroused, and one came to inquire, saying as a learner, with great respect, "Rabbi," and seeking "advanced teaching" in the Kingdom of God. What is the reply of our Lord? In effect it is, "Before you can be taught the alphabet of the heavenly knowledge you must be born again." Not merely can Nicodemus not go into an advanced class, but he is not yet even in the school; he needs to be regenerated. How thankful we ought to be for the recording of this incident. Nicodemus is no "waster," picked up in the slums. He is a moral man. He lives an exemplary life. More than that, he is a religious leader, a ruler; but Christ says to him, "Ye must be born again."

"What," you say, "do such men need regeneration?" Yes, if Christ's words be true. The fact of morality proves nothing regarding the inner life. He came not merely to give us a moral shape, to deal with the external habits and deeds, but to deal with the inner life, "that we might have life, and have it more abundantly."

The great mass of what is called Christian service does not proceed on the lines of Christ's work; the aim of the Lord Jesus does not coincide with that of the Christian Church to-day. He came emphasizing the inner, radical change. We deal with the symptoms, He with the disease! We with the branches, He with the roots! We with the habits, He with the nature! We with externals, He with the heart!

When a man comes to stand in the pure light

of God, he will not be thankful to those who endeavour to cleanse his habits, while failing to lead him into the experience of being born again. It is a terrible wrong to a man to reform his habits without changing his inner life. It is playing into the devil's hands. Who are the men whom you cannot lead into a knowledge of Christ, because of their rebellion and refusal? Are they the men who are "down"? No, they are those who are "clean outside"; they are those from whom the unclean spirit has gone, leaving them moral without being regenerated. What then? The unclean spirit returns and findeth the house swept, garnished, and empty. "Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first" (Matt. xii. 45). Here is a drunkard, who for years has been an habitual slave to drink; he resolves not to go to the public-house, but his resolves come to nothing. He still goes, and despairs of freedom from the evil habit. At length, one day he says determinedly, "I will not drink another drop." To his own astonishment he actually passes the public-house. The neighbours are astonished. They had expected him to rot in iniquity. Observe, there is no suggestion that he has been saved. What, then, has happened? The unclean spirit has gone out of him. His will is free. But then the unclean spirit comes back, and he finds the house is "swept and garnished," and with "seven other spirits more wicked than himself" he enters. Self-satisfaction, pride, and such-like spirits hold him in bondage. He is not only still unregenerate, but swayed by spirits which make him more difficult to lead humbly to God than he was at first.

Let us aim at the highest. There are plenty of agencies that aim lower. The world can be educated, and civilized, and moralized, and yet be in the devil's grip. Christ aimed at the putting in of a new life. Have you got it? Are you born again? Has there been a condemnation of the old nature? Now we come to speak of the Cross. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." But what is the connection between this, and "Ye must be born again"? Well, if we speak only of the superficial one, there is the connection of the two "musts." Both the Son of Man and Nicodemus must. Why *must* He be lifted up? Because I *must* be born again. Before the new creation becomes a fact, the old creation must be crucified, and it

* Brief Notes of Addresses. Not revised by the speaker.

was crucified in the Son of Man lifted up upon the Cross. God "clears the platform" for the creating of the new creature in Christ Jesus. "*Ye must be born again*"; there is no philosophising, but just the statement of the clear necessity. The Christian's every quest after holiness, and his passion to live a surrendered life will always be helped by facing out this question of the giving up of the old life, and the taking of the new in Christ Jesus.

We are glad that God does not ask us to do this work. In the nature of things it would be impossible. It is only as I "believe into" Christ, that I become "a new creature." Will you say afresh: "I am crucified with Christ"? Never mind if we are experienced workers, let us again take up this position, and go on with the Apostle's words: "Nevertheless I live; yet not I, but Christ liveth in me."

2. "Crucified with Him."

"Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. vi. 6.

IN the Epistle to the Romans, Paul is addressing a people whom he had never seen, and we should be grateful for the Divine arrangement by which, the Apostle not having preached the Gospel to them, he writes it, and the record is preserved for us. In the first eight chapters Paul gives us the gist of the Gospel which he had preached everywhere. We may well learn it, for there is no other Gospel—it is the Gospel of the Cross of our Lord Jesus Christ.

The Gospel was taught to Paul by the ascended Lord. We learn this explicitly from Gal. i. 11, 12, where Paul certifies "the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." There we get back to the source. What, then, do men mean by "a Pauline gospel"? If they mean a theorising of his own, they have the direct contradiction of the Apostle himself. *He received it from Christ*, and it has the Lord's authority. Paul gloried only in being a steward of the mysteries of Christ.

The centre of this Gospel set forth by Paul was the Cross of Christ. All the truth radiated from that centre. The sole theme was, "Jesus Christ, and Him crucified." There is a cry to-day for the truth to be put in a "new" form. No, put the truth into a "new" form and it ceases to be, for you cannot have the *Gospel* without the Cross. There is much beside the Cross that belongs to the Gospel plan; but the ethical truths that attach to the Gospel plan, preached alone, may be destitute of the Gospel

itself. You cannot get the Gospel in an example only. We are told to preach the beautiful life of our Lord, to point to, and follow the example of His deeds of mercy, and His blameless conduct. Praise the Lord, He was a perfect character. Still, let us say that the Gospel is not even in the life of Christ apart from the Cross.

It is no good to say to a poor sinner, "Look at that lovely life." It is simply mocking the wretched being. There already existed the ideal, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Is it, then, a "Gospel" to send us simply a still more lovely pattern than that which was already unreachd? No, but God sends His Son to take upon Him our sins, and from that Cross there comes forth the power which shall redeem us. Here is the dynamic. We want someone not to bid us behold the mountain which we have to climb, but to carry us up. Paul knew perfectly well that if he left out the Cross there was no redemption.

We are told in chap. vi. 11, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Do we take in the full meaning of this, and of what Paul says in 2 Cor. v. 14, "If one died for all, then were all dead"? Here is not only substitution but identification. We died in Him—what does that mean? Just this, that in the death of Jesus Christ on the Cross there is the end of the race of the first Adam. The "old man" died there. The Lord took us to the Cross in our fallen condition, and He has finished His work, for the Cross effectively separates the new creation from the old. It is essential to get to this basis, that sin has been dealt with. He Who knew no sin has been made sin for us. Why? Because we were a mass of sin. Not only are we sinners, *we are sin*; and only in the Lord Jesus Christ is it true that the "old man" is done away with, and only there in Him are we dead to sin. If we apprehend this truth, there will come to us such an experience as we have never had before. The Lord gives me the right to say I am no longer the "old man." The devil would have me still stand for the "old man," but I reply, "No, that is only what I used to be." The old suggestions may come, but as the new man I refuse them. My victory is in Christ, and I say with the Apostle, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." God has found satisfaction in the death of His Son, through which we are justified from sin, and set free "in the liberty wherewith Christ has made us free." Child of God, step out into this liberty, and there is freedom for you from the old condemnation—"Old things are passed away, behold all

things are become new." "Reckon ye also yourselves to be dead indeed unto sin." Be glad to have the chance of this wonderful redemption, and say, "Lord, I recognize that all the old has been done away with in the death of Thy Son," and so appropriate this complete deliverance.

3. Alive unto God.

"Likewise reckon ye also yourselves dead unto sin, but alive unto God through Jesus Christ our Lord."—Rom. vi. 11.

IT is only the regenerated man who can thus "reckon." A man dead in sin cannot reckon himself dead *unto* sin; there must first be the passing from death to life through the Lord Jesus Christ. Some one may say: "I have tried it, but it does not work." What caused the failure? If you look carefully into the matter you will probably find that instead of reckoning two things you reckoned only one, for, while it is true that we are to reckon ourselves dead unto sin, it is equally urgent that we reckon ourselves "alive unto God." Those who fail in this are of necessity one-sided, giving themselves to inevitable failure. All their consideration is not about God, but about sin. They are "sin-centred," and the real centre of faith for us is not sin but God. What lessons does this truth contain for us? It holds, among others, these:—

(1). To reckon ourselves dead unto sin, but alive unto God, means to *hate sin*, and to *love God*. Three things there are that we have to hate with a perfect hatred—Satan, the world, and sin—for hatred to sin is the negative aspect of love toward God, and so if we have not the latter, we have not the former. Sin comes in many a subtle form, and we only recognize it as we are alive unto God. Standing in the unclouded vision of God how horrible does sin appear, but if we are at a distance from Him, then we hold up the temptation before our eyes and say to ourselves: "There does not seem much wrong in this; surely I can do this much without sin." But when we have to reason so, in order to excuse ourselves, we are far from God, whereas if we are dwelling in the light of God, we recognize it as a cloud between us and our Father's Face. Those things which most people do not call sin, those are the things which trouble us most.

(2). To reckon ourselves dead unto sin, but alive unto God is to be vitally interested in Him. The safe plan is to ignore sin's pretending mastery. Recognise it only as a conquered foe, not thinking that you are "sure to be beaten now and then." No, that is only the "bluff" of sin. Its power is broken. The devil tempts, but Christ has destroyed the power of sin. It claims

our allegiance but we reply "We are free." "Let not sin therefore reign in your mortal body, that ye should obey it." Say "No," for "Sin shall not have dominion over you," since "ye are not under the law, but under grace."

(3). To reckon ourselves alive unto God is to be "unusable" by sin, and only at the disposal of the Lord. Sin shall no more use these hands, or these feet; this brain shall not plan, this tongue shall not speak the things that are evil, for henceforth they shall be instruments unto God. No faculty of body, soul or spirit shall be withheld from Him, but, standing with angels and seraphim in His presence, the attitude of my will is: "What wilt thou have me to do?" 'Tis mine to yield, 'tis His to supply, and He will "supply all our need," as we reckon ourselves alive unto God—"according to His riches in glory by Christ Jesus."

"In the Air."

THE attention of the whole world to-day is directed upward. Airships, aeroplanes—escape from the limitations of gravitation—is the order of the day. The flight of birds is studied scientifically. As they in blissful unconsciousness wheel about in the air they are "Professors of aeronautics" without knowing it. The way they settle on the boughs is being studied, and man says, in great triumph, that he will soon be able to fly, and alight on the water "like sea-gulls." The sea-gull has been doing this for thousands of years, and we are now going to try. The sparrow darts down from the roof before your windows to alight without jar or mishap on the very spot he has selected. The hawk hovers high in the air over your head, with perfect poise of wing, and men are studying how they can do the same.

But the point I would notice in it all is—everyone is looking up. Looking up! Looking up!

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, men's hearts failing them for fear."

"When ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke xii. 25, 26, 28.

For the first time in history man has left the earth, and is soaring to things beyond, and the eyes of all are upon him. The attitude of looking up to the Christian is expectation and worship. Satan knows the hour is approaching when we "shall be caught up together in the clouds, to meet the Lord in the air." 1 Thess. iv. 17.

"In the air," "*In the air.*" Do not you see the significance of it? Attention is taken off the earth; everyone is looking up. Man is stumbling along with ungainly wings, trying to mount by his own wisdom. Weighted by his own body, continually gravitated to earth, he flies along an hour, and is applauded by the whole world. But, the cords of gravitation which bind us once broken, we shall rise in a bound to meet Him.

"We shall be changed." I know not how, but I know that as the earth could not bind Him so we shall be free, to go up, up, up "in the air." And so shall we ever be with the Lord. Therefore comfort one another with these words." 1 Thess. iv. 18

Jean Perry.

"Look not behind thee." Gen. xix. 17, Phil. iii. 13.

"Look not around thee." Isa. xli. 10. R.V., Gen. xvii. 1.

"I . . . will look up." Ps. v. 3, Ps. cxxi. 123.

"Looking unto Jesus." Heb. xii. 2, 3, Matt. x. 24, 25.—A.H.T.

"The Cross and Revival."

J. G. Brass, South Africa.

WITH the passing days, the longing for real unhindered, pure Revival deepens. Revival, not of ten-day duration, not even of yearly, or triennial length, but Revival which is perpetual and continual. One which marches on, and bears on its way the conquest already gained. The momentum it gathers is alone because of the incoming of the Holy Spirit into more yielded hearts, and then He becomes the energy expressed through all the members of the Body of Christ. This is just the normal condition of the Church as laid down and privileged by the truth of the New Testament. Here and there, now and then we read of the wonderful manifestations of the power of the Holy Spirit, particularly in India, China, and Korea. Sometimes the faint heart says to itself, "That is abnormal." We think not; the abnormal state is not in living up to—appropriating—all that God promises, but that state which stops short of the high calling. Every true wave of revival is because of some condition met by the people of God where the Holy Spirit can honour the work finished by Christ on the Cross. Every condition is met by falling into line with, or submission to—intelligently or unintelligently—some phase of the Cross. May we cease to confuse the words "A Cross" with "The Cross." Sometimes believers in self-pity bemoan themselves, and say, "I have taken, or must take up my cross, and follow Jesus." Would that you would lose sight of your cross in His Cross, then His Cross becomes your cross; His death, your death; His grave, your grave; His resurrection, your resurrection; His risen life, your newness of life. The Cross means death. It is the place where people die. It must be said—you must die.

But you must accept the truth of death as a fact, and submit to death willingly. In dying, the history of the "old man" is closed. The Lord will not drag you to the Cross to die. He waits for your soul to say in yearning, "Let me die, let me die." Have you said it? Then His slaying power will begin. Is it already true in your experience, you have died? Then the risen life is yours. Here are two lines of two hymns:

"Oh the Cross has wondrous story."

"When I survey the wondrous Cross."

Wondrous story! Wondrous Cross! Will you, just as you read now, look up and pray, "Spirit of God, Who takes of the thing of Jesus, and reveals them to me, reveal to me whilst reading, something more of the wondrous story of the wondrous Cross. Unveil that I might survey." *Believe He does it.*

Three phases of the Cross in Revival: 1. Hellward. 2. Earthward. 3. Heavenward.

The Cross Hellward. Every true revival has its first effect hellward. The sinner, bound by the strong man, is the object for salvation, but the strong man is roused into activity at the first breath of spiritual revival. The Cross was the place where the suffering, dying Saviour made an open show of principalities and powers triumphing over them in it (Col. ii. 15). The devil is already a conquered foe. A usurper now. An enemy already judged and condemned. The saints may cry in this land, "Lord, defeat the devil," because he is already a conquered one. Here is the prayer for the saint as revival approaches and continues. The Cross that was my cross also, was the place where the great enemy of my soul fell in defeat, but listen, the victory too. Satan acted through Judas to betrayal; through Peter to acquiescence; through the Jews, to the Cross with Jesus. In the two words "Crucify Him," "Crucify Him," there is something fiendish. Satan with the co-operation of the depraved human heart, got Christ to the Cross, and then in hellish glee thought he was victor. But after the darkness had lifted, and the rocks ceased their rending, the graves their opening, and the mob their howling, the Spirit testifies that the Cross was the scene of Christ's conquering power in ending the old man, and in defeating hell's forces. Wondrous story; Wondrous Cross.

The Cross Earthward. The earth is the sphere where the enemy binds men, and leads them captive at his will. Nature's night and sins' chains gail them. But He Who conquered the enemy at Calvary can break the fetters which he binds. Satan binds, Jesus breaks.

The deep conviction produced in revival in the conscience of the sinner has its consolation alone in Him Who tasted death for every man. The category of crime is complete. The long black list of sin totals death. The sinner quakes under the verdict; the soul shrinks; the heart fails. No hope in friends, nor wealth, nor time, nor talent. But dawning from the midnight darkness of the Cross is the light which speaks of hope and forgiveness—justification and sanctification. "At the Cross, at the Cross where I first saw the light." Wondrous story! Wondrous Cross!

The Cross Heavenward. God is satisfied with Calvary. Here His wisdom was displayed, "But we preach Christ crucified . . . the wisdom of God (1 Cor. i. 22-24). How can God forgive, pardon, and adopt into His family one who is stained with sin? What archangel can He send to redeem a soul? What word can He utter to bring in a new creation? What work

can He do so as not to infringe or touch any of His glorious attributes? How can He express His wisdom so that the sin-cursed and devil-oppressed may understand His heart? Here it is. The wisdom of God comes out in Christ crucified. The worldling has no understanding of it; cannot appreciate it. Would you know of God's wisdom? Then meditate on Calvary. As the angelic company of heaven rejoices over

the repentance of a sinner, God's heart rejoices too, because of the working power of His wisdom in saying,

"Oh the love that drew salvation's plan,
Oh the grace that brought it down to man,
Oh the mighty gulf that God did span
At Calvary."

Wondrous story! Wondrous Cross! Wondrous Cross! Wondrous story!

"WONDROUS CROSS."

P. FRASER.

1. When I sur-vey the won-drous Cross On which the
Prince of glo-ry died, My rich-est gain I
count but loss, And pour con-tempt on all my pride.

NOTE.

Dr. Fraser writes concerning this piece of music: "The other night I had a vivid dream. I was in a large meeting in Wales, and the congregation was singing 'When I survey the wondrous Cross' to a tune which was new to me. I could hear them so plainly, and was much moved by the singing. When I awoke the tune was ringing in my ears, and I sang it to my wife, who has written it down, and I send it on to you. . ."

Lushai Hills,
Assam, India.

The Revival Fruit in Khassia in 1910.

By Mr. F. Kehi, Calcutta

I had been hoping to make time for writing down some of my own impressions from the great Khassia Assembly at Shillong, at which I was present last month. . . . I will try to write a few notes at least. One can have no conception of the deep work wrought by the Spirit of God, as the outcome of the Revival. Meetings such as I have attended surpass the widest anticipations. The tension in the crowded Church seemed sometimes almost unbearable, and found relief either in prayer or in singing. Prayer as an outlet for the Spirit's power—this was to me the most precious experience during the Assembly. The people bursting forth like a pent in stream, praying by hundreds, and such prayer as if the very life of the soul was poured forth!

How our merciful Lord has visited and blessed the Khassies—the smallest tribe in India!

On Sunday, March 20th, was the great day of the Assembly, when six to eight thousand people must have assembled.

It was difficult to make a reliable estimate, as the weather was changeable, so that all people could not assemble in one place. This must have been God's plan, as the crowd had to be broken up in four large companies who crowded into the Church, into the School, into the Pastor's house, and verandah, and some three to four

thousand stayed in the open through the showers of rain.

It cleared up in the evening, so thousands flocked into the Church. It seemed full at six o'clock when we passed by to go to the English Church. When we returned it was fuller still, by eight o'clock the crowd had become so great that people could not sit on the ground, they had to stand up, and keep standing. Hundreds waited outside who joined in the singing. Many brought ladders to scale the windows.

It was with very great difficulty that a few of us pressed through the crowd to get on the platform, which was packed with pastors and people. When I got into place, at last, I found myself pinned to the side of the pulpit, and there I stayed till ten o'clock. Such preaching, such singing, such praying, I had never heard before. The whole atmosphere seemed filled with God's presence.

I will try to get you a literal translation of the two hymns which are mentioned in Mr. Pengwern Jones' account, which are such favourites that people repeated them a hundred times (so it seemed). The marvel to me was that when they did stop repeating a verse to go on with the next, it was all in perfect order, and harmony, as if somebody had complete control, which, through human agency, was a hopeless impossibility.

(It will be remembered that Khassia was the first place abroad which caught the Revival movement of God, which broke forth in Wales in 1904-5.—Ed.)

"Why so few Revivals?"

*Letters of C. G. Finney, (1845-46.)**

I AM rejoiced to perceive that the inquiry is beginning to agitate the Church, "Why are there not more revivals, as well as why is their character so changed?" The inquiry is also made, "What can be done to promote them, and to promote them under a desirable and permanent type?"

Now, my dear brethren, I hope and trust that you will not be offended with me if I speak my mind on this subject with great plainness. The circumstances of the Church, the decline of revivals, and the whole aspect of the Christian world, demand it.

I have seen in the public papers various reasons assigned for this declension of revivals, this absence of revival influence, this powerless preaching of the gospel.

Now it does appear to me that we who are ministers, instead of looking abroad and searching for the fundamental difficulty beyond and out of ourselves, should see that whatever else may be an occasion of the great falling off and decline in revivals, our own spiritual state is certainly one, if not the primary and fundamental, reason of this decline. Want of personal holiness, unction, power in prayer, and in preaching the Word, the want of holy living and consecration to the work, of self-denial, and energetic effort in the ministry—these, no doubt, are the principal reasons why revivals are so few and far between, and of so superficial character at the present day.

The fact is, ministers have turned aside, in a great degree, to vain jangling; have given up their attention to Church politics, Church government, and ecclesiastical proceedings of various kinds. The ministers have been diverted, to an alarming and most injurious extent, from promoting revivals of religion out of the Church and holiness in the Church.

I appeal to you, my brethren, of all denominations, if it is not a fact in your own experience and observation, that ministers have to a great and alarming extent suffered themselves to be diverted from the direct work of promoting the conversion of sinners and sanctification of the Church. This is too notorious to need any proof. The journals of the day, the movements of ecclesiastical bodies, the doctrinal collisions, and—shall I say?—ambitious projects, that have come up and figured before the public within the last few years, bear no dubious testimony to the

fact that the great mass of ministers are turned aside from promoting revivals and the holiness and entire consecration of the Church.

Now, my beloved brethren, while this is so, does it not become us to take this home, confess it, bewail it, and first of all understand that whatever else needs to be corrected and set right, we must ourselves repent and receive a new unction for the work?

Beloved brethren, it is of no use for us to go abroad and search for reasons, while the principal of all the reasons lie at our own door. While our hearts are cold, our zeal in revivals abated; while we are turned aside, and running here and there to attend Conventions, Councils, ecclesiastical bodies; while we are engaged in reading the vituperative publications of the day, and entering into Church politics and jangling about Church government and all these things—it is no wonder that both the Church and the world are asleep on the subject of revivals.

Until the leaders enter into the work, until the ministry are baptized with the Holy Spirit, until we are awake and in the field with our armour on, and our souls anointed with the Holy Spirit, it certainly ill becomes us to be looking around at a distance for the cause of the decline of revivals.

I have no doubt that there are many causes which, the Lord willing, we will search out. But this is the first, the greatest, the most God-dishonouring of all—that the ministry are not in the work, that the shepherds have in a measure forsaken their flock; that is, they are not leading them into the green pastures and beside the still waters, are not themselves so anointed and full of faith and power as to be instrumental in leading the Church into the field for the promotion of revivals.

What shall we say, brethren? Are we not greatly in fault? Have not the ministry, to a great extent, lost the spirit of revivals? Is there not a great lack of unction and power amongst us? And have we not suffered ourselves to be greatly and criminally diverted from this great work?

If so, my dear brethren, shall we not return? Shall we not see our fault, confess it to the Churches, to the world, and return, and, in the name of the Lord, lift up our banner?

Now, dearly beloved brethren, unless there is a spirit of revival in the ministry, it is in vain to expect it in the Church. The proper place for the shepherd is before or in advance of the sheep.

* These letters are addressed by President Finney "To all the friends, and especially the ministers of our Lord Jesus Christ." (See *Overcomer* for January, for introductory note.)

The sheep will follow him whithersoever he goes; but if he attempt to drive them before him, he will scatter them in every direction. If the shepherd fall away from a revival spirit, the sheep will naturally decline also. If he advance in the work of the Lord, they will almost as a thing of course follow him.

My brethren, believe me, I speak not this censoriously, or in the spirit of fault-finding; it is the full and deliberate conviction of my own mind—an opinion formed, not hastily, but from protracted observation, and from an intimate acquaintance with great numbers of the ministers of Christ of different denominations.

While the ministers of Christ are filled with the Spirit of God, the Church, as a general thing, will not backslide. I say as a general thing. There may, in some instances, be influences brought to bear on the Churches that will divert them from the promotion of holiness in their own hearts and the conversion of the impenitent, in spite of all that the most wakeful and vigilant ministry can do. Great political excitements, great commercial embarrassments, great depressions or elevations in the business and pecuniary state of the Church or the world, may, in a great measure, divert the mass of professors of religion for a time from deep spirituality, although the ministers may be awake. And yet it is my deliberate opinion that a thoroughly wakeful, prayerful, energetic ministry, by their influence, would generally, if not universally, prevent all the calamities and disturbances, by so deeply engaging the Church and the community in general on religious subjects, that war, great political excitements, great commercial excitements, speculations, or embarrassments, would not be likely to occur. However this may be, I cannot believe it to be otherwise than a general truth, that if the ministry are baptized with the Holy Spirit, and deeply anointed with the revival influence, so the Church will be—"Like priest, like people."

And now, brethren, it does seem to me that when we ourselves are thoroughly in a revival spirit, our call to the Churches to arise and engage in the general promotion of revivals will be immediately responded to on the part of the Church. Let the ministry only come out in the true spirit of revivals, and I doubt whether any minister in the land can preach for three Sabbaths to his Church, in the Spirit, without finding the spirit of revival waking up in the Church. Let this experiment once be tried; let us wake up to the importance of this subject, confess and forsake our own sins, and cry aloud to the Church, and spare not; let us lift up our voice like a trumpet, and rally the hosts of God's elect; and if they are deaf to the call, then let us inquire

most earnestly what is next to be done. But until we are anointed to the work, do not let us tempt the Lord or abuse the Church, by looking out of ourselves and away from ourselves for the cause of decline in revivals.

Do not misunderstand me. I know that the Church is in a state of decline, and needs greatly to be quickened and aroused; but I am confident that the prime cause of this decline in the Church is to be found in the fact that the ministers have been diverted from their appropriate work. And I am also confident that the only remedy for this state of things is, first and foremost of all, for ministers to come into a deeply spiritual and revived state of mind. And as soon as this comes to pass, there will be a general revival. And I am not looking for it to come unless ministers do thoroughly wake up to their own state and the state of the Church.*

* A correspondent from Wales writes in reference to the letter of President Finney in the July issue, asking whether all the "spontaneous praise and prayer," and "obeying the Spirit" which took place in the Welsh Revival was to be looked upon as of the spirit of fanaticism depicted in that letter. He describes the condition of Wales before the Revival, when the darkness was such as could be felt, and then how God raised up witnesses to His saving grace, in the Revival, and the most loving, devoted souls he had met in his journeys "from Cumberland to Cornwall" were these "children of the Revival."

We can confirm with thankfulness the testimony of our correspondent to the very real work of the Spirit of God in the Welsh Revival, as well as all that he says of the "children of the Revival," and say that so far as we had opportunity of judging, the "spontaneous praise and prayer" and "obedience to the Spirit" seemed to be truly of the Spirit of God; but we think he has failed to grasp the true purport of President Finney's letter on the subject, which describes the marks of the fanatical spirit which the adversary invariably seeks to introduce into any movement of the Holy Spirit, showing on the one hand (1) the evil-speaking, fault-finding, scolding and bitterness which is not of God, instead of (2) the open, sweet, calm, meek state of mind which betokens the presence of the Holy Spirit. He describes the prayer of vituperation and intolerance which is the fruit of the spirit of Satan, and shows how such souls are pushed to act by mere impressions and impulses—the special mark of their not acting by the Holy Spirit being severe (i.e., hardness) denunciation and censoriousness, rather than with the spirit of love and compassion which saturates every action with its power. True obedience to the Holy Spirit will have the marks of the Spirit in whatever He leads the soul to do. The special danger following spiritual experience of every kind, both in Revival movements, and in the personal life, is the immediate attempt of the spirit of evil to infuse his own spirit so as to mar the pure work of God. It is always, "Then cometh the devil. . ." See Ananias at Pentecost.

We suggest to our correspondent to read again President Finney's letter with thoughtful care.—ED.

"Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: whom withstand steadfast in the faith, knowing that the same sufferings are being accomplished in the brethren who are in the world."
1 Pet. v. 8, 9, R.V.m.

Are you a "Bridge"?

HAVE you ever thought that some of us are called to be bridges? "He gave *some* to be apostles and *some* prophets and teachers." Eph. 4.11. (R.V.); but not all, perhaps because "bridges" were needed.

How can we be bridges? A bridge means something—generally a *life*—laid down. The very simplest bridge, a plank thrown across a stream, was once part of a tree standing erect, sapping life from the earth, and beautifying all the world around it. Now it is dead, but perhaps saves other lives; anyway it helps to make them useful, and is content to push others on, unnoticed, unthanked. "Seekest thou great things for thyself, seek them not," be just a bridge. It is so simple. Try and put somebody else on the right track with God through Christ. When they get there, they will not thank you, will never look back probably at the bridge, but the great Architect will know and love and care.

You thought perhaps to be a "worker," prominent in God's service, but instead you are just the possibly forgotten bridge! Keep on believing. *Somebody* knows, understands, and says, "Thank you." Day after day the bridge is trodden underfoot by many feet, hurrying and impatient, and feet tired and slow, but it is answering its purpose, it does its work all the same. "Ye are dead and your life is hid with Christ in God"—"I am crucified with Christ," and so it would be a contradiction to speak of feelings, feeling slighted, ill treated, overlooked, not given the rightful place. The feelings you have are feelings of compassion and love for the lost; and of desire for the building up of His Kingdom.

Even Jesus Himself was content to be a bridge, bridging the gulf between God and man—" 'tis enough for the disciple if he be as his Master." (R.V.)

The humble-minded Barnabas also was a bridge. He died to his wealth and became a bridge for thousands on this line.

You may not be able to go to Africa or China, and yet you may be a bridge by prayer, or by something laid down, and so serve His purpose to the uttermost parts of the earth. Be a plank for some needy soul in your home, or in your business by which he can cross over to God.

Some bridges are railroad bridges, some carriage, some foot bridges, some both railroad bridges and for foot passengers, others for carriages and foot passengers combined. Be content to be any kind of a bridge, or only a plank for Jesus!

Andrew was Simon Peter's bridge to Christ, but Peter won thousands to Christ.

Yes, a bridge means death—once the trees

from which it was made were fresh and green, giving shade and shelter to many passers-by, and they said, "How pretty those trees are!" Nobody says it now! Once they were growing in grandeur and beauty and were noticed by all; nobody notices them now! The trains, traffic, and hurrying footsteps of thousands, cross and re-cross it without a word of thanks for the bridge, which solves many of their difficulties and shortens their journey home; but rather, they grumble at its length and perhaps its want of beauty.

Will you "die," *i.e.*, be content to be ignored, trampled upon, to suffer unnoticed and unthanked, to lose what once, perhaps, brought you popularity and praise, that others, gaining all you seem to lose, may go over you to where God wants them? It is a glorious privilege to be a bridge, but it means sacrifice and death.

Sometimes a bridge needs *repairing* because the old wood or stone gets worn away. It is blessed to know that "the Lord will be a place of repair for His people." (Joel iii. 16, margin.) That wood began to die when it was cut down to be a bridge, and every step has worn away more from it.

This dying may mean actual loss of physical life or it may not, that is not the essential point. The point is, is your life laid down at the feet of Him whose life was laid down for you, that He may dispose of it as He will, and make it a bridge that will serve His purpose best? He was content to be your bridge to God, will you not be a bridge for Him from this time onward?

E. W.

"Even as I . . ." John xvii. 16.

WHEN Christ hung on the Cross of Calvary, He was, apparently, the biggest failure the world had ever seen, for no other man had even dared to make such astounding claims as He. Yet there He hung, nailed to the Cross of shame, exposed to the view of a coarse, mocking crowd—cut off in early manhood; betrayed by one of His own personal friends, and deserted by the other apostles, one of whom, after loud professions of devotion, had denied Him with oaths and curses. It seemed as if that most wonderful and touching of all intercessory prayers, the one recorded in John xvii, had never reached the Father's ear, and as if the words "Father the hour is come, glorify Thy Son" were impossible of fulfilment.

Not one soul, even of those who loved the Saviour best, understood Him and His life work; therefore not one friend could really sympathise with the God-man, Who, on His human side, so hungered for sympathy.

If you and I are truly following in the Master's footsteps, we too must be willing to risk apparent failure in the eyes of the world; and, harder still, must often be content to be misunderstood by our fellow Christians. It is only when we have learnt the faith and obedience which leave all consequences with God, that we can know the power and deep joy contained in these words, which used to sound so terrible—"I am crucified with Christ."

E.A.G.

THAT BEAUTIFUL NAME.

(ACTS iv. 12.)

Words and Music by JEAN PERRY.

Smoothly.

1. I know of a Name, a beau - ti - ful Name, That an - gels brought to earth :..... They



whis - per'd it low one night long a - go To a maid - en of low - ly birth.....



CHORUS.

That beau - ti - ful Name, that beau - ti - ful Name, From sin has power to free us! That



beau - ti - ful Name, that won - der - ful Name, That match - less Name is Je - - sus!



2 I know of a Name,
A beautiful Name,
That unto a Babe was given.
The stars glittered bright
Throughout that glad night,
And angels all sang in heaven.

CHORUS.

That beautiful Name,
That beautiful Name,
From sin has power to free us!
That beautiful Name,
That wonderful Name,
That matchless Name is Jesus!

3 The Babe of that Name,
My Saviour became;
My Saviour of Calvary.
My sins nailed Him there,
My burdens He bare,
He suffered all this for me.

CHORUS.

4 Now praise we that Name,
That beautiful Name,
That angels once brought from Heaven;
They whispered it low,
In my heart long ago.
To Jesus my heart I've given.

CHORUS.

Miss Perry writes: "This hymn is the result of Mr. S. D. Gordon's paper in the March 'Overcomer.' I wrote it immediately after reading it."

The Prayer-Warfare.

"Be earnest and unwearied in prayer, being on the alert in it, and in your giving of thanks. . ." Col. iv. 2. Weymouth.

The Chief Purpose of Prayer.

Notes of an Address at the Leicester Convention by
Mr. S. D. Gordon.*

THE great thing that makes the difference is not the service, not the life, but God's touch upon them. God always needs human agency. He must have someone to use always.

He mostly talks to men through men, and He will use us if we will let Him, but the great thing in all the using is not the agency but Himself.

We all need power, the power of the Holy Spirit. There is no power apart from Him—He must be in full control of all power—bodily, mentally and spiritually.

Five outlets of power. Five avenues.

- 1.—The Life. *What we are.*
- 2.—The Lips. *What we say.*
- 3.—The Service. *What we do.*
- 4.—The Gold. *What we do not keep.*
- 5.—The Prayer. *What we claim in the Lord Jesus, the Victor's Name.*

The greatest is number five. The greatest thing anybody can do is to pray. The man pleads only as much as he loves.

The greatest thing anybody can do is to pray, but it is not the only thing, but it is the first thing, and the chief thing.

If a man must change things by prayer he must first of all be right in his touch with the Father, and that is only possible through our Lord Jesus.

Prayer and then the serving, and the sacrificing, and the offering will grow out of prayer.

The greatest people in the world are the people who pray—I do not mean those who speak about prayer, or believe in prayer, nor those who can explain nicely about prayer, but I mean the people who *take time* and pray.

Prayer is to give the cream of your thought—of your strength, to the quiet time alone with God for prayer.

Take time from something else, something else less important, and there are people who take time, first time for prayer, they are the followers to-day, who are being used of God in defeating the great traitor prince of this world.

The word to-night is this. *That the full purpose of prayer is not upwards but outwards.*

The chief purpose of prayer is not Godward, but it is Satanward, *i.e.* the prayer is always directed to God the Father, in the Name of the Lord Jesus, and in dependence on the Holy

Spirit, but the effective drive of the prayer is upon the vast world.

All prayer begins yonder, then to a man here, and then back to God. Prayer does not influence God's purpose, but it does influence His actions, because it gives Him the liberty through our willingness to carry out His plan down here in the world—the whole driving purpose of prayer is this:—To join hands with God to defeat the Evil One.

Prayer concerns three:—

1. God—to whom we pray.
2. Man—who prays.
3. Evil One—against whom we pray.

In our prayer we men down on earth join hands with God, with Jesus Christ, in utterly turning back, and utterly defeating all the power of the Evil One. See Daniel x. and companion chapter Ephesians vi.

We never wrestle against man, "flesh and blood," but against powers, principalities, &c. Paul tells us how to overcome, "withal praying with all supplications," etc., etc. Luke xviii. 1-10 (Parable). Three in parable (1) Judge. (2) Widow. (3) Adversary.

A prayer picture. The whole drive of the parable story is to get the judge to join with the widow, to foist the attacks of the adversary against her!

We never will pray up to the full limit of our power, and to the possibility of prayer, until we realize this, that the whole drive of prayer is to foist the power of the Evil One. "Thy will be done," *i.e.*, "The other will be *undone*."

God needs in His great plan for the world more people who will stay where they have been put. Stay where you have been put with a whole heart and life in full conscious touch with the Lord Jesus Christ.

The Evil One is to be defeated. The victory of the Lord Jesus Christ is here. The enemy fears most, next to God, the man who will put his whole life in full touch with the Lord Jesus, and stay where he has been put, and *right there* keep in prayer.

Victory in Jesus' Name is ours. We want to say "Get thee hence Satan, in my master's Name," and claim for the Lord Jesus.

The Evil One must turn back before the Lord Jesus. Always keep two in mind when praying:—

(1) The Satan of the Book—of great power and of great dignity.

His whole concern is regarding this earth, and regarding the race of man—that is his chief concern—not with the outer crowd but in the

* Not revised by the Speaker.

inner crowd—*within the Church*. He is subtle, powerful, but not *all* powerful.

(2) The Lord Jesus the Victor.

Had a running fight for 33 years from cradle to Calvary, and then Satan thought that he had won, but the third morning came, and our Lord Jesus Christ, Who gave His life for us, was Victor, and *through Him only* can we be ever raised up out of death. While Satan is great, the Lord Jesus is infinitely greater.

With a whole life in touch with Jesus Christ, with a heart beating with full witnessing in His power, then we can pray "Thy Kingdom come. Thy will be done. Deliver us from the Evil One."

The greatest need to-day—God's greatest need—is a people who will stay where they have been placed, and keep the whole life in touch with Himself.

May there be more of these Victors.

The "Lord's Watch."

Will all who write for prayer kindly note a few corrections in the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need. N.B.—New requests for prayer should not be included in reports on previous requests, but detailed in a separate letter, or on a separate sheet.

3.—With every request send a stamped envelope for acknowledgment.

4.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lvi. 18. James iv. 3.)

5.—Requests for which no report has been received for three months are withdrawn from daily intercession.

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Prayer.

Will our readers continue to keep the following petitions before the Lord as concerning the Church universal throughout the world.

"That the whole Body of Christ may be rapidly completed, and prepared for the Lord's appearing."

"That the Lord's prayer may be hastened to fulfilment, 'That they all may be one' (i.e., 'IN US,' John xvii.)."

"That the Church of Christ may be delivered from and led in triumph over the world, the flesh and the devil."

Special Prayer.

For the Llandrindod Wells Convention, August 1-8.

For the Bible Booklet.

For the issue of the Booklet into the written language of "every tongue, and tribe, and nation." Specifically at present the edition in Chinese, Lushai, Dulián, and Bulgarian dialect. Prayer for its circulation especially in *Europe*, and that the *Welsh* Booklet may have an impetus at Llandrindod in August.

Specific Requests.

Prayer for a Mission to be held in Blenheim, Marlborough N.Z., Nov. 26 to Dec. 5. *Sister Marian, Deaconess.*

That the new book by Rev. Eric Lewis, on "Black Opium," may be used of God to convict of sin and the arising to put away from Britain her great national sin.

For all Missionaries in every land that they may be faithful to the authority to the inspired Word of God, the Diet of Christ, and the preaching of His atoning sacrifice on Calvary.

For all the messengers of God in Great Britain proclaiming the message of Calvary; that all may speak with no uncertain sound, the full-orbed Gospel of the Cross.

N.B.—All communications to the Editor for attention in the following issue of the "*Overcomer*" should reach her by the 10th of the month.

The Present Crisis in Russia.

A Call for Prayer.

BY the Manifesto of the Tsar of 1905, the largest Mission Field in all the existence of Europe has been thrown open to the Gospel. The largest nation, both in numbers and their sympathies for religion, can now be freely evangelised. Those that have looked stedfastly into the development of God's plans and purposes must have realised that towards the consummation of those purposes each nation has to play some definite part, beginning with Jerusalem, ending with the ends of the world. Among others, Russia has been waiting long for the dawn. During centuries the reign of the Prince of Darkness through sin and ignorance has been tyrannising a nation that would fain have believed, had they but known. And now, when the first trumpet sounds have been heralding a Religious—I cannot say *Revival*, for there has not been Life before—New Birth; and thousands, dead in trespasses and sins, have risen in newness of a holy life, the opposing forces have been marshalled also. We have a feeling that a great spiritual battle is imminent. Satan will not let his captives go without a desperate struggle. Shall we let them remain captive? Shall we let pass this opportunity unused, the open door unentered? Nay! And see from Russia, your weak and struggling brothers and sisters, cry out to you in agony of soul, in view of the hostile forces: "Come over, ye, our English kinsfolk through the Blood, and help us!" May holy hands be lifted up with a resolution to win the battle. Forget not, that the victory for Christ in Russia means a victory in England too. The great national Awakening must import its blessing and power to other nations. The one room heated, and the door being open, will warm the other room too.

The Russians are hungry for the Gospel. And they are sick of their sins also. A young lady student in Moscow came to me after a meeting, and said: "I wanted to poison myself, to find out if there is a God!" Fallen men and women from the streets seek salvation in our midnight meetings. The peasants in the thousands of villages, and townsmen all over the country are waiting for the glad news. Pray for them. Pray for us, who amidst dangers are trying to carry round the Water of Life to the thirsty. Pray for definite blessing upon the distribution of the "Word of the Cross" Booklet, five thousand copies of which have been supplied to me lately from Leicester.

Yours in Christian service for Russia,

W. FETLER.

St. Petersburg, Lomansky Perelok 17.

Prove the spirits (iii).

WE continue to receive letters on this subject from many of our readers, and further papers and answers to the questions propounded by Mr. Evan Roberts in our May issue. But, as the rest-season is at hand, we feel it will be advantageous from many points of view to postpone any further dealing with the subject until the autumn.

Enough has been said to give light to those in need as they prayerfully seek the mind of the Spirit of God, who alone can convince of truth, and equip the Lord's children for the service to which He calls them. Some have said that the questions in themselves include teaching, whilst others bear testimony to their truth as borne out in their own experience. Some extracts from letters will be read with interest and profit.

One writes: "I read your paper on 'evil spirits,' in the May issue of that valuable magazine—the *Overcomer*—with profoundest interest, thanking God that the eyes of His dear people are being awakened to these vitally important truths. As to the question about *Christians* being 'possessed' by evil spirits—alas, alas, thousands of the Lord's own dear people are, and in my own experience of these cases, I have found that they often have the most fervent longings after holiness of life and walk . . . how one has longed that the Church of Christ was alive to these deep truths and facts . . ."

Another writer sends an MS. of value on the subject, and signs the letter, "One who has had experience."

This writer—"Septem"—we ask to kindly send name and address (in strict confidence), as well as that of the writer of the MS., which we cannot use—however good it may be—without some knowledge of its source.

A letter from America also comes which deeply touches our hearts. The writer tells the story of a wonderful "manifestation" which appeared to be of God, but followed by "other influences," which she also believed to be of God, *because she took the position that God would not allow an honest soul to be deceived or overcome by evil influences*, but the June number of the *Overcomer* had opened her eyes, and given light on the "mistakes" which had followed her "blessed experience." So that she now knew she had been deceived. She confesses that she had deep convictions before reading the *Overcomer*, but not until she read the June paper of questions and answers did she see that her position (*i.e.*, the impossibility of deception) was wholly wrong. "I can sympathise now with all who err," this worker writes, as she asks for prayer for others through whom she had come into "great delusions."

From Canada the wife of a minister writes: "Please send by return fifty copies of the *Overcomer* for June. It is a most remarkable paper, and we want to distribute it widely. Surely God is giving utterance to the very message most needed for these awful days."

Another prominent worker writes with gratitude for the light and help given, and tells of certain meetings which are being held. A mother went with her daughter and friend to see what was going on. "The early part of the meeting," she said, "was bright and cheerful, and she was beginning to say to herself, 'this is alright, it is just like an old-fashioned revival service,' when suddenly, without warning, there fell upon the company some sort of 'spirit' that was very alarming. They all shivered, and drew in their breath with a hissing sound, and trembled. She said it was so repellant, she was glad when the meeting closed. . . ."

From Bermuda another correspondent writes to Mr.

Roberts: "Having read your piece on 'Discerning of spirits,' I was very interested and helped in diagnosis of the same for my own benefit. The answers made me more sure of certain phases of my own experience. I was also helped in regard to being more sure of ground given being the cause of, I may say, obsession. . . ."

And I have become more sure of time and place when I first gave ground. I also feel sure that the spirits tried to hide the real start of it by the usual condemnation of the brethren on other points of bondage . . .

But chiefly I want to say that I am sure it is true that 'My sheep know my voice'—and that the footnote covers it, *i.e.*, 'God guides through our spirit, giving light in *clear sound judgment* to the *mind*, and always with power, and no uncertain ring, nor sound—my experience has always been being led, not *driven*; the Holy Spirit always manifesting for profit. . . .

Generally quoting a verse of Scripture in its *true* meaning, with all the value, and no more than the *value* of the Scripture as meant in its context, and setting, and always confessing Jesus as come in the flesh as the basis, and substance, and end of the law for righteousness, and taking the place that nothing must take from the truth, or hide it in any way.

Oh, that Romans vi. 11 may be applied, may be a reality. Oh, for the Church's spiritual members to give up all ground, and everything for Christ, and then a Revival must come, and all power over the enemy. . . ."

Concerning the paper on "abnormal experiences" in the July *Overcomer*, some exception has been taken, as going too far into the realm of scientific Psychology, and that scientists could account for every "conversion" in this fashion. This is true, but believers are not to shut their eyes to facts in the physical realm because of the false conclusions of scientists. We know that conversion and sanctification has to do mainly with the *will* in its entire change of choice, and the life in its entire change of action. Scientists have never yet been able to account for the phenomena of new life, however much they might explain away the non-essential experiences accompanying it. If we know our Bibles, and the true characteristics of the Holy Spirit's working, we shall never be confused or disturbed at scientific facts being brought to our knowledge, so that the enemy may not take advantage of our ignorance.

In conclusion, we would earnestly ask our readers for their faithful upholding in prayer in connection with our service to the Church of Christ on this subject. Some who need the truth *shut their eyes to it*, and others dismiss it altogether, yet we have testimony that the Lord is working with the truth, and we can see the cleansing that is taking place in many quarters through the light given, one prominent leader saying that many "weapons" had been given from this "armoury." So we take courage to go forward in faithfulness, content to be a "bridge" for the church to walk on to higher and purer service for the Lord, and we cherish the hope that as the Satanic hosts are dispersed by the light of truth, the advancing ranks of the Church of God will re-unite in the One Lord, one faith, one Baptism in the Lord Jesus Christ, to stand shoulder to shoulder against the foe.

We welcome from our readers any knowledge or information, or word of cheer, or *criticism*, which will enable us to be of greater service to the church of Christ in this time of need.

The "Word of the Cross" Booklet.

"The Word of the Cross is the power of God." 1 Cor. i. 18, R.V.

The Bible Booklet in the Railway Carriage.

THE Bible Booklet has been found to be an excellent means of gaining the ear of people in the railway trains. Many earnest children of God know the misery of sitting in a railway carriage with the question haunting the mind, "How shall I speak to people?" and "Ought I to speak?"

Some who are naturally sensitive shrink back, and do nothing. Others of bolder temperament whip themselves up, and attack some unfortunate person sitting next to them with a blunt question, which too often does harm and shuts the door to the Gospel. Others have learnt the sweetness of resting back on the Lord, and asking *Him* to open the way, by some courtesy or friendly word, oft-times to find many precious opportunities given to them by His own hand.

But even these have found a difficulty in bridging the gulf between a courtesy and the real pointed message of the Gospel!

Perhaps a tract is given with an inward prayer, and hope that it may be blessed of God. But after all, the *ear* has not been actually gained; and the seed of the Word of God gently inserted into the mind. The tract *may* be read, it *may* have reached a seeking soul; the kind courtesy and gentle reference to the love of Christ *may* lead the soul to think; but the Gospel which saves, the "Word of the Cross" which is the energy of God, has not actually been pressed home!

It is here the Little Booklet seems to meet the need. It is not a tract, which is too often man's word about the Gospel—it is the *Word of God* Himself, which He has said shall not return unto Him void, and it is the "Word" which saves. Not only the Word which speaks of eternal things, but the message which saves the soul!

In a railway carriage one day a lad sat opposite to me with the usual paper in his hand, which the people of the Twentieth Century, old and young, seem unable to travel without. The lad finished reading his paper, and then I bent forward and said gently, "I have something here much more interesting than your paper—a little book! As I offered it to him, the lad's eyes fell on the first page: "And when they were come to the place called Calvary, there they crucified Him!" The tears rushed to his eyes. *The message, which is the essence of the Gospel, had gone home!*

Once again in a far-off land I offered a little book to a gentleman in an electric car, who

appeared to be intently watching me, as I turned over with joy some letters from India. He took the Booklet, and turned it over, saying, "Explain it to me!" How gladly did I tell him the Gospel as I read to him, for forty minutes, page after page of the precious message! No word of man could ever open out like this. How wonderful an opportunity the Booklet gives of preaching a *full* Gospel, I never knew till then.

We look at the first page, and instinctively the voice softens as we read aloud, "They crucified Him!" Then we turn over the page, and see how the Lord Christ came from Heaven, for "God so loved the world that He sent His Son." We pass on, and read how the Scriptures all foretold the sufferings of the Christ; how He came, and was despised and rejected of men; how He was the Propitiation for sin; God in His Son reconciling sinners to Himself. How Jesus exalted is able to blot out sin; how He suffered that He might lead us back to God; how God puts the Spirit of His Son in us, and teaches us to know Him as Father; He gives the Holy Spirit to us, to know the things of God. How we are set free from the power of sin, of the world, and of the devil. Then comes the climax, when we see how we are crucified with Christ that He might live in us, by-and-bye to be "marvelled at" in all who believe in Him. Then, last of all we see Him crowned, and hear the redeemed in Heaven sing, "Worthy art Thou, for Thou wast slain, and didst purchase unto God with Thy blood, men of every tribe, and tongue, and people, and nation."

What a Gospel! What a marvellous unfolding of the plan of salvation in the *very words of God*! What a compendium of texts for the Holy Spirit to draw from, to meet the special need of the soul we are dealing with.

But let us not forget that the message must be *burning in our own hearts first*! Let us memorise the contents of the Booklet, and pray over the passages until every word is planted deep in us, and then God Himself will make us skilful in passing on the message, and souls will be led to Him.

Received for Foreign Translation Fund.

(9) 5/-; (Jewellery sales) (10) £3 1s. 6d.; (11) £1. Total, £4 6s. 6d.

Received for Mr. Johnson's work in France.

From June 10th to July 10th, 1910.

Per Miss Mourant.—Nil.

Per Miss Waters.—£1 (Booklets). Full Total, £1.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"); Miss Waters, 72 Lancaster Road, West Norwood, S.E. About £30 is needed per annum to make up the nominal salary of the Pastorale.

From our Correspondents.

"Be of the same mind."

"CONCERNING the April number, so far as I have read it I have been delighted and edified. Naturally I turned first to the continuation of Finney, and heartily appreciate the clear distinction he makes between prostration, apprehension, etc., caused by clearly perceived truth and that which is nervous 'sympathy' and unintelligent excitement.

I remember, once especially, being present at a meeting where there seemed to me a deliberate attempt to work up a 'revival excitement,' but it fell awfully flat at the time, though good work was done without the slightest appeal to the emotions later on in the same mission by a different person. This latter made me think of Finney.

It was late last night when I finished the Finney paper, but before falling asleep I turned over the other leaves, wondering if I should find anything further of real interest. My eyes fell upon a part of your article 'Be of the same mind,' which struck me a smart blow. I won't say which it was, but it was a piece of advice I was just in need of, and which may affect my life considerably. So I promised myself a good read in the morning, put out my light, and went to sleep. I have since read the article in question, and have been quite delighted with it.

This matter of the mind of a believer is most important. I venture to say that should a clear unbiassed reader of his mind's past workings write a book, 'The adventures of my mind,' it would be of more thrilling interest to serious readers than are life-adventures to the general public; though, of course, as some people live an even and uneventful life, so some mind-lives are more romantic and changeful than others. Quite recently I printed over Phil. ii., "Nothing through strife or vain-glory," and have begun to weigh proposed actions in that balance; also over 1 Cor. ii. 19, 'I made myself servant.' I have been delighted at the clearness with which you insist against passivity of mind, and for lowliness of mind, and what I might perhaps call sanctified common-sense—our mind renewed by the Word. But I could not refer to all the points of interest in your address without being too lengthy altogether. I shall carefully note some of the points for my own guidance and possible future addresses."

A Reader in Paraguay.

Liberty Day in France.

July 14th, 1910.

GOD hath done great things for us whereof we are glad. When we compare last year's trembling—one might almost say desperate—sally on the Boulevards, just a little company of three Heralds, and only one out of the number at home with the language, to-day's happy service has been quite easy, for we mustered eight at the outset, and the Rev. S. H. Anderson joined us later in the afternoon.

The 14th of July is the only day of the year on which it is permitted in France to preach the Gospel in the open-air. The boulevards are thronged with countless multitudes of people, who profit by the great width of the footway for a promenade, so that there is a wonderful opportunity to reach these. To my knowledge only the S.A. take advantage of the occasion for evangelistic efforts.

We had not the least difficulty instantly to attract a crowd of people, who appeared to listen with the keenest interest whilst we spoke and sang. Nearly 2,000 Booklets rapidly passed through our hands, in addition to a great number of Gospels, tracts, &c.

Our little group was an illustration of diversity in unity. From all quarters of Paris, representing Baptists, Congregationalists, Methodists, Lutherans, of four different nationalities, and yet absolutely united in the one message and all taking active share in the work. One or two had never taken part or even seen anything of open-air work before, but boldly came forward to sing and to speak. Nothing had been planned beforehand, and yet there was no hesitation for hymn, or testimony, or exhortation, and only brief moments of interval in changing our position on the Boulevard from 2-30 p.m. until after 6 o'clock. When we were nearly spent the very welcome and much beloved face of Rev. S. H. Anderson, of Paris City Mission, was seen amongst the crowd. He soon found his way through, and added the tender, earnest, wooing note, which was all the more impressive by reason of his ripe years.

Altogether we are greatly encouraged. Please pray that the French brethren may be aroused to take full advantage of this one day of liberty for the preaching of the Gospel in the streets.

H. Johnson.

The Devices of the Enemy.

"I AM very pleased with the *Overcomer* for this month (April), I thank the Lord for it, and no doubt others will. The line taken in it is what is needed, that the eyes of saints may be opened to the workings of Satan. Satan gets great advantage through the ignorance of Christians. If Christians were more intelligent as to the workings of Satan he would be stopped in many ways. So little has been said and written about Satan, that his existence and workings seem to have gone from the thoughts of some. A hush has come over speakers and hearers, so that there is but little standing in the interests of Christ against the workings of Satan amongst His people. Many, unknown to themselves, are receiving what is of Satan, and acting under his influence.

Much wisdom is required in dealing with this subject. Satan may take hold of the words written and spoken, and to some may turn their direction, charging the Lord's people with speaking from himself (Satan) when saying anything that reproves one in wrong. The words being of love and spiritual wisdom. Satan blinds the hearers to the intention of the speaker, and uses the words to stir up anger.

There is great danger in yielding the mind to receive all that a good man says or writes. Few are correct in the truth all the way round. It is well to wait until we see that what we hear or read is the mind of the Lord before we accept it, and to remember that nothing is ours before we see it to be of the Lord, and not merely the word of a wise and good man. We ought to have a jealous care lest anything that is not of God takes hold of us. What God desires us to receive *He will make plain to us that it is of Him.* The entrance of His word giveth light.

Your warnings are most timely, as to being persuaded into the mind becoming a blank, the setting aside of all that has been learnt from God's word, and hearing as though you knew nothing. May not this often be the move of the enemy to make room for what is not of God, and have no humility in it. God neither intends His children to walk as the blind leading the blind, nor as the blind being led by the seeing. But seeing in all our steps that we are walking in His mind. His word is not only a light to our path, but a lamp to our feet, so that we may see every step in His mind.

May you be kept and guided in this very needed work, and may many be changed, delivered, strengthened and comforted by what they read in the *Overcomer*. May the Lord increase your perception to discern what is not of Him, and may He raise up those like unto Paul not ignorant of Satan's devices, and filled with true care for the Lord's sheep."—*An Evangelist.*

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume II.

SEPTEMBER, 1910.

No. 9.

"A Bruised Reed."

SUCH heavenly strains I heard one day,
Such music rich and rare:
Methought it must be an angel host,
Beside me standing there.
But no, my eyes looked up, and saw
A frail and trembling child,
Her eyes were fixed on the unseen,
Her song, "I'm reconciled."
My eyes looked up to where her gaze
Seemed so entranced above,
And there with outstretched arms beheld
Jesus, the Son of Love.
Held in His hand in tender clasp,
I saw a bruised reed,
With sheltering love He healed the wound,
Making it blest indeed.
He played the music that I heard,
The tones were rich and rare;
The minor and the major key
Floated across the air.
And then I saw Him take a pen,
And write sweet words of love.
The message was to hungry hearts,
From God's dear home above.
He sent them all the wide world o'er,
Where'er He saw the need;
For He Who felt the pangs of woe,
Knew well how souls to feed.
The instrument that music made,
To meet the world's deep need;
That told of love, and joy, and peace,
Was once a "bruised reed."
The pen that wrote those wondrous words:
"He satisfies indeed,"
Once grew in loneliness and want—
Only a bruised reed.

M. Warburton Booth.

"Victory for me!"

By B. McCall Barbour.

"FOR me?" Yes, beloved for *thee*. Calvary does not spell "defeat." It spells "Victory."

Praise God there is the possibility of a victorious life for every soul who will believe and receive the salvation of God, and appropriate the finished work of Calvary.

To the blinded eyes of the godless and unregenerate, the Cross is a spectacle of ignominious failure, of weakness and defeat. To the emancipated soul it is the scene of victory, and

"triumph over all the power of the enemy."

"Thrice blest is he to whom is given,
The instinct that can tell;
That God is in the field,
When He is most invisible."

"It is finished," was not the dying gasp of a defeated victim. It was the victory shout of our triumphant Christ. "He cried with a *loud* voice" (Matt. xxvii. 50). Let us never forget that His life was *not taken from Him*, it was "laid down of Himself" (John x. 18).

When the work that was given Him to do had been accomplished (John xvii. 4) by an act of His own will, He laid down His life, "dismissed His spirit," and in that mighty shout of victory proclaimed, "It is finished."

"It" was finished, but not "He."

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives for ever with His saints to reign,
He arose! He arose!
Hallelujah! Christ arose!"

"Victory!" Yes, "Victory!" That victory is the purchased right of every blood-bought child of God, united to the Conqueror Christ by living faith. Beloved, believe it, "Victory for thee."

As surely as Satan and the powers of darkness were triumphed over, and all things put under the feet of Christ, when God "raised Him from the dead, and set Him at His own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come" (Ephes. i. 20, 21), so surely are these powers beneath *our* feet, as members of "His Body, and sharers of the Victory of Him Who is our "Head."

Make it intensely personal and practical. "Victory for *me*!" It is so. We shall honour Him Who won it for us by His own blood, and gives it to us, freely, fully, and now.

What a word is this: "Behold I give unto power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you" (Luke x. 19). Let us no longer doubt it, but appropriate it, and live in the power of the ever victorious life.

"We should not trust in ourselves, but in God Who raiseth the dead" (2 Cor. i. 9).

Doubtless there are many who know the victory is for them, in Christ, because God's word declares it is so, who nevertheless fail to experience its power in their daily life. Why is this so?

It may be the process of appropriation is not clearly understood. There may be boundless wealth at our command, but what avails it if we are debarred from its appropriation by ignorance of how to get at it. God's way of appropriation of the victory He gives in Christ, is very plain, and it need not be confounded, for there is no other way.

It is by *identification* with the person of His Son. The first step to the life of victory with Christ upon the Throne is by death with Christ upon the Cross. Blessed is the fact that "He loved me, and gave Himself for me," and for ever set us free from the condemnation of the past. But how unspeakably precious is that further fact, "I died *with Him*." In the person of His Son the "I" life was in God's sight finished there on Calvary.

"I was crucified with Jesus,
And the Cross hath set me free."

"Free." Free from this "cruel self," that was for ever rising up in its impetuosity and impatience, its touchiness and moodiness, its talkativeness and inquisitiveness, its haste and heartlessness, its murmur and fret, its worry and discontent, its fuss and fume, its meanness and unkindness, its thoughtlessness and unthankfulness, its criticism and scandal, its pride and conceit, its hatred and malice, its foolishness and flattery, its emptiness and vanity, its grieving of the Spirit, and marring of His witness, its hindering of His work and disgracing God!

Oh blessed freedom, glorious emancipation—died in Christ, to self, to sin, to the world, to the Law, to the Devil, alive in Christ to God.

What a revelation of the Spirit is this when we let "ourselves" go where God has put us on the Cross of Calvary, identified with Him the crucified.

To see by faith our "old man" hanging there in the person of God's Son, and to claim His Victory as ours, and shout with Him, "It is finished"; to go down with Him into the grave—"buried with Christ"; to "see the new creation rise," and know that we are "seated with Him in the heavenlies, far above all principality and power," is the only way to know the power of the victory in our experience, for it is *His*, and only ours in the measure that we are identified with Him.

Not knowing about it, not singing about it,

not speaking about it, not preaching about it, will make it ours. It must be *appropriated*. When resting on the facts of God's sure word by a living faith, we take our place in identification with Christ on the Cross, in the grave, and on the throne, and claim moment by moment His Risen Victorious Life as ours, "to tread down all the powers of the enemy," THEN we shall know in our experience the blessed fact of "Victory for me."

"There is a Place by Me."

Suggested by the message on Ex. xxxiii. 21, and Heb. xii. 18-24, at Llandrindod, August, 1910.

BREAK through! Break through, O warrior!

The battle rages sore,
But Calvary is victory—
Oh, sing it o'er and o'er.
Back! Back! ye powers of darkness,
Of Satan and of hell;
The Captain of the Lord of Hosts,
Has glorious news to tell.

Break through! Break through, O warrior!

Lift up your head and see,
The King of Glory whispers
"There is a place by Me."
Ah! this is spirit warfare,
Not fought on earthly ground—
He knows! The foe is pressing.
Behind, in front, around.

Break through! Break through, O warrior!

"There is a place by Me."
The power that raised up Jesus
Can set thy spirit free.
"By Me" you, too, shall conquer,
"By Me" you shall be strong,
"By Me" you have the victory,
"By Me" you sing the song.

Break through! Break through, O warrior!

"There is a place by Me,"
A place of joy and gladness,
A place, O child, for thee.
Above the din of battle,
Above the power of sin,
He's raised us up together,
And made us sit with Him.

Break through! Break through, O warrior!

"There is a place by Me,"
He lifts thee from the dunghill
To glorious liberty.
Ye are not come to blackness,
Nor darkness of despair;
But ye are come to Jesus,
The Fairest of the Fair.

Break forth! Break forth in singing!

There is a place of light,
Where we can sing the glad new song
From Zion's beauteous height.
Break forth!—to Him be glory!
The Lamb enthroned has won!
The Lamb has gained the victory!
The Lamb shall overcome.

M. M.

The Spirit-Warfare of the Last Days.

By the Editor.*

THE epistle to the Ephesians contains the "present truth" to the Church. In it God has given us a revelation of His will concerning the Body of Christ and light upon His purposes concerning her. We are in the dark about His dealings with the Church because we understand so little of dispensational truth. We may cry to God to do a thing, but if it is out of line with His dispensational purpose, He cannot answer our prayers in the way we desire. It is made clear to us in the Scriptures that evil men shall wax worse and worse, and that in the last days perilous times shall come; that blackness and darkness will increase, and settle down upon the earth, at the very time that Christ is raising His Church, and lifting her into the heavenly places, and preparing her for translation to meet the coming Lord. Unless we understand this, we shall be right out of focus with the purposes of God.

When all things are known by and bye, I think we shall find that such a time as that of 1905 marked an epoch in God's dealings with the world; when He gave a special outpouring of the Holy Ghost, to awaken the Church of Christ throughout the world, to arise and be prepared for the coming of the Lord Jesus. Ever since that time the Church—speaking of the mystical Body of Christ—has been plunged into conflict—the conflict of the last days. You will find it everywhere. Where stagnation was, there is now conflict; and conflict is better than stagnation.

The Christian service of to-day is different from what it was five years ago. There seems to be at present two distinct spheres of service amongst God's people—the service of those who are still on the old plane, who go on, up to the measure of their light, and God uses them; but every single soul that presses on with God, *presses on into conflict* which they never knew before.

What we need at this hour is to understand our own spiritual position; where we are, and how we are to work; and then to triumph in the conflict. Here, for instance, we stand at the beginning of this Convention. What is it going to be? A tremendous conflict. With what? With principalities and powers. How is it going to be won? By those who understand taking their right position with Christ, far above the principalities and powers; and by their holding the position of victory in Christ until the powers of darkness are beaten down, and God's people are delivered.

We have had glimpses of this conflict in the unseen realm in the past, but it has been a hard lesson to learn how to triumph in the spiritual realm; and how to get *actually* through into the position of victory in union with the ascended Lord, when the cloud of the enemy has settled down upon, and gripped the spirit, so as to pull it under the force of circumstances and surroundings.

With the purpose of learning something of the spirit-warfare, we will turn to the sixth chapter in Ephesians, and in so doing we will listen to Paul, who wrote this letter from a prison. When he was in a Roman prison, his spirit was in triumph with Christ, in the place of victory, and Paul in Rome, and in prison, is ministering to the Church to-day. Looking at him from the outside, one might be tempted to say—"Ah, poor Paul, his work is ended." "No, no," he would answer, "there is no defeat in the heavenly places." This is the man who wrote of the highest things that concern the spiritual life of the Church; and this revelation we have in this wonderful epistle of the Ephesians.

It begins with the revelation of Christ seated at God's right hand; and closes with the message of the Christian's conflict in the sixth chapter. Let us look at it, sentence by sentence.

In the tenth verse it says "Finally," in the margin it is "From henceforth." Shall we read it—From August 1st in this Llandrindod Convention tent—"From henceforth be strong." Be strong in what? In a spiritual position, "IN THE LORD." You are in Him. Where He is, you are. You are joined to Him in spirit. Do you know it? Well, *live* there. "Be strong in the Lord." Not in your own opinions, not in your own strength, but "Be strong" in a person—and that person the Lord. Have only Christ as your centre, and as your life, and as your strength, and as your power. It is the Lord, the Lord—"The Lord strong and mighty, the Lord mighty in battle." Not in yourselves, not in your circumstances, not in your place, not in your plans, be strong in nothing else but "in the Lord."

We need to pause here and go over the steps of the believer's path into the position of victory. To be strong in the Lord for the spirit-warfare of Ephesians vi., we must first be "in the Lord" in His *death*. "Know ye not, that as many of you as were baptised *into Jesus Christ*, were baptised into His death?" You must be planted in His death, before you can be strong in His life. He does not say that He is going to

* Address to Workers at the Llandrindod Convention.

make your life strong. He does not say that He is going to make *you* anything. You are to be planted, be rooted, be deep down in His death, so that nothing can tear you out; so that not all the forces of hell can draw you out of your deep-rooted place in His death—"baptised"—"planted *into His death*"; so that you may be so united in spirit to Him as to "Be strong" in His life. "Reckon yourselves dead indeed unto sin, but alive unto God through Jesus Christ." Then "Be strong in His life, as the ascended One." That is the position for your spirit—not for your body, not for your soul. "He that is joined unto the Lord is one spirit." Not a mixture of soul and spirit, but the "soul" poured out unto death, as we are planted into His death so that the spirit is liberated and joined to Him who is the Conqueror and Overcomer seated above principalities and powers in the heavenlies.

"And in the *strength of His might*:" "Be strong in the Lord" means to be strong in the strength of His might. According to the first chapter of Ephesians, the "strength of His might" is the very strength that lifted Christ from the dead, and set Him at God's right hand. That very strength of His might can enter into your spirit, and lift it to the place of victory. Your spirit will never *get* there but as it is actually joined to the One who is there. "In the strength of His might:" that very same strength that lifted the dead Christ from His tomb, and took Him right through the "power of the air," for he passed through them into the heavens, and sat down. Be strong in that position of the spirit, and in that spirit-strength which comes from union with Him Who overcame and sat down in the place of victory and power.

Ah, we are so anxious about our bodies. We want our bodies strong. If you get your spirit strong, your bodies will be strong too. Your body is not so much to carry your spirit, but your spirit is to "carry" your body. For this the spirit must be made strong by the strength of His might, and this is given by spirit-food. The Word of God is spirit-food. The words He has spoken to us, they are "spirit and life." When your spirit is strong, it assimilates the spirit-food in this book, and you feed your spirit. You need a strong spirit more than a strong body, and even a "strong" mind. Your mind will be strong, if you have a strong spirit to quicken it. In that spirit dwells the Holy Spirit. It is the shrine of God. It is the place where God dwells, and the strength of the might of God is to get into your spirit until your spirit is "strong in the Lord, and in the strength of His might."

Have you asked God to make your *spirit* strong (Luke i. 80), and do you use the means provided for making it strong? How? By not only feeding

it, but exercising it. A strong spirit comes by exercise. This is why God permits the conflict. Your *spirit grows strong in conflict*, and that is why God permits it.

Notice the way in which the spirit gets strong in the Lord. It is given in the eleventh verse of this chapter—"Put on the whole armour of God *that ye may be able to stand* against the wiles of the devil." Does it say "against the wiles of the world?" No. Of the people? No; but "*of the devil*." Here we see a spirit-position given to stand upon against an unseen spirit-foe exercising "wiles" for some specific purpose. They are to draw you down from your position. If I went through this tent I should probably find the majority of God's children have been drawn down. You once knew the song of victory; how to shout the shout of victory, and see the Lord disperse the foe; but the "wiles" have worked around you, and the shout has gone. They have brought to you dark clouds, exaggerated to you all kinds of things, placed pictures in your mind, planned all sorts of things to draw you down. Did you put on the whole armour of God, to stand in your spirit-position "in the Lord" against the wiles of the devil?

Read what comes next: "*For our wrestling is not with flesh and blood*." This conflict is not in the realm of earth, and you are not to walk in that realm. The wrestling is with the enemy at the back of the "flesh and blood" (Ephes. ii. 2). Believe me, children of God, if you would learn to attack the foe at the back, claiming the victory, in the Name of the Lord Jesus, nothing would stand before you, nor before the shout of victory in Christ's Name.

"We wrestle against." It is a wrestle. It means standing *in spirit* against something that is coming against you *in spirit*. When you really know spiritual union with Christ, you will be distinctly conscious of the approach of this unseen foe coming against you. With the Holy Ghost dwelling in your spirit, there will come in your spirit instantly a sharp resistance springing voluntarily "against" the unseen foe, and your vision will get more acute to detect this. For instance, in practical life, you may meet with someone who will tell you a black story. Instead of taking the black story, you will see the black enemy behind it; and, you will say "No, I won't take that." That is one way in which you "stand against" the principalities and powers, using "flesh and blood." Our wrestling is against these—against the powers, against the world-rulers. The world-rulers, who are they? But God rules. Paul says "against world-rulers." God is Sovereign *on the throne*, but in this dispensation the god of this age is ruling the darkness; and the darkness in yonder valley

where you work is the darkness of the world-rulers. You see it, you feel it. Have you understood how to wrestle with these world-rulers, and triumph, so that you hold the victory, and stand in spirit strong in the Lord and the strength of His might against the foe.

"*And against spiritual hosts of wickedness,*" or, as it really is—"wickednesses that are spirits." There is the drink wickedness: that is the spirit of drink. The tattling wickedness: that is the spirit of tattling. Ah, you haven't understood the "wickednesses that are spirits," when these foes were attacking you, and pushing you to do things that you did not want to do in your heart. All this is because you did not understand the actual cause of the trouble, and did not know how to stand in the Lord, and in the strength of His might, and hold the victory. Here is the spirit-conflict: "*against the principalities and powers, the world-rulers, wickednesses that are spirits.*" Then what use is it to argue with men? Deal with the wickedness that is a spirit.

"Wherefore, *take up* the whole armour:" Here we see the action of the will. The Lord does not "will" instead of you. He will do everything for you, but you have to exercise your right of choice. He will give you the power, but you must choose. "That ye may be able to stand." Here is an onslaught of the enemy. There is a "standing against," and in addition to that there is an onslaught which the apostle describes as an "evil day." "That ye may be able to stand in the *evil day.*" There is an evil day, and there are days that are evil. You rise in the morning sometimes, and you say "this is an evil day;" and so you find it. What will you do? Take the armour, and say, "Lord, I understand that there is an onslaught to-day, I am conscious of the approach of the enemy through the air, the devil has a scheme to-day, he is working out a plan, there are the indications of it. Now, Lord, I *take* by faith the whole armour, that I may be able to stand in this evil day."

Now, notice in regard to the armour that in verse 14 there are mentioned three distinct sections of the Christian's armour, under the names of "truth," "righteousness," "steadfastness." The very first preparation for this battle is having your mind filled with truth. Paul says "*gird up your loins with truth,*" while Peter explains that it is the loins of the *mind* that are to be so girded—"Gird up the loins of the mind." You must fill your mind with truth. You must be willing to have nothing but the truth. No theory or theories. They will all get broken in this warfare. It is the mind you must gird first. If your mind is filled with

novels, you will not have any victory, or if your mind is filled with your own thoughts, it is very poor stuff to stand against the enemy. If, however, your mind is filled with *truth*, then, when the enemy attacks you, you have an answer for him in the words of Scripture; and that, too, in a moment, for the sudden attacks of the enemy often give you no time to fetch the Book.

Do you know how to fight with "the Book?" Do you know what to do when the onslaught comes in your private life? Do you know when this oppression comes on the spirit, do you know how to break through it all in spirit, by using the truth of God? Do you understand how to wield the victory texts, such as—"The Son of God was manifested that He might destroy the works of the devil;" "that through death He might destroy him that had the power of death, that is, the devil;" "they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives even unto death." Begin then with your texts, and use them until your spirit is free, and rejoicing in victory, and you see the conquest of Christ over the foe.

Friends, it works. (A voice: "Praise God, yes.") You have been under depression, and thought it physical! You thought you were "very tired;" you said that you had "no message!" You became dumb; when you met needy souls you had nothing to say to them! You thought that you must have grieved the Lord. Someone came to you in trouble, and you could not impart any comfort! Or others came with gossip, "Ah, do you know what so-and-so did?" "Ah, yes," and so on the talk comes, and you have no power to resist it, and sweep away by a word of light and power the tattling spirit which you see. Then, too, there are the private meetings of the Lord's children where they pass from one to the other the spirit of depression, and the spirit of darkness that came on to their spirits; which they did not recognise, and refuse because they did not discern the working of the "power of the air."

If you are physically tired, that is no reason why your *spirit* should be crushed. You are on the winning side with the victorious Christ, and can afford to wait. Oh, children of God, who know the Living Lord, rise and take your place in spirit "in the Lord," throw off this cloud that is on you. There is a cloud of pessimism and depression on Wales just now. There is power locked up in God's faithful children enough to shake the land again, if that power could only break through the weight which has come upon it. Were not most of us ignorant when the supernatural forces fell upon the land? Were we not as those who were walking in a strange realm, knowing little what was happening. We did not

understand clearly about the principalities and powers, and, in our ignorance, all these dark hosts gathered around, and they slowly stole again upon the land that God had claimed. They stole upon the Church, and upon the living witnesses, and bore upon them the crushing weight of opposition and darkness, criticism, unkindness and coldness.

Much has been learned since then, but oh, souls, have you yet learned to understand how to throw off the cloud of the enemy, and in spirit keep in victory? Then you can live in the darkest place, and live in the light of the Sun of Righteousness. There is a *sphere above the sphere of darkness*, and that is your right place. Pember says that the word "the power of the air" means "thick and misty air"; showing that the realm around our planet consists of "thick and misty air" under the control of the prince of the power of the air. Above that is the sunlight, where the ascended Son of God sits waiting for His enemies to be made the footstool of His feet. When you pray "Oh, that Thou wouldst rend the heavens and come down," you are asking God to break through the thick and misty air, and by prayer you are making way for Him. He wants a link below. He can rend the heavens, He can rend this thick, misty air in answer to our prayers, and come down in melting power among His people.

When your spirit gets down into a mist you may know you have been drawn down into the lower realm of the enemy. When your spirit is in unbroken communion with Christ, you will know what He wants you to do. The Holy Spirit dwells in your spirit if you live in the deep stillness with Him, you will come to detect the slightest movings of that Spirit. When there has been no move in your spirit, and you have acted, then things have gone wrong. What blundering babes we have been. How merciful it has been of God to use us. No wonder the powers of darkness have taken advantage of our ignorance; but God has given us light, that we may become intelligent soldiers for a triumphant warfare.

Just briefly let us look at the only aggressive portion of this passage. The 18th verse is the aggressive verse—the climax of the whole, the aggressive weapon of the warrior. "*With all prayer and supplication, praying at all seasons in the spirit.*" It does not say "on your knees." It does not say "aloud." It does not say "alone"; but it does say "*in the spirit.*" "*All seasons*": that is to say, ceaseless prayer in your spirit. If you are ceaselessly praying "*in the spirit*" you keep the enemy at bay. If you are prayerless, you let him in. In this conflict you must always be taking the victory by prayer; there

should always be coming from you a stream of prayer, proceeding from your spirit wherein the Holy Spirit dwells. This is because you are always on the aggressive. Let the aggressive prayer stream stop, and you will find the enemy press upon you.

Think of what this would mean, if you walked everywhere with ceaseless and aggressive prayer. And for whom should you pray? "*FOR ALL SAINTS.*"

Then the Apostle adds, "Praying at all seasons, with all perseverance for all saints, *and for me, that utterance may be given unto me, that I may open my mouth boldly and speak as I ought to speak.*" Oh, Paul, I thought you had had a baptism of the Holy Ghost, you cannot require prayer for the opening of your mouth boldly! Ah, friends, Paul understood the conflict. No man shall preach the gospel if the devil can stop him, yet you have left that man in the pulpit without your prayers. You have let the enemy deceive him, and lead him to preach a gospel that is not a "gospel." You have blamed the man, and you have not understood that the power which has blinded his eyes and drawn him aside was "*in the air.*" He did not know the power of God enough to enable him to resist the forces in the air, and the devil attacked his mind, and put into it all kinds of things, that in his heart he *would not say if he knew what he was saying.*

There are men who are wounding the Lord Jesus to-day, who would cut their hands off rather than do it knowingly. There are men who love the Lord Jesus Christ, who are saying things that are not a gospel from Him, and they do not know it. "*And for me, that utterance may be given unto me.*" Oh, children of God, if you see a man preaching the real gospel to-day, you see a man that the devil will attack to the utmost. He will bring to him every trick possible to switch him off the truth. Pray for God's messengers; pray for the men who stand in the pulpit: pray that they may live in the light of Calvary. Take to prayer, children of God, but take to the prayer of victory, take to the prayer of mastery, take to the prayer that receives what it asks, take to the prayer that can bind the devil, that can deliver souls. May God take us into it, and from henceforth let us "*be strong in the Lord, and in the strength of His might,*" to stand unshaken in this evil day, against the forces of darkness contesting every step of the Church's advance to the place of victory in her ascended Lord.

"*Judge the tree by its fruit?*"—right, but see to it that it is the tree you judge, and not the ivy that grows around the tree!—Evan Roberts.

"How long are ye slack?"

A Message from India.

By M. Warburton Booth.

HOW the hearts of the members of the world-wide prayer circle are going up these days. We had thought that there would be a world-wide Revival long before this, but there has not been. 'Tis true we have had awakenings, breakings, and refreshings in various places in different countries, but until now we have not had what we had hoped for, what we have prayed for. Why is it?

In almost every missionary magazine that one picks up one reads that hearts are looking up and saying, "Lord, how long? How long ere Thou come and take Thine own?" And who is there of us who has not sent up that same cry: How long, oh Lord; how much longer must we wait? How can we wait? And yet we wait on.

Surely it is time for something else. Some of us have been so full of our own longings, and the pressing forces about us, and the loneliness of the situation has dulled our hearing; but there is a voice so clear, so distinct, ringing o'er the battle field. Our Great Commander calls: "How long are ye slack to go in and possess the land which the Lord . . . hath given you?" (Josh. xviii. 3). You look to Me, and say, "How long?" but I say unto you: "The land is yours; how long are ye slack to go in to possess?"

Oh, ye askers, ye prayer members, to you God has said: "Ask of Me, and I will give *thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ask, and I will give." How long are ye slack to go in and possess the land?

But perhaps we have never got to the *claiming point*, we have only asked, and asked with very little faith, always wondering whether God will give to us what we ask, and generally being very surprised when we get it. Oh, how many of us ask and then wait and see whether God will really answer.

Some years ago I was in Boscombe. There was to be a parish outing from St. John's; but alas, in the early morning of the treat day the rain came down in torrents. The Rev. S. A. Selwyn gathered the Sunday School teachers and some other praying friends together, and asked for, aye and did more, *claimed a fine day* for the children. About an hour before it was time to start the sun broke out, and the crowds came up, most of them *well prepared for rain*, and off they started for the New Forest. The Vicar himself had neither umbrella or mackintosh, and there were a few others who also had learnt to claim as well as to ask, and they, too,

went off to the Forest *not* prepared for rain, and God honoured their trust and gave them a warm, sunny day, made lovely by the consciousness that it was His gift to them. Many hearts that day learnt a new song of praise.

Some said: "Wasn't it rather foolish to go for a whole day without an umbrella or cloak;" others said: "We did not know whether God would answer our prayer," but there were some in that big gathering who had a deep rest in their hearts, and we knew as we looked at their faces that "*they knew in Whom they had believed*," and could trust Him.

A young lady was taking a long journey to see her father, she had prayed for him for years, sometimes expecting him to be converted, and sometimes wondering whether he ever would be, but on this day there came into her heart a deep longing that Jesus might possess him at once. As she sped along in the train God gave her a vision of the cross and the Man of Sorrows dying there for him, she lifted up her heart and said: "Lord, how long? how long must I pray? and the answer came, "How long are ye slack to go in to possess?"—possess—possess—echoed in her spirit.

This seemed so different. When one has prayed for years, and then suddenly arrives on the claiming point, a new era has opened out to that one, and life is not quite the same again. The young lady then looked up and just said, "Lord, I claim my father for Thee *now*, make me to grasp my opportunity of speaking to him."

When the father and daughter met, she looked into his face and said, "Father, I have prayed for you for years, I long for you to know Jesus, He is such a wonderful Saviour and Friend. But He wants you far, far more than I could ever want anything. Have you turned to Him?"

"Yes," said the father, softly, "I've been reading the Bible a bit lately."

"Have you given yourself to Him, father?"

"No," was the answer.

"Will you do it?"

"Yes."

"Now?"

"Yes."

And so they knelt together, father and daughter, the claimer and the claimed, and with broken tones the father prayed, "I have sinned against heaven and before Thee, make me all I ought to be, all it is possible for me to be for Jesus' sake,"—and very real light came into that soul at evening time.

We have been praying for years, how far are we from the claiming point? How many of us are really expecting the revival that we have prayed for? Some people tell us that when the revival touched their district they were not ready for it

—they were praying but *not* expecting. One lady said, "Well, we didn't expect it just then." And oh! are not most of us like that? We ask, but we are slack to go in to possess. Why? Because Satan keeps us from claiming. God says, "Ask of Me and I *will* give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." Did you know that the uttermost parts of the earth are *yours*?—your very own—your possessions. There are hundreds of souls there, just there, they are *yours*. How long are ye slack to go in to possess? Why don't you possess them now? Then there are the heathen. Oh! could we but make real to you the awful suffering and degradation of the heathen, how your hearts would melt, how your prayers would ascend, and yet from these very people shall come *your* inheritance. You are heir to them, they are *yours*. How long are ye slack to go in to possess—to possess them for Jesus? Oh! let us get from our hidden boulders, and in one mighty army face the foe on the field of battle. In the Name of the Lord of Hosts let us claim what is ours.

Onward, Christian soldiers,
Claiming day by day,
For the Cross of Jesus
Makes a blood marked way.

Ah, let us never forget that all that is ours is only so because of Calvary, and let us ever remember that all was won for us on that day when Jesus knelt in the garden, and being in an agony, prayed; He poured out His soul unto death, He was numbered with the transgressors, and made intercession for the transgressor. Wondrous love. Because of His dying love and His last command let us go in and possess for Him. We cannot see all our possessions down here, but we shall get a clear view of them from above.

"The heathen for thine inheritance." I have seen some who have come from the darkness of heathenism into the knowledge surpassing love of Christ, and their faces tell of the wonderful rest that He gives, and of the love that satisfieth. They have drunk of the "Living Water"; they have taken of the "Living Bread" and are satisfied. How many such have you claimed? They *were* the heathen, but someone claimed them as their inheritance to lay at Jesus' feet. There is still much land to be possessed. How long are ye slack to go in to possess? Let us bestir ourselves and *go in and claim*. Let us not only be askers, let us be claimers.

Why should our forces fail?

And we no victory see,

When all we know is ours

If claimed on bended knee.

The mightiest victories we shall see
Will, aye, be gained on bended knee.

A Cry from India.

"Pray for us."

THERE'S sorrow in India, great sorrow to-day,
For thousands of souls are passing away,
Plague stricken, sin stricken, they die at our side,
And know not the love of the Christ Crucified.
Oh down on your knees, and pray for this land,
We're needing your help, your uplifted hand,
The days for our labour are flying apace—
And any day now we may look in His face.
Pray on in the homeland—we'll work "'till He come,"
And then we will share in the "great harvest home."

M.W.B.

From Missionary Letters.

Seoul, Korea.—"While reading your 'Answers to Correspondents' in the *Overcomer*, I was struck by the questions given about abstruse texts such as Rom. ix. 14, 18. It is such a pity when folk stumble at such. In answering a question about some such difficult text one day, I heard one Korean say to another.—'If you understand the meaning of every word of God, you would be as God. The ears never know *all his thoughts*.' Our Korean helpers are splendid, the women are being much used in going from church to church in the country helping weak Christians. In one church the membership has fallen from 800 to 50, and in another from 150 to 7! since the Revival. I hear a great deal about Revival here, but am more and more convinced there is danger in reporting Revivals *as such*. The Revival in Pyen-yang, four years ago, was very real and lasting. Dr. Moffett gives clear and unvarnished statements. Other places have had blessing, but not the same. A missionary said to me the other day: 'I think it may be disastrous for us here if God answered the prayers, and gave a million souls this year.' It seems to be a year of *numbering*, and one cannot help thinking what God said about *not* numbering the Church of Israel."—Jean Perry.

Lushai Hills, Assam.—"Two days ago a letter arrived which gave the exact words used by Hranguonga, the third Christian chief to free slaves. He wrote to his slaves as follows:—'In the name of the Lord Jesus I free you from your slavery. In like manner as you are freed from me, from slavery, be freed from the slavery of sin, and believe in Jesus—then you will have eternal life. Although you are freed from the slavery of sin, you are still in very great slavery. Jesus suffered on the cross of wood to free from slavery, and that we might have life by believing in Him. To follow Him is very necessary for you and for me.' Are not these memorable words? I must not lose this mail without passing them on to you. Very many thanks for the *Overcomer*. We do look forward to its testimony about the Cross."—P. Fraser.

A Prayer.

"He hath done all things well: He maketh both the deaf to hear and the dumb to speak." Mark vii. 37.

O THOU, who doest all things well,
The deaf Thou makest hear,
The dumb Thy praises loud to tell,
In this Thy might draw near.

Unstop deaf ears to hear Thy voice,
Unloose dumb lips to sing,
Bid Satan's sin-bound slaves rejoice
In Thee their Saviour King!

So let Thy Name be noised abroad
To earth's remotest end,
Till all creation own Thee Lord,
And sinners call Thee Friend.

W. A. Doherty.

“Causes of the Decline of Revivals.”

Letters of C. G. Finney (1845-46).

ANOTHER cause of the decline of revivals, in my estimation, is, that a right course has not been pursued with the Churches. In some instances they have been urged to labor and visit, and put forth active efforts for the conversion of sinners, while they have had very little wholesome food to live upon. Much labor has been demanded with too spare a diet. They have heard very little else than mere legal preaching. Ministers have been preaching almost exclusively to the impenitent, and perhaps for months have given the Church scarcely one wholesome meal of the real gospel. If Christians are to labor for God and souls, they must be fed with a plenty of the bread that cometh down from heaven; they must be made to know and feel where their great strength lies; must have Christ, in all His offices, and relations, and fullness, frequently presented to them. If this course is not pursued, their own piety will not only greatly suffer, but they will come into a legal spirit, and all their efforts for the conversion of sinners will be only bustle and legality; and in this state they may encompass sea and land to make proselytes and fill the Church with spurious converts.

Again, ministers, by preaching too exclusively to the impenitent, and dwelling so little on the marrow and fatness and fullness of the gospel, have greatly suffered in their own piety—have themselves become, in many instances, legal, hard-hearted, and censorious. In this state they can not promote true revivals of religion. Not living themselves on Christ, not dwelling in God and God in them, they are in no state to feed the Church or promote true and thorough revivals of religion.

I am fully persuaded that my brethren in the ministry will find it indispensable to insist on entire holiness of heart and life, as a practical attainment in this world, or they can never sustain a healthy piety in their Churches.

My dear brethren, you may try it as long as you will; but if you take any lower ground than this, your Churches will backslide until you yourselves will be appalled by the result. I am perfectly satisfied, from long experience, that there is no other way but to lodge the deep impression in the Churches, that they are not only required, but *expected*, to “cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

My beloved brethren, in what I now say I am not endeavouring to win you to my opinion; but

I wish to fix your attention and the attention of the Church on the fact; and to have you witness the results of inculcating any lower practical standard than that which I have named.

The fact is, the Churches are going rapidly away from God for want of the true bread of life; and because the ministry have, to such an alarming extent, been guarding their Churches more against the doctrine of sanctification than they have against sin.

I beseech my brethren to adopt a different course, and urge the Church right up to holy living, and let them know that they are expected to obey the law and the gospel of God.

I hope in what I now say, I shall not arouse the prejudice of my brethren so that they will not further hear me in what I have to say, in regard to the errors that have prevailed in the promotion of revivals of religion; and in regard to the causes that have operated to make them so few and far between, and of so superficial a character.

My dear brethren, my heart is full of this subject, and I have a great deal to say. I beg of you to hear me patiently, and inquire honestly whether there has not been a great error in the direction that I have just named.

Another thing that has acted very injuriously to the interests of revivals of religion is, the false views that have prevailed in relation to the best means of promoting them. And in respect to means, if I have not been mistaken, there is a strong tendency to two opposite and almost equally injurious extremes. On the one hand, many seem to be expecting to promote revivals without the use of any special means whatever. Since revivals are the work of God, they think it enough to follow their ordinary Sabbath exercises, with their regular weekly or monthly lectures, occasional prayer-meetings, etc., and leave the event, as they say, with the sovereignty of God, believing these means to be sufficient, or that God can work just as well without any means whatever. They think it would be equivalent to taking the work out of the hand of God, and attempting to promote revivals in our own strength, to make any other efforts than the ordinary Sabbath exercises to promote the salvation of souls. Now it appears to me that there is one principle of human nature here overlooked, which must be regarded if we would successfully promote the kingdom of God. When any one mind, or any number of minds, are excited upon any topic, if you would gain their attention to

any other subject, you must use means which are, in their nature, calculated to interest and excite them. Now the whole nominally Christian world are, and have been for the last thirty years, in a state of excitement, tending to a great moral revolution. By moral revolution, I mean the revolution of opinion, and the consequent revolution of practice. Reform is the order of the day, and many questions of deep interest are arising, one after another, to agitate the public mind, and the providence of God is pressing the whole mass of mind with agitating questions, and producing just about as much excitement as may be healthfully borne. These questions are political and religious; indeed, there is scarcely any subject of deep and fundamental interest to mankind that has not its advocates, lecturers, and public journals, through which it interests and excites the public mind. This excited state of mind is constantly increasing. Now it is perfectly unphilosophical to expect to so gain upon the attention of mankind as to promote revivals of religion without making extra and protracted efforts. As the world is using steam-power to promote political agitation and reform, the ministry must "lift up their voices like a trumpet," "cry aloud, and spare not," and must multiply their efforts and their means in proportion to the excited state of the world on its topics, until, by the blessing of God, they gain the attention, and keep it, until the heart is subdued to God. It may be true that in those places where excitement upon other subjects but little prevails, revivals may be promoted without extra efforts; but if the Church is expecting to promote revivals without great, powerful, and protracted efforts, they will find themselves mistaken. The fact that revivals are the work of God, instead of affording a reason for neglecting efforts, is the very reason which renders them indispensable. God does not subvert, but strictly adheres to the laws of mind in building up His kingdom and establishing His government in this world. For us, therefore, to plod on, and fear to use extra efforts to promote revivals of religion, while the world is all excitement on other subjects, is unphilosophical and absurd. It is true that great wisdom is needed to guard against indiscretion, and means of an unnecessarily agitating and exciting character, and means that will rather divert attention from the truth than secure attention to the truth; but means must be used. Preachers and Christians must be themselves able to lift their voices above the winds and waves of this world's excitements, until they rivet attention, or they can never sanctify the heart.

The "Message" in Wales.

"I THINK it only right on my part to write and inform you of what is really going on as a direct result of the word sown concerning the full Victory of the Cross as revealed in Ephesians vi.

For two years, or so, God has been leading me into victory lines, and I have seen the place of warfare and the way of conquering; so that I write to praise God:

1. For what He has done in me.
2. For what He has done, and for what He is doing through me.

I have been heralding out the Victory of the Cross the last two weeks as never before, and it is remarkable how the Holy Spirit is opening the minds of the children of the Lord, to this great fact of having full victory with their ascended Lord over all power of the enemy, the flesh and the world.

On Tuesday, the 9th instant, I was asked to conduct a Bible class, and after seeking the will of the Lord I was led to do so, immediately we set to shew the believer's position and the plan of campaign.

The class read together Ephesians vi. 10-20. The picture of Paul in prison, and that in Rome, was brought before them in order to shew that the life lived in the Spirit was not influenced by environment. This point was largely dealt with, so that every day circumstances were only the media in which the believer could and ought to rise above, and thus live the life of overcoming.

We had two and a half hours around the Word, and I felt that we ought to have another class, so we arranged for one on Thursday, 6 p.m. We spent some two hours or so around the same chapter, keeping our minds on the identifying of the believer, as shewn in Romans vi.

I was asked if I would come again, and eventually I was led to do so. Our minds were led to Col. ii. 20, iii. 17, dealing more particularly with Col. iii. 1-4, comparing with it Eph. ii. 1-6, man's position (1) in sin, (2) in grace; then seeing the truth of Eph. ii. 6, dwelling on the fact, i.e., the judicial fact, which now must become the experimental fact of those who are to be overcomers. The souls were drinking in the word, and the Master must have been pleased with these children who were all sitting at His feet. One man said to me at the close of the meeting (last night) 'I'll never fight in the church meeting again. I have insisted about having my own way. I have made it hot for the pastor, and I have fought with my brother deacons, but now to put on the whole panoply of God, and to be taught not to fight against flesh and blood, but with the Satanic hosts, and in the name of Jesus to conquer.'

This one experience will suffice to shew that the Message of the Cross—the message of the full orb'd gospel—is doing the work. To Jesus be all glory.

I may say that in my pulpit work I am witnessing the same thing. Each Lord's Day one sees the awful need of the Church, and, blessed be God, one also sees the provision to satisfy that need in the Lord Jesus. Unconsciously, the redeemed of the Lord are crying out for bread, and we ministers have been giving them stones. Yea, the stones of 'Modern Criticism.' I do praise the Lord that all along my college course the blessed Master never left me, and now I see what I have been saved from. Oh praise the Lord for His preserving grace.

One word more I would say: send out more and more the Message of the Cross. Wales needs it . . . "

One who was at the Llandrindod Convention.

"Spirit can discern spirit, but knowledge is needed to judge actions."—Evan Roberts.

Experience is hammering truth into shape upon the anvil of your life, while the pounding of the lightning trip-hammer is upon your own quivering flesh.—S. D. Gordon.

The Llandrindod Wells Convention.

By our Special Commissioner.

THE Eighth Convention for the deepening of spiritual life was held in Llandrindod Wells, August 1-5.

Mr. Albert A. Head, chairman and convener, presided over all the morning and evening meetings. The meetings in Wales are always a source of special interest on account of the intense spirit of the Welsh people, rising at times to a state of "white heat" fervour in both prayer and song. This year the fervour of the meetings was particularly marked, reaching on more than one occasion a place of crisis that put to the test the chairmanship of the leader.

There were 17 Convention meetings proper, but there were many extra meetings for prayer in specially appointed places, including a morning gathering by the lake at 6-30, as well as missionary meetings, and the annual Ministers' Breakfast, given by Mr. Head, on Wednesday.

The list of speakers included Rev. L. G. Buchanan (London), Rev. J. Goforth (China), Rev. F. B. Meyer (London), Mr. S. D. Gordon (U.S.A.) and Mrs. Penn-Lewis (Leicester). The meetings in the Welsh language held on alternate afternoons with the Missionary meetings, were conducted by Revs. E. Keri Evans (Carmarthen), W. S. Jones (Tonyypandy), R. B. Jones (Porth), W. W. Lewis (Swansea).

All the meetings were well attended by congregations that were uniformly larger than those of all former years. Morning, afternoon and evening, four times a day in the tent meetings, and day after day, the large audiences must have been a delight to all those who were sent of God to address them.

The emphasis Mr. Meyer gave in one of his four addresses to "the positive, the comparative, and the superlative glory of Christ in offering Himself on the cross," brought light and comfort and healing to many a heart. "Almighty God Himself, in the Person of Jesus, and through the Person of the Spirit, did that one act on the Cross by which redemption was finished. You cannot enter the Holy of Holies, you cannot see the Shekinah, you cannot, child of man, unless your soul has been cleansed with the cleansing that Christ alone can give." All his hearers must have found delight in the spiritual lucidity of Mr. Meyer's expositions of Hosea and Jude, and particularly in his address on "Have you received the Holy Ghost since you believed?" "There are four planes of power," he said, "the lowest is the physical, the second is the mental, the third is the moral, and the last is the spiritual. It is only when a man moves upon the spiritual level that he has power with God, and power over unclean spirits. It is because so many ministers and Christian workers are content to live upon the intellectual, or upon the moral plane, that their work is impotent to touch the mighty strongholds of Satan." That, surely, makes bare the sad failures of God's people to-day, and unveils the reason for the great triumphs of worldliness and sin.

Mr. Meyer also spoke on prayer at the Breakfast to ministers and workers, saying, "I am only just learning the lesson of prayer. If I had my time over again, I should begin where I am now going to start. One of the profound regrets of my life is, that I have not prayed more; and if I was beginning my ministry again, I believe I would learn to pray. You cannot pray without learning, and if only Evan Roberts, who has been my teacher in this, if he would tell you what he has told me. I have been talking with him these two days, and I am just beginning to learn what prayer might be. I have not been a prayerless man. God has used me, and I could not have seen what I have seen if I had been a prayerless man; but I have not dealt with principles, I have not

argued the case out with God as Abraham did. We have been too lazy, or too busy in this matter, and have handed the case over to God, instead of arguing the matter out, point by point, with God, going not to the circumstances but to the centre, going not to the workings of the principle, but to dealing with the root cause of man's wrongdoing."

In his Thursday morning's address Mr. Meyer again said, "I have lived to be 63 years old, but I am only just learning my first lessons in the life of prayer. I have learned them from Evan Roberts. Evan Roberts has been to me an apostle of God, and I feel that he has learned deeper things in prayer. All my life I have been taking from God—taking the things lazily, sometimes. I have handed them over, saying, 'You see to it.' But I have learned from him that I am to disentangle things by detailed intercessory prayer."

The five addresses delivered to Christian Workers by Mrs. Penn-Lewis, like the six addresses by Mr. Gordon, followed in one line of thought, and had one subject of treatment. As we review them from the standpoint of the hearer we think the series might be entitled: "The conflict service of to-day," and sub-divide it into (a) the warfare, (b) the enemy, (c) the weapons. She said that "the closing conflict of the last days is upon the Church of Christ. Where there was stagnation, there is now conflict. Every soul that presses on with God presses on into conflict. Our Lord appeals to His people to-day, saying, 'Be strong,' and 'henceforth be strong in the Lord.' Where He is they are to be. Let them only have Christ as the centre, their life, their strength, their power; let them only be strong in His death, in His ascended life, clothed in the armour of God, and they will be kept continually in the place of victory." As to the enemy, it is not so much a question of personal temptation, nor of personal victory over sin. These ought to be absolutely settled matters through our knowledge of Romans vi. Rather is the conflict for the church against the "principalities and powers, the world rulers of this darkness, against the hosts of wickedness in the heavenly places." In describing the weapons, Mrs. Penn-Lewis asked her hearers to observe that, as Christians clothed with the armour, they are said to *have done* three things: "You *have* girded your loins with truth; you *have* put on the breastplate of righteousness; and you *have* shod your feet with the preparation of the gospel of peace. There are, however, three things you have yet to do persistently in order to stand in victory: (a) take the helmet of salvation, (b) the sword of the Spirit, (c) the shield of faith, to quench the fiery darts of the wicked one; darts that are fire-tipped—having on the top a little spark of fire from the pit, that enters into the mind, and makes it incapable of seeing the truth." Finally, "praying always," not on your knees merely, nor alone, nor aloud, but "in the spirit. It is the only aggressive weapon, and you take the strongholds by prayer."

Helpfulness filled the three addresses of Mr. Buchanan. Oh, those "buts" of God's word he gave us. Who can forget them. Since hearing him there seem to be tremendous and soul-inspiring "buts" throughout the Word of God. "If the Lord had been extreme to mark what was done amiss" in Peter, Jacob, Elijah, or Job, or in any other pitiable part of human nature, which of them would have stood before Him? "But" there is forgiveness with Thee, that Thou mayest be feared. Nor yet can one forget the missing word of Rev. ii. 4 described by him. "The Church of Christ professes to have a gospel for the whole world, and yet two-thirds of that world has never heard it."

Mr. Gordon and Mr. Goforth gave ten addresses—the former six the latter four—all of them dealing with the Holy Spirit. After a prelude address on "Jesus in the midst," Mr. Gordon proceeded in an excellent series of addresses to show how He was in the midst in the "Power of the Holy Ghost." First he explained "the condition of our having the continual fulness and power of the Holy Spirit; second, how to receive the fulness of the Holy Spirit; and then the results that will come from receiving the Holy Spirit." "The thing we hunger for is the manifestation of the Holy Spirit, and, as *power is always manifested through action*, you go along the path of obedience, expecting and obeying, and He will never fail you."

Mr. Goforth's imperative was on behalf of the Holy Spirit. He spake (a) of the need and duty of revival, and the Holy Spirit's place in it; (b) of the need and duty of being filled with the Spirit; (c) of the need and the duty of having faith in God, so that the Spirit may have access; and (d) of the need and duty of continual prayer. He always enforced the duty, and the great sin of failing to possess, and to do all that the Lord Jesus has provided and commanded.

We have attended a number of Llandrindod Conventions, but in none of them have we realised so fully as in this one what great things God is providing for Wales. Even the farmers of Radnorshire press their way through the throngs attending the meetings, to get a seat as near the speakers as possible. One can tell by their brown, sincere faces, that God has chosen them, and that He will use them for blessing to others after meetings like these.

Jesus,

Jesus Lives!

A Remarkable Testimony in Germany.

FROM Germany, for many years the stronghold of rationalism, of destructive higher criticism, and of infidelity, comes the report of a recent remarkable religious demonstration. This was directly caused by a *bitter infidel attack upon Christianity*. A short time ago, the well-known unbelieving Professor Drews, of Berlin, attacked the reality and historicity of Jesus Christ, in an address delivered before the Monoist "Club." Jews and infidels heartily applauded the professor, and made so much noise that it almost seemed as if few believers were to be found in the German capital. But that noise awakened the sleeping believers, and caused them to rally for a religious demonstration larger than has ever before been witnessed in Berlin.

After a number of smaller protest meetings had been held, the "Positive-Church Association for the Advancement of Evangelical Life in Berlin" called a mass meeting of believing Christians to the great Circus Busch for February 20. Large red placards, with the inscription "Jesus Lives," in heavy type, and an announcement of the proposed meeting, adorned the official advertising columns, found at the street corner, for several days before the set date. Programmes, widely distributed, announced as the one subject to be discussed the direct statement "Jesus lives," adding as sub-divisions:

- (1) The Word of God proves it;
- (2) Personal religious experience affirms it;
- (3) Public life shows it;
- (4) The Church of God stands and falls with the living Christ;
- (5) Let us hold fast our profession.

When the day of the mass meeting arrived, the immense Circus Busch, which easily accommodates 8,000 people, was (according to police estimates) crowded by 12,000, an hour before the time of opening, while the surrounding streets were filled with thousands who were

unable to gain admittance. The chairman of the meeting was Police Commissioner Baron von Loebell. The speakers were some of the most prominent ministers and laymen of Berlin, and a most impressive testimony was given to the DEITY of Jesus Christ, and HIS ATONING DEATH, as the foundation of Christianity.

More important than this mass meeting seems to us the attitude of the thousands who, at its opening, crowded the streets around the Circus Busch. As soon as it became known that this multitude could not gain admission to the Circus, an attempt was made to rent an immense hall in the neighbourhood. It could not be had, and suddenly the thousands quietly went toward the Royal palace, and speedily crowded the wide Lustgarten, in front of which Luther's hymn, "A mighty fortress is our God," was sung throughout. Then the president of the Y.M.C.A.—von Rothkirch—took the reins of the improvised meeting into his hands, and offered a most fervent prayer. In the meantime, one of the speakers of the meeting held in the Circus Busch arrived, and gave a deeply spiritual address, standing upon the steps of the great cathedral which flanks the Lustgarten. Another of the stirring German hymns was sung by more than 20,000 voices, and after that a deeply devotional hymn, "So nimm denn meine Hände." The impression which it created was marvellous! Tears were in the eyes of almost everyone as the multitude thus sang and prayed, "So lead Thou me, until my blessed end, and evermore."

As the last words were sounding, the great doors of the cathedral were thrown open, and still singing, the multitude entered, and quickly filled every corner of the spacious building. The seats usually reserved for princes, nobles, or members of the German Parliament were occupied by men of humbler stations. The labourer, the merchant, the poor and the rich, the educated and the uneducated, mingled together—all one in Christ Jesus. Yet, though every available place in the house of God was occupied, four-fifths of those who had assembled in the Lustgarten were unable to obtain admittance and reluctantly returned to their homes, rejoicing that, by their very presence, they had testified that, from personal experience, they knew that "Jesus lives."

In the cathedral an improvised meeting of thanksgiving and praise was held, at which Court Chaplains and other speakers addressed the multitude, and expressed the gratitude of every believer to Him who had made possible a demonstration of such magnitude and depth. Finally, all rose and repeated the creed together with loud voice.

The German daily press, which generally takes little interest in religious matters, recognised the importance of this popular demonstration at once, as a sign of religious and spiritual life. The religious papers saw in it a proof that the German masses are not so much tainted with infidelity and rationalism as is commonly supposed. May it be the beginning of a great religious revival throughout Europe!

Note.—The above is taken from the "Missionary Review of the World," edited by Dr. Pierson, and we give it to strengthen the faith of God's hidden ones in these days of the adversary's attempt to shake the foundations of faith.

"IN the wilderness a cross bar of wood was uplifted upon which the brazen serpent hung. Israel was told to look at what represented the serpent killed. The serpent is the recognised image of Satan, who shows himself in sin. The uplifted serpent means the power of sin destroyed—'Look unto Me and be ye saved' (Isa. xlv. 22). Jesus on the Cross, to the onlookers, seemed an ordinary man, but God looked upon Him as sin, as dying under the curse of a broken law, there in our place. That was the agony of the Cross. Jehovah spoke to Himself when He said, 'Thou shalt die.'"—Sir Andrew Wingate, K.C.I.E.

The Prayer-Warfare.

"Be earnest and unwearied in prayer, being on the alert in it, and in your giving of thanks. . ." Col. iv. 2. Weymouth.

Prayer and the Word.

By Norman H. Camp.

THAT there is a conflict among men over the Word of God is well known. Some are true to the Word, "contending for the faith once for all delivered unto the saints;" others are denying the inspiration and authority of the Scriptures, speaking evil against the Way. But it is important for the children of God, especially for those who are called to labour as missionaries, evangelists, pastors and teachers to remember that there is also a *constant conflict between the unseen powers over God's Word*.

The Holy Spirit, on the one hand, unseen but well known, is true to the Word, applying it to the hearts of those who hear, convicting of sin, righteousness and judgment, and causing the Word to bring forth fruit in the lives of those who receive it into good and honest hearts. On the other hand, Satan and the evil spirits, unseen but recognized by all true believers, seek to snatch away the Word as soon as it is sown, and succeed in doing so, we are told, in the case of the "wayside hearers" (Matt. xiii. 19).

This conflict between the unseen powers is revealed in the tenth chapter of Daniel, where Daniel seeks to understand the vision. The angel was sent with the Word of explanation when Daniel began to pray, but was withstood by the prince of the kingdom of Persia for twenty-one days, until Michael came to his help and the powers of darkness were overcome; then was the Word delivered to Daniel.

This account in Daniel not only shows the conflict between unseen powers over the Word of God, but it also discloses the way whereby the powers of darkness can be defeated, and the Word have free course as a message of light and life. During all the time this conflict was raging in the heavenly places, there was a corresponding conflict in Daniel's soul. For "three full weeks," or twenty-one days, Daniel was mourning, fasting and praying. The conflict in Daniel was clearly seen—the conflict between the emissaries of God and of Satan was unseen. The relation of one to the other is quite apparent. If Daniel had *ceased to pray and wait in faith for the answer*, certainly the prince of Persia would not have been overcome. Even so to-day, victory is granted to those who believe, for "greater is He that is in us, than he that is in the world."

Jesus evidently refers to this unseen conflict in Luke xi. 21, 22, and indicates that Satan can be bound and his spoils divided. The people had accused Him of casting out demons by the

power of Satan, but Jesus replied: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."

When man first disobeyed God, the whole race fell under the power of sin and death, and the children of men thereby held by Satan. So Jesus went to the cross "that through death He might destroy him that hath the power of death, that is, the devil, and *deliver* them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15). Satan has been defeated; his spoils are being divided. But God desires that His children shall be co-labourers and conquerors with Christ in gathering up the spoils of the conquest.

"The whole world lieth in the evil one," we are told, and Satan is the god of this world, who "hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, Who is the image of God, should not dawn upon them." Men are by nature "dead in trespasses and sins, walking according to the course of this world, according to the prince of the power of the air" (Eph. ii. 1, 2). Satan endeavours to keep the minds of men absorbed with the profits, politics and pleasures of this life, so that they will not meditate upon, understand, nor believe the Word of God.

But we need to learn the secret that Satan can be bound, so that the Word shall run and be glorified. How can this be done? Paul writes in 2 Thess. iii. 1-12: "Finally, brethren, *pray* for us, that the Word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not the faith." Here then is the secret—*PRAY*. There is a close connection between prayer and the understanding of the Word. If the Word is to be fruitful, there must be those of God's servants who give themselves to earnest, persistent prayer. The early apostles, who were tempted to leave the Word of God and serve tables, replied: "We will give ourselves continually to *prayer* and the ministry of the Word." By means of prayer the hosts of darkness, who would hinder the Word, are bound, and the spoils of Satan taken.

Paul wrote to Timothy that he was bound in prison, but that the Word of God was not bound (2 Tim. ii. 9). Why? Was it not because Paul gave himself to prayer in that prison, thereby binding Satan, that the Word should have free

course? He writes to the Philippians, while in that same prison, that because of his bonds many of the brethren were waxing bold to speak the Word without fear; some preaching the Word with love; others with envy and strife. But he adds, it will all mean Salvation, "through your prayers and the supply of the Spirit" (Phil. i. 12, 18). To the Colossians, Paul wrote: "Withal PRAYING also for us that God may open unto us a door for the Word, to speak the mystery of Christ, for which I am also in bonds that I may make it manifest as I ought to speak." Paul undoubtedly knew "the mystery of Christ," and that it was God's will that he should preach it, but *he also knew that Satan had power to close doors and hinder the truth.* (See I Thess. 2, 18.) On the other hand he recognized the fact that in answer to the prayers of God's children, the One who knew where Satan's seat is, would open doors for the Word that no one could shut, and make them effective in spite of the many adversaries.

In view of all this, how important PRAYER becomes. Without prayer the Word becomes unfruitful. The need to-day is not so much "preachers" as more "pray-ers"—those who will pray in the Spirit, as well as those who will preach in the Spirit; those who will prevail with God over the powers of darkness, that the Word may become effective in the lives of those who hear. The Word being multiplied and scattered broadcast by the daily press, bibles, tracts, books and publications of various kinds.

Pastors, teachers, evangelists, and missionaries are going everywhere preaching the Word. O, for men and women who will be just as faithful, just as untiring, just as fully occupied in *prayer*! O, for men and women who will *give* themselves to this ministry of intercession, thereby binding the power of Satan, that the Word unhindered may find lodgment and bear fruit in many hearts!

The "Lord's Watch."

Will all who write for prayer kindly note a few corrections in the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need. N.B.—New requests for prayer should not be included in reports on previous requests, but detailed in a separate letter, or on a separate sheet.

3.—With every request send a stamped envelope for acknowledgment.

4.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxxvi. 18. James iv. 3.)

5.—Requests for which no report has been received for three months are withdrawn from daily intercession.

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Children—or Sons of God.

1. *We must be born into the family of God.*
"Ye must be born again." John iii. 3
"Except ye . . . become as little children ye cannot enter." Matt. xviii. 18
2. *How we are born—i.e., the "New Birth."*
By receiving Him. John i. 12
By faith in Christ Jesus. Gal. iii. 26
By the Word of God. 1 Pet. i. 23
Of the Spirit. John iii. 8
3. *Conditions of entering the family.*
"Come out and be separate . . . I will be your Father, and ye shall be My sons and daughters." 2 Cor. xvi. 17, 18
4. *Evidence of birth.*
"Whosoever that believeth that Jesus is Christ is born of God." 1 John v. 1
"As many as are led by the Spirit of God they are the sons of God." Rom. viii. 14
The Spirit beareth witness. Rom. viii. 16
"Every one that doeth righteousness is born of Him." 1 John ii. 29
"Every one that loveth Him that begat loveth Him that is begotten." 1 John v. 1
5. *How to grow whilst babes in Christ.*
Desire pure milk of the Word. 1 Pet. ii. 2
Paul says "I have fed you with milk." 1 Cor. iii. 1, 2
"Grow in grace and in knowledge." 2 Pet. iii. 18
"Grow up into Him in all things." Eph. iv. 15
When older we need stronger meat. See Heb. v. 12, 13
Henceforth no more children. Ephes. iv. 14
6. *The need of discipline.*
"The Lord chasteneth every son." Heb. xii. 5-10
"God dealeth with you as with sons." Heb. xii. 5-10
7. *The character of God's children.*
"Not fashioned after former lusts." 1 Pet. i. 14
"Blameless and harmless." Phil. ii. 15
"The King's daughter is all glorious within." Psa. xlv.
Free—they have glorious liberty. Rom. viii. 21
8. *The rules for family life.*
"We ought to lay down our lives for the brethren." 1 John iii. 16
No stumbling-block in our brother's way. Rom. xiv. 13
Forgive—every one his brother. Matt. xviii. 35
9. *Our Father provides for our need.* Luke xii. 30
Matt. vi. 32, 33; Matt. vii. 11
10. *Our elder brother.*
"His Son the first-born among many brethren." Rom. viii. 29
"If children—joint heirs with Christ." Rom. viii. 17
"No more a servant but a son—an heir of God." Gal. iv. 7
"He is not ashamed to call them brethren." Heb. i. 11
"Made like unto His brethren—He was tempted." Heb. i. 17, 18
"Whosoever shall do the will of God . . . is My brother, sister and mother." Matt. xii. 50
11. *Our home.*
"In My Father's house are many mansions, I go to prepare a place for you." John xiv. 1; 2 Cor. v. 1
12. *Our inheritance.*
"Incorruptible and undefiled." 1 Pet. i. 4
13. *God's will that we should be His children.*
"Of His will begat He us." James i. 18
"God hath sent forth the Spirit of His Son into your hearts." Gal. iv. 6
14. *The very purpose of redemption.*
Redeemed—that we might receive the adoption of sons. Gal. iv. 5
"Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." 1 John iii. 1, m.
J. P. L.

The "Word of the Cross" Booklet.

"The Word of the Cross is the power of God." 1 Cor. i. 18, R.V.

The Bible Booklet Abroad.

The Booklet in Central Africa.—"I have to thank you very much for the good booklet 'Golgotha,' which has been translated into and printed at the Mission printing office of Lesuto in Moriga. I am sure it will do much good among our Marotza people who can read. It was printed at a rather expensive way; but we have to remember we are in South Africa, where everything is expensive, and also the money used for that work is an encouragement for the Mission work. The printing press of the Basutoland Mission is doing much good throughout all South Africa; so all what we can do for it is a great benediction (blessing) for this country. We will indeed be very thankful to receive one or two thousand more. I have just received five hundred from Basutoland. Our work here is going on among the difficulties; but in spite of all we have a good many blessings and encouragements."—A. Lageard, Naloto, N.W. Rhodesia.

The Booklet in Syriac.—"I am moved by His Spirit to write and tell you about the great needs of our people (the Nestorians) in Kurdistan and Persia. Owing to lacking of the Christian literature and education our people are kept in ignorance and deprived of all Christian knowledge (under a nominal Christianity). In seeing 'The Word of the Cross,' which is translated into several languages, through which no doubt many souls are being brought at the foot of the crucified One, our Lord and Saviour Jesus Christ, I am persuaded that it will have great results of saving many souls to Christ and His Kingdom, and same time it would be of great benefit if your practical sympathy will share in bringing our people to His knowledge, by translating 'The Word of the Cross' to the Syriac language, and be distributed in the Kurdistan Mountains. As until now we have no printing press in Kurdistan, but now through the grace of God and practical sympathy of His children, are trying to establish a printing press in our language through which we expect to increase the Christian literature, and distribution in the villages and schools that we have in the country."—Rev. J. E. Y. De Kelaita, Persia.

The Booklet in Bulgarian.—"We would like very much to know if anything is being done about translating the 'Word of the Cross' Booklet into Bulgarian. I noticed in the *Overcomer* for March the statement that its translation into Bulgarian was 'under consideration,' but have seen nothing further. We rejoice to read of the blessing that follows it everywhere in as many languages, and long to participate. Doors are opening wide here on every hand as never before, and the opportunity is 'now,' if we could only seize it. But, short of men and money as we are, it is impossible for us to do all we desire, and this Booklet might be a great help. We believe God will bless it here as elsewhere. Might we not do the work of translating and printing here? We have a printing establishment in connection with our Industrial Department."—A. C. Thomson, Samoikoi, Bulgaria.

The Booklet in South Africa.—"We do ask your special prayers to follow 500 copies of 'Word of the Cross' given to a worker who is travelling to Australia, that God may follow each one up and that it may be sown again and again, as a number will be given out on board ship one knows not where they may go. It is between here and Australia, they are to coal at Durban, Natal, though he has had to go to Cape Town and trans-ship there.

And please pray for the copies that are sown in Port Elizabeth, left on the seats in the public park and watered with prayer by a nurse who takes her young charges out. —Mrs. Scott, Rosemount, Walmer, South Africa.

A Booklet Story.

"A FEW days ago I was definitely led to pray for those who work for us in the shop in town. I have never before taken each one separately, but have always remembered them all together at the Throne.

We have a new confectioner in the shop lately, but I had never had a chance of speaking to him about eternal things. With the busy season coming on he has been hard at it; but last Monday night I had to go down and help with some icing, there was such a lot to do he could not manage it. This was the very man the Lord had laid on my heart for prayer, we worked hard at it for about three hours, and then came a rest while we waited for some things to cool. He talked about nearly everything else except the one thing, so I asked him if he had ever seen the wee Bible Booklet, and I gave him one. 'No, he had never seen one before.' After he had looked at it, he put it in his pocket.

Next morning I got word that he had not gone to his work, and so I had to go down and take his place. After we had closed I went to see why he had not been, and found that his little girl, aged six years, was dangerously ill. At once I saw she needed poulticing; so I set to work, and in about two hours she was breathing freer than before. I made everything right for the night, and was passing out, when he said he must take me home, it was too late for me to go by myself. Then he opened his mind to me, and said, "If God would spare his Jennie to him, he would take a new turn and be a different man." but I spoke and told him that God would not be ordered, and after much talking and trying to excuse himself he was quiet.

I laid hold of the Lord for victory for this man's soul, and He gave it to me. Next morning I went down, not thinking he would be there, but he was, with a smiling face. The very first words were, 'The child is better, and I have settled everything with the Lord, and I know that my sins which were terrible are forgiven me, my wife and I read the little Booklet together, and we have both started since six o'clock this morning to go the way the Lord has shown us, our sins which were many are all forgiven us.'

I went to see the child, and the mother threw her arms round my neck and burst out crying, saying I had saved the child, and shown her what she was. We had some prayer before I left. It is wonderful what the Lord has wrought in that home in a few days. The little girl is getting stronger every day.

I believe if we took every opportunity of using the wee Booklet many more souls would be won into the Kingdom. Praise Him for the victory of Calvary. . ."

A Worker.

Prayer for the Bible Booklet.

For the issue of the Booklet into the written language of "every tongue, and tribe, and nation." Specifically at present for the edition in Chinese, Lushai, Dullian, Syriac and Bulgarian dialect. Prayer for its circulation especially in *Europe*, and that the *Welsh* Booklet may have free course in Wales.

Received for Mr. Johnson's work in France.

From July 10th to August 10th, 1910.

Per Miss Mourant—(14) 10/- (Personal). Total 10/-
Per Miss Waters—(16) 2/-; (17) 5/-; (18) 5/6; (19) £1 (Personal); (20) 2/6. Total £1 15s. Full total £2 5s.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"); Miss Waters, 72 Lancaster Road, West Norwood, S.E. About £30 is needed per annum to make up the nominal salary of the Pastorale.

Books on the Cross (iv.).

Older, but important Books on the Cross.

The Nature of the Atonement, and its Relation to the Remission of Sins and Eternal Life. *Rev. John McLeod Campbell, D.D.* It is needless to describe this book. All ministers and students are acquainted with it. If not then they ought to be. It struck the first note of revolt from the rigidly scholastic theory of the Atonement, and did vast service in recalling men to the need for careful inductive study of the Scriptures on this great theme. Its message is by no means exhausted, although many of its positions have been refuted by more modern scholars. It is written in a most Christlike spirit, and is the work not only of a scholar but of a man passionately devoted to truth and to his Saviour.

The Atonement. *Rev. Archibald A. Hodge, D.D.* To anyone who wishes to master the theology of the Atonement this book is simply indispensable as a starting point. Nothing has ever been written on the subject more valuable for giving the whole conservative teaching from the strictly theological and dogmatic point of view. In some quarters it has been the habit to sneer at this book. That is a good deal easier than answering it. But whether we accept or reject its orthodoxy it nevertheless remains true that for learning, clearness, accuracy, knowledge, historical fulness, exegetical power, and spiritual insight it has never been surpassed. The Calvinistic position has no better defender than Dr. Hodge, and certainly no greater advocate.

The Atonement. *Rev. R. W. Dale, D.D.* This was an epoch-making book. It followed the rigidly inductive method of study, tracing out the fact of the Atonement in our Lord's testimony, the testimony of Peter, James, John and Paul. These testimonies were confirmed by general considerations, and then followed the striking chapter on the "Remission of Sins," opening a discussion which is still going on. The "Relation of our Lord to the Eternal Law of Righteous" came next, and the book closed with a discussion of our "Lord's relation to the Human Race." Dr. Dale was a giant, and wrote and spoke like one. He feared no difficulties, he shirked no problems, he reached great table-land heights, he made the Cross stupendous, magnificent, glorious, transcendent, divine. For a whole generation it has held the minds and hearts of thousands of preachers bound to the crucified Lord. For sheer intellectual force, reverence, devotion to the person of the Lord Jesus Christ, and absorbing passion in his message, we have nothing even yet to excel it. Of course he did not say the last word on this endless theme, but he went as far as any great divine has ever gone in helping others to probe deeper into the "great mystery of godliness—Christ manifest in the flesh." The best books written since his day are those which have adopted his method of inductive and careful study of the books of the New Testament on this theme.

It must not be supposed that this is an exhaustive list of the books on the Atonement. We have given only such books as we thought would serve all practical purposes of acquainting our readers with the best teaching on this great and vital theme. Different theories on the Atonement there must needs be, but in the meantime the FACT of the Atonement remains, untouched and unchanged, and the "Message of the Cross is still the power of God unto salvation to everyone who believed."

M.A.

Mr. Evan Roberts in Wales.

A Correspondent writes:—"Mr. Evan Roberts was present at some of the meetings of the Llandrindod Wells Convention the first week in August, and afterwards remained in the town throughout the month, finding abundant opportunity for valuable work—none the less important because done in the background. By prayer and conversation he has been enabled to help many seekers after truth, and many state they have received great help from his ministry.

On August 23rd some special meetings were announced to be held in the historic Pales Meeting House, near Penybont, a small thatched place of worship away up on the hill side. Attracted by the meetings, and the historical and picturesque interests of the place, a few Llandrindod visitors—including some who had remained on since the Convention—drove out to Pales in heavy rain, and found Mr. Roberts unexpectedly present, and led to speak both in the afternoon and evening meetings, with much power and earnestness. Some who were present state that he spoke with the same fervour and power as he did in Revival days, but with the difference that in the Revival his message was mainly to the world whilst on this occasion his appeals were to the Church. Still the spirit was the same, for it was in order that the Church might be better able to reach the world that he desired a quickening of the spirit of prayer, and an increase of faith on the part of Christians. . . ."

NOTE.—We may add to the above that Mr. Roberts has been occupied in similar service in the background for some time past, in addition to giving himself with unwearied persistency to the work of prayer, "labouring" (Col. iv. 12) for the Church of Christ throughout the world. Our correspondent apparently does not know also that Mr. Roberts' message at the commencement of the Revival was essentially to believers, urging upon them the need of the Baptism of the Holy Ghost, and it was only later in the Revival that, for various reasons, he dealt with the unsaved, generally described as "the world."

To-day, again, his chief burden is the Church of Christ, especially that they may learn how to overcome the powers of darkness, ignorance of whose ways, he says, was one reason why he was diverted from his commission to the Church, and turned to the general and more superficial work of the later days of the Revival.—ED.

Miscellaneous.

Mr. J. C. Williams, of "the Lord's Watch," will be at "Essendine," New Road, Porthcawl, Glamorgan, South Wales, during September, and will be glad to see any of the Lord's people who may be in the neighbourhood.

Forthcoming Meetings.

Conference Hall, Eccleston Street, London, S.W. (near Victoria Station). Meetings for Christian Workers, conducted by Mrs. Penn-Lewis, on the first Thursday in every month (with the exception of August and September). Next meetings as follows:

OCT. 8	} Meetings at 8 o'clock, followed by Conversation and Tea until 8-30. Evening Meeting at 7 o'clock.
NOV. 3	
DEC. 1	

Cards and information from Miss Z. Johnson, Lasswade, Bedford Avenue, High Barnet, London, N.

Leicester. Meetings for Christians will be held weekly in the Sunday School Memorial Hall, New Walk, commencing September 8, conducted by Rev. J. Ellison. Conversation and Prayer, 7; Meeting at 8 o'clock.

THE OVERCOMER.

FIDEI COTICULA CRUX.
(The Cross is the touchstone of faith.)

Volume II.

[Entered
Stationers' Hall]

OCTOBER, 1910.

ONE PENNY,
Post free 1½d.

No. 10.

Stand Firm.

"'Stand Firm' against all the stratagems of the devil . . .
'Remain Victors' on the field."—Eph. vi. 11, 13. Weymouth.

STAND firm and true! 'midst battle strife
Stand firm for God; nor let the foe
A passing vantage gain. Stand firm
In faith. Press on! Pray through! Although
Satanic shafts are fiercely hurled
Like lightning, and in ways diverse;
Discern aright the fight! Trust on!
For God will every foe disperse.

Stand fixed in God. With armour clad
That His own hands supply. The arms,
Alike the fight, are His alone.
Each fiery dart, all new alarms,
Each subtle danger veiled as light,
Resisted by His strength alone—
Shall fall on faith's victorious shield,
Foiled of their purpose, quenched, disowned.

Stand in His might. And also pray
Unceasingly, with strivings deep,
Born of intensest faith, and love
For God and men! Our hearts shall leap
Ere long in praise to Him enthroned,
And Whom we see, by vision keen,
Still more and more as Victor reign
O'er powers of earth and worlds unseen.

Victors remain! The field is God's!
Its Vict'ry won by Jesu's blood,
Must be maintained in faith and prayer,
Till Spirit-waves roll as a flood
Upon His Church; till she shall stand
Empowered by energy supreme.
'Tis His own Word! So faithful be
Till He pours forth Revival's stream.

John H. Farmer. 1910.

The Outlook.

IN fulfilment of a promise made at the Llan-drindod Convention that the addresses to workers should be given in early issues of the *Overcomer*, we print this month the second one on "The Warfare and the Weapons," as well as a striking message given by Rev. F. B. Meyer on the same theme. We hold back other matter for this purpose. We have also addresses by Mr. S. D. Gordon and other speakers which we hope to give in due season.

We do not feel that we need to make apology for this number of the *Overcomer* being full of the theme of the warfare and victory over the

powers of darkness, seeing that the paper was expressly issued for the purpose of meeting the need of workers for equipment in the "warfare of the ages" which Dr. Pierson points out to be upon the Church of Christ in the close of this Dispensation. To know the full-orbed Message of the Cross is to know the Ascended Conqueror, and to know Him is to know the opposing forces against Him frustrating the preparation and ascension of His Body to join the Ascended Head.

* * *

That the *Overcomer* is fulfilling its purpose is being witnessed to in scores of letters which reach us from many parts of the world—letters which cast us upon God in prayer that He will enable us to be faithful to our trust, and to cry "I have a stewardship. Woe is unto me if I preach not [this] gospel." That many may not relish or understand the theme does not surprise us, seeing that great numbers of the consecrated children of God have not advanced beyond the stage of looking upon their own sanctification as the goal of their desires; the *aggressive* aspect of the Spirit-filled life lying outside their horizon. Other papers will meet the need of these believers, whilst we press on the battle to the gate, let who will rally with us to the aggressive warfare with the foe.

* * *

The need for the *Overcomer's* message is also shown in a striking article in an Indian paper by a Missionary who writes his "profound conviction that no great advance can be made against the forces of heathenism until its Satanic origin and inspiration are more fully recognised." He goes on to say: "One of Satan's triumphs in the present day is to get himself ignored, especially in this connection. At the recent World's Missionary Conference . . . one speaker congratulated the Conference that the belief in Satan and evil spirits, once so prominent a characteristic of the Christian religion, had now, happily, almost disappeared."

* * *

The writer, however, points out that "such complacent discarding, such airy dismissal, of the 'once so prominent' belief in Satanic agency cannot be sustained either in face of the plain

teaching of Scripture, or of the equally plain facts of the heathen world." The article is so striking in dealing with missionary work, that we hope to print further extracts from it later on. It intensifies our own convictions of the need of patient and faithful service being rendered to the Church of God at this time, in showing the teaching of the Word of God on the subject, in conjunction with the glorious Message of Calvary as providing full victory over the foe.

Our Free List.

A LARGE number of Missionaries are increasingly availing themselves of our free list, as well as some in the Homeland, who would not otherwise be able to obtain the paper, and many are the letters of thankfulness which reach us, with requests for the paper to be sent to others who need the same help. But the increase of the free list fund does not keep pace with the demand upon it, so we ask those who long to see the members of Christ's Body freed, and brought unto victory through the Message of Calvary, to co-operate with us in this service to the Church of Christ, by enabling us to send the paper wherever it is needed.

Some of our readers write as follows:—

"Thank you for the copies of the *Overcomer*. I have no trouble in finding those who are glad and eager to receive it, if not to subscribe. I believe God's children have been prepared by the Spirit to receive it. Personally I can say that it meets a need in my life which I can find in no other publication. Many of God's children have been carried away captive, but many are having their eyes opened to the true situation, and we believe the test we are having will work out for the glory of God. I realise very deeply your need, that you may have freedom of utterance, and freedom in using your pen in these perilous times. We in America who stand with you, believe you have the true light on the condition of things, and we pray for you." (*A worker in America.*)

"My fellow worker and I just revel in the *Overcomer*, and find it the greatest possible spiritual help." (*A worker in S. Australia.*)

"The *Overcomer* is always a spiritual incentive to continue the cry of victory, whatever the opposition. It links one on to the praying, fighting band. I needed it this month (August), especially paragraph 3 on the first page. The enemy has not dislodged me, but he had nearly worn me out when the paper came, because, perhaps, I am specially taking him as my August subject for warnings against his wiles." (*A worker in England.*)

"I do now rejoice to think of the spreading abroad of the glorious news of a full orb'd gospel through the *Overcomer*. I cannot express how precious has been the article in January last, by Mr. Evan Roberts, on 'Revival and Prayer.' Thank God for the supplying of my soul's need. I do indeed trust that all that can be said or written of evil spirits, and Satan's workings to ensnare souls, will still be given in the *Overcomer*. It is so much needed by the Church of God. It has all come as a great help to me. May it be so to others; as I plead that all may be liberated among the bound of the church of Christ." (*A worker in Australia.*)

"My fellow-worker and I are receiving such stimulus to our own spiritual life through reading the *Overcomer*, that we are constrained to send you a thankoffering, to be used

in connection with your work, as you see fit. As our copy is loaned, other lives are being blessed and quickened. We are praying for you daily." (*A worker in Australia.*)

"You sent me a copy of the *Overcomer* which I have since passed on to a friend, but should like it again. Since reading it I have obtained copies from the beginning of the year. I feel to have no words adequate to express just what these have been to me." (*A worker in France.*)

"A copy of that blessed paper the *Overcomer*, has reached me, and to read it is to subscribe for it." (*Arizona.*)

"I value the spiritual help I receive from the *Overcomer*. Truths so vital are not often dealt with . . . the Holy Spirit is gently leading me into fuller light . . ." (*England.*)

"I have a cheery letter from one I sent an *Overcomer* to, saying that she never enjoyed anything so much . . . If I could afford it I would help more in the spread of the paper . . ." (*England.*)

"I just long for the *Overcomer* to be published month by month, and pray that it may be used of God."—(*London.*)

"I have given my back numbers away, and find they have been read out at a weekly prayer meeting, and now several of the members wish to take them."—(*Sussex.*)

N.B.—We shall be glad if all who receive a free copy would send us a post card saying if they wish it continued in the New Year.—Ed.

IN answer to definite prayer the Lord has sent to our aid in the increasingly heavy work of issuing the *Overcomer*, a Sub-Editor who has had varied training in many departments of the Master's service. For some months past our correspondence has been beyond our control, and it has been a real sorrow to us to have been unable to respond quickly to the pathetic appeals for spiritual help which have come to us from workers and missionaries in this and other lands, to whom the *Overcomer* has carried a flood of light upon their perplexities. But when the rapidly growing work of the paper has been re-adjusted, we trust we shall be able to deal with our correspondence more promptly.

We also take occasion here to say how much we are indebted to Mr. H. M. Reade for his help in the subscription department of issuing the paper in its early days. For some time past his own work has indicated the need of his being relieved from this labour, and we are thankful to be able to remove this burden from him now.

Special Notice.

Yearly subscriptions for the "*Overcomer*" (1/6) should be sent direct to the Sub-Editor (Rev. J. Ellison), "*Overcomer*" Office, Toller Road, Leicester, to whom all business communications should be addressed. (Personal letters should be marked "Private.")

Will readers who find difficulty in obtaining extra copies of the current issue, or back numbers, note that they can always be had from the Office?

"YOU have my deep sympathy in your work of 'pressing the battle to the gate.' Some years ago I heard Dr. Campbell Morgan speak on the verse 'The gates of hell shall not prevail against it.' He said the metaphor puzzled him at first—for an army does not usually carry its city gates into the field of battle with it. And then it dawned upon him that the Lord's call to His church is not merely to defend her bulwarks, or even to meet the enemy in the open field; His call to her is to be a victorious Church, and press the fight right up to the strongholds of Satan, and that in so doing His promise is 'the gates of hell shall not prevail against it,' they must give way before the Lord."—A.M.H.

“Jesus I know, and Paul I know, but who are ye?”

ADDRESS AT THE LLANDRINDOD CONVENTION.*

Rev. F. B. Meyer, B.A.

ONE of the most enjoyable parts of a Convention is the conversation you have one with another. The conversation I have had this afternoon has so entirely swept the subject on which I was going to address you from my mind, that I must pass on to you some of the thoughts which have filled my own heart.

I want you to open the chapter which the beloved brother was talking over with me, the chapter which is always deep, the 19th chapter of Acts of the Apostles. Will you keep that before you? I will briefly recite the story, which will bring me step by step to the main point which I desire by the power of God should be laid upon your heart.

It was the third missionary journey of Paul, and he suddenly came down from the upper country to the great city of Ephesus, through the ruins of which I was wandering as it seems only yesterday.

The first thing that this man, Spirit-filled, did was to enquire of the twelve men which composed the little church, whether they had received the Holy Ghost. The first thing that Paul would say to this Convention, were he to stand where I am standing to-night, would be the enquiry: “Have you received the Holy Ghost as an endowment of power?”

We may receive the Spirit of God in regeneration, but to have received the Spirit of God in regeneration does not at all exhaust the mighty office of the Holy Ghost. A man remains absolutely powerless unless he has received the unction of the Holy One.

He asked these men, therefore, if they had been empowered from on high; a question I want to put to every man and woman in this place: Have you ever known the anointing power of the Holy Ghost?

There are four different planes of power—the lowest is the physical, above that is the mental, above that is the moral, and above all is the spiritual. It is only when the man moves on the spiritual level that he has power with God, and power over unclean spirits.

It is because too many ministers, and too many Christian workers to-day, are content to live upon the intellectual level, or upon the moral plane, that their work is impotent to touch the mighty strongholds of Satan.

The first question, therefore, to put to every Christian worker is: On what level are you working, on what level are you living, on what

level are you speaking? For if you are speaking on anything less than the spirit-level, know that your life will be largely a failure.

These twelve men gathered round the Apostle were led by him, through Jesus Christ, to receive that same Spirit which descended upon Christ at His baptism, and upon the Church at Pentecost, and upon the Gentiles in the house of Cornelius. “The Spirit as at the first.” It cannot be exhausted. The Spirit as at Pentecost, as at the first, descended upon the twelve men, and made a revolution. If the Spirit of God were to come upon this Convention He would make a revolution throughout the world.

Even the power of God working led to a great deal of disputing, and the Apostle was wise enough to feel, that when disputing and argumentation arise, not through desire to know the truth, but from the desire to controvert it, he felt it was no use wasting his time, and therefore, he separated.

“He separated himself.” What can a man do when people are fussing about him, and gossiping, and talking him over? Such a lot of people talking—even an Apostle cannot do any good. A good deal of gossip, and small talk, and question has got to come to an end, or the Spirit of God Himself is never going to do much good work. You have got to be silent before God, not to judge men, not to pillory men, not to throw your stones at men, not to pretend to know other people’s business better than they know themselves. *Be quiet*, and let God have a chance. So then the power of God shall burst out, as almost all the whole of Asia Minor was swept by the Spirit of God.

Because when the Spirit of God comes upon twelve men, and these men are really filled with the Spirit, and live in the Spirit, and stand alone for God, even a nucleus of twelve people may be such that the whole of a vast and thickly settled province may become moved and revolutionised. All Asia had heard of the Word of God.

You are not surprised to learn that, at that very moment, the descent of the Holy Spirit had stirred up evil spirits? Wherever in the world the Holy Spirit comes down in mighty power upon men, there is always an uprising of evil spirits to resist it. Why, some of you have never known much about the devil, because you did not know much about the Holy Ghost. You began to think that there is no devil at all. Why, there is no need for him to worry you. You don’t hurt him; but if ever you begin to

* Not revised by the Speaker.

live by the power of the Holy Ghost, all hell will be arrested to stop you. So you are not surprised to learn that evil spirits began, with increasing power, to reveal themselves and their presence.

I suppose they had been there all the time, but they had not wakened up. Just as you may have a lot of "blue-bottles" in a window, but it is when the sun comes that they begin to buzz. So the very presence and power of God in these twelve men and others, stirred up an intense opposition on the part of these evil spirits whom Paul met in the Name of Jesus Christ.

When Paul spake, they knew that they must yield. For just as horses and dogs know when a masterful man comes, the demons know when a really spiritual man comes.

So great was Paul's success in dealing with evil spirits, by which the bodies, and minds, and souls of people were tormented and possessed, that a number of men who gained their living by pretending to, or actually exorcising demons, felt that their trade was in danger. And, as their own exorcism failed, they resolved to use, second-hand, the Name of Jesus, and said, "We adjure you by Jesus whom Paul preacheth."

They did not know Jesus themselves. They had no first hand knowledge of Christ, but they reflected Paul's power, as they hoped, by exorcising in the name of Jesus, "whom Paul preacheth." The demons said a very sane thing, so sane and wise, that it rings in my heart to-day, and I want it to ring in the heart of every man and woman in this crowd: "Jesus I know, Paul I know, but *who are ye?*" "You up-starts, I never heard of you before, I don't care for you; who are you?"

Now the demon said—speaking through the lips of this possessed man—"Jesus I know; Jesus I know." What the previous knowledge that evil spirit had of Jesus it is not for me to say, but I may go back to the first chapter of Mark, where we are told that, when Jesus had cast out an evil spirit in a synagogue one Sabbath morning, the spirit said: "I know Thee who Thou art, the Holy One of God."

For thirty years that demon spirit had been observing Christ, and, whether he knew Christ in some previous state of existence or not, it is not for us to tell; but thirty years of close observation of Christ had led that evil spirit to know that He was really Holy. A great testimony from a devil. (Aye, aye.) I do not think there is a single man or woman in this tent of whom he could bear a similar testimony.

Lower down in that same chapter we are told that Jesus, casting out demons that same Sabbath night, "forbade them to speak because they knew Him"; as though He did not wish

that they should tell all they knew, though they wanted to.

The fact is, that as Satan, in the book of Job, "considered Job"—"hast thou considered my servant Job?"—so evil spirits are always considering *us*; they are always taking our measure, they are always estimating what our piety, with all our talk, really amounts to. I suppose the demons talk us over pretty freely, and they pass on the information, and they say, "I saw that man do so-and-so; he is good spoil for us."

They considered Jesus. They had considered Him on the mount of temptation, and, whilst their great leader was dealing with Christ, there were, may be, tens of thousands of spirits waiting to see what Jesus would do. When Satan tempted Him with the lusts of the flesh, and Jesus refused to make the stones into bread; and when Satan tempted Him with the lusts of the eyes, and Jesus refused to be solicited with the vision of the world; and when Satan tempted Him with the pride of life, and Jesus refused to throw Himself vain gloriously down from the pinnacle of the temple; all the demons, when the day was over, went home, saying, "We never saw the like of that."

They watched Him on the mount of transfiguration, when again the door of eternity was opened before Him, and He might have stepped into heaven without reproof, because He was the sinless and therefore the deathless Man. They noticed—though at that time Jesus might have passed away into the glory, for "instead of the joy" (for your Welsh Bible puts it so, and that is true to the Greek) "instead of the joy that was set before Him, He endured the shame,"—now He took the road to Calvary. They watched Him, and made up their minds that He would not flinch, would not be fascinated or attracted from His main purpose.

The garden of Gethsemane was almost darkened by evil spirits, by myriads of them, gathered there in the hour and power of darkness, to see "the prince of this world" in the last supreme conflict and duel with Christ.

They saw how, on the mount of temptation, Satan had tried to turn Him aside by fascinating and attracting Him elsewhere to use His power; now they saw Satan holding up before Him the tree and agony and shame of the future, but they saw that Jesus flinched not. They heard Him say, "Father, not My will, but Thine be done"; and they said to one another, "It is all up, we cannot do anything with Him."

On the cross they watched Him die, as He led captivity captive, and exposed them openly. When they saw *hades* and the grave and death and Satan bound to the chariot wheels of the ascending Christ, as leading captivity captive

He went home to the Father, they *knew* Him, they knew He was the triumphant, victorious Saviour. (Hallelujah.) I have no wonder that this demon said: "Jesus I know; I know Him to be the Son of God."

Well, then, this demon went on to say: "Paul I know." He knew him pretty intimately. He had known him when Paul was a "very respectable man," when the demons thought they could do what they liked with him, and when he was doing their business. They had stood aghast when, upon the road to Damascus, the glorious Immanuel had stricken Paul to the ground, and suddenly Paul became a living and obedient servant.

They *knew* Paul. They knew him in his boyhood, and in his manhood; they knew him in his conversion. They had watched him oft, as they watch you and me. They measured him, and they knew him.

For instance, they knew that Paul had passed through an experience of fighting against them in his own strength, and being overcome repeatedly, for they had caught him, as boys catch one another over a string, and over he had gone; and every time he had picked himself up, and said, "I won't do it again"; and they had heard him moan: "The good that I would, that I do not, and the evil I would not, that I do"; and they laughed, and said, "We have got him; he is a Christian, but we will trip him over; we know the trick of it." But they had seen Paul one day grip the hand of Christ; they had seen that moment in Paul's life when he had said: "Thanks be unto God which giveth me the victory"; "I can do all things through Christ who strengtheneth me" (Hallelujah); and when they heard him say that, and this: "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." (Hallelujah, Amen.) When they heard Paul say that, they said: "There is not much more chance left for us if he goes on like that, there is no more tripping him. We know this man, we watched him go through that experience." "Paul I know."

Well, then, they had watched him in his prayers. Before I came here I looked over my New Testament again, and I think I only found one of the epistles of Paul in which he did not speak of his prayer-life. I think in nearly every one he talks about bending his knees to the Father.

Paul did more on his knees than he did with his pen. Paul did more by praying than we do by fussing. Paul did work on his knees. He knew how to pray. Paul's power in the world was really determined by his prayer. Yes, the demons had watched Paul pray. Every time

they heard him pray I expect they got between him and the sun, and made a cloud, that it took Paul all his time to pray through. Oh, they saw that Paul would never take a denial. The more he was repressed the more he rebounded, and when he persevered in prayer he never stopped until he had won a victory.

This demon said: "I know Paul, I heard him praying. I never heard a man pray like that, and I know he is going to tackle me; I have no chance."

These demons knew also that Paul lived, exercising himself to have a conscience void of offence against God or man. They knew that every night, before he went to bed, Paul sat down by his hammock and went through the previous day, in order to see if any microbe of temptation had got into his blood. Any of us who know the devil, know that he never comes down upon us all at once. He generally puts a little microbe in our minds or hearts three days before the temptation comes off, and if you don't mark it with the disinfectant of the blood of Christ, he will have you three days after that. The demons had seen that Paul was up to their tricks.

You see the reason why the evil spirits put a little bit of a thought—a little dirty thing out of the divorce court that a man or woman reads—and it breeds in the mind, and only three or seven days after, does that man or woman get plunged into some dirty act or thought.

These demons said: "We know that Paul is up to our tricks, because he exercises himself every night to have a conscience void of wrong before God and man. He keeps such short accounts." The man who pays cash, and keeps short accounts, gets off best. The demon knew this in Paul, and when he heard his command to "come out," he came out of the man.

It was otherwise when the seven men started on him. He turned on them, and said: "You little dwarfs, you Lilliputians, who are you? Who are you? I don't know you, I never heard about you before; your name has never been talked about down in hell. No one knows you nor about you outside this little bit of a place called Ephesus."

Aye, and there is the question that was put to me to-day: "Does anyone know of F. B. Meyer down in hell?" Do the devils know about us? Are they scared about us? Are they frightened by us? or do they turn upon us?

There were two men, the Greek says, who tried to get this evil spirit out of this man, and the spirit said, "I don't know you; I am not going to come out for you, not likely. Let Paul come along, I will come out; but I am not going to come out for *you*. Who are you?"

And he not only did that (the Greek word is very strong) "he mastered them." That is, one spirit mastered two men. This one spirit could have mastered not only two but the seven sons of Sceva, all of them. You will see what I am coming to in a minute. It reminds you, does it not, of what took place at the foot of the mountain. When Jesus Christ came down from the mountain of transfiguration He found a whole crowd of people arguing with the apostles. There was a demoniac son, and, running to Jesus, the father said: "I brought my son to thy disciples, but they could not cast him out." And Jesus said, "O ye of little faith." He cast the demon out, and then He said, "This did not come out except by prayer and fasting."

Men and women, this is it: it is a remarkable thing that through the Bible much of the evil of the world is attributed to the action of evil spirits. It is they who govern the darkness of this dark world. And these evil spirits are all around us, in society, in our own family life, in that drunkard's son, in that girl who seems to be possessed with the spirit of pollution, in these young souls that seem sometimes as though fascinated, turned away from God, and made stolid, so hard, so indifferent; "the spirit that worketh in the sons of disobedience."

Oh, where are we? We have been praying that God would send converts to the churches, and stop this awful ebb; but still the people are leaving our churches, and the pews are empty. We have no additions or few to our church roll. There is a sort of dry rot in our churches, and pray as we may we cannot avert it. What is the matter? Why, because the devil is not scared at us, he is not frightened. When we preach on Sundays, or when we visit in the streets, or when we take our Sunday School class, the devil says: "I don't know you, you are not worth my powder and shot; you can go on doing your work, I am not going to upset hell to stop you."

When Luther went to Worms, and they tried to stop him, he said if there were as many devils in Worms as there are tiles upon the housetops he would go on; but we have never got so many devils as that to stop us. We are not worth it. We have no power. Why, the devil masters the church, and masters the world, and here are all we powerless, and he laughs, and says, "Who are you?"

I am not talking to you merely, but to myself, and to every minister. What on earth are we doing, ministers, that one devil can master two of us? What is the matter with us? Don't you think the time is coming when we shall have a Convention of self-examination and prayer, even though we give up a Convention of

talking? Don't you think if we could gather the whole church together from between the four seas to wait upon God, don't you think we could get right with God, and get so right that the devil would know it? Then the power of hell would be broken.

I never understood it until lately, thinking about these lines, where it is said that our Lord "cast out devils or demons through the prince of demons"; and the Lord said a most remarkable thing: "how can you enter into a strong man's house until you have bound the strong man, and when you have bound him then you will spoil his goods."

Now many of us ministers go down to a town full of public-houses, full of sin, one sort or another, full of evil men and evil women, and we are powerless. We cannot spoil the house because we have not bound the strong man. We have not bound the strong man in our own hearts; we have not bound the strong man in our own life. We do not know what it is to master the power of evil. How then can we rescue the men who are led captive at his will?

I do not know if this comes to you as it comes to me; but it seems to me that one must get back, and say, "God help me, I am going to get victory over Satan in my own life, I am going to turn from Satan every stronghold on which he can stand, I am going to get so full of the grace of God that the devil cannot get at me." As the negro man said, "When the devil comes to me I introduce him to his Master."

And then, it seems to me, we have got to get back to prayer. Oh, God forgive us for our prayerlessness, (Amen.) Oh, friends, it is easy to say "Amen," to get worked up when these good men lead us in prayer; but God knows what a prayerless lot we are. We are a prayerless lot. I do not wonder at things being as they are. God forgive me if I have spoken hard. I want to learn the secret of binding the devil, and I want, for the last few years at least, my name to be feared in hell.

A WAKE! Awake, beloved,
Sing softly, clear and plain,
The Christ bears still His Love-marks,
The Lamb that once was slain.
His wounded hands are mighty,
Although the fight is long,
His pierced feet have trodden down,
The powers of hell so strong.

Awake! Awake, beloved—
Utter a song to Me!
For as the Father sent Me forth
E'en now so send I thee.
Awake! tell out with gladness,
The Victory is won,
Awake! Arise, beloved,
The dawning has begun.

M.M.

"The Warfare and the Weapons."

By the Editor.*

IT is my purpose to make these afternoon meetings a training ground for the Christian warfare. We have understood a little about service, but not much about conflict, especially conflict service. The warfare which we have known is mostly personal temptation, and how to get victory over sin. But with all the light given at our Conventions this question of personal victory should now be a settled matter with *those who are in God's service*.

Turn with me again to Ephesians vi., and let us revolve round its message in these Workers' meetings. Please put aside what is not clear to you, but commit it to the Holy Ghost to be brought back to you later on. I remember a sentence of Pastor Stockmayer's once coming back to me when at the point of death, and my having power in the Spirit to lay hold of it, and it saved my life. Naturally you wish to *understand* it, but it is better that you should not try to grasp it with your mind, but quietly let the Lord put it there ready for His use later on. It will come back to you when you need it, if you will not dislodge it by discussing and dissecting it. The seed of the truth needs to be left to lie in the mind in quiet until it is quickened by the Spirit of God.

This warfare is not an earthly warfare, nor is it entirely a warfare of temptation—a warfare of overcoming some sin. It is the warfare of one who is united with the Ascended Christ, clothed with the luminous garments of the whole armour of God, for God has provided a luminous garment to clothe His redeemed ones, through which the "fiery darts of the wicked one" cannot penetrate; and that luminous garment is called "the armour of light." It is "the whole armour of God," the clothing for the spirit of the believer—for "the new man in Christ Jesus."

This, I say, is a warfare of the spirit, and in the spiritual realm. Those who are still "men of soul"—that is the natural man—do not understand it. You talk to them, and they do not know your language. They are two separate planes altogether—the victorious life lived on "earthly ground," and the victorious warfare *in the unseen sphere*, of mastering, united to the Victor, and in His victory, the unseen forces of the powers of darkness.

The Spirit of God is working in the Church to press forward the Body of Christ—experimentally I mean, for it is there judicially—into this "heavenly" sphere, the sphere which Paul knew and lived in. We have known so little

about it that we are like strangers in it, knowing no "landmarks," and therefore ignorant often of the ways.

We have already dealt with Paul's description of the warfare in the words, "for our wrestling is not against flesh and blood." It is manifestly not a question of victory over sin. Let me repeat that this question of victory over sin ought to be an absolutely settled matter with every believer through an intelligent understanding of our death with Christ on Calvary. If we rightly apprehend our position, understanding that "our old man" has been crucified with Christ, and reckoning ourselves, hour by hour, "dead indeed unto sin," then we have entered upon this conflict in the spiritual sphere. Now we begin to understand this wrestling in the spirit. Not with your "soul," or with your mind, or with your feeling, or with your emotions, or with your body, but with your *spirit*. It is a spiritual conflict with a spiritual foe, waged with spiritual weapons, with spiritual power.

"Our wrestling is not against flesh and blood, but against principalities and powers, against the world-rulers of this darkness." Bear with me whilst I lift the veil a little, and show you the spiritual forces against which we wrestle.

Let us turn to Genesis, and see how we get a hint there of the sphere wherein is situated the opposing forces of principalities and powers. The only portion of the created world which God did not pronounce "very good" was the firmament. In the latter part of the chapter (v. 28) the same word is translated "air." The Lord Jesus speaks in His parable of the Sower and the Seed, of the "fowls of the air," which He explains to be Satan and his forces (Matt. xiii. 19). In the Epistle to the Hebrews it speaks of "things in the heavens" needing cleansing. There is a cleansing of the air which can only be done through the work of Christ at Calvary. The Lord did not say "very good" when He created the firmament, because of these unseen forces there.

Again you have a clear confirmation of this in Ephesians ii. 2, where Paul says, "In times past ye walked according to this age, *according to the prince of the power of the air*." The Apostle unequivocally states that the "course of this age" is governed by the "prince of the air"; and the sooner we face that fact the better, as we talk of the "world getting better," and of a golden age of a Christianized heathendom. If we walk according to the course of this world, we are not walking according to God, but

* Address to Workers at the Llandrindod Convention.

"according" to—that is, in accord with—the prince of the air, who governs an opposing monarchy ranged against God and His Son Jesus Christ. The Lord Jesus spoke about Beelzebub as the "prince" of the evil hosts, and in Daniel we have a glimpse of his chief princes—the prince of Persia and the prince of Grecia—mighty angels under his rule, forming an hierarchy of power—the "power of the air"—in united opposition to the Kingdom of Christ, who in the counsel of God is the pre-destined Lord of the universe.

Pember says that in the original Greek the word air means "thick and misty air," thus describing the condition of the lower heavens—the sphere immediately surrounding our earth—where the Satanic Prince abides with his hierarchy of power, and all his emissaries who are sent to carry out his will.

In the Bible you are shown clearly how Satan works through all these forces. No wonder he is busy making men doubt the inspiration of the Scriptures, and doing all he can to hinder men reading them, so that they may have their eyes opened to his existence and ways. You will discover that the Prince of the opposing confederation against God is the one who "walks about." When he came before God about Job, he said he came from walking up and down in the earth. From Daniel x. we see that his fallen angels apparently have charge of countries, and Dr. Goodwin—an Oxford divine of the 17th century—says that the wicked spirits appear to be confined to special places, for when the Lord Jesus cast the legion of demons out of their victim, "they besought Him much that He would not send them out of that country" (Mark v. 10). Elsewhere in the Scriptures you have traces that they find some relief when they can get access to the bodies of human beings, and that, when they go out of them, they roam restlessly about, wandering up and down in "dry places," seeking rest, and finding no relief, until they can again enter the bodies of men.

Christian workers must be powerless in reaching men until they recognize that all these forces are at work, as "world-rulers of the darkness" which the world is wrapped in, but the enemy is making so many blind to these facts, so that they are groping about like blind men, knowing very little of what is going on round them; and even using carnal weapons to try to destroy the kingdom of these spiritual foes.

Here are these forces round about us in the air, holding human beings in their power, under the direction and control of their head and prince, who is called the Deceiver of the whole inhabited earth. Ah, there is absolute unity in the Satanic forces, *when there is not unity in the*

church of Jesus Christ. The forces of evil are all agreed to obey their head, and to carry out his will implicitly. When the Lord cast out the legion of wicked spirits from a man, Goodwin points out how completely a whole legion were agreed to go to the same place, and not to take different ways. The whole legion—actually six thousand—went in one direction, carrying out one purpose. Oh! that we children of God might understand how persistently the enemy works to divide the servants of God. What folly to be busy "working for God," and at the same time blind to the disaster of divided forces against an united foe.

It is striking to read in the book of Judges that "God sent an evil spirit between Abimelech and the men of Shechem" (Judges ix. 22), so that the "men of Shechem dealt treacherously with Abimelech"—the end being judgment and death. Here God is spoken of as the Sovereign Power of the universe, by whose *permission* alone the emissaries of Satan are allowed to work. When men sin against Him, or disobey Him, He has simply to withdraw His restraining hand, and let the powers of darkness in the air work their will upon them, so as to bring judgment upon them.

Again it is said, "*God sent an evil spirit*" to trouble Saul, because Saul would not obey the Lord—i.e. Saul refused to obey God, therefore God permitted the emissary of Satan to have his rightful place, for "rebellion is as the sin of witchcraft" said Samuel. But disobedience or sin is not always the cause of God permitting their attacks, for God permitted Satan to attack Job, so as to prove to the principalities and powers in the heavenly realm his integrity and loyalty to God. God put the limit—as He always does—and brought His servant right through to the place of double blessing. Again, God permitted an evil spirit to provoke David to number Israel, but he need not have been deceived if he had listened to the protests of his servant Joab. Here we see that unwillingness to listen with an open mind to others, gives place to the enemy, and the suffering of judgment.

To Peter again the Lord said, "Satan hath desired to have thee, that he might sift thee as wheat." Peter had not been disobedient then, but there was in him hidden material of self-confidence which the enemy could use, and unless it was dealt with, he would have been unfitted for God's use at Pentecost. Peter was loyal to Christ and unconscious that he would be capable of a fall into oaths and curses, denying the Lord, after those years of fellowship with Him. It is clear, by the ground for the enemy thus disclosed, that the blessing of Pentecost would have been a terrible danger to Peter unless the Lord had

permitted Satan to attack him to bring it to light. Paul, too, was attacked by "a messenger of Satan"—an evil spirit permitted to "buffet him"—so that he might not become exalted. He was very exalted when he started on his journey to Damascus, and this make of his natural character evidently needed dealing with, to the end of his days. Peter and Paul—both of them apostles of Christ—and yet God permitted Satan to attack them. This is just what God is permitting with many of His children now. "Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee," said Christ to Peter. The sifting work is done most frequently by attacks of the enemy, upon *ground in us unknown to ourselves*. So that it is clear it is not always specific disobedience, or specific sin, which brings the onslaught of the powers of darkness.

Look again at the case of Paul. He says, "There was given to me a messenger of Satan to beat me, I asked God to take it away, and He said 'No, I will give you grace to conquer.'" What was it given for? "*Lest he should be exalted above measure,*" through the abundance of God's working in him! Thus you see, by this case in point, how God permits the evil spirits—the emissaries of Satan—to attack the servants of God for their development in the strength of God, and their knowledge of His triumphing power.

Reverting again to the realm of the enemy, Goodwin points out how the powers of darkness can send a "breath" over a whole town, or country. By his hosts of wicked spirits he can raise a tumult, as he did in Ephesus against Paul. You remember how the crowds "all ran into the theatre" shouting, not knowing why they did so. It was the enemy that raised the riot against Paul, twisting his words, and seeking to destroy him. Have you noticed how "doctrines of demons" run like the wind, whilst Christ's truth has to cut its way inch by inch, through the darkness in the atmosphere and in the minds of men? This may be why the spirit of error is described as wind—"carried about by every wind of doctrine after the wiles of error." (Eph. 4, 14).

At this present time we are in the stage of the church's history, which Paul expressly foretold by the Holy Spirit's command; the special closing of the dispensation when "men shall fall away from the faith, giving heed to *deceiving spirits*." "Oh," said a brother the other day, "I don't understand about evil spirits. I understand about Satan tempting." Yes, but since the prince of the power of the air is not omnipresent, like God, *does he not work through emissaries?* His is the master-mind, it is true, and he conceives the "devices," and the plans

to frustrate the ripening and maturing of the church for translation; but the attacks and the plans are carried out by the subordinate forces.

It appears just now as if the abyss had been opened (Rev. ix. 2), and there is pouring out upon the church these hosts of deceiving spirits, with "doctrines." The special attack of Satan's hosts upon the church in the latter time, will be along the line of doctrines or teachings—"wiles of error." They go like wind! You know some of them, and how they "catch on." Why? Because the enemy *holds the air*. It is his realm, and—so to speak—he has a world telegraphy. He sends out a lie, and it is flashed by the evil spirits everywhere, whilst they cloak and frustrate the making known of the truth—not only the truth of God, but the truth about God's servants who bear the Word of Truth to the world.

Alas! how Satan can dull the minds of God's children, so that they believe his lies so often. You know it in your neighbourhood, in your church, in your district. Why does not God's truth run through your district as rapidly as Satan's lies? What is the matter? Is there not proof around you? Is it not true in your experience? Is it not absolutely foolish for God's children to be blind on these matters so that they are caught by these "winds" of Satan? They take what *is in the air*—depression, gossip, rumour, lies, and they absorb all into their minds, and, in their turn, act as Satan's transmitters of untruth. Like the Ephesian crowd, they too, run and shout, they know not why!

The Armour of Light.

Now, let us look at the weapons of victory a little in detail, making up the "whole armour of God." Three things you are said to *have* done, and three things you have got to do for victory. You *have* braced your mind with truth. You *have* put on the breast-plate of righteousness—i.e., you must be living right up to the utmost knowledge of your sense of right and wrong. When you do something that you know not to be right, however much you are used to doing it, it is certain defeat before the enemy. You *have* shod your feet. The Roman soldiers had spikes in their sandals to keep them from slipping.

Then there are three things you have got to do—you have to TAKE the shield to quench the fiery darts; TAKE the helmet of salvation to cover your head; TAKE the sword of the Spirit to cut the air. There are days when the enemy gathers around you, and you feel difficulty in breathing. Have you ever had that? I speak to those who are spiritual. Those who are still "soulish" will not understand what I mean. When your *spirit is pressed down* by forces of darkness, you

get a sense of suffocation. This feeling of suffocation affects the body, and makes you feel as though the life was pressed out, until that sense of suffocation is removed. This is the meaning of "burden" in prayer, by which you learn to diagnose spiritual things. You may know by the pressure on your spirit that there is oppression in the air; that the forces of darkness have gathered about the place where God's truth is being preached. Then you resist the "oppression" and claiming the Blood of Calvary, fight through to victory, when it will be victory in the Meeting also!

These are the prayer-warriors that God wants, those who know the spirit-fight, and the way of resistance to the enemy in the air, and victory. We know much about "asking," and about "working"; but you cannot "work" against the powers of darkness. The only way to deal with them is by the attitude of resistance, and prayer. You will know of their gathering around by the oppression in your spirit. You have to know the way to pray out above them. How? By laying hold of the victory of Christ over all the power of the enemy, and using the "sword of the Spirit." That sword will *cut the air*. It is to be used *against the enemy*, not against the people. For instance, you see a soul deceived and misled by the power of the enemy. It is no use arguing with that soul. He is not in a condition to reason with you, and you must have eyes to see it. Never reason with a soul that is under the power of the enemy. What must you do? Use the sword of the Spirit to the soul? No, not always; but use it *against the enemy*, use it against the oppression that comes down upon the soul, or upon the meeting. How? The Spirit of God must teach you what sword to use. Sometimes you try many different texts, but none of them seem to cut, until you lay hold of another, and instantly the whole oppression is broken.

"*Take the helmet of salvation.*" What is the helmet for? To protect the head. The main point of attack against the child of God, who is united to Christ in spirit, is the head. Of course whilst you stand on identification ground! There must be no question about that. "They that are Christ's have crucified the flesh with the affections and lusts." We are not talking about that realm, but of the spirit-warfare in the heavenlies. Here a chief point of attack is the head. One part of the armour, then, which you have to *take*, and *take continuously*, is the helmet; something to cover your head. What is it? The helmet of salvation; *the salvation of your head as well as your heart.* (Praise the Lord.) Is your "head" saved? Is it saved from your own way of thinking, and its own plans, and its

own ways? Unless your "head" is saved, you need not think of victory here; that is to say, aggressive victory for the Church of Christ. For here in the heavenlies, the Body of Christ is one, and as part of the Body of Christ you are in a general warfare for the whole Church. Remember the weapon for personal warfare is Calvary. When you are tempted to yield to sin, go to Romans vi. Therefore, put on the helmet.

Many of the Lord's children keep their minds open for the enemy. They protect their hearts, but their *minds* are open and unguarded. They allow them to lie fallow, to be open for all that the enemy sends along. They do not know how to recognise the thoughts that come to them from evil spirits. The thought of unkindness, and criticism and misjudgment comes from evil spirits, and are not your own, if they do not come from your heart, and the deliberate choice of your will. Evil things that come into your mind *are not yours*, if you recognise their origin, and refuse them.

Beware, too, of a passive mind. If your mind is lying unused, the enemy will gain many a victory. God will quicken your mind, and make it think and reason, and cause you to see what He wants you to do. You need to ask with all your heart, "Lord, make me recognise every thought, and word, and suggestion that comes to my mind from Satan's emissaries." Do that, and as quick as you see them, shut the door. *Take the helmet, and take the sword.* When the mind is protected by the helmet then you use the sword of the Spirit to cut through the oppression in the air.

Next you need to use the *shield*—*TAKE* up the shield to quench the fiery darts. Don't try to put the helmet on the head when there are fiery darts *in the mind* already! How many fiery darts have you admitted while you have been in this convention? It is written: "*the fiery darts of the wicked one.*" They are forged in hell, and have at the tip a little spark of fire from the pit, which inflames the mind and makes it incapable of receiving the truth. Fiery darts about that friend with which you are working—a jealous thought so that everything that soul is doing, you are reading in the light of it. That is what is going on among God's children. Satan has let loose an avalanche of fiery darts amongst the advancing hosts of God's children, and they have not lifted the shield of faith against them. They have allowed them to enter the mind, and burn there. You will often find the mind inflamed with fire that never came from God. You can recognise it whenever you see the face go red and the body agitated when some special subject is referred to.

Is not this the great truth that the Church

In one of Stockmeyer's books he says that in these days God wants a company of overcomers, to break through the Satanic hosts to the heart of God; and, as they break through, they will make a way for others to go through with them. Will you be among the overcomers who are thus seeking to break through experimentally, to the place with Christ in God, where they really are *judicially*? The devil's trick is to keep you down on the earthlies, trying to deal with the *effect* of all you see contrary to God, and not with the cause; he pushes you to try and put things right in the Satan-blinded world, and Satan-dulled church, with your own faculties and strength; instead of understanding that in this spiritual warfare, the way of action is union with Christ, "far above all," there to hold His victory, until we see Him deliver the souls. If we knew how to do this for the churches, if we knew how to "break through" in the spirit to the heavenly realms, and how to dwell in that

If you, children of God, will break through into the heavenly light, God is going to break forth among us in mighty power. God grant it! May the Lord lead us on to victory. Amen.

"The Lord will finish by awakening the Church to her responsibility. There will be such and such a one who will awake, and if the Church as a whole will absolutely not awake, the Lord will nevertheless succeed in reaching some, with whom He will make a way through for the remainder. This is in the line of the "Revelation."—Pastor Stockmeyer.

15 2884 15 2885

"Whereby can we discern."

Answers to Correspondents.

A Worker from India writes:—"The enclosed, from a missionary, shows us some of the wreckage the enemy is making in these days. What if this onslaught of Satan is the last one before the Lord's appearing, by which the very saints of God are to be tested and tried. How clearly one sees now the aim of the great enemy in his attempts to dismember the Body of Christ, which was fast ripening to maturity during the blessed time of Revival. This case, I am afraid, is one of many, and the anxious enquiry is now, 'How can we know—Whereby can we discern—the real from the counterfeit?' Could you, through your most valuable paper, give an answer to the questions this missionary puts to me in anxiety of soul?"

The letter enclosed is as follows:—

"When home on furlough I went to some meetings for some six weeks, and grew very tired and exhausted, finally I was pushed into an experience of supernatural manifestations, and I remember how it nearly ended in my losing my reason, in such a nervous state did I become. Now I do not at all feel that this experience was of God. Moreover, now I am very run down, and involuntarily I sometimes cry out from nerves. It is now and again a hand to hand fight with darkness and despair. Do pray for me. I tremblingly write you, fearing lest I should write something against the Holy Spirit, to Whom I have surrendered myself, and Who does graciously give me words to speak to Christian and to heathen.

As to the 'manifestations'—this is the burning question. If it was not of God but some evil power, how may I know that the demons have some foothold in me, and how can I know afterwards when a truth, said to be hard and scolding, was really the Spirit of God or not? Now I need much more love, and much more calmness. But if I am in some measure walking with God, and He has given me His Spirit, it is awful to know that an evil spirit can also have any permanent foothold, and must every 'servant' be cast into hell who has fallen into that condition. No, surely if the Spirit of God dwells in him and he is enabled, however feebly, to take his place with Christ in crucifixion—but do not all do this? How do those who have gone wrong find out *certainly*—how do they get deliverance"

The anxious enquiry, "Whereby can we discern the real from the counterfeit?" made by our correspondent, is just the question which we are seeking to answer in the pages of the *Overcomer*. "Discerning of spirits" is one of the gifts, or workings, of the Spirit promised to spiritual believers, and each one who is in contact with supernatural powers should definitely deal with God for this gift.

It is needed by two classes of believers—(1) those who are workers in charge of meetings, and (2) those who are seekers for the Baptism of the Spirit. In the first instance it is necessary to remember that the Holy Spirit is able to work in purity through a worker just so far as he has been *baptized into the death of Christ*. Deeper than the question of manifested gifts lies the question, "Who has a claim to the 'gifts,' and what are the conditions of their bestowal?" Are they for *babes*—i.e., those who need nursing and caring for by others? or only for *service*—i.e., by those who are mature and full-grown in Christ, charged by Him with the work of "the perfecting of the saints," etc. If "gifts" needed for effectual service are only for the full-grown believer, how does a believer become "full-grown?" Here we work back to the fundamental basis of the spiritual life. A "full-grown man in Christ" is one who has deeply drunk of the death of Christ, so that the new creation has reached in him the manhood stage—where it is no longer a "babe," but

of full age. (See 1 Cor. xiv. 20. R.V. m. 1 Cor. ii. 6. R.V. m.)

This takes us to the necessity of a real baptism in Christ's death as the fundamental condition for the bestowal of the gifts of the Spirit described in 1 Cor. xii. "Wisdom"—presupposes a deep clarifying of the mind by the inworking of the death of Christ. "Knowledge"—a purging of the earthly knowledge so as to be able to know God and His ways, which are so opposite to the ways of men. "Faith," "Healings," "Miracles," "Prophecy"—all need the deep fellowship of Christ's death for the vessel to be safely used by the Spirit of God. (See 2 Cor. iv. 10, 12, and 2 Cor. xii. 6-10.)

Again the gift of "discernings of spirits" needs a *crystal purity of spirit* as the condition for its bestowal and manifestation, and this crystal purity means a deep "dividing of soul and spirit" (Heb. iv. 12) so that no film of the soul-life may cloud the spirit's delicacy of vision. This "gift" can only be exercised, therefore, in deep calm and stillness of the whole being. Emotion, agitation, restlessness, and even ecstasy when it affects the body, must hinder the action of the Holy Spirit in causing the believer to discern accurately the "spirits" at work in others.

Workers who ask "whereby can we discern . . ." must therefore seek the gift of discerning of spirits, and fulfil the conditions of being buried into the death of Christ (Rom. vi. 5) in all that it means for them by the will of God, as well as 2 Cor. iv. 10, 11, as the maintained condition.

In the case of seekers for blessing, the answer to the question "whereby can we discern" is different. There should be a *direct dependence upon God* for protection from all false spirits, and a steady refusal of all ground to evil spirits, whilst standing on Rom. vi. 6 and 11. There should also be a definite attitude of will in refusing to yield to any supernatural influence—(1) at the pressure of another; (2) in surroundings which dull the mind from clear action; (3) in opposition to any inward repugnance or doubt (Rom. xiv. 23).

Finally, in reply to the missionary's letter these simple answers may be given:—

1. You may know whether the evil spirits have any footing in you, by asking God to bring all their workings to light, and give you power to recognize them.

2. When God gives you light upon their workings, you will quickly see that the "hard scolding" spirit was from them, and not the Holy Spirit of God. (Gal. v. 22).

3. No evil spirit has any *permanent* foothold where the soul deliberately *refuses any foothold*, and is willing for God to give the light so that the enemy may be recognized and rejected. 1 John i. 7, is always needed.

4. Those who have been deceived get back "certainty" by a patient quiet resting on God's word, until their unstrung nervous system regains tone and poise, and then in due season the sweet consciousness of the Master's Presence is given.

5. Beware of "overmuch sorrow" (2 Cor. ii. 7) over the past. Do not admit the thought that God has cast you off. Think of Peter and how the Master used him on the day of Pentecost after that terrible fall into the devil's power in the judgment hall. Look at 2 Tim. ii. 13; Rom. v. 2, 3; Jas. i. 2. See Micah vii. 7-9.

6. The Bible gives no ground for thinking that any true child of God will be "cast into hell" because he has been "deceived" by the Satanic angel of light, or taken into the Adversary's power for a season. So many devoted children of God are being tortured by the enemy with this thought. See 2 Tim. ii. 24-26, and specially Daniel xi. 35, in connection with the present time.

To give place to the above immediate need of reply, we hold back the concluding paper on "Purify the Spirits."

H.E.J.—We will reply to your questions later on. We have a large number waiting attention.

The Prayer-Conflict of the Last Days.

"Be earnest and unwearied in prayer, being on the alert in it, and in your giving of thanks. . ." Col. iv. 2. Weymouth.

Definiteness in Prayer.

By Rev. C. H. Pridgeon, of the Lord's Watch.
Pittsburg, U.S.A.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me."—Eph. vi. 18, 19.

THIS accumulative exhortation to prayer is a climax. The apostle sheds a flood of light on the stress and strain of the Christian life by revealing the fact that it is not only with people and with circumstances, and with our own selves that we have to contend, but that back of all these there is the invisible hate and opposition of principalities, powers and wicked spirits that must be conquered. He exhorts us therefore to put on the armour of God that we may be able to pray. He reveals that the *supreme purpose of the protecting armour is prayer*, and he implies that the only way of vanquishing every foe and coming off "more than conqueror," is by first winning all victories, in secret, on our knees. It is not strange then to find this text filled with "alls." In no other words could the mighty conviction of the apostle be expressed that would unveil the Christian's secret of power.

"Praying always with all prayer and supplication." We need all kinds of prayer. There is a difference between prayer and supplication. Supplication is handling a thing definitely, and we need this kind of prayer. Definiteness in prayer is a wonderful thing. Some people have a great deal of general prayer, but not definite prayer. They have prayer, but not *supplication*.

On the coast of this country some years ago, in a certain village of about seven thousand inhabitants, most of the people were fishermen and depended upon catching fish for their living. At the fishing season of the year, the men went out every day but they did not catch any fish. It seemed that the whole town would die of starvation. People were hungry, the women and little children were crying because their husbands and fathers could not catch any fish. There was a little church in the community, and the pastor said, "We will have to devote an evening to prayer; we will pray the Lord to let us catch fish." He called the people together, and the meeting-house was not only filled inside but crowded all around with people. The pastor was an earnest Christian man who knew something about prayer. He spoke a few words on the subject of prayer, and how God answers prayer. He told them that the whole company must centre on one thing—that God would send fish, and that they might be able through the power and wisdom of God to catch fish. He

opened the meeting with prayer, and then one prayer and another was offered. Some of the people were not used to concentrate on one thing, and so they began to pray about everything. He would say to them while they were praying, "Stick to your text." It would embarrass some of them, but they were, though rude, yet honest and earnest people, and after a little embarrassment they would begin again, and pray for the Lord to send fish. Again and again the pastor had to keep them to the subject. One man prayed, "O Lord, pour out Thy Spirit," and then the pastor said, "Brother, stick to the fish." Finally, one woman in the congregation began to pray, and God gave her such a spirit of prayer that "amens" were heard all over the house, and the whole company was softened. She seemed to voice the need, and to utter the real prayer of every heart there. The pastor felt that they had really prayed until they believed God. So without protracting the meeting he dismissed it.

The next morning the men hung around about the store and at the corners as they were accustomed to do, not seeming to have the heart to go out for fish, for they had gone out morning after morning and had not caught anything. One man, the sceptic and unbeliever of the village, thought that all that prayer was a useless kind of a thing. So he determined to go out, and show them that God would not answer prayer. He was the only man that started out that morning to fish. He pushed his boat out into the water, and having everything ready he threw over the line. At once he felt a tug at the line that nearly dragged him overboard. He pulled the line up and landed a magnificent codfish. Then he put his line in again and caught fish as fast as he could. It was not long until every boat was out. They caught fish that day, and every day that season. God answered prayer wonderfully, and the fishermen had all their need supplied. There was praise and thanksgiving given to God in that village. May God teach us to be definite in our prayers.

The "Lord's Watch."

Will all who write for prayer kindly note a few corrections in the following instructions for application to the "Lord's Watch."

- 1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.
- 2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need. N.B.—New requests for prayer should not be included in reports on previous requests, but detailed in a separate letter, or on a separate sheet.
- 3.—With every request send a stamped envelope for acknowledgment.
- 4.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should

also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lxxvi. 18. James iv. 3.)

5.—Requests for which no report has been received for three months are withdrawn from daily intercession.

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Will the Lord's intercessors pray

That God will raise up spiritual men to lead His people into the full knowledge of Calvary and the victory over sin and Satan.

That all who are in the service of the Lord may seek from Him all the spiritual gifts He desires them to have.

A Prayer for the whole Church of Christ.

O Lord, Thou art the Head of the Church. We ask Thee to reveal to Thy people everywhere the weapons Thou hast provided for victory over the powers of darkness. Take away from Thy Church all the carnal weapons used in Thy service.

We take from Thee, by faith, all the weapons we need for the warfare—weapons mighty through God to the pulling down of strongholds. Enable us to stand and withstand against the enemy, and do Thou rescue us from His devices day by day. We ask it all on the ground of the Blood of Calvary and in Thy Victorious Name. Amen.

Prayer Requests.

Pray that two good Evangelical ministers may be sent to two Methodist Churches in September.—H.B.

For Okato District, South of New Plymouth, on Coast West of Egmont; very rough, very scattered, very hopeful. Also for all our Home Missionaries in New Zealand. Some in very back block places, pioneer work mostly. Also that a useful sphere for ministerial work, or mission work, may be opened for me at the expiring of my engagement here in October.—H.B.

For the Sialkot Convention, India, Sept. 23 to Oct. 2.—F.K.

For Missions at Parish Church, Gateshead, during October, and Castletown Parish Church, Nov. 13-22, that the Victory of Calvary may be faithfully proclaimed to the salvation of souls.—I.S.D.

For a mission to be held in Blenheim, Marlborough, N.Z., Nov. 26 to Dec. 5.—Sister Marian, Deaconess.

N.B.—All requests for prayer for insertion in the following issue of the "Overcomer" should reach the Editor by the 10th of the month.

A Concerted Effort for the Ending of the Indo-Chinese Opium Traffic.

OCT. 24th is the Fiftieth Anniversary of the Legalisation of the Traffic by the Treaty of Tientsin. All our readers who desire to fully acquaint themselves with the shameful story of the Indo-Chinese Opium Traffic will find it set forth in burning words in Rev. Eric Lewis's book, "Black Opium."

The World Missionary Conference through Commission vii. recorded its deep regret "that the history of this traffic in China brought discredit upon Christian Missions by associating them in the Chinese mind with the spread of opium, and expressed conviction that the traffic should cease. The Chinese themselves are now doing all in their power to rid themselves of the curse of opium.

All who pray for "Revival" of the whole Body of Christ—which includes Chinese Christians—and for the evangelization of the World, will see that this matter directly stands in the way of the answer to their prayer.

On or about October 24th, it is proposed to present an united appeal to the British Government from the churches of Great Britain, requesting action in the abolition of the Traffic.

Let us pray that the appeal to the churches now going out, may find an awakened conscience, which will result in a strong, deep, powerful, united appeal to God, to interpose and to the Government to act, so that this Traffic may be ended without delay.

Rev. Eric Lewis asks the Lord's Intercessors to observe a Day of Humiliation and Prayer on Oct. 24, wherever possible. Will ALL PRAYER CIRCLES note this request, and seek the Lord's will in the matter.

* 1/- post free. Marshall Bros., 47 Paternoster Row, London, E.C.

The Path into the Life of Union with God.

- 1.—A fixed certain belief, it is *possible*. You cannot determine to seek for what you believe is impossible—or impossible for you.
- 2.—An absolute unreserved surrender—deliberate—for ever—altogether.
- 3.—Belief that God does now keep His promise, and will do the work in you—that God does *now* accept you for ever.
- 4.—Fixity of purpose and will—in the face of all obstacles that God has taken all, and will do His own work in you.

Laying all upon the altar, we must remember it is laid there in order that the natural life may be *consumed*, that there may be a resurrection of the true spiritual life from its ashes.

The consecration—surrender—will be tested by the severity of an interior crucifixion, which consumes the rottenness of the hay and stubble of the old life of nature, that we can speak of the new life and say, "Christ liveth in me."

5.—The cutting off of:—

(a) All inordinate indulgence of the appetites. The life of God in the soul has a much closer connection with modes of living than is supposed. Simple nourishment—eating to live, not eating for the sake of the food and the pleasure it gives.

(b) All inordinate use of the propensities.

Self-love—seeking own happiness unduly. In union with God this is lost in God—God Himself being the life of the soul.

The social principle—craving for the society of others. In union there is recollectedness in God in moving among others.

Curiosity—a right principle perverted, a strong craving to hear everything to be heard—know all to be known—good or evil—profitable or not.

Careless and unprofitable use of the tongue—(a) waste of time; (b) injurious talk; (c) useless talk fills the mind with useless thoughts; (d) outward silence favours inward silence; (e) speak quietly, not excitedly; (f) speak little of ourselves and our affairs; (g) speak less of others.

Affections perverted, unduly used, need regulating—purified—made one with God.

(c) All inordinate leaning on others—taking their advice before God.

(d) All reliance on our own works—regard these as nothing, and ourselves as unprofitable servants.

(e) All inward desire for the experience of signs from God—living by simple faith, leaning on the bare Word of God.

(f) All reliance upon inward feelings—should not dwell upon them.

(g) All desire for internal comforts and consolations—he who seeks comfort seeks not God but himself. A person was asked how she enjoyed herself. She replied she could not say, for she endeavoured to forget herself, but she enjoyed God.

(h) To renounce all natural desires and our own purposes and aims—all that springs from life of nature, every desire so far losing its natural character as to become spiritually baptized and sanctified.

Extracts from "Union with God." By UPHAM.

Quiet Talks about the Tempter.

By S. D. Gordon. Fleming H. Revell Company. 2/6 net.

IF we watch carefully the working of the Spirit of God in the Body of Christ as a whole, it is generally easy to recognize the "present truth." He is pressing upon the Church by the almost simultaneous giving forth of that truth, by messengers in different parts of the world. For a time it may be that they are as voices crying in the wilderness, whilst the rest of the members of the Body are bewildered over the unfamiliar words breaking on their ears—some of the "pastors and teachers" even opposing the truth which at first is often given crudely and out of proportion to other passages of God's Word—but sooner or later the mists pass away, the solitary voices are joined by others who add their quota of testimony, and the whole Church moves forward in line with God.

So it has been with the "present truth" concerning the Adversary and the victory won at Calvary over him and all his hosts. Book after book has been coming forth from the Press on the subject of "Satan," at a time when he is most talked about by worldlings, and ignored by the professing Church. Mr. Gordon's book adds yet one more to the list—the last, but not the least of them all. We have read it with great thankfulness, endorsing the verdict of a contemporary that it is "by far the best book" Mr. Gordon has given us. Readers of the *Overcomer* who obtain it will recognize the embodying of the addresses issued in our March number, but the fresh matter—"For the Overcomers"; "Fighting Tactics: the Tempter's and Ours," and "Disguises, and how to detect them," are valuable additions which will give much light on the way of victory.

Mr. Gordon also throws a ray of light upon the difference between "demon-possession" and "demon-obsession," the latter, he says, "a common experience by the saintliest people, though so rarely recognized. Indeed it seems to be true that it is the earnest, consecrated, saintly ones who are singled out for this form of attack."

We are thankful for every gleam of light given on the subject of "obsession," which we have been urging to be a common form of attack by the enemy on the "saintliest people." This alone gives the key to thousands of unexplainable troubles in the Church of God, ignorance of which, too, has given the enemy full play in creating terrible divisions among devoted believers who are one in heart and aim and devotion to the Lord. The "obsession" of believing a lie about another child of God which no urging of contrary facts can remove—who does not know, and suffer through these things in the Church of God? May the light of truth flood the Church is our prayer. Then shall the enemy's power to divide be broken, and the Church advance to the oneness in God, the Master so desires.

Notes about Books.

A striking address on the subtle working of Roman Catholicism, entitled "THE MASK AND THE FACE," by G. E. Morgan, M.A., has been issued by Messrs. Morgan & Scott, London, in pamphlet form, at 6d. per ten copies, post free.

"GOD'S ADVERSARY AND OURS," by Rev. L. G. Buchanan (Marshall Brothers, London. 1/-), is another small treatise on a theme which is speedily being recognized as the "present truth" for the church of Christ. It has a brief preface by Mr. Albert A. Head. It is a useful little book and fully in line with all the messages in the *Overcomer*.

"BEAMS OF LIGHT ON SCRIPTURE TEXTS," by Rev. A. Sims, Toronto, Canada (5 Simpson Avenue, Toronto. Price 5/-); "The Second Coming of Christ," by Robert E. Speer (Morgan & Scott. 6d.); "The Twofold Mysteries

of the Kingdom and of the Church," by W. S. Standen (Elliot Stock. 9d. net); are all books and pamphlets which are useful in their own sphere of service.

BOOKLETS without number are now pouring forth from the Press, and we cannot have too many to counteract the contrary stream of pernicious literature flooding the world. A Booklet on "PERSONAL WORK," by Geo. S. Ingram (One by One Working Band, 91 Bethune Road, Stamford Hill, N. One penny), is unusually practical in showing the way to win souls for Christ. "THOUGHTS ON GETHSEMANE" (Morgan & Scott. 3d.). "Do you believe in the Holy Ghost," by S. Levermore (S. W. Partridge. One penny). "Our Lord's Return," by G. P. McKay (S. W. Partridge. One penny), are others which are helpful on their different themes.

The Editor's Letter Box.

A.V.R. (Holland). I am very thankful for your letter. John vii. 17 and John xiv. 26, are statements which meet your need. "Willeth to do His will"—you do this—then you "shall know"—for the Holy Spirit will teach you. Be a little child and trust. M.B. Very thankful for your letters. Keep a broken spirit! We must take heed to 2 Tim. ii. 24, 25, which gives clear direction concerning the manner of spirit and action in "instructing those that oppose themselves." There must be no tone of "strife," but a "meek and quiet spirit." Be careful to remember too Rom. vi. 5 and 2 Cor. iv. 10-12.

S.E.S. (Seattle). I quite understand. Thank you. See 2 Cor. vi. 8, 9; 1 Cor. iv. 9-13.

I.S.S. (Worcester). Thank you. God truly has His intercessors as of old. James v. 7-11, is a great comfort.

A. de S. G. God has given you to see the matter you write about. It is for you to pray! Ask for Rom. viii. 11 and Ephes. vi. 10. Naturally yes, a "breakdown"—but NOT if Rom. viii. 11 is claimed.

A.L. (New Zealand). I am sorry for delay in replying to yours. I felt the Lord would show you what to do. You had better deal with all you refer to, by prayer. These workings of the enemy in division are so subtle that words or action seems to increase the difficulties. See 2 Cor. vi. 8, 9. Paul did his work under difficulties, the evil spirit of division can only be dispersed by prayer. Luke x. 19.

H.M. If you will send your address, you shall have the name of the Worker who writes of Revival in Hay.

C.E.G. You cannot get victory! True. All that you can do is to choose a clean break with sin, as you reckon you are dead to it, and trust the Holy Spirit to deal with it in your life. Possibly too many of what you call "little silly things" are just the things which the enemy throws on you, and you take on as your own instead of refusing them and counting on the Holy Spirit to remove them. Again, it is Jesus who is your Saviour, not you yourself. Say "Lord save me" when these things come, and He will do it. Write and send your address if you need further help.

F.W. Most thankful for your note of praise. He is faithful. W.A.D. Many thanks. I will use the poetry when it fits in the right place, in due season.

Letters acknowledged with thanks from A.M.H.; Mrs. J.B.; M.E.B. (China); L.M.O. (Ramsgate); F.P.M. (Camberwell); H.D.F. (Bermuda); M.S. (Bombay); D.M.P.; F.J.P. (Acton); C.C. (Reigate); A.E.S. (Hay); C.M.W.; A.H. (Tredegar); P.F.; C.F.M. (Westbury); F.M.W. (Guernsey); F.B. (Manningham); L.S. (Marseilles); R.J.W.; M.S.J.; A.D.; W.P.B.; W.J. (Holland); L.K. (Dawlish); J.B.L. (Egypt); C.P.B. (Birkenhead); E.A.R.; E.A.G.

N.B.—Letters requiring an answer should—when convenient—have stamped envelope enclosed for reply.

Will the Worker who asked for the loan of the Music MS of "Claim Victory Now" after one of the Liandrindod meetings, kindly return it.—Ed.

Forthcoming Meetings.

Conference Hall, Eccleston Street, London, S.W. (near Victoria Station). Meetings for Christian Workers, conducted by Mrs. Penn-Lewis, on the first Thursday in every month (with the exception of August and September). Next meetings as follows:

OCT. 6 } Meetings at 3 o'clock, followed by Conversation
NOV. 8 } and Tea until 6-30. Evening Meeting at 7 o'clock.
DEC. 1 }

Cards and information from Miss Z. Johnson, Lasswade, Bedford Avenue, High Barnet, London, N.

Leicester. Meetings for Christians held weekly in the Sunday School Memorial Hall, New Walk, commencing September 8, addressed by Mrs. Penn-Lewis, Rev. J. Ellison, Mr. J. C. Williams, and others. Conversation and Prayer, 7; Meeting at 8 o'clock.

Hengoed, Glam. Meetings conducted by Mrs. Penn-Lewis, on Oct. 30, 31. Particulars from Mr. Fletcher Davies, Hengoed, Glam.

The "Word of the Cross" Booklet.

"The Word of the Cross is the power of God." 1 Cor. i. 18. R.V.

This little Booklet, compiled by Mrs. Penn-Lewis, and consisting of 16 pages, 3 1/2 in. x 5 in. in size, with pale blue cover, contains in the words of Scripture, what the Bishop of Durham has described as "the very soul of the Divine message." It has been issued in about 80 languages, and its circulation—without organized effort of any kind—has reached about eleven million.

The Booklet in English, with page on Victory. (Authorised Version.) 1/- for 100; 5/- for 500; 9/- 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 7 1/2 x 5 inches. Pale blue cover. A most attractive booklet for the aged. Price 1d.; 6/- per 100. Reduction on quantities.

Bible Booklets in foreign languages, (printed in India, without cover). German, Portuguese, Dutch, Swedish, Norwegian, Polish, Hungarian, Mazurish, Judeo-Spanish. 100 for 1/-, post free (Great Britain only).

On superior paper (some having covers). Scotch-Gaelic, Welsh, Kabyle, Malagasy, Italian, Fijian, Russian, Esperanto, Two Congo dialects, Spanish, Chi-nyanja, Efik, Kaffir, French, German. 100 for 1/3, 500 for 5/6, post free (Great Britain only).

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

The Bible Booklet in Braille type for the blind, price 4d., post free 5d.

From H. M. READE, Bible Booklet Depot, Leicester.

The Booklet can also be had from Messrs. Marshall Brothers, 47 Paternoster Row, E.C.

CENTRES FOR BIBLE BOOKLETS.

English.—UPPER NORWOOD, LONDON, S.E.—Miss Briggs, Gilgal Institute, 7 Crystal Palace Station Road.

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, Halethorpe, Baltimore, Maryland, U.S.A.

French.—Mr. H. Johnson, 32 Avenue de Courbevoie, Asnières Paris, France.

Herr J. Hoffman, 16 Rue Courbre, St. Gilles, Brussels, Belgium.

German.—Fraulein Wasserzug, Freienwalde a/ Oder, Malche, Germany.

Fraulein von Hennig, Putlitzstrasse 13, Berlin, Germany.

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

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

Italian.—Miss Giulietta Wall, 35 Piazza in Lucina, Rome, Italy.

Danish.—Baroness Schaffalitzky, Gl. Kongerl 123, Copenhagen, Denmark.

Swedish.—K.M.A. 46 Malmskillnadsgatan, Stockholm, Sweden.

Norwegian.—Miss B. Ihlen-Hansen, Toldbodgaden 35, Christiania, Norway.

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

Greek (Modern).—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.

Chinese (Mandarin, also Delegate's version).—Mr. M. Hardman, China Inland Mission, Shanghai.

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

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

Indian Dialects.—Rev. A. E. Ogg, Agent, Methodist Publishing House, Madras, India.

Russian, Russian-Polish, and German.—Pastor J. Lübeck, Nawrot 27, Lodz, Poland.

Tahitian.—Rev. G. Brunel, Ralatea par Tahiti.

Persian.—Miss Skirrow, C.M.S., Kerman, Persia.

Icelandic.—Mr. A. Gook, Akureyri, Iceland.

Baba.—Mr. Chew Chang Yong, 9 Dublin Road, Singapore.

Lesuto.—Mission Printing Press, Monja, Rhodesia.

South Africa.—Depot for various languages, Mrs. H. L. Scott, Rosemount, Walmer, nr. Port Elizabeth.

Booklets in languages which can be printed in Roman type can be published in Leicester, and all enquiries concerning directions for compilations and issue of Booklets, can be addressed to H. M. Reade. Letters asking permission for the compilation and issue in any new language should be addressed to Mrs. Penn-Lewis, Leicester.

Mr. Johnson at the Chexbres Convention.

IT is difficult to write in measured terms of the work of God in progress in France, Switzerland, Belgium, North Africa, of which this Convention has given a vision as in camera. The summer school had its origin in 1907 at Chexbres, on the initiative of Pastor Saillens, with the concurrence of a few other pastors.

This year between two and three hundred have followed the studies, the greater number of these for the whole

three weeks. Then after two days' rest there has been from the 6th to 10th September a Holiness Convention, held in a large tent capable of accommodating eighteen hundred people. This has been well filled. Hundreds have testified in the morning prayer meetings to blessing received in school and convention. Many lives have been yielded for home and foreign service. A real spirit of generosity, too, has been manifested, large sums being given to missionary work, in addition to current expenses of the Bible School, etc.

A suggestion that Paris should have a gospel tent to circulate from place to place in the vast suburbs, was taken up with enthusiasm, and in two or three days 6,000 francs were handed to Pastor Saillens.

After the Bible School we had an excursion on the lake, hiring a fine steamboat for the afternoon. Having steamed round the north-east end of the lake we landed at Evian-les-Bains, and finding a slope near the landing stage we entailed ourselves and sang to the crowd who were there, distributed scriptures and Bible Booklets, and gave an invitation to attend the convention, with the result that a number of those who heard crossed the lake on the following day, came to the evening meeting, and were amongst the number who were converted.

I little realised the force of a converted choir with a spiritual leader. The singers met before the announced service, and instead of the hum of conversation in the tent, there was the murmur of prayer from the rostrum and reiterated choruses sung in prayer and praise, with the result that they just sang themselves and the audience too into the presence of God. High-water mark was reached, it seemed to me, at one of the morning prayer meetings. A wave of praise swept the assembly, and there was the consciousness that all were raised to a higher plane—often two were praying at one and the same time. It was utterly impossible, without abandoning the regular order of services arranged, to get in the torrent of prayer, and in the intervals little groups here and there made the most of the occasion to unburden their hearts before the Lord. I could write much of those who came distressed and defeated in the fight whom God brought right through to victory—one lady in particular, a worker in Budapest, and another from Vienna, now returning for definite work amongst French girls in that city.

The convention revealed, too, that God is raising up prophets, who speak with no uncertain sound, and whose message finds its way home to the conscience, one of whom has recently come to Paris to an important church.

This is a mere glimpse of that which God is working in answer to the prayers of His faithful ones. Fourteen missionaries were present from North Africa, one from Gold Coast, one from Madagascar. Colporteurs from away down by the Pyrenees, from the north-east of France, then the other extremity of Brittany, evangelists from Italy and Spain. Switzerland, too, was well represented.

I write to those who bear before the Lord the burden of these French-speaking peoples. Let us keep praise well to the front. Oh! how faithful is our God. Glorious in holiness, fearful in praises, doing wonders.

H. JOHNSON.

Received for Mr. Johnson's work in France.

From August 10th to September 10th, 1910.

Per Miss Mourant—Nil.

Per Miss Waters—(21) 8/- (Personal); (22) 12/- (Personal); (23) £3. Total £4.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"); Miss Waters, 72 Lancaster Road, West Norwood, S.E.

The Syriac Bible Booklet has now been compiled, and the Bulgarian is also in hand. Copies of the Booklet issued in the Lemongo (Congo) dialect have been received. 2 Thes. iii. 1.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume II.

[Entered
Stationers' Hall]

NOVEMBER, 1910.

ONE PENNY,
Post free 1½d.

No. 11.

In the Heavenly Realm.

"Blessed be the God and Father of our Lord Jesus Christ, Who has crowned us with every spiritual blessing in the heavenly realms in Christ."—Eph. i. 3. Weymouth.

"Hath quickened us together . . . raised us up together, and made us sit together in heavenly places in Christ."—Ephes. ii. 5, 6.

TO live on resurrection ground,
Is blest indeed,
For in the Risen Lord is found,
All that I need.

No more on earth, but in His love
My spirit feasts;
A banquet here I daily prove,
From care released.

Here in the place of victory,
By faith I claim;
The finished work of Calvary,
In Jesus' Name.

And here I see God's wondrous power,
O'er hell displayed;
In answer to unceasing prayer,
Through Christ our Head.

How may I know the victory?
So many cry;
Commit thyself to Calvary,
Consent to die.

"Forget those things which are behind,"
"Seek things above,"

"Sell all thou hast," and thou shalt find
Treasures of love.

God's way of gain is seeming loss.
We die to live,

And His life comes, as to the Cross
My life I give.

H. E. Jessop.

A Call to Arms!

"Like an earnest wrestler, I exert all my strength in reliance upon the power of Him who is mightily at work within me. For I would have you know in how severe a struggle I am engaged on behalf of you . . ." Col. i. 29; ii. 1. Weymouth.

WITH thankfulness we print in this issue, extracts from a paper by Mr. G. H. Lang, in the Egypt General News for Sept.-Oct., giving an account of some aggressive work among Moslems in Alexandria, in which was put to practical proof the "type of praying" which we have been urging in the pages of *The Overcomer* for some time past, and which in our Life of Faith papers in 1908 we again and again described as the "Prayer Warfare," but which we ourselves then but dimly understood.

* * *

The paper by Mr. Lang also confirms the con-

viction of the Missionary referred to last month, that until the Satanic origin of heathenism is recognised, no great advance will be made in the foreign field; to which we would add, "and until the servants of God learn to wield the weapon of prayer as described in the Alexandrian campaign." "Victory was gained over human enemies," Mr. Lang says, "by it first being gained over *spirit-foes*!" And "taking by faith their God-given place as seated upon the throne in Christ—and as therefore holding in Him the authority of God to further His work committed to them—these few believers *controlled the situation* . . ."

* * *

And what was the situation outwardly? "Bitter opposition." Fierce articles in the Press appealing to prejudices, *political* and religious. City authorities ready to intervene. Moslem plots with possible trouble in the highest political circles, and actually the very men present in the meeting—yet—the small band of believers holding the authority of Christ over Satan and his hosts "bound the strong man," and "*controlled the situation*!" "Suspend the spirit-instigators of evil," and "the human actors can be restrained," writes the one who shared the prayer-conflict in the heavenly places, and now passes on the news of the triumph to the Church of Christ.

* * *

We think it is the first time such a clear description of the prayer-conflict and victory, with undeniable proofs of its practical working power, has been given to the church of Christ for her enlightenment upon the "warfare of the ages" she has now passed into, and we wish that the message with its ringing call to "prayer-arms" could be sent broadcast to every true member of the church militant in every corner of the battle field, not only abroad, but at home.

* * *

Bitter opposition! Prejudices, political and religious! Plots of the enemy through all kinds of instruments within and without the professing church—have we not these things to face in the Home-land? And *could not small bands of praying believers* control the situation in every town and village and church, if they did but *know the enemy*, and recognising the futility of wielding carnal weapons in this warfare, refuse to fight

with "flesh and blood," but betake themselves to the mount of prayer, there to "lift up holy hands without wrath and doubting" until the specific need is met, and that special phase of the battle won.

* * *

And are there none who could give themselves to this *work* of prayer, not only for a certain area and a specific need, but for *the church of Christ as a whole*, watching from the Mount of Prayer the world-wide battle field, as Moses watched the Joshua company in the plains, and whilst they dealt with the flesh and blood, stood *with God* against the unseen forces of the air. The Holy Spirit of God working within the Body of Christ is making intercession for the Body (Rom. viii.) with groanings that cannot be uttered, in unison with the groanings of creation waiting for the manifestation of the sons of God. Are there no members of the Body who will share His "groanings" for the *whole church of Christ*, that it may rapidly emerge into the liberty of the sons of God?

* * *

The type of prayer that "bound the strong man" in the work at Alexandria, is the type of prayer that the Holy Ghost can give for the *whole Body of Christ*; for *whole countries*, as well as places; for *churches* as well as individuals. Will all the Lord's praying ones heed the message? Will they take it to every Prayer-circle and prayer meeting within their reach, and pray that the Holy Spirit Himself will draw together the two's and three's all over the *world*, who will pray *the church of Christ through* the travail of this closing hour. Let them pray, too, not only for labourers for the harvest field, but for *labourers in prayer* at home and abroad; for leaders baptized in the Holy Ghost to lead the praying ones on to victory in the prayer-realm, able to teach them how to pray captive souls free, and to live and watch and pray for the whole church, and the whole world. And last, but not least, let them pray that the veil may be destroyed that now hides from the children of God the FULL-ORBED MESSAGE OF CALVARY, and prevents them emerging to the heavenly sphere, where they can wield the authority of Christ over the spirit forces of evil, and triumph in the Ascended Lord over the foe.

* * *

The special need of the moment also is small conferences of spiritual workers—those who already know the Baptism of the Spirit—not for listening to addresses, but to confer over (1) The prayer-warfare as depicted in Mr. Lang's paper; (2) How to diagnose and set free souls from the power of the enemy; (3) The training of messengers able to proclaim the full message

of the Cross, and to deal with the present situation in giving true light upon it according to the local need. The objective of these gatherings should be not to *get* personal blessing, but to join forces for the deliverance of the whole Church from the power of the enemy. The workers should consist of seasoned "soldiers of Christ," fearless of the foe; able to face the truth of God from bed-rock ground, and ready to suffer hardship in the war.

* * *

That such "councils of war" will soon become urgently necessary is indicated in a letter from an evangelist on mission work, who writes:—"Oh the urgent need *everywhere* for the truth about Satan and the hosts of darkness. It seems to me as though suddenly the Church is apprehending the true state of affairs, but through ignorance and lack of teachers there is *utter panic*! Oh for a thousand messengers to proclaim the full victory of Calvary, and so publish abroad the fact that Satan is a conquered foe." And this sudden awakening to the position is not only with comparatively hidden workers, but a correspondent writes of a recent visit to London and the various centres of evangelical life, where he found "every speaker and every chairman" giving forth a "fearful warning cry about the evil errors abounding," but he noticed all seemed to be concerned about "defence of the old truth," and there was no "note of advance into the enemies' ranks" for aggressive attack and victory.

* * *

"This is significant," says our correspondent. Yes, because *fear* will paralyse, and cause panic in the ranks of the Lord's host. "The best defensive is the aggressive." No note of *fear* must dishearten the people of the Lord. *Calvary*—the full message of Calvary—is victory! There is full equipment provided at the place called Calvary. The aggressive power of the Holy Spirit may be obtained there. Let the prayer-warriors pray for a ringing note of courage, and *advance* in the Name of the Lord, to be sounded out by the leaders of the Church in this hour of need.

Special Notice.

Yearly subscriptions for the "Overcomer" (1/6) should be sent direct to the Sub-Editor (Rev. J. Ellison), "Overcomer" Office, Toller Road, Leicester, to whom all business communications should be addressed. (Personal letters should be marked "Private.")

Will readers who find difficulty in obtaining extra copies of the current issue, or back numbers, note that they can always be had from the Office?

Orders for the Bound Volume of the 1910 issues will be dealt with in order of precedence, as only a limited number will be available.

A Glimpse into Life in the Spirit.

By the Editor.*

WE need to know more of the life and walk "after the spirit" (Rom. viii. 5) if we are to live above the things of earth, and triumph in the Spirit warfare we have been speaking about. The spirit needs liberating so that it may become dominant, and in control of soul and body. Fausset says that when Adam was created the spirit was dominant, the soul was the vessel through which the spirit acted, and the body was a servant to the soul and spirit; but when Adam fell the spirit sank down into the vessel of the soul, and the soul down into the body—the "flesh"—and he "became flesh." Instead of the spirit ruling the flesh, the flesh dominated the spirit. The Lord said later on "In their going astray they are flesh" (Gen. vi. 3). These words describe men as they now are when unregenerate.

We talked yesterday about the "Spirit-conflict" in the Lord's service. People do not understand it because they do not understand how to live in the Spirit. Let us consider this Spirit life as it is revealed in the New Testament. I have already referred to the threefold nature of man. Paul writes, "The very God of peace sanctify you wholly . . . spirit, soul and body." "Spirit"—that is the inner shrine where God dwells. "Soul"—that is the mental and emotional life, making up the personality. "Body"—that is the outside case, the shell, or the "sheath," as Daniel described it, "I was grieved in my sheath." Your body is not the whole of you, your mind is the vehicle for thinking, but your spirit is to be the active power, and in that spirit the Holy Spirit desires to dwell. This tripartite nature of man is placed in the order of importance by the apostle Paul in the words, "spirit, soul and body."

God begins His work by regenerating the spirit in man. We have a natural human spirit of which God says, "a new spirit will I give you," and then He adds, "I will put My spirit within you" (Ezekiel xxxvi. 26). Paul continually refers to his own spirit apart from the Spirit of God. We are born of the Spirit when God regenerates the human spirit and gives a new spirit. "That which is born of the Spirit is spirit" (John iii. 6). Becoming a child of God is not becoming a member of a church, and looking like a Christian; but it is God giving you a new spirit, so that His Spirit may dwell in you. God said, "I will dwell in them, and I will walk in them" (1 Cor. vi. 16). "Having then these promises let us cleanse ourselves from all

filthiness of the flesh *and spirit*" (1 Cor. vii. 1). There is a cleansing of the spirit that God may dwell in us. On the ground of the precious blood of Jesus Christ, God cleanses us from sin.

In his first letter to Corinth, Paul refers to the spirit of man. "What things knoweth the things of a man, but *the spirit of man*." It is the spirit within us which makes us know ourselves—a deeper knowledge than with the mind. This spirit regenerated is joined to the Lord in union for, "He that is joined unto the Lord is one spirit" (1 Cor. vi. 17). The Spirit of Jesus, and your spirit—one Spirit, so that as He moves in your spirit you move with Him through an essential union of the spirit with Him.

How is this brought about? Let us look at Calvary, and see how much Calvary has to do with it. Calvary is the place where God does His work in us. It is said our Lord was "put to death in the flesh, and quickened in the spirit." It is as you enter the fellowship of Christ's death that your spirit is quickened, and brought into resurrection union with Him. Therefore the need of knowing the Cross as the very basis of this life after the Spirit. Just as the Lord was put to death on Calvary, and quickened in the spirit, so you must go to Calvary and in spiritual meaning "be put to death in the flesh." That is to say, the flesh must be crucified (Gal. v. 24), so that the believer may "walk by the spirit" day by day, and not fulfil the desires of the flesh (Gal. v. 16, 25).

When Jesus our Lord was on Calvary's Cross He "poured out His soul unto death," but He said to His Father, "Into Thy hands I commend My spirit." His Father took charge of His spirit so that the powers of darkness could not touch it. He also sent His angels to watch His body so that Satan could not touch it in its quiet resting place. If they could have taken hold of His dead body and energized it as a counterfeit Christ they would have done it; but God put His angels to guard it while He Himself took charge of the spirit.

We are to be brought into ever deepening fellowship with Christ's death. The knife must go deeper and deeper into this earth-life until we are severed from all things that tie us to the earth. Your spirit cannot dwell and move and live in God unless you are willing to let the Holy Ghost apply the death of Christ's Cross to you, and cut and cut until, as Peter says, "We are judged according to men in the flesh," so that we "might live according to God in the spirit" (1 Peter iv. 6).

* Address to Workers at the Llandrindod Convention.

It costs to let the knife be taken to this earthly life, and until God cuts deeper and deeper none of us know how intimately linked we are to the things of this world. Oftentimes we have thought we have gone through the deepest fellowship of His death, then God has put us into new circumstances, and we have discovered we were not as deeply severed as we thought. The price we have to pay for this deep union in spirit, and the consequent victory in spirit over the powers of darkness, is great; but we want, not only personal victory, but a being brought to that place where God can exercise through us that complete mastery over the powers of darkness which the Apostles knew. Jesus sent them forth with the commission to cast out evil spirits. They were to be co-workers with Him. At this present time for the deliverance of the whole Church of God we must go on to know the full victory in Christ at any cost.

Each time your spirit goes under, and faints in the testing and trials which come to you, you lose mastery over the powers of darkness—that is to say, you get below them instead of abiding above them in God. Every time you take the earth standpoint, and think as men think, and talk as men talk, and look as men look, you take a place below the powers of darkness. The mastery over them depends upon your spirit abiding in the place above them, and the place above them means knowing God's outlook, God's view, God's thought's, God's ways, God's plans, by abiding with Christ in God.

You may be so entangled in the things of earth that your spirit cannot rise above them. The devil knows this, and pours the earthly things upon you to keep you down, so that you go under, and not over when the battle comes.

I recently read in an American paper the words: "If God is omnipotent why does He let the devil go on, why not stop him? Because the devil is a most important instrument for the development of the Church." God has not finished with the devil yet. He is an instrument, by God's permission, for the development of the church. That is to say if you are to be overcomers, you must have something to overcome; and everything you overcome is bound to mean a greater thing to overcome next time. So if you get victory now you will have a greater thing to-morrow to get victory over. In every test you have either to go down and be crushed, or to go up in spirit-victory; and that upward move is the overcoming force of the life of Christ in your spirit. You cannot live and breathe easily in the earthlies once you have had that heavenly union with the Lord, and known the power of the Spirit. You will never again be able to endure the life below—you will feel

suffocated! It proves the overcoming force of this new life that God has put into you.

"Being put to death in the flesh"—yes, it must go on and on, for this deep depth severing of soul and spirit is not finished at one stroke. Paul says, "I would not have you ignorant, brethren, of our trouble which came to us in Asia: how that we were pressed above measure so that we despaired even of life, but we had the answer that it was death in ourselves that we might not trust in ourselves, but in God that raiseth the dead." So Paul had, in a spiritual sense, to be "put to death in the flesh" continually. All his self trust had to be brought to a complete end, and he had to be kept at a point absolutely beyond his power to endure, where he was compelled to trust in the God that raiseth the dead. (See 2 Cor. i. 8, 9; xiii. 4.)

You will find the same truth in Rom. vii. 4. "Ye are dead to the law that ye might be joined to another." Death severing for a spirit-union with the Risen One. The one depends upon the other. This is the clothing of the Holy Ghost that God wants you to know. God does not clothe the "flesh" but the spirit with that luminous garment of light, which will make you as clear as the sun, "fair as the moon and terrible as an army of banners" to the hosts of darkness.

The equipment we are needing just now is the clothing of your spirit in the armour of light, so that you will live and move and act and work in the depth of the spirit, from God's view, and God's standpoint. The true equipment of the Spirit is a clothing of the human spirit to strengthen it with might by the Spirit of God all the while the believer is being "judged according to men," and kept in utter weakness as to his own power.

The word of God in the weapon God uses in this work. "The word of God is living and active, and sharper than a two-edged sword, dividing soul and spirit" (Heb. iv. 12). Calvary deals with the flesh, but the word of God—the indwelling and inworking word—divides between soul and spirit. One department of the "soul" is the intellect. There is with many a mixture of intellect and spirit, so that you cannot tell which is which. You cannot discern what God puts in your spirit, nor the difference between what is in your spirit and what is in your mind. How are you to know the difference? Only by experiencing the truth of God's word, and by God letting it work in you to the dividing of soul and spirit.

You can at least see that it needs to be done, and you can ask for it to be done. If you cannot tell the difference between that which comes into your mind, and what is of God in your

spirit, ask Him simply to teach you, for the Holy Spirit is the Teacher. God's way is first to show us the need. Do you know that there is a *need* of this division of soul and spirit, so that your spirit may act in purity, without the mixture of the soulish life? Do you see that the word of God is the knife to do the dividing? There is a dividing necessary, and a dividing that is a "piercing to the joints and to the marrow." Revealing the "mental conceptions" it reads in the original. "The word of God is quick . . . dividing between soul and spirit *discerning the mental conceptions*" (Heb. iv. 12. Fausset).

It is clear to all of us that we have a great many mental conceptions of God's word, and truth which never came from His Spirit. Conceptions, for instance, of the way God ought to work—hence our inability to discern His working when He works contrary to these mental conceptions. Then again, one of the greatest hindrances to the Holy Spirit revealing to us the will of God is our mental conceptions. You may also have a mental conception of the meaning of a verse which prevents the Holy Spirit from showing you the real meaning of it. This division of soul and spirit is intensely necessary. You find difficulty in guidance simply because God is not able to make His guidance clear to you, because of your inability to discern the difference between the things of your mind, and the things of your spirit. Thus the need of knowing the Cross, "being put to death in the flesh," and letting the word of God work in us as a sharp two-edged sword, dividing soul and spirit.

We have seen that the Holy Spirit dwells in the spirit—His Spirit in the inward man—the body is the temple of the Holy Ghost it is true, but only so far as the body being a casing around the shrine in which He dwells. This casing—or sheath—may be quickened by the life of Christ. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised Christ Jesus from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11). You must know this quickening of the body to a very great extent, if you are to be able to endure the conflict at the present hour. Your natural strength will go under, so God quickens your mortal body to make you able to endure what no flesh and blood could endure and live.

One of the temptations in the Spirit warfare is when the body begins to flag, to say, "I must give up," instead of casting yourself upon "the God that raises the dead" and can quicken the mortal body to endure and triumph in and through all things. God is preparing souls to-day who are learning the fullest meaning of

Calvary. Remember this, rest on this, count on this: "His Spirit in the inward man," *i.e.*, the Holy Spirit dwelling in your spirit to strengthen you with might in spirit, soul, and body, for all the will of God.

In Ephesians vi. we are exhorted to "be strong in the Lord, and in the power of His might," *i.e.*, in the "strength" of His might (R.V.). Oh, how we need strength, for often we can hardly hold our ground. We must have strength. How are we to get a strong spirit? Paul tells us in the words: "Strengthened with might by His Spirit in the inner man." It is the Holy Spirit—the very same Spirit that raised Jesus from the dead—that same Holy Spirit is in your spirit to strengthen you with might in the inward man, and then to quicken your mortal body by His Spirit dwelling in you.

Notice again how Paul speaks of the spirit as a distinct entity apart from mind and body. "God is my witness Whom I serve *in my spirit*" (Rom. i. 9). "Serve in *newness of spirit* and not in the oldness of the letter" (Rom. vii. 6). Then again he wrote to the Corinthians, that he was "Absent in body but *present in spirit*" (1 Cor. v. 3). "When ye gather together with the power of the Lord Jesus and my spirit" (1 Cor. v. 4). This describes the close spirit fellowship with God, and with God's children "in the Spirit." "Stand fast in one spirit" (Phil. i. 27). Here is the union that God wants—a union of spirit with spirit amongst His people, so that they are one in standing against the enemy in the spiritual sphere.

You will always find with those who are in this plane of the spiritual life, there is a marvellous oneness of spirit, even if they live at the ends of the earth. They meet and they know each other though they have never met in the body before. There is perfect union of spirit. "That they may be one in Us as Thou Father art in Me and I in Thee" (John xvii. 21). Such is the unity of Spirit in God. When he was in one place Paul wrote, "I had no relief *in my spirit* because I found not Titus my brother" (2 Cor. ii. 13). He did not say I had no relief in my heart, nor in my mind, but in my "spirit." Thus you see how Paul lived and moved and worked in the Spirit. Again in Rom. viii. we read, "They that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit." How much do you live in the soul, and not in the spirit? They that live "after the flesh" are those who in their thinking and acting live according to the mind of the flesh; while those who live "after the Spirit" are most concerned about "the things of the Spirit." The life of the Spirit, the joy of the Spirit, the move in the Spirit, the liberty in

the Spirit—"They that are after the spirit the things of the spirit, for the mind of the flesh is death; but the mind of the spirit is life and peace." We have both realms clearly depicted in this verse. The mind controlled by the flesh—the earthly sphere; or by the Spirit in the heavenly sphere.

"Be renewed in the *spirit* of your mind" (Ephes. iv. 23). Your mind should be dominated by your spirit. The mind, or soul—must become a "spiritual mind" instead of a "carnal mind." The mind should be controlled by the spirit, and not by the flesh. There is a fleshly mind and there is a spiritual mind. It is the spiritual mind that is the sober mind, and is open to the thoughts of God. May God teach us what it means to have a renewed mind—a spiritual mind—that is, a mind clarified and dominated by the spirit, and not by the dulling power of the flesh—able to think soberly and clearly the thoughts of God.

Finally, the apostle Paul writes to the Galatians, "Walk by the Spirit and ye shall not fulfil the lusts of the flesh" (Gal. v. 16). When you know the Holy Spirit indwelling your spirit, and allow Him to rule your whole being, and you walk according to the Spirit, you will then find a complete mastery over the desires of the flesh. You may claim deliverance from this or that habit of the flesh, but unless the spirit is liberated to rule so that you walk "after the Spirit" step by step, you are sure to go back into the old habit, and even if you do not actually give way, you will want to, and that is almost as bad. God wants you to walk at liberty from the dominion of the flesh, and the way is to let the spirit rule so that the body is completely under the rule of the spirit.

How the spirit is moved to mastery over the spiritual hosts of evil, we see in the Lord Jesus when He went to the tomb of Lazarus. It is said in the margin of the R.V., "He was moved with *indignation in the spirit*." He went to Lazarus' tomb with indignation against the prince of death, and that indignation in His spirit burst out with mastery over the prince of death, when He cried "Lazarus, come forth." If you know the life in the Spirit, when your spirit is truly freed from the soul-entanglements and joined to the Lord, you will understand how Jesus went to that tomb, for it is the same mighty indignation of God the Holy Ghost in your spirit that gives you victory over the powers of darkness. There is something in your spirit the instant you see the work of the devil, which bursts from you with an indignation, not of the flesh, not of the mind, not of the soulish part, but the mastery of the Holy Spirit in your spirit bursts from you with a flash of Divine

power. You cannot really act in the deliverance of souls without this inner breaking forth in the spirit, for that is the movement of God within you; and this is only possible when God the Holy Ghost has clothed your spirit with His Divine equipment. Then some deep movement in the centre of your being will break forth when you see the devil in the way. The greatest power after all is not the greatest "influence," but something which is felt in that quiet mastery, which says "This is the work of Satan," and instantly as you perceive it you resist it in your spirit, with the might of God.

This is the life of victory God wants to bring us to, and you can see the reason for the Cross, and for "The Word of God which effectually worketh in them that believe." On the one hand we go back to Calvary as the basis of all God's working in us, and on the other the Word of God is to work in us continually. Will you let that Word work in you to the dividing of soul and spirit?

There is much more also that could be said about the walking "after the Spirit." There is the "meek and quiet spirit" and the learning how not to move, unless in co-operation with the Holy Spirit. You can tell directly if you begin to speak from your soul—from your mental powers. Many people can give beautiful Bible Readings, but they are dead unless they are given by the power of the Spirit through your spirit. You may hear the most exquisite addresses, giving the most magnificent views of truth—all true—but dead. Alas, those who speak them do not always know that they are dead, and merely mental productions. It is possible for you to so read your Bibles, that you can pour out a stream of truth which is dead, because it comes merely from your mental light. If it comes from your spirit *through your mental faculties*, which have been clarified and renewed, then it is light and life, but if from your mind only without the stream from your spirit, then it is useless for meeting the deep need of others.

Then lastly, remember you can only really know truth by experience, for theories are dead, however true they may be. You know the meaning of a text by proving it, by living it. You can only understand what has been said this afternoon about the difference between minding the things of the flesh and of the Spirit, by experience. You can only tell what is of the soul and what is of the spirit by experience, and asking the Holy Spirit to make you quick to discern which is which. May He lead us on into the fullest life "after the spirit," which we may know.

"*THE great thing is to live in the midst of wrong and wrong people, and keep right yourself.*"—Evan Roberts.

Controlling the Situation.

*A Lesson from Egypt.**

LET it be remembered that God chooses the "weak things" for accomplishing impossibilities. What could be simpler, weaker, less exciting, than a small card, inviting the reader to a meeting, and quoting the words, "What must I do to be saved?" and "Now is the day of salvation." Who would have thought of commotion being caused merely by placing a tent on the sea shore at the remote end of Ramleh, and seven miles from the main part of the city of Alexandria.

WILL MOSLEMS ATTEND GOSPEL MEETINGS?

The answer is that from fifty to sixty attended each of the six Sunday meetings held (and they were of different classes socially), whilst smaller, but most markedly interested audiences came to two week-day meetings which closed the series.

From the first announcement of the Arabic meetings the local Moslem newspapers entered upon a campaign of bitter opposition. Fierce articles appeared, containing misrepresentations and appealing to prejudices, political and religious. The city authorities took note of the situation, fearing a public disturbance. The Chief of the Public Security Department, an Englishman, and happily well-disposed, attended the meetings sometimes with plain clothes officers. The friend responsible for the tent and the meetings being an American subject, the United States Consul took a lively (and kindly) interest, and came out from town several times. One of the highest officials in the land, a Moslem, staying in the district for a time, is reported to have thrown his influence in the direction of having the meetings stopped if possible. Local authorities, being Mohammedans, would doubtless have been glad to take this action had it been legally possible; but it was with regret we heard that one leading English official was with them in this desire.

And thus did this little tent by the blue sea, and this quiet Gospel work, become promptly a centre of acute interest in the highest political circles, to the diplomatic and consular agencies, to the local authorities, and to the police and the people.

No doubt the delicacy of the general political situation in Egypt at present had something to do with this concern; for a riot involving Moslem, Coptic, American, and English interests might very likely have proved an unwelcome public complication.

Nor was the fear of disturbance at all unfounded. After the meetings closed we were told by those who knew the facts, that a plot was actually formed to break up the fourth Sunday meeting, so as to provoke the interference of the Police, and thus give the Moslem authorities the needed pretext for closing the tent. Some twenty or more men, well known to the said Chief of the Secret Police, were then present. One of their number was to rise in the meeting and ask a question, and upon discussion arising, the gang were to provoke an uproar.

The scheme got so far that the appointed man did rise and ask a question, but he was so quickly and neatly

replied to by the speaker that he could do nothing but at once resume his seat; and he and his confederates were so nonplussed that they knew not what next to do, and so did nothing, and the meeting proceeded quietly to the finish.

And if we are asked the secrets of the work being safely carried on in spite of powerful official opposition and popular resentment and plotting, and of its being continued to the appointed conclusion (the tent being now needed at Zeitoun for the coming Converts' Conference), we answer that VICTORY WAS GAINED OVER HUMAN ENEMIES BY IT BEING FIRST GAINED OVER SPIRIT FOES. In these battles our wrestling is not against flesh and blood, but against the principalities, against the authorities, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenlies (Eph. vi. 12.)

This being recognized by the few workers more immediately responsible for the meetings, these "with all prayer and supplication prayed at all seasons," dealing in the heavenly places with every known fact and feature of the situation, and seeking, by definite and believing appeals to God, to provide against every contingency. Before the meetings, during the gatherings, and afterwards; by day and by night, alone and together, this small band of soldiers fought the battle in the heavenly places, by the power of the Spirit, and by reliance upon the faithfulness of the Lord to His promise.

Taking by faith their God-given place as already seated upon the throne in Christ, and as therefore holding in Him the authority of God to further His work committed to them, these few believers controlled the situation in the interests of the Gospel. First binding the strong powers of Heaven, it became possible to restrain earthly authorities by the prayer of faith. Suspend the spirit instigators of evil, and the human actors can be restrained.

In answer to prayer, Moslems came to the meetings, prayer secured the quiet, orderly seasons remarked upon. The prayers of faith opened hearts to attend to the Word preached, and prayer supported the speakers, Coptic and English. Prayer secured a sense of the Lord's majestic spiritual presence, and prayer made possible the powerful convincing operation of the Holy Spirit.

In the light of these events, confirming as they do observation and experiences in England, India and Burma, and of work among various races, religions and classes of society, we dare affirm that whosoever and wheresoever the Lord's servants will consider SUCH PRAYING THE PRINCIPAL AND MOST URGENT AND INDISPENSABLE FEATURE OF OUR WORK, then and there will come true the words of our Lord to us, "NOTHING shall be IMPOSSIBLE to you."

Nothing very wonderful is possible without this type of praying, but the greatest wonders are wrought by means of it. This is fact, even if we do not understand the way of it. Give to the prayer conflict the supreme place in study, time and strength.

"And WHATSOEVER ye shall ask in MY NAME, THAT WILL I do, that the Father may be glorified in the Son" (John xiv. 13).

G. H. LANG.

* From the Egypt General Mission News, 10 Drayton Park, London, N. Price 1/- per annum.

The Effect of Prejudice on Revival.

Extracts from Letters of C. G. Finney (1845-46).

I WISH to call the attention of the brethren to an evil which seems to me to have greatly grieved the Spirit of God, and to be at present a very effectual barrier to the promotion of revivals of religion. The evil to which I allude is this—an amount of prejudice has been excited against revival men and measures, that has greatly grieved the Spirit of God. It does not seem to me to have been sufficiently considered that A MIND UNDER THE INFLUENCE OF PREJUDICE CAN NOT HAVE COMMUNION WITH GOD, AND CONSEQUENTLY CAN NOT PREVAIL IN PRAYER, can not appropriate the grace that is essential to our living in such a manner as to honour God. Now it can not be denied that a course has been taken that has filled the Church, throughout the length and breadth of the land, with a variety of prejudices that are eating out the piety of the Churches, and preventing the promotion of revivals. Ministers have, in many instances, doubtless without designing such a result, been instrumental in creating prejudices in the minds of their Churches that have shut them out from communion with God. They are in an uncandid state of mind; they are committed, and unwilling to hear with both ears and then judge.

Their prejudices extend to a great many subjects in some Churches. Great prejudices are excited against moral reform, revival men and measures, protracted meetings, [various schools of] Theology, sanctification, or anti-sanctification. Now it matters little whether the prejudices are in favour of what is really truth, or against it—if *they be really prejudices*, and the mind be committed, and in an uncandid state, it effectually shuts the soul out from God. PREJUDICE IS PREJUDGING A QUESTION. And pre-judgment is what Christ intended to prohibit and forbid. He did not design to teach that we should have no decided opinion, and form no unwavering judgment in respect to cases, questions, and characters on which we may be called to decide; but that we should not judge without a candid, thorough, and charitable examination in every case.

Now, brethren, if we would promote revivals of religion among our people, we must fear to excite prejudices among them on any subject. They are naturally enough prone to prejudices—to rush into one-sided judgments, without our helping them into this ungodly state of mind by our preaching. If we come out, and warn them against this thing, and that thing, and the other thing, in a spirit and manner that creates

prejudices, we may think ourselves doing God service, and may please ourselves when we behold our people very zealous for what we suppose to be truth; we may form and guard their orthodoxy until they have zeal enough to encompass sea and land to make proselytes to their opinions; and when we have done, we shall perceive that they are only making their converts two-fold more the children of hell than themselves.

There is another class of Christians than those to whom I referred in my last, that seem to me to have fallen into an error opposed to that of which I then spoke. This class, instead of taking the ground that no extra means are to be used for the conversion of sinners and the sanctification of the Church, seem to have settled down in the belief that nothing can be done without protracted meetings, and the most exciting means that can be used. Hence they seem to be for doing up all their religious work in protracted meetings, giving up nearly their whole time to protracted effort, or a series of meetings, during a small part of each year, and make little or no effort to sustain the interests of religion, promote the conversion of sinners and the sanctification of the Church, at other seasons.

Now it seems to me that this class of persons as radically misconceive the proper and only healthful method of promoting religion, as that class of Christians do to whom they stand opposed.

Now, that a series of meetings, continued for days and weeks, may be useful, and in some instances demanded by the state of things, I think that there can be no reasonable doubt. But as a general thing it seems to me that it would be more healthful for religion to have meetings for preaching and prayer, and promoting the spirituality of Christians, so frequently at all seasons of the year, as to secure the attention of the people, and yet so unfrequently as not to disturb their ordinary, or, to say the least, their necessary duties in the relations which they sustain.

When I was first acquainted with revivals of religion, my own practice was this—and, so far as I know, it was the general practice of ministers and Churches which endeavoured to promote revivals of religion—we added to the services of the Sabbath as many meetings during the week as could well be attended, and yet allow the people to carry forward their necessary worldly business; and we went no further than

this. I have seen most powerful revivals of religion in the midst of harvest in a neighbourhood of farmers, and found that it could be sustained by holding as many meetings as were consistent with farmers securing their crops, and no more.

The grand error which seems to me to have prevailed for the last few years is this: Churches that are attempting to promote revivals, break in for a time on all the ordinary and necessary duties of domestic, commercial, agricultural, and mechanical life; and make every day a Sabbath for a great number of days in succession, and then seem to be under the necessity of holding no meetings for a long time except on the Sabbath. They have neglected their worldly business so much and so long, that now they must make as much extra effort to bring up the arrears in that department, as they have made in their protracted meeting to bring up the arrears in the spiritual department.

Now it does seem to me that this is entirely unwise, and that its results are demonstrating to the Churches, that the action of this course of things is not healthful, and that a better course would be to keep up as many meetings at all seasons of the year as can be sustained, and yet the necessary secular business transacted.

As excitement increases on other subjects, we shall find it necessary in the same proportion to increase the frequency and urgency of our appeals to mankind on the great subject of salvation. If worldly men increase the means of exciting the people on worldly subjects, we must, at least in equal proportion, multiply the means for securing the attention of men to spiritual subjects. This seems to me to be a law of mind; and instead of this being set aside by the fact that revivals are produced by the Spirit of God, and instead of its being thereby rendered unnecessary to multiply means—inasmuch as means are essential to the Spirit's work—they must be multiplied if we expect Divine influence to produce the desired result.

The Churches of God should make a steady effort, and put forth their energies every day, to secure the attention of people in proportion to the exciting topics on other subjects that are so pressed on them by worldly men, and worldly influences, as to endanger their souls.

The Work in Wales.

A WORD TO OUR READERS FROM MR. EVAN ROBERTS.

FOR some time I have had it laid upon my heart that men should be specially trained for Revival work, so as to be able to bring about Revival by fulfilling its conditions, in co-operation with God's Holy Spirit, and in agreement with God's divine and spiritual laws.

When I visited Wales in April last it was on me to

move about freely amongst those blest in the late Revival, and help them by my own experiences during the last six years, but I found the conflict with the powers of darkness too great to permit of this, and so I returned to Leicester to further pray the matter through.

The conviction grows upon me still more strongly that Revival will not come in any widespread way until there are men trained in the *principles* of Revival: men who have not only received the Holy Spirit, but know Him and His ways. Also men who know the powers of darkness and their schemes to hinder the work of God, and how to detect and overthrow them in personal experience, and lead others into the way of victory.

When I again visited Wales in August and met numbers of those whom God had blest in the Revival in 1904-5, and found how they had failed to maintain the spiritual position gained in the Revival, it was again clear to me that specially trained men was the need. That *light* was now wanted by many of the Revival converts to release the *life* which is in them—life now checked from outflow for lack of light upon their own condition and things around them.

It was then laid upon me to send a worker I knew to be able to help the converts, to a place which had been visited by God in the Revival of 1904-5. By the co-operation of one of the Lord's stewards I was able to send this brother, and he spent ten days in that district with great blessing from the Lord. I give some extracts from letters written to me about his visit. Should the Lord so will, it is upon my heart to send him again to other groups of the Revival converts, as God may lead.

Will the readers of the *Overcomer* pray that the will of God may be done in all that concerns this matter.

Evan Roberts.

"Dear Brother.

May God bless you for your obedience to Him in sending brother T. down here. He came at the right moment, and was the means in God's hands of confirming us in the faith, in these perilous times when there are so many strange things about . . . for when once we go in for manifestations there is an open field for the enemy to work all manner of deceit. The need among the children of the Revival is teachers of the type of Mr. T.; clear, cool and sound, for it is among these [converts] that the enemy is working havoc because they are earnest in going on. . ."

"Dearest Brother.

It is a great joy to me that many of us have seen the victory of the Cross over all the powers of darkness. I have been blind to this great truth since the Revival. Our dear brother T. came with the fulness of Christ's Gospel to us. I do not know if there has been a beginning of Revival in these meetings.

The holy Word has become living again! Hallelujah, and glory to God. . . Oh there is need for ministers like this in Wales to unmask the works of the evil one. We have been loitering on dangerous places without knowing the way of victory, but thanks to-day because Satan is under our feet. We have been open to doctrines of demons, but praise be to God for keeping us safe until now. . ."

Mr. T. writes of his visit:—

"I know the Lord has sent me and I came just at the right time. The children of God are being fiercely attacked and combated by Satan. The brothers and sisters were many of them becoming discouraged, and cast down by reason of the hardness of the fight. Some were bound, and had no liberty to pray or confess Christ.

First of all, I had to reassure them of the fact that the Lord was with them, and then in love and tenderness show them where they had given ground to the devil by unbelief and lack of confidence, and lead them to renew their confidence and confession and testimony. I went along these lines until last night, when God having witnessed to victory on these points, they were brought to see the necessity for aggression. . ."

"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.

A Test for Spirits.

1 John iv. 1-3.

By D. M. Pantan.

The papers on "Prove the Spirits" in the May, June and July issues of *The Overcomer* have awakened much interest, and brought forth many testimonies from workers and others to the help given them in the conflict of to-day, as well as, in some cases, light on their own besetments and the way of victory.

Several sets of answers to the questions propounded by Mr. Evan Roberts have been received by him, but none of these are clear enough to warrant dealing with in these papers. Several correspondents have asked Mr. Roberts to give his own answers to the question, but he replies: (1) That the questions were only given to suggest a line of study to workers knowing the baptism of the Spirit; and (2) That the subject is too great to be dealt with in a few papers, and he does not feel the time has yet come for him to write upon the theme.

We therefore think it best now to close the series of papers directly connected with Mr. Roberts's questions, so that we may deal with various aspects of the subject as need may arise.

Mr. D. M. Pantan has sent us the following paper, which was written before he had read the "Answers to Correspondents," entitled "Whereby can we discern," in the October number. In giving it we would point out that it deals with quite a different aspect of the question to that referred to in the October paper, i.e., here Mr. Pantan deals with the *utterances* of demons, supernaturally speaking through human lips, whereas the October paper mainly referred to the *deceptions and obsessions* of earnest believers by deceiving spirits in more subtle ways, for it will be readily acknowledged that evil spirits attack and mislead even true children of God, short of the supernaturally inspired mediumistic manifestations referred to in Mr. Pantan's paper.—Ed.

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

Moreover history has demonstrated the peril. Probably no child of God has ever harboured a seducing spirit without having first submitted it to some test: yet the wayside of history is strewn with the wreckage of supernatural seduction. Spirit after spirit has slipped past the imagined tests put by those whom they have subdued with the most monstrous claims. "I am neither an angel nor an ambassador," said the spirit which deceived Montanus, the founder of Montanism, "but I the Lord God the Father

am present." "I am Jesus Christ," said the spirit who wrote the Book of Mormon, "even the Father and the Son." "In me," said Prince, of the Agapemone, under the guidance of a spirit who declared itself the Holy Spirit, "you see Christ in the flesh." No slavery more awful can be imagined than the acceptance of an evil spirit as God: no peril, perhaps, is more to be dreaded (Matt. xxiv. 24) in the last days.

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

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

Beloved [who alone are qualified to put the test (Luke x. 19)], believe not every spirit [for faith in a spirit can be deadly], but prove the spirits [for a spirit *either from Heaven or Hell* may manifest himself at any moment], whether they are of God: because many false prophets [men really inspired, but by demons, i.e., mediums] are gone out into the world. Hereby [as a God-given criterion] know ye the Spirit of God [therefore the other 'spirits' named are also personal beings]: every spirit [who is to be directly addressed, to the ignoring of the prophet (Acts xvi. 18)] which confesseth [in response to the challenge] that Jesus Christ is come in the flesh [*a test never before given, and therefore not operative earlier*] is of God: and every spirit which confesseth not Jesus [silence or shuffling is as fatal as denial] is not of God.

The importance of this inspired test it is impossible to exaggerate. The Word of God here makes itself responsible for the result: if evasion or deception by demons be possible, not only will a spirit's answer prove to be no criterion, but the whole passage is rendered misleading and untrue. It is an infallible criterion. But several conditions, implied in the context, need to be most carefully observed. (1) Scripture affords no ground, so far as I am aware, for sup-

posing the test to be efficacious in unconverted hands. The test, like the invocation of our Lord's name (Mark ix. 39), is not a magical spell which anyone may use (Acts xix. 13-16), but a solemn charge entrusted to the people of God to safeguard the flock of God. (2) It is a test for the *spirit*, not the *prophet*: therefore it is never to be applied unless the miraculous is obviously present: and the *spirit* must be compelled to answer—not the *prophet*. We are dealing with a subtle and unscrupulous foe. (3) The spontaneous doctrinal system of a spirit (as in Acts xvi. 17) is no criterion: a seducing spirit can be as orthodox in general profession as a human hypocrite: only a confession in response to this direct challenge can elicit his real origin.

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

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

Answers to Correspondents.

"I have been met with the following statements, and should be glad to have light upon them."

1. That evil powers can only come into a meeting through persons.
2. That when the meeting has been definitely given into the hands of the Holy Spirit, everything that happens must be of the Holy Spirit.
3. That bodily prostration, etc., comes not by a Satanic power coming upon the person, but by the Satanic power already possessing the person resisting the Holy Spirit who is seeking admission.—H.E.J.

Evil spirits can enter meetings both through individuals and the atmosphere. They are not all in persons!

Because a meeting has been committed to the charge of the Holy Spirit, the persons in the meeting do not cease to have power of volition, nor do they become infallibly right in all that they do, nor does the human element in the meeting cease absolutely.

In cases of bodily prostration, each person must learn to know for himself whether the power which causes the prostration is Divine or Satanic.

Evan Roberts.

When a soul refuses to give up the ground held by Satan, how can one continue in prayer for complete deliverance?

Complete deliverance is the goal of your desire for the soul you are praying for, her "refusing to give up the ground" held by the enemy is one of the obstacles you discover to be in the way of your prayer being fully answered. You should now deal with the obstacles by prayer, i.e., pray that the soul may choose to give up the "ground," and so on with every obstacle.

How can we attain to that place where "the Wicked One toucheth him not?"—E.M.

The sentence you quote is from 1 John v. 18, and you need to read the full verse to obtain the light you need, i.e., (1) the person spoken of is one "begotten of God" who, because of the Divine life in him, does not practice sin (as a habit); (2) such a one is said to "keep himself" so that the Evil One toucheth him not. On the one hand Jude tells us that God is able to guard us from stumbling, and on the other John tells us that we guard ourselves by not practising sin which gives ground to the Wicked One. We may add to this that taking the general tenour of the epistles we find that this "keeping himself" includes watching against the roaring lion (1 Pet. v. 8), "resisting" (v. 9), and not being ignorant of his devices (2 Cor. ii. 11). Only along this path can any soul walk so that the Wicked One touches it not.

How to reconcile 1 John 14, 15 with the injunction to persistent prayer. I was told years ago I was dishonouring God by going on asking Him for my boy's conversion.

There has been a good deal of perplexity on this subject, but like every other truth there are two sides to it. On the one hand it is true if we ask according to God's will He hears, and if we know He hears we know we have the petition desired of Him, and yet we are to pray at all seasons, watching in all perseverance. It does not say watching with all repetition! Simply put, it just means you ask God for, say, the conversion of a soul, and then you persevere in prayer, watching to follow up the first prayer, by praying away all obstacles to its fulfilment. Or we may say, you "ask" in bulk, and then you pray on in detail! "Praying through" means praying and then acting in co-operation with God in further prayer and action until the thing you want done is accomplished. "Fighting through" is different—this means a resistance in spirit to the work of the enemy. One is praying away obstacles, the other is praying against the enemy, in co-operation with God.

NOTE.—We still have a large number of practical questions waiting reply. We hope to deal with these in later issues.

The Prayer-Warfare.

"Be earnest and unwearied in prayer, being on the alert in it, and in your giving of thanks. . ." Col. iv. 2. Weymouth.

"I Cannot Pray."

Extract from Letter to Lord's Watch. "I have lost communion with God. . . . Prayer was as natural as breathing, but alas! all has changed, and my spiritual life drags heavily. I am in continual heaviness of spirit."

THESE words were not penned by a sentimentalist, but by a man with a university training, and with a more than superficial knowledge of the deeper life of God. What can be the reason for such a revolution of spiritual experience? Let us examine the facts. Some months previous the same writer informed us that he had been led into the prayer warfare, for revival in a certain place, and that he and another had decided to give the whole of their vacation, then pending, to prayer and intercession; and declared the struggle would be a hard and bitter one. How hard, how bitter, they had yet to realise; nor had they realised that the experience depicted in the extract which heads this article, was part of the same warfare; *only a deeper phase of it.* This is what happened: they essayed a warfare, not against flesh and blood, but against all the powers of hell. When the Holy Spirit leads a man into the prayer life, immediately by prayer contact with God, he is enabled to move spirit-forces of which we mortals are but dimly conscious, though the Word is full of warnings, and instructions concerning these same powers which are arrayed against God and man.

The whole aim of Satanic power is to cut off communication with God, hence is the god of this world called Devil—Diablo—Divider. To accomplish this aim, he deludes the soul with a sense of defeat, covers him with a thick cloud of darkness, depresses and oppresses the spirit, which, in turn, hinders prayer, and leads to unbelief; thus destroying all power. For faith is still the substance, or essence, of things hoped for, and the evidence of things not seen (Heb. ii. 1). This state of experience is common to all praying men and women. Paul passed through this phase of spiritual life by putting into practice his own teaching. He, by faith, refused to be responsive to the suggestions of Satan and sin, by reckoning (Rom. vi. 11), and counted himself dead to carnal feelings, but alive unto God with every avenue of the new creature in Christ Jesus. Thus Paul emerges in triumph from the depression and oppression of the powers of darkness by putting into operation the law of faith, declaring that the law of the spirit of life in Christ Jesus had made him free from the law of sin and death; the crucified Christ being the great Deliverer of His people.

In the 73rd Psalm we see the writer passing through the same experience. The heavens are darkened, the gloom deepens, he feels he is utterly abandoned, the iron has eaten into his soul (v. 8); testimony is silenced, language is strangled, expression has lost its power—he *cannot pray!* "Has God forgotten to be gracious? Selah! Pause here, O child of God. Consider no longer thyself but God! As a result of that pause in his complaining,

it suddenly dawns upon the Psalmist, "This is my infirmity." Whence come these thoughts? Are they of God? Impossible! Are they of my own inner being? Equally impossible! "For whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee" (Ps. lxxviii. 25).

Somehow the stream has been diverted *inward* instead of Godward. Somehow the activities of the soul have been inverted. This is a spirit infirmity. I will be deceived no longer. This terrible burden is not of God. It is Satan playing a dirge on the finely strung emotions of my being.

Now the Truth has set the man free. He has, by the operation of faith, become dead and unresponsive to self, and to Satan's power over self; but all alive to God and His power. The wail of the night is turned into the song of the morning.

Many of God's dearest and best have been swept into all kinds of error, because they have not discerned that at every turn, Satan's masterpiece is to traduce the character of God, in order to lead them to believe that God has forsaken them. When the darkness came, Satan whispered. The pillar of fire departed, and, instead of staying upon God, they try to walk by sparks of their own kindling, with the result that their spirit is overwhelmed, and they lie down in sorrow (Isa. l. 10-11).

Men of God! You have the witness in your own hearts that ye are indeed the sons of God. Then throw off these heavy shackles of depression, oppression and deception, forged in hell to keep you from pressing toward the mark of your high calling in Christ Jesus—to keep you from being co-workers in prayer, with Him who ever liveth to make intercession for the saints.

Do you say, "How can I?" By remembering that Jesus Christ is Victor, by remembering that "Ye are of God," and have overcome—not always visibly, not always to the touch of sense—but always in spirit, always in the economy of God; because "greater is He that is in you than he that is in the world" (1 John iv. 4). Not because you are great, but because Jesus is greatest. Claim His victory. Go and meet your daily need praising God for the victory of our Lord Jesus Christ. Let the music of His victory find frequent expression on your lips as you go through the day.

The battle may be in the plains, the fight may be in the shadows, but do you appropriate that which Christ died to give—the glorious liberty of the sons of God, and an abiding place far above all principalities and powers. Fight in the plains, but let your spirit-life be lived on the mountain top with Moses and Elijah, with David, Peter and Paul, and with the host of those who overcame by the blood of the Lamb, who were mighty because they persistently died to sense, to self, and walked and moved, and had their being in God. Ye are hid in Christ.

You cannot see the law of gravitation, nor can you see the law of faith; but put either into operation, and they will demonstrate their own existence.

J. C. Williams.

The "Lord's Watch."

Will all who write for prayer kindly note a few corrections in the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need. N.B.—New requests for prayer should not be included in reports on previous requests, but detailed in a separate letter, or on a separate sheet.

3.—With every request send a stamped envelope for acknowledgment.

4.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lvi. 18. James iv. 3.)

5.—Requests for which no report has been received for three months are withdrawn from daily intercession.

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Will the Lord's intercessors pray

That God will raise up spiritual men to lead His people into the full knowledge of Calvary and the victory over sin and Satan.

That all who are in the service of the Lord may seek from Him all the spiritual gifts He desires them to have.

A Prayer for the whole Church of Christ.

O Lord, Thou art the Head of the Church. We ask Thee to reveal to Thy people everywhere the weapons Thou hast provided for victory over the powers of darkness. Take away from Thy Church all the carnal weapons used in Thy service.

We take from Thee, by faith, all the weapons we need for the warfare—weapons mighty through God to the pulling down of strongholds. Enable us to stand and withstand against the enemy, and do Thou rescue us from His devices day by day. We ask it all on the ground of the Blood of Calvary and in Thy Victorious Name. Amen.

(We repeat these petitions again this month as embodying a special need at this time. A worker writes:—"May I have the little prayer printed on a card for distribution among our parish workers? I am so thankful for the request for prayer for more to make known the way of victory. I have felt led to have workers' meetings and I had been holding back, but when I read the request I felt I could not pray about it unless I was willing to be myself an answer . . ." We are thankful to know that there are many of the Lord's praying ones who sincerely lay the petitions in our Prayer column before the Lord.)

Specific Requests.

"That the results of the World Missionary Conference may be great and abiding, and that much wisdom and grace may be given to the doings of the committee appointed by the Conference."

"For Mrs. Baeyertz in all her missions."

"For the Eccleston Hall Workers' Meetings on Nov. 3rd. That workers may be equipped for giving out the victory message in all their different spheres of labour."

"For the Edinburgh Evangelistic Convention on Nov. 18-19. That evangelists may be given a full unveiling of the field of battle and the way to victory, for the delivering of souls from the power of the enemy."

For a mission to be held in *Blenheim*, Marlborough, N.Z., Nov. 26 to Dec. 5.—*Sister Marion, Deaconess.*

Requests from Far-off Lands.

Ceylon. (1) "That we might soon learn the Singhalese language so that we can speak to the heathen the wonderful works of God. (2) That our native workers may be filled with the Spirit, and that God would send forth more labourers to the 9000 unreached villages in Ceylon. (3) That Christians in the homeland may see their privilege in supporting native workers in Ceylon, and thus have their representative in the mission field."—*Gerald A. Coultas, Kalutara, Ceylon.*

Las Palmas, Canary Islands. Please enter our names in the list for prayer for missionaries. (Miss) May Hiller, Grace Gapen, (Mrs.) M. A. Marquez.

Mauritius. "I feel constrained to write and send a petition to the Lord's Watch, for the struggle here is great owing to the prevalence of demon-possession and sorcery. Prayer is being answered, and I thankfully

testify to the help the *Overcomer* has been. I was thankful to see the petition for the paper to be sent to Mauritius and other places. I shall be most thankful to give it to others here. Satan is attacking me in many ways. I took up the work here in April, and God has answered and slowly and surely He has met the need, and I have been able to do all the work. I am daily proving His deliverance. I need the prayers of those who know how to claim the victory over Satan that I may be fully delivered and filled with the Spirit for this work."—*H.A.W.*

Port Said, Egypt. "I am so rejoiced over 'The Spirit warfare in these last days' in the *Overcomer*, that I must write to tell you so. I say 'Amen' to every bit of it. I was greatly dragged down from my position in the heavenlies until I just had to leave my work from weakness and depression of body and mind caused by weakness in the spirit. Praise God He lifted me back into the heavenlies, and gave light and blessing right along the line through this article of yours. Please ask that all the need for returning to Mohammo may be supplied. He brought me along the line of 'Have the faith of God,' literally 'reckon on the faithfulness of God.' He swung me right back to the heavenlies at once, and I am reckoning on His faithfulness to keep me there reigning in prayer."—*Grace M. Miller.*

Russia. "My work is getting more and more aggressively student work. This time I earnestly hope to open new work in Karkoff and Odessa, and would so greatly prize if you would ask some of your praying friends to remember it in prayer, for the following reason. I really dread each new inroad on the enemy's territory because I have always to suffer for it, usually in the form of illness. Each of these towns has about eight to ten thousand students, who are almost all in the power of the evil one. When I opened work in Kieff, I actually broke down on the very day of my first address, and I am persuaded that nothing but an all-sufficient amount of prayer can ever do for such an undertaking, and enable me to discover amongst the students, the possible leaders for Bible circles. The Lord has helped in Kieff, and three circles were started there, and He can give victory in Karkoff and Odessa too. You can fancy what the spiritual condition of the Russian student world is, when I say that suicides on moral grounds, i.e., for the reason that life is not worth living, have this last spring grown to be quite epidemic in all the Russian student centres."—*A Russian Worker.*

Nilgiri Hills, S. India. "I am going on with my gospel work as usual among the native Christians, and the jungle tribes. The Irula Christians are getting on well, and grow in the grace and knowledge of Christ. Lately an Irula man gave his heart to Jesus. My two helpers go out from time to time on tour, and remain amongst them for some days, and return with jungle fever. Owing to being short of funds, we are carrying out no regular work amongst these poor, neglected people, the place being jungle and feverish. I am blessed by reading the paper called the *Overcomer*, which you are very kindly sending me every month. Please pray for us."—*Pastor Samuel (a native worker).*

A Missionary, in charge of a boys' orphanage, asks prayer that the Holy Spirit may work mightily among 47 lads. Also very specially in the teachers and their families. There are about 90 people in the compound, nominally Christians. The one in charge is alone, and longs to claim the victory over the manifested power of Satan. God is working, and this request for prayer is a cry for fellowship in the fight; that those who know how to claim the victory in Christ's Name will do so now. First for the missionary, that she may "dare in Jesus' Name" for those here, that there may be deliverance from Satan's power, and the prey be taken from the mighty.

N.B.—The Lord's Watch is primarily intended to meet personal spiritual need, and all other requests for prayer for missionaries, missions and workers for insertion in the Prayer page of the following issue of "The Overcomer" should be sent to the Editor by the 10th of the month.

"The Unpardonable Sin."

A WONDERFUL DELIVERANCE THROUGH THE BLOOD OF THE LAMB.

"Unto Him that loved us and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever. Amen."—Rev. i. 5, 6.

HAVING asked the Editor of *The Overcomer* whether she would prefer a record of my miraculous deliverance for the readers of that paper, or to have the use of my letter which appeared in the May issue of *The Friend of Israel*, I received the following reply:—

"I would very much prefer, of course, if you would write a special testimony for '*The Overcomer*,' especially emphasising the way the enemy worked in making you feel that you had committed the unpardonable sin. This is a terrible weapon he is using for great numbers of souls: and this is why your testimony will break the bonds for many, if you will make this clear. It is a glorious witness you have to give."

It is indeed. If ever a human being had reason to believe he had committed the unpardonable sin a thousand times over, I had. Even as a boy of thirteen, I remember once, in a heat of passion, lifting my eyes to Heaven, and cursing the Father, Son, and Holy Spirit, because there was not enough wind to fly my kite!

Lack of space prevents my dealing with the first forty years of my life, but at the end of that period I became editor of *The Friend of Israel*, and spent most of my leisure in efforts for the furtherance of the gospel among the Jews. Four years later I began to break down. I had so much on my hands at that time, that I was not able to give sufficient time to prayer. Hyper-conscientiousness began to take the place of simple trust in the merits of my Saviour, and in the all-sufficiency of His precious blood to cleanse me from all sin.

To add to my danger, my nervous force became exhausted by incessant thought, and literary labours. Towards the close of 1900, I was such a nervous wreck that sick leave for three months became a necessity. It was then that I began to realize the extent of my self-will, and Satan seized the occasion to magnify the sin to the uttermost. Instead of coming to JESUS, and getting put right through the blood of the Cross, I was always looking out for "signs." Satan saw this, and introduced his "signs," the result being an increase of dismay. Then it was that he re-introduced the fiery dart, which had pierced me with such deadly effect on previous occasions, and I began again to think that I had committed the unpardonable sin.

That blasphemous utterance as a boy had never ceased to trouble me at such times of depression, because, taking Christ's words literally, I really had spoken against the Holy Ghost, and could not be forgiven. Then I tried to comfort myself by the fact that I had been much used as a Christian worker, but Satan soon demolished this place of refuge. I went abroad in November, 1900, and in March 1901 Christian friends to whom I unburdened my soul, lent me a good book to comfort me. But if ever a book was calculated to increase my alarm, that book was. After reading two chapters, hope died, and I sank into the pit, and the pit closed her mouth upon me. I was lost! Yet even in this agony, God sent to my relief. A letter from a friend at Cannes reached me, in which he quoted Isaiah liv. 7: "For a small moment have I forsaken thee, but with great mercies will I gather thee." But this was merely a final rift in the black cloud which was rapidly blotting out all my blue, and I returned to England in a far worse state than when I left.

It is impossible to describe the awful agony of my mind. Not only did I now believe myself damned, but predestined to damnation. Further, I was forced to believe the lie

that I was to be "the Man of Sin and Son of Perdition," spoken of by Paul. *That lie held me fast for nine years!* God only knows what I have suffered. I could only cry "Woe is me!" a thousand times a day.

As the years went by the fiery torment of my mind began to abate, but the delusion remained unshaken. I saw nothing before me but the certainty of everlasting torment in the lake of fire and brimstone. Let the reader judge for himself the effect of such a belief upon my character. I plunged into everything that afforded the smallest relief. It is horrible to recall my language. If we lack proof of the existence of Satan, we may find it in the awful language which he makes his victims utter. I have often raved against the Father, the Son, and the Holy Spirit, and I have cut out the most sacred texts of the Bible, and pasted them on profane pictures. In a word I have sunk to the lowest depths of human depravity and human despair, and nothing was so scripturally impossible as my recovery. Had I not crucified the Son of God afresh, and put Him to an open shame by my horrible apostasy? (*Heb. vi. 4-6 and x. 26-29*).

If any reader of *The Overcomer* knows of a friend who is suffering from the hallucination that he or she is beyond the power of forgiveness, let these words of mine be brought to their notice. I would have given a good deal in the time of my despair to have read such a testimony as that which I am about to give to the almighty power of the blood of Christ to deliver the most hopeless case conceivable from the power of Satan—and to bring it back to the bosom of Everlasting Love, cleansed and forgiven, and full of unspeakable joy and praise.

On Friday, January 28th, 1910, I had tea with a friend, and was talking in my usual unhappy strain, when she suddenly said, "Mr. D—, do you do what you know to be wrong?" I replied, "Of course, what is the use of doing otherwise when I'm damned?" "But you're not damned" she replied, "that is all a delusion of your brain; God will not judge you for that. I'm sure that if you give up doing what you know to be wrong and begin to pray again, God will restore you. Now will you promise me you'll pray? Will you promise me?" . . . I tried to show her the futility of my making any such promise, but because of her importunity, I did make the promise, knowing it would be useless! But—

On Sunday, Jan. 30th, when face to face with a temptation to do what I knew to be wrong, I remembered her words, and I kept my promise. I asked God to keep me back, and He did! That was the first ray of hope for nine years, and I eagerly followed it up, and began to ask my Maker (if it were possible) to make me a different man. I was walking home on Feb. 14th, engaged in prayer, when it struck me that I must really face the question of Christ, and His atoning work. Without feeling the truth of what I was saying, I said, "Oh God, my hope is built on the blood of JESUS Christ, Thy Son, which cleanses me from all sin."

In an instant I was seized with one of those fits of sharp, appalling fear that had driven me to despair early in 1901. I could not pray another word, but walked on in a state of agony. My hope was gone! My dream had vanished! But reaching home, I pressed the plea. And again when lying awake that night. The next morning, Feb. 15, the love of God came pouring into my wounded spirit with such gentle power that I knew I was restored. From that time, to this present moment, the blood shed for me by my precious Saviour has filled me with joy unspeakable and full of glory. It is bliss to be alive. It is bliss to know that "nothing can separate us from the love of God which is in Christ Jesus our Lord." Hallelujah to God, and to the Lamb, for ever and ever. Amen.

A.S.D.

The above will shortly be issued in pamphlet form. Copies can be had from A. S. Day, 76 Comeragh Road, London, W.

"The Redeemer's Reign."

By the Rev. J. I. Macdonald.

Morgan and Scott, 6/-.

THIS is a volume of about 300 pages, issued in Messrs. Morgan and Scott's Missionary Series, edited by Dr. George Smith, O.I.E. The author, himself a successful Missionary, approaches the subject from the premillennial viewpoint, and treats it with much freshness and vigour.

He takes note of the signs of the times and the trend of things. He sees the dark and the bright sides, and in the light of the more sure word of prophecy he makes these interesting and useful to the reverent student of Scripture. The book is free from idle curiosity and unprofitable speculation.

The author has succeeded in making the Great Hope of the Church—the coming of our Lord—a highly practical and therefore a valuable doctrine in missionary enterprise. It will be interesting to the readers of the *Overcomer* to know that this admirable book is in hearty sympathy with the advance teaching given in these columns. Mr. Macdonald endorses the position maintained here in reference to the spiritual conflict now raging and the need of the powerful prayer life to meet the enemy. He quotes from "The Warfare with Satan," and refers to "Conflict in the Heavens"—thus "says Mrs. Penn-Lewis: 'The Church of God is undoubtedly emerging to a new sphere of spiritual experience and power, and many are finding correspondingly new manifestations of the powers of darkness.' It may please God in the latter days to restore to His Church gifts now in abeyance, and by so doing to lift up a standard against the enemy when he shall come in like a flood. However God chooses to work, each Christian must humbly accept His way without prejudice or complaint. Should He choose to 'do a new thing,' who shall say Him nay?' And again a little later on he writes: "Another great need of the Church is *more prayer*. The Church of to-day has in a great measure lost the art of prayer. That Divine art must be restored. Men must again learn to pray in the Spirit, to agonise in prayer, to 'pray without ceasing,' and to believe God is a rewarder of them who diligently seek Him. More men of the stamp of John Welsh, Brainerd, Ringeltaube, Anthra Vedy, and Evan Roberts, and women like Madame Guyon and Elizabeth Fry are needed. Any Christian who so wills may become such a hero or heroine of prayer."

This excellent volume abounds with valuable information and sound instruction concerning Missionary work and methods in particular and spiritual life and activity in general. It is, undoubtedly, a book that was needed for the present time.

D.W.E.

"Revivals of Religion."

By CHARLES G. FINNEY.

With the Author's final additions and corrections.

Morgan & Scott. 2/6.

We are glad to call attention to this new volume of Finney's Lectures on Revival, re-issued in new type and in fresh and readable style, with helpful footnotes by the Editor and Reviser, W. H. Harding. We have been giving extracts in the 1910 *Overcomer* from Finney's "Letters to Ministers," written ten years or so after his Lectures, and we sincerely hope that in due course these Letters will also be re-issued in Great Britain, as they supplement the Lectures with additional matter which is needed. One thing we miss in both Lectures and Letters—a fuller recognition of the Cross, as set forth in Rom. vi., and the victory over the powers of darkness. We read Paul's Epistles and we read Finney's Lectures, and we cannot help noting that Paul's letters are full of the

Cross, whilst Finney refers to it but seldom as the main weapon for dealing with the difficulties in the way of revival (see Col. ii. 20 for Paul's example). We marvel more and more at a similar omission in much of the preaching of to-day, and do not wonder that Revivals become fruitful fields for the inroads of the enemy of souls, for the old Adam-life is left in vigour whenever identification truth is overlooked, or ignored. Nevertheless Finney's Lectures are valuable from many aspects, and we are glad to welcome the issue of this new edition.

Miscellaneous Jottings.

The poem by M.M., on "There is a place by Me," has been asked for in leaflet form by several correspondents. It is now obtainable from the *Overcomer* Office, at 3d. per dozen, 3½d. post free.

The little song-message entitled "Victory," which God used so greatly last year, is again in fresh demand, one correspondent writing that he had been recently brought to the Lord through it.

The message by Mr. J. C. Williams on page 180 of this issue of the *Overcomer* is being printed in leaflet form, and can be had from F. Carter, Bookseller, Irongate, Derby, at 2/- per 100.

Rev. F. B. Meyer's address in the October *Overcomer* is being asked for in booklet form. Whilst this is being arranged, readers may have a dozen copies of the October issue at half-price (6d. per 12, or 9d. post free) for free distribution. (From the *Overcomer* office only.)

Editor's Letter Box.

E.A.G. Thank you. There is really no need, unless something very special is going on.

W.A.D. Thank you for verses. I will keep them at hand to wait the Lord's leading.

E.K.S. (Springfield, Mass.). Many thanks for leaflets received.

E.P. (Liverpool). Thank you. Ephes. vi. 18, 19; Col. iv. 23.

J.H. (Weston-super-Mare). Just a loving word of thanks for your letter and all else you send in MS. book.

E.B.C. (Plumstead). I am so thankful for your testimony to the "Lord's Watch" help, and the messages in the *Overcomer*. Yes, truly Col. i. 24 seems true in your "burden" for the Church. The burden of the Spirit also (Rom. viii. 27). Ephes. vi. 18, and I add verse 19. "for me also."

F.W. I am very sorry a verbatim report of the October address at Eccleston Hall was overlooked, but I shall hope to write the message later on.

Letters acknowledged with thanks from E.A.G.; T.J.K.; F.B.; F.W. (Birkenhead); L.B. (Bromley); H.D.P.; A.F.C. (Williamsport, Pa.); L.V.; L.M.J. (Cardiff); F.A.W. (Guernsey); W.L.H. (Worthing); J.B. (Derby).

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply.

Forthcoming Meetings.

Conference Hall, Eccleston Street, London, S.W. (near Victoria Station). Meetings for Christian Workers, conducted by Mrs. Penn-Lewis, on the first Thursday in every month (with the exception of August and September). Next meetings as follows:
NOV. 3 } Meetings at 3 o'clock, followed by Conversation
DEC. 1 } and Tea until 6-30. Evening Meeting at 7 o'clock.

Cards and information from Miss Z. Johnson, Lasswade, Bedford Avenue, High Barnet, London, N. Friends able to help in the singing are asked to meet at 2 o'clock for practice. Prayer-meeting in small hall, from 2.30 to 3 o'clock.

Leicester. Weekly Meetings for Christians are held in the Sunday School Memorial Hall, New Walk. Prayer at 7. Meeting at 8.

N.B.—Nov. 8. The meeting will be merged in the Annual Meeting of the Children's Special Service Mission.

Nov. 10. THE WORKERS' CONFERENCE INTENDED TO BE HELD ON THIS DATE IS CANCELLED for the visit of Rev. J. Stuart Holden for special meetings at the Y.M.C.A. The Workers' Conference is postponed indefinitely on account of other engagements by Mrs. Penn-Lewis.

Workers visiting Leicester may be glad to know of weekly railway arrangements as follows:—Half-day return ticket from London on Thursdays, 8/9. Train leaving St. Pancras at 12.15 p.m., returning at 6.50 and 9.27.

Edinburgh. Evangelistic Convention, Nov. 18, 19, in Carrubbers Close Mission Hall, addressed by Mrs. Penn-Lewis. Particulars from Mr. Grant Jackson, 44 Dick Place, Edinburgh, N.B.

The "Word of the Cross" Booklet.

"The Word of the Cross is the power of God." 1 Cor. i. 18. R.V.

This little Booklet, compiled by Mrs. Penn-Lewis, and consisting of 16 pages, 3½ in. x 5 in., in size, with pale blue cover, contains in the words of Scripture, what the Bishop of Durham has described as "the very soul of the Divine message." It has been issued in about 80 languages, and its circulation—without organized effort of any kind—has reached about eleven million.

The Booklet in English, with page on Victory. (Authorized Version.) 1/- for 100; 5/- for 500; 9/- 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 x 5 inches. Pale blue cover. A most attractive booklet for the aged. Price 1d.; 6/- per 100. Reduction on quantities.

Bible Booklets in foreign languages, (printed in India, without cover). German, Portuguese, Dutch, Swedish, Norwegian, Polish, Hungarian, Mazurish, Judeo-Spanish. 100 for 1/-, post free. (Great Britain only).

On superior paper (some having covers). Scotch-Gaelic, Welsh, Kabyle, Malagasy, Italian, Fijian, Russian, Esperanto, Two Congo dialects, Spanish, Chi-nyanja, Eñk, Kaffir, French, German. 100 for 1/3, 500 for 5/6, post free (Great Britain only).

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

The Bible Booklet in Braille type for the blind, price 4d., post free 5d.

From H. M. READ, Bible Booklet Depot, Leicester.

The Booklet can also be had from Messrs. Marshall Brothers, 47 Paternoster Row, E.C.

The Booklet in other lands.

From Congo, Balolo Mission, Bongandanga, Mrs. A. E. Ruskin writes: "This note is to let you know that we have published here, by means of our own printing press, the Word of the Cross booklet, in the Lomongo language, a tongue very largely spoken amongst the people where we are working. I now send you a copy of the booklet, as it is being circulated free of cost to all who are able to read it. They in turn are reading it to many who are unable to do so for themselves. I feel sure you will be delighted to hear of this publication, and will join us in prayer, that it may early be used of God in the salvation of souls: even as we read it as been in other languages. We are passing through a period of darkness. The power of Satan over these people, seems at times overwhelming, but we know that the gospel is the power of God unto salvation to everyone that believeth. Will you remember us in your prayers. We long to see the victory of Calvary manifested in the young christians and evangelists, in a far greater measure than we do at present. Each time the *Overcomer* arrives it is eagerly read and enjoyed by us at this Station. It must be very helpful to many. In regard to the booklet in Lomongo, the translations are taken from the Lomongo New Testament, translated and published by us here about two years since, and, although the language is very different to English in construction; the compiled passages read beautifully, and with perfect sense as to the meaning.

In regard to the new edition of the Bible Booklet to be issued in Chinese Mandarin, Mr. R. D. Smith, Bible House, Los Angeles, California, writes on his journey from a visit to China: "While in Shanghai Mr. Willett very kindly showed me his proofs, and told me of the present progress of the work. At once I felt convinced that it was in excellent hands, and would be executed with the greatest of care. After prayer about it I thought it would not be wise to get out an edition now but wait until Mr. Willett's edition is out, and in the hands of the missionaries, and then see if there is a demand for more.

We have already printed two editions of the synopsis of the Gospel in Chinese, for free distribution. Of course this is a somewhat larger booklet than the Word of the Cross. We believe God will bless His own Word circulated prayerfully."

Received for Foreign Translation Fund.

(12) £2 0s. 0d. Total £2 0s. 0d.

CENTRES FOR BIBLE BOOKLETS.

English.—UPPER NORWOOD, LONDON, S.E.—Miss Briggs, Gilgal Institute, 7 Crystal Palace Station Road.

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, Halethorpe, Baltimore, Maryland, U.S.A.

French.—Mr. H. Johnson, 32 Avenue de Courbevoie, Asnières Paris, France.

Herr J. Hoffman, 16 Rue Courbre, St. Gilles, Brussels, Belgium.

German.—Fraulein Wasserzug, Freienwalde a/ Oder, Malche, Germany.

Fraulein von Hennig, Putlitzstrasse 13, Berlin, Germany.

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

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

Italian.—Miss Giulietta Wall, 35 Piazza in Lucina, Rome, Italy.

Danish.—Baroness Schaffalitzky, Gl. Kongerl 123, Copenhagen, Denmark.

Swedish.—K.M.A. 46 Malmkillnadsgatan, Stockholm, Sweden.

Norwegian.—Miss B. Ihlen-Hansen, Toldbodgaden 35, Christiania, Norway.

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

Greek (Modern).—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.

Chinese (Mandarin, also Delegate's version).—Mr. M. Hardman, China Inland Mission, Shanghai.

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

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

Indian Dialects.—Rev. A. E. Ogg, Agent, Methodist Publishing House, Madras, India.

Russian, Russian-Polish, and German.—Pastor J. Lübeck, Nawrot 27, Lodz, Poland.

Tahitian.—Rev. G. Brunel, Raiatea par Tahiti.

Persian.—Miss Skirrow, C.M.S., Kerman, Persia.

Icelandic.—Mr. A. Gook, Akureyri, Iceland.

Baba.—Mr. Chew Chang Yong, 9 Dublin Road, Singapore.

Lesuto.—Mission Printing Press, Monja, Rhodesia.

South Africa.—Depot for various languages, Mrs. H. L. Scott, Rosemount, Walmer, nr. Port Elizabeth.

WORKERS in Wales desiring a supply of the Bible Booklet in Welsh may obtain small quantities free of cost from Rev. R. B. Jones, Ty'r Cae, Porth, Glam., applicants paying carriage only.

Mr. Johnson's Work in France.

MR. Johnson has now returned to 32 Avenue de Courbevoie, Asnières, near Paris, where Mrs. Johnson joined him early in October to resume work for the winter. Mrs. Johnson has had some deeply interesting meetings in Leamington, Stratford-on-Avon and other places, where she found some of the Lord's praying ones ready to share the prayer-burden for France.

Many who were grieved to see the frail health Mrs. Johnson was in when she arrived in England will rejoice to know that she is quite renewed in strength and full of hope and faith that, in answer to the increased prayer-force for France, the coming winter will be full of blessing.

Mr. Johnson asks us to mention that the Chexbres Convention is now held at Morges, and it should have been described as the "Chexbres-Morges" Convention in our recent report.

Received for Mr. Johnson's work in France.

From September 10th to October 10th, 1910.

Per Miss Mourant—Nil.

Per Miss Waters—(24) 7/2; (25) 10/- (Personal needs). Total 17/2

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"); Miss Waters, 72 Lancaster Road, West Norwood, S.E.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume II.

[Entered
Stationers' Hall]

DECEMBER, 1910.

ONE PENNY.
Post free 1½d.

No. 12.

1910—1911.

A Retrospect and an Outlook.

WITH this issue of the *Overcomer* we conclude the second year of its service to the Church of Christ, and the little paper—so quietly launched in January, 1909—is two years old! It is with deep thankfulness to God that we look back on the strenuous work of the past year, and gather from the many letters which have come to us from time to time, that "our labour has not been in vain in the Lord." The upholding in prayer which we have earnestly besought from our readers has been given, and we have, we trust, been enabled to hold a "straight course in the Word of Truth" throughout the conflict with the powers of darkness, which beset all the children of God in these perilous days, who seek to be faithful witnesses to the Gospel of Calvary, the Deity of Christ, and the infallible authority of the written Word, as being the Word of God in truth.

* * *

We are not satisfied that the *Overcomer* service has fully reached the standard we desire, but it has been saturated in prayer, and we have the testimony of our conscience, that we have sought, with earnest desire, to be minutely faithful to the known will of God. Criticism of various kinds now and again reach our ears. Some think, (1) the paper contains too little provision for young believers—but against this may be placed the fact that in one Young Women's Bible Class over eighty copies are regularly read, with the result that these young Christians are rapidly becoming strong and steady soldiers of Christ. Others, (2) say that the emphasis about the conflict with the powers of darkness is too marked, and that other aspects of truth are not sufficiently dealt with.

* * *

To this we reply, that conflict with the enemy is not an "aspect of truth," but a *fact* from which no single believer can escape; and many other papers deal with other "aspects of truth" so admirably, that we cannot hope—or even desire—to trench upon their service to the

Church of Christ. The *Overcomer* must have a province of its own to justify its existence in these days of many books and papers. That province we will now define so that the service committed to us by the Lord may be clearly seen to be "according to the measure of the 'limit' which God apportioned to us" (2. Cor. x. 13. R.V. m.).

* * *

The work of the *Overcomer*, in brief, may be described as that of a "Clinical Directory" to the spiritual life, as manifested in believers who stand upon the basis of the Cross, and progress in growth into knowledge of the new life in Christ Jesus. This progress increasingly involving conflict with the powers of darkness in the spiritual sphere. Some of our readers may say, "A Clinical Directory"—what is that? The Dictionary explains the word "clinic" as "The examination of a patient on a sick bed conducted by a professor in the presence of his students, for their instruction!" And truly great numbers of the Church of Christ may be described as upon a "sick bed," and workers need training in spiritual diagnosis for lifting these souls out of their helpless condition, by shewing them the suitable remedy in the Word of God concerning His Son, and His death on Calvary.

* * *

That the *Overcomer* is meeting this special need is evidenced in letters which are becoming too abundant to quote from. The circulation has nearly doubled in 1910, and the paper now circulates in over fifty different countries outside the British Isles. Especially in America is the appreciation so great that we sometimes receive twenty and thirty subscribers' names in one week. How the need is met in the Mission-field may be seen in the letter from a Missionary in North Africa which we give on page 193.

Our readers will feel with us in the face of such abundant encouragement, that we have every cause to be fully assured we are in the line of God's purposes for us, in going forward into another year of service, with renewed purpose of heart, to faithfully give all the light given us of God on the experimental message of the Cross, and the conflict, and the way of victory over the

powers of darkness. In reference to the latter we are but at the fringe yet, and as the days grow darker in the world, and the "working of Satan with all power and signs and wonders of falsehood" increases, we know that the truth given in our pages will cost more to give forth, and be more and more needed by the true Church of God.

* * *

Based upon the careful watching of the general tenour of the correspondence, and the varying demands for the different monthly issues of the past year, we purpose making a few revisions in 1911, which we think will add to the efficiency of the Magazine. Clear, definite ringing articles on the various aspects of the Cross of Christ as the centre of Life to the Church will have a prominent place, with articles on the same theme specially addressed to young Christians, from time to time. In a section devoted to "Writers from other Lands," we purpose giving extracts from papers upon the spiritual life such as "The Spirit of Crucifixion," "The Sanctification of the Will," etc., whilst another section will bring to life again "Voices of the Past," with papers on "What is Schism?" by Govett (1850); "The Prince of the Power of the Air," by Dr. Thomas Goodwin, of Oxford (1600); and other writers when space permits. We also hope to give further papers similar to the one on "Test your Tests" in this issue, giving shorthand notes of conferences of workers with Mr. Evan Roberts, who also has it upon his heart to write much of what God has taught him, in due season.

* * *

We would not be fully in line with the mind of the Spirit if we overlooked at the present time the final testimony to "All Nations" ere the Master comes. Whilst strengthening the hands of the Missionaries by throwing light upon the enemy, and the conflict, and the victory through Christ, it is our hope to lead our Homeland readers to a wide-world outlook by further messages from the Mission Field, lifting the veil upon the inner spiritual needs of country, converts and workers; and then in "The Prayer Warfare" page give clear teaching upon the prayer force needed for the work, as well as matters connected with the Lord's Watch, which has been of valuable service to many during the past year. Here we shall also give requests for prayer from the Mission Field, and workers everywhere. And lastly for the assistance of Bible Class teachers, "Notes from the Editor's Bible" will from time to time be continued, and "A Clinical Directory" page dealing with Questions on the Spiritual Life, be given at intervals; whilst matters connected

with the "Word of the Cross" Bible Booklet will be noted as heretofore, and the year's report for 1910 be given in an early number.

* * *

And now what about the co-operation of our readers? Our warmest thanks are due to many who have earnestly laboured in the past year to make the paper known, not only in the Homeland, but in other lands; and with joy we recognize by their letters, that the service is given from genuine conviction that the *Overcomer* has a "Message" which will vitally affect the Body of Christ throughout the world. Will others who have the same conviction rally to this work through the coming year? One reader acting as "centre distributor," writes that the fifty copies she circulates is manifestly affecting the work of God in that district; whilst a minister tells of the change in the young men of his church through the reading of the paper. All this should impell us to a forward move in 1911, to get the message to the people of God everywhere. The "Free List" in the foreign Mission Field could also be extended widely if the Lord's stewards recognized that the short cut to blessing in the foreign field is via the equipping of the Missionaries for their work.

* * *

A few words more about the Financial side of the *Overcomer* and we have done. We wish our readers to understand that "good—not gold" is the object of all connected with the paper, and the work of the Editor and contributors is freely given for the advancement of the Church of Christ. Nevertheless the expense of the work of issue in addition to printer's cost means that it will barely—if fully—pay its way, however much the circulation may increase. The small number of carefully selected book advertisements has helped during 1910, but the best help for the paper is fully paid subscriptions sent direct to the office. Will our readers remember this and do all they can to help us in this way.

Jessie Penn-Lewis.

THE JANUARY "OVERCOMER."

This will contain, as an inset, a Photo-Engraving of Mr. Evan Roberts. The engraving is made from the only Photograph of Mr. Roberts taken since his breakdown in 1906.

The January Issue will also contain:—

"The Cross the Centre of all Power." By Rev. W. D. Moffat.
"Christ or Satan? The Issue in the Mission Field." Rev. R. J. Ward.

What is Schism? Govett (1850).

The Supreme Need for 1611. F. Kehl.

Papers on the Spiritual Life. "Identity with Christ."

The Prayer Warfare. Lessons from the Lord's Watch in 1910.

The Clinical Directory. Etc., etc., etc.

The Revelation of the Victor.

By the Editor.*

I WANT to leave with you as the closing message, the revelation of the ascended Lord as the Conqueror, and to strengthen again the personal basis of victory. In the power of the Living Christ upon the throne, we can stand victors in the face of all the hosts of darkness. You must never lose sight of the Victor. Never allow yourself to look at the enemy, so as to blot out your clear consciousness of the Person of the Victor. Read Ephes. i. 18-19—"that the God of our Lord Jesus Christ, the Father of Glory, may give unto you a spirit of wisdom, and REVELATION in the KNOWLEDGE OF HIM, having the eyes of your heart illuminated (Gr. *filled with light*); that ye may know . . . the exceeding greatness of His power to us who believe, according to that WORKING OF THE STRENGTH OF HIS MIGHT, which He wrought in Christ when He RAISED HIM FROM THE DEAD, and MADE HIM TO SIT at His right hand in the heavenly places; far above all rule and authority and power and dominion and every name that is named . . . and He put all things in subjection under His feet, and gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all."

Here we have a revelation of the Risen Christ. God raised Him from the dead, and lifted Him right through the plane of the power of the air, to the place above "principalities and powers," and made Him to sit at His right hand, with "all things under His feet"; and "all authority in heaven and on earth" given unto Him. He is above all rule and authority and dominion and power. He is absolute and complete Conqueror.

In the next chapter the apostle descends from that wondrous unveiling of the Conqueror—which alone the Holy Ghost can give to any heart—to the realm of the earth, and describes the condition of the human race, and the work done for believers in uniting them to the Risen Lord: "*You hath He quickened.*" "You . . . who were dead in your trespasses and sins, wherein ye walked according to the course of this world, ACCORDING TO THE PRINCE OF THE POWER OF THE AIR, the SPIRIT THAT NOW WORKETH in the children of disobedience." It is therefore plainly declared that every soul who is dead in trespasses and sins, is walking according to the prince of the air; and that this prince of the power of the air, possesses each unregenerate soul, as the "spirit" that now worketh in the children of disobedience. If we take the Word of God as revealing God's viewpoint of all

things, we are compelled to see every soul as under the dominion, and captivity of the power of the prince of darkness—no modifications are given as to education and position. If you do not look at unsaved men thus, you will not be of much use to God for their salvation; nor will you trouble much about them; or you may even do the very work of the prince of the air, by so "christianizing" the exterior of these souls, that they will not know the truth about their condition.

Paul comes down from the height of the glorious vision of the Victor of Calvary to this rapid picture of the realm of men, and then he rises again, saying—(Ephes. ii. 5, 6)—"When we were dead . . . quickened us together with Christ . . . and raised us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus." Can you get a more complete picture of sin, Satan and Christ, and our position toward each, than this? First the Holy Spirit quickened the dead Christ, lifting Him and taking Him to God's right hand, "made to sit" there above all things; then coming down to the poor soul "dead in sin," and under the power of Satan, saying, "Because Christ became dead for you, and you are dead with Him, you are quickened with Christ, and raised to new life IN HIM, there is a new life for you." You are lying *dead* in trespasses and sins. What can you do? Dead people cannot save themselves. And worse than that, you are terribly alive in another way. There is a "spirit" working in you, and that spirit is the spirit of the prince of the authority of the air. You are not only "dead" to God, but, alas! you are *active*, and you are active with a Satanic spirit to fight against God. You would not be so much trouble if you were only "dead," but you are walking according to the course of this age, which is under the control of the world-rulers—of the prince of the air. You cannot save yourself. But the Holy Spirit comes to you, and tells you that Christ died for you—took your place on the cross—so that "through death He might destroy" (Heb. ii. 14) the power of the prince of death over you. Believe in the atoning sacrifice of the Son of God, and His death for you; then there can come another life to you, for He will put into you new life—the gift of eternal life. By the working of the Spirit of God you are quickened with that life as you accept His death for you, and your death in Him. And just as Christ was raised from the dead into newness of life, you, too, joined to Him, will be

* Address to Workers at the Llandrindod Convention.

able to sit with Him in His place of victory over sin and Satan.

Yes, not only are you quickened, but you were raised with Him in His resurrection life, and taken with Him to His ascension place. You were "made to sit with Him." Your God-given place is there—"far above all principality and power." You are to live in the clear air above the powers of darkness, and not in the mists and the darkness of the course of this world.

This is the picture given in the first and second chapter of Paul's letter to the Ephesians, and it is more than a picture—it is a reality. The Spirit of God is leading the church to know it. You say it does not look like it—the "church is so dead." Yes, but some of God's children are learning to know this, and, as Stockmeyer says, every child of God that will by faith "break through" the plane of the enemy to the place in the clear, pure light above, is making a way for others to break through after.

You say, "I do not feel that I experience it!" Ah, but this is first a faith-position, and if you will apprehend it, and take it, the Holy Ghost will teach you how to abide in your position, until it becomes a fact in consciousness. So many of God's children are groping about like men without eyes, when there is an illumination for the eyes of their hearts which will make these heavenly things a reality to them; so that they live in the reality, and the blessing, and the fulness, and the power, of communion with their ascended Lord.

I have seen many take the message of the cross, of being crucified with Christ, and seen the power of that message working in them; but I have wondered why so many never get through to light and liberty. It is that they fail to apprehend their position in the spirit, in union with the Heavenly Christ. The cross is the *basis* for this position; it is the negative side of separation from the power of sin, and the world, and the devil, but we are only going to get through the dark hours of the close of the dispensation, as we live in the light of the glory of union with the Ascended Lord. God the Holy Ghost is preparing His people for translation, and, like a Great Master-workman, He is working behind the curtain, behind the scaffolding. You do not know what He is doing, but the building is going up. Throughout the whole world, China, India, Korea and other places, God the Holy Spirit is calling out the members of this glorious Body of the Heavenly Christ, who is seated at God's right hand; and the Body is rapidly forming, and pressing on in spirit to faith union with the Ascended Head.

What we must do now is to get our eyes off

the darkness around us—a darkness which is deepening on the world—and live in personal victory up to the very utmost of the light God has given us. If we could look from the throne of God down upon the world, we should see the Holy Spirit moving here and there, breaking out wherever He can get an outlet. What is He doing? Rapidly drawing each member of the Body of Christ, into its place in the Ascended Christ, so that He may come in Person and take the government upon His shoulders of this poor dark world. There is no hope for the world at this present stage, but the coming of the Christ to reign. Our great business, as workers, is to enter into the dispensational purposes of God, as He is, by the Spirit, preparing the Body of Christ to reign with Him.

As the eyes of our heart are illuminated, we shall not be deceived by the surface civilization of to-day, and imagine "the world is getting better." You will not be surprised to find, too, that the "Christianity" of to-day will stone the prophets as much as did the Jews in the days of long ago. Counterfeit Christianity will always turn upon the true, but with the light of the Ascended Lord you can endure the stones. When Stephen was dying he saw Jesus standing to receive him. The Lord, who was sitting down, rose to receive the spirit of His faithful witness. It is worth being stoned to see the Lord standing to receive you. Never mind the stones. You must have them. There were two kinds of blessing at Pentecost: the blessing of the Holy Ghost in the winning of souls, and the blessing of stones. Are you prepared for either? You want the blessing of winning souls, but let the Master choose for you the honour of the martyr's stones. It may even be easier to be a martyr in China during the Boxer riots, but God has His martyrs in Wales who are being stoned in the civilized fashion of to-day.

Be not afraid of the persecution and the scoffing, the opposition and the rejection. It is the prince of the air, and the spirit that worketh in every disobedient child. By the stones of earth God is allowing the enemy to drive His children out from the earthly realm, *to live in heaven*. You know that if you can get a prop on earth you will lean on it; so God says, "Let the Devil sweep away the props"; and gladly does the enemy use his permission.

Now that we have had the glory-side, let us look to the foundation, and see if we are well grounded on the rock of Calvary. This is in Romans vi. 3. You cannot have a being "raised from the dead" unless you are *brought to the place of death*. You fully understand that you cannot share in Christ's resurrection, unless you also have share in the fellowship of His death.

Your foundation is in His death—the place where you must be rooted and planted, so that no storm will draw you out.

They say that the oak tree roots in storms. If you are like an "oak," then God will give you many storms to root you. The stronger the power of the divine life in you, the more will God put it to the proof; and, as He puts it to the test, it strengthens at the roots. You can never know "Ephesians i." in unbroken, permanent victory, unless you know "Romans vi." as your unbroken, permanent footing. Do you ask what Romans vi. is? Listen to the apostle: "Are ye ignorant?" Oh, yes, we are very ignorant. Ninety-nine parts of the church are ignorant. They think that Romans vi. is only "theology." They have relegated it to the theological bookshelves. Ah, that is of the prince of the air. The Devil knows what the sixth of Romans means to him, and so he has managed to put around it all the theological quarrellings possible, so as to hide from the church the only way of victory over him. Are you ignorant? "As many as were baptised into Jesus Christ, were baptised into His death." Do you know what that means? Do you know what it means for the Holy Ghost to take you and put you into the death of Christ, not in theory, not in an outward and visible sign, but in the real "likeness" Paul speaks of in verse 5.

A Greek scholar pointed out to me once about this fifth verse that the word "likeness" in the last clause is not in the original. Correctly it reads: "If we have become united with Him by the likeness of His death, we shall be also . . . of His resurrection." There is no "likeness" in the resurrection, for it is a *real reception of a real life*. We only get a "likeness" of His death—a glimpse, a shadow of it, a little touch of it, but nothing of its awful depth on Calvary. "Baptised into His death!" Oh, child of God, I would plead with you not to trifle with this message. When you get to the glory you will most bitterly regret having heard these things, and criticised them as purely a "view of truth," or "an address." If you criticise God's truth, you will have to face it. I could plead with you, that you will at all costs of this earthly life, let the Holy Ghost make real to you what being planted in Christ's death means. Only thus can you be conformed to the image of Christ. There is no other way. "Baptised"—to be put out of sight—"into His death"! Who does it? Surely not the soul itself! It is the Holy Spirit who does the work.

The Holy Ghost has two things to do in a believer, just as He did two things with Christ: (1) At Jordan He baptised Him with mighty power for mighty deeds, but—(2) *Jordan was*

preparation for Calvary. When the Christ was on the cross there were no mighty deeds to be seen, yet Calvary did more for the world than all the mighty deeds in Galilee. We think too much of the "mighty deeds," and too little of the death-fellowship with the Master. The "mighty deeds" may mean the "greater works," but the death-fellowship means fruit. You might toil all your life, and only do so much, even with mighty deeds; but if you are willing to die with Christ, the multiplication of the fruit will be so great, that "your seed shall be as the sand of the sea." There is no limit to the fruit that comes out of death. There is a limit to "work," as Christ's works were limited to places when He was on earth.

"If we have been planted together in the likeness of His death" (A.V.) Conybeare says the meaning here is "as a graft in a tree." When the graft is put in the tree there is a cut, and then after being inserted they are bound together with cord. Why? So that the life in the tree might go into the graft, and both tree and graft have one life. Blessed be God for this! When God takes the knife to cut you off, and to graft you into Christ's death, so that His life-sap may flow into you, oh, the fruit of life and joy and peace and longsuffering and kindness! The fruit comes from Him as your life. And what do you do? *Abide in His death*.

How wonderful is the truth which follows the grafting verse—"Knowing this (i.e., after knowing the being planted together), that our old man was crucified with Him." This is God's declaration of the meaning of Calvary. By the apostle He declares that when Jesus Christ hung there, bearing in His own body the sins of the world, our "old man"—the First-Adam-Creation—was crucified with Him. This is God's record of Calvary. Some say, no, it is Paul's record and estimate; but remember that Paul got His gospel from Christ Himself, and not from men (Gal. i.). It was Christ who explained His cross to Paul, showing him that when He hung there, the old creation hung there, and died with Him.

Here is the secret of victory over sin. It is not *you* cutting off sin. It is you apprehending your place in Christ's death, and **CONSENTING TO BE GRAFTED INTO IT**, accounting yourself dead to sin, whilst the Holy Spirit applies the death-loosing, and brings into fact the work of deliverance. The Holy Spirit never fails to bear witness to Calvary. The instant you desire, with full purpose of heart, to be delivered from the power of sin, there is no sin of deepest dye that does not fall away from you there, and you are set free. "The death that He died, He died unto sin once for all, but the life that He liveth

He liveth unto God, even so, likewise reckon ye." Your part is to reckon it, even though you do not understand. To reckon not only that you died with Him, but that you are now, at this very moment, "dead to sin," as far as your choice and will go. Then—"let not sin reign" (v. 12).

This the only way of victory over Satan, for it is through sin—known or *unknown*—that he holds us, and it is only as we take our stand on the truth declared in the sixth of Romans—when the Devil attacks with his temptation to sin, or when you want deliverance from sin—that you can triumphantly say, "on the ground of my death with Christ, I am now dead to that sin, and it shall not reign." Then the Holy Ghost applies the power of Christ's death, breaks the connection with sin, and you lose even the desire for it. Blessed be God, the conquest is by death, "for he that is dead is justified from sin." The gulf of death comes between you and it, yes, even between you, and the Tempter, AS YOU ABIDE IN THE DEATH POSITION.

Again, if you want victory over the enemy holding another soul in bondage, before you deal with them you must make sure you stand on Romans vi., because the only place where the enemy is powerless is on Calvary ground. Hide in the death of the Lord Jesus, and in the Name of Jesus rise to-day, and "let not sin reign." Take your place. Reckon you are dead to sin. Cast it off. God will tell you what else to do in the way of action. There—at Calvary—as you learn to abide in His death, your vision will get clearer, the film will pass away, and you will begin to see that on the cross our Conquering Saviour shook off from Himself principalities and powers, and put them to an open shame for you. As you in spirit then sit with Him in the heavenly places, you will sing the song of Moses and the Lamb, and find that you are becoming "victorious over the beast." You will read the Book of Revelation as never before, and understand that it is a book of war, and a book of overcoming; and you will see how the Risen Christ in glory has sent the ringing call from heaven to His church. "*Him that overcometh*," He said, "come up, come up—to *him that overcometh* will I give to eat of the tree of Life, even though he dwell where Satan's seat is. . . To *him that overcometh* will I give power over the nations . . . because thou hast not denied My Name . . . *him that overcometh* will I grant to sit with Me on My throne, even as I overcame, and am sat down." And "He that sitteth on the throne saith, behold, I make all things new, and he that overcometh shall inherit these things"—yes, inherit them. Salvation is a gift, but there is an inheritance of victory—a reward,

"*Shall inherit!*" "Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ; for the Accuser of our brethren is cast down, and they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death" (Rev. xii. 10, 11).

"Unto death, unto **THE** death!" (A.V.) Death is the secret of overcoming through the blood, and the word of your testimony. God grant it to us all! We are going right ahead, and burning the bridges behind us, for we cannot look back. It must be *on* toward the prize. If the Lord will make you a pioneer in your church, and you keep before them the glory of the Risen Christ, and the overcoming of His foe, and the victory of His death, you will break a way through for them, as the Lord Jesus did for you. Follow His steps, and they will follow in yours, too. The Lord number you among those who are leading souls out to Him, for His glory!

An Advent Hymn.

CHRISTIANS Awake! Salute the Bridal Morn,
When ready saints to Christ will be upborne,
The Bridegroom fair shall to the air descend,
And hosts of angels shall their King attend,
And saints below shall shout: The Lord has come!
At length to take His ransomed people home.

Virgins awake! Go forth to meet the King,
Rise, trim your lamps; fill vessels to the brim;
Gird up your loins, strain every eye to see
The Bridegroom fair, robed in His majesty;
List to the shout—Archangel's trumpet shout—
Your glorious King at last is marching out.

Sleepers awake! Go forth and leave the tomb,
Make haste to put the wedding garment on;
Jesus transforms the sacred buried dust,
The dead in Christ must take their places first;
Then those who at His Coming shall remain,
Shall suddenly immortal glory gain.

Scoffers awake! Prepare to meet your God,
To-day receive the reconciling Word;
The times are dark, as in the days of Noah,
And still, as then, God opens wide the door,
Cries to the world, oh, guilty sinners come,
Flee to the Ark, "Escape the coming doom."

Walter Searle.

"May not our mistakes in the past and our lack of spiritual vigour have arisen from failing to see the power of the Cross in the matter of our sanctification? Perhaps we have been tempted to think . . . that having come to the Crucified Christ, having seen the Cross in its atoning aspect, we have now passed beyond it . . . because we have entered into living union with the Risen Christ. But we now see that this "putting to death of the Lord Jesus"—the "essence of His cross," if we may use that expression—is that which we have to carry about within us always as an abiding condition of mind, since we need a maintained separation from our old self-life."—Rev. Evan Hopkins.

Mr. Goforth in China.

Extracts from a Letter from Mrs. Goforth.

WEI HWEI FU; N. HONAN, CHINA,

October 25, 1910.

IT is the Cross of Jesus Christ or rather Jesus Christ crucified that must be the centre of all our preaching.

When I first came to China, twenty-two years ago, I was advised by an old experienced missionary not to attempt to speak of the Lord Jesus when addressing for the first time a heathen audience, but to confine my efforts to getting the people to understand that there was but one God. For years I followed this advice, much to the grief of my dear husband, but at last I listened to his plea for "a guid word for the Lord Jesus," and began with "sin"—showing what sin was—then appealed to them if they did not want to get free from sin. Never have I failed to get a response to this. Perhaps, as often, in this way, "Why have we been going on long journeys, suffering all kinds of bitterness and sorrow, just to worship the gods, if it were not to get free from our sin?" Then, how many many times have I pointed to the only sin bearer, Jesus Christ! When the story of the Cross was told and Jesus Christ crucified upheld, the poor ignorant people would always listen. As the years go by I find myself more and more *shut up* to the story of the Cross in speaking to a *company of heathen for the first time*. As the thought and truth of the Lord Jesus as Saviour from sin, and Mediator, dawns upon their poor yearning souls the false gods have no more hold upon them. "I, if I be lifted up, etc."

A word concerning ourselves. We have reached this station where we have been asked to help for two years, as the great field of more than two million souls has but one preaching missionary, and he by no means free. Our own station of Changto-ho is about a hundred miles to the north of this station. We spent two days there when *en route*, and were much touched with the loving affection of our dear native Christians.

We went to that place fifteen years ago when not a soul in all that vast region had ever heard the Gospel. We came to this station new to the people, but though scarcely a month has elapsed since our arrival we have together (Mr. Goforth and myself) been permitted to take a tour of the field, visiting most of the places where there were Christians. The opportunities for reaching the people were simply wonderful. Everywhere we went crowds listened to the story of salvation. We stayed five days at one centre, from which we visited many Christians homes, in near and distant villages. At night I always had my room filled with women and girls till quite a late hour, when too tired to talk more I would send them away. One dear old lady of eighty, among others, was received as probationer. When asked why she wanted to connect herself with the Christian Church, she replied so simply, "I just want my two old eyes to look for Jesus, I want these two hands to work for Jesus, I want these two feet to walk for Jesus, and that is all the desire now of my heart." I could not keep the tears back as I looked at the poor old lady, with a face like a crumpled piece of parchment—poor worn

clothes, but eyes that shone with the new born light of love for her Saviour.

Twenty-five women at that place are anxious for me to go back and hold a week's study class with them. This I hope to do a month from now. At another place twenty women asked me to come and hold a study class with them.

Mr. Goforth will be away until next Spring, holding special meetings in the province of Shantung. In all the places he is to visit, the meetings are to be union meetings. I do ask that God's children who have China laid upon their hearts may pray for Mr. Goforth, and these special meetings. Oh, how our hearts yearn that a revival of deep true seeking after God may come upon the people. It is not by might nor by power, but by His Spirit, Who will be gracious to us, and come in His fulness if we are faithful in fulfilling every condition He reveals to us.

Just one further word which I know will be of interest. In the tour I have mentioned we saw no sign of the poppy, and from all we hear it seems that China has indeed put that curse of opium down with a wise and determined hand. In a recent Chinese paper we saw that there is deep feeling among many Chinese because of BRITAIN'S REFUSAL TO FREE HER FROM HER PROMISE TO ALLOW THE ENTRANCE OF OPIUM TO CONTINUE FOR SOME YEARS STILL. May God have mercy upon our own native land. Your heart would turn sick, as mine has done, to see the way Britain and America have FLOODED THIS COUNTRY WITH CIGARETTES. Only a few days ago in preaching to some heathen, I mentioned some of the things Christians do not do, and among other things cigar smoking was mentioned. One woman caught me up at once, and said "I don't believe you! Where do these cigarettes come from? We never had them—they must come from you."

Sometimes I can only look up, and cry, How long, oh Lord, how long will they defile Thy Name among the heathen? I regret to say it is not an unknown thing for Missionaries coming from Britain to smoke cigarettes. Would that God the Holy Ghost would so fill to overflowing everyone coming to this land as a Missionary, that such things would be an impossibility.

"Able to Overcome."

Num. xiii. 30.

BELIEVE ye I am able to do this?

Yes, Jesus, Lord; however hard it be;
Thy power can conquer, even in my life
If only I will trust the whole to Thee:
Then Thou art able, Lord.

Matt. ix. 28.

So "we are able" to do this with Him,

To conquer in the fight, and overcome;

The things against us, tho' they may be strong

To "eat us up," will "bread for us" become!

In Thee "we're able," Lord.

1 Cor. x. 13; Eph. vi. 2; Phil. iv. 13; Num. xiii. 32.

Yes; "God is able" to do this for me:

"Present me faultless . . . with exceeding joy."

If I but yield my heart to His great love,

That all the evil there He may destroy.

Then Thou art able Lord!

Heb. ii. 18; Heb. vii. 25; Jude 24; 2 Cor. ix. 8.

L. M. Warner.

"Test Your Tests!"

Notes of a talk with Mr. Evan Roberts.

During the conversation of a few workers with Mr. Evan Roberts a short time ago, we took notes which we think will help many children of God. It was just an informal talk, when one or the other asked questions as they occurred.—Verax.

Q. Can you throw light on the matter of guidance?

A. You must trust God to lead you step by step, and be careful not to jump to conclusions of your own over any leading in your spirit which you may have. The danger lies in the mind mis-interpreting the spirit. For instance, in your spirit, you feel drawn to go to a place, and then your mind is set to work to think what you have to go for, and you come to a conclusion based on some knowledge which you may have of that place, instead of going to it with an open mind. This explains the contradiction in "guidance" when souls say they are "led" to go to a place for a specific purpose, which they find after all to be contrary to facts when they get there. The "leading" may have been right, but the pre-conclusions wrong.

When you are really guided by the Holy Spirit you act in simplicity and spontaneity, without a thought of apology for your action. Guidance is twofold: (a) guidance in the spirit, and (b) guidance through the mind, or intelligence. In the spirit by a drawing, or intuitive knowledge—in the mind by light. Christians must know which, and how, and when to act by both, or either.

You will find that much of the so-called "guidance" is of the enemy, which a little spiritual understanding would cause to pass away. Many ideas about guidance are part of "the doctrines of demons," of which there are so many. To be constantly waiting to be "moved" before you act, engenders a passivity of mind, or body, which fulfils conditions for the workings of evil spirits.

Q. What do you mean by "passivity"?

A. When you are simply inactive, you hold yourself ready for activity; but when you are "passive," you have no power to act—you see something to do, and cannot do it. The main condition for the working of evil spirits in a person is passivity, which is a "letting go" of faculties or organs to be used by another power, other than the one who should use them; and when advantage has been taken of it by evil spirits, the power to act has been considerably lessened, according to the degree and extent of the passivity.

Q. What about being filled with the Holy Spirit? Does it mean then that the enemy cannot touch the spirit?

A. You must know that the spirit can be moved in three ways: by the Holy Spirit, by yourself,* or by a spirit of Satan. You need to be able to detect which is which. You may think an "impression" is from God, not knowing that there may be mixture in your spirit, which hinders purity of guidance.

To be "filled with the Spirit" simply means being "filled" up to the capacity only. There are degrees of capacity, and therefore degrees of being "filled." The

* i.e., "their own spirit" (Ezek. xiii. 3).

Apostles were filled with the Holy Spirit, and "with wisdom." "The Holy Ghost"—that is the power; "and wisdom"—that is the knowledge how to co-operate with Him. There is need of wisdom—wisdom in the mind, as well as power in the spirit. The filling of the Spirit does not miraculously give mental knowledge, but some of the "gifts of the Spirit" bring supernatural knowledge—the gift of "wisdom" and "knowledge" is mentioned. The Baptism of the Spirit brings spiritual knowledge, but not intellectual knowledge; therefore mistakes and blunders occur for lack of knowledge. Then let the believer ask God to give him the gifts He desires him to have.

To be filled with the Holy Spirit is one thing, but for the spirit to be used to the utmost we must know something of conflict with the powers of darkness. You must "wrestle" with them with the spirit until you triumph. People do not know the power of the enemy because they do not understand spiritual resistance against him. The attack comes on the spirit, and in resistance against the powers of darkness the spirit must be used. The more you use it, the more you will know what is spirit, and what is soul, and learn to be dominated by the Holy Spirit. Many things are said about the condition or action of the spirit, it is said to be pressed down or buoyant, strong or weak, moved or inactive, etc.

Q. How are we to get Christian workers to use, and fight with the spirit rather than with the mental—or soul powers—as they are now mostly doing?

A. Teach them about the powers of darkness. Suppose for instance you are "tired," and this "tiredness" is from the pressure of the powers of darkness. Do you resist? No, because you say, "The battle is the Lord's," and so you do nothing! Or you simply say, "I am tired." Can you tell if the tired condition is from natural or supernatural causes? You say of course "natural." If so, the position you assume stops the fight, for you do not resist what is "natural," consequently your wrong assumption hinders the use of, and the strengthening of your spirit. If the tired feeling is caused by supernatural forces, and you assume that it comes from the natural, then the wicked spirits that brought it will gain on you, and you have lost the victory. They gain on you by putting a lie in your mind. It is the recognition of these evil spirits, and fighting against them; and keeping your spirit perpetually in use by resistance, which is one condition of victory. There must be recognition of the causes of things within or around us, and to this end, many of our old ideas must go. They are a block in the mind. For instance, "Do you think a Christian can be possessed by an evil spirit?" "No." Then that thought is a block to the truth. "Do you know it possible to be deceived?" "Yes." "Are you on guard?" "Yes, daily." That is all right. You see there must be a right relation between mind and spirit, between thought and spirit.

Suppose a certain man has a jealous thought in his mind about a friend, everything the friend does is seen in the light of that thought. That may be the work of the powers of darkness. Suppose you think so-and-so is full of pride. Whatever he does, even in the most humble and selfless way you will see pride in him. Very often it

takes a long time and much prayer to dislodge one thought. That is the work of the [prayer] life. One prayer objective, no matter how long it takes, should be to dislodge wrong thoughts. Think of all the wrong thoughts. People "claim the Blood" *but the thoughts still remain*. What they ought to do is by prayer to fight the lie—the wrong thought in the mind—and ask God to dislodge the lie with truth. The devil is always trying to put into the mind all the lies he can.

There is great hindrance in much of the "theology," especially in wrong thoughts about God. So many build much of their theology on one attribute of God only, and with a wrong conception even of that attribute. "Oh, God is love," they say, but the *conception* of love is wrong. They think that if God is love, He will only do pleasant things to them. They do not see that God is righteous. They may think that all pleasant things come from God, and painful things from the devil—when it may be just the opposite. God may give suffering for our good, and the devil give pleasant things for our harm.

Q. Why are those who receive the baptism of the Holy Spirit so often misled by the enemy in guidance and action?

A. Up to the time of receiving the baptism of the Holy Spirit, the Christian obeys God from principle—that is from a sense of right and wrong; but when he is baptized by the Holy Spirit, he is conscious that he has come into contact with a Person, and begins to obey a Person. It is then that the evil spirits begin to counterfeit that Person, and the soul is liable to be misled unless he is forearmed by knowing their existence, and the methods of their workings.

Immediately after the Baptism in the Holy Ghost, all temptations may seem to cease, and it seems as if there is "no devil," or that he is unable to touch the believer, but the enemy was never so busy, for now he is planning a counterfeit of the Divine workings. The temptation to sin appears to cease, but the enemy has only ceased to tempt with a view to getting the soul blinded to its own condition, and to the counterfeit of the Divine with which he is planning to deceive him.

Believers who are baptized with the Spirit must realise that there are two spiritual forces in the supernatural realm, and know how to discern between them. They must realise *that there are evil spirits*, and know that there is a possible counterfeit of the Divine workings. They say, "I am afraid I will grieve God, if I question the manifestation," but in accepting that which they have a doubt about they will also grieve God. If God wants them to accept what is Divine, then *let God make it quite clear to them*, so that they have no doubt of it, for "Whatsoever is not of faith is sin." You say you *think* it is Divine! But you must know; you must test your tests, and prove your proofs. "Thinking" is not knowledge! Make sure of the *source* from which all supernatural workings come, and trust God to make you sure—until then WAIT. TEST YOUR TESTS! PROVE YOUR PROOFS. Make sure, and wait until you know for yourself as you watch, and pray for light.

"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.

From our Correspondents.

The "Overcomer" in Africa.

"For a long time I have been desirous of writing to thank you for the regular supply of your very instructive, and truly helpful Magazine the *Overcomer*. I must say I do not know when I have enjoyed so much a Magazine as from the time I began to read the *Overcomer*. At first I was attracted by the very helpful addresses of Mr. S. D. Gordon. Then I took a special interest in the whole of the Magazine, and when the theme of the warfare and victory over the powers of darkness appeared, I was more and more delighted. During the months of December and January last I was in Great Britain doing some work for the Lord, quite independently. I preached in London, Liverpool, and in some parts of Scotland, and while I travelled about I was very much struck with the workings of Satan in many a church. You can imagine therefore with what intense pleasure I read those addresses in your Magazine, and I do not wonder that hundreds of the true children of God have welcomed these addresses which needed expression by pen, for the sake of the many who are surrounded by the opposing forces of the evil spirits, very much at work in these last days.

I earnestly think with you that there is no need to make apology for filling up the last number with this so very important theme. Those who are awake to the condition of the Churches to-day, will, I am sure, read with pleasure this last number of the *Overcomer* (October).

I will add that my work takes up so much of my time, that I have no time to read the five or six Magazines which I receive every month, but the *Overcomer* has never been left unread. It always takes the first place. I peruse every page of it, and I am really blessed."

M.B.

A Word of Testimony.

"I came here last Saturday evening, and found myself at once in an atmosphere charged with Satanic power. Sunday morning the books were handed me for prayers. I read the Word with difficulty, and uttered a few words of prayer, which seemed like trying to work a machine. Monday morning was a repetition. Tuesday—we had no prayers. This morning was victory—glorious victory. It was given to me in my room in the early morning, as I claimed the victory of Calvary over all the powers of darkness. From the time I entered the house until this morning, it seemed as if God's presence was lost—even when alone, prayer was mechanical, no grip nor reality in anything. An experience which might make one ask, 'Am I in God's will after all?' But His leading was so clear that doubt was out of the question—and as I pleaded that He would manifest that victory which He had gained at Calvary, the barrier which seemed to exist between my soul and God was instantly removed. My whole being was filled with the presence of God, and the outcome was liberty and power at prayer."—C.

TO THE EDITOR.

By a slight clerical error (the omission of 'was' before 'asked') in an article on testing spirits in your November issue, the spirit is made to apply the test to himself. It is precisely such spontaneous utterance on the part of a spirit that is evidentially quite worthless, and studiously to be avoided in testing. He is to be tested: never to test himself; perhaps it is as well that the compositor's trifling slip allows the point to be thus re-emphasised.

Yours, etc.,

D. M. PANTON.

"The essence of sin is in the improper use of a proper thing."
—S. D. Gordon.

The Prayer-Warfare.

"Be earnest and unwearied in prayer, being on the alert in it, and in your giving of thanks. . ." Col. iv. 2. Weymouth.

Satan the Hinderer.

Some Light on Money and Missions.

WHEN we pray we need to realise who it is we are praying against. We sometimes pray for, but we have not learned to pray against. We have not realised the weapon we have for pulling down strongholds. Satan was the same in Daniel's day, and in Paul's time; he is hindering to-day as ever, and we need to pray against him as a hinderer. Plead against him in prayer in the name of Christ. It is not always a question of resignation; for we have to do with an adversary who will tie our hands, and lessen our effectiveness for the battle in every way.

Shall we take the attitude of refusing to submit when we find ourselves shut down? For example, a Christian worker, occupied entirely in evangelistic service—along faith lines—had been passing through a prolonged period of trial as regards temporal supplies, being often almost without the barest necessities. He was deeply discouraged, but strove to maintain an attitude of complete "resignation" to what he supposed must be the will of God.

At last his attention was called to the fact that it was probably Satan, who, to hinder God's work, had contrived to close up the channels of supply, and in such case the remedy was to pray against Satan that God would undo his workings. Once this seen and put in practice, the position began to change, misconceptions came to light, some had heard that this particular worker's support had been guaranteed, and naturally thought he could have no need. One by one God brought to view, and destroyed, the wrong thoughts and mistaken impressions with which the adversary had hindered, until once again supplies were coming in a natural way, according to the need. The principle running through this incident applies to many other ways in which Satan to-day contrives to hinder and disqualify God's workers for the battle.—*South American Messenger.*

The "Lord's Watch."

Will all who write for prayer kindly note a few corrections in the following instructions for application to the "Lord's Watch."

1.—All requests for prayer to be addressed, Mr. J. C. Williams, "The Lord's Watch," c/o The Editor of the *Overcomer*, Cartref, Toller Road, Leicester.

2.—The requests should be as concise as possible, consistent with giving all the details necessary for throwing light upon the need. N.B.—New requests for prayer should not be included in reports on previous requests, but detailed in a separate letter, or on a separate sheet.

3.—With every request send a stamped envelope for acknowledgment (Missionaries on foreign service excepted).

4.—Correspondents should write monthly, stating any new features of the prayer need, and the progress of cases dealt with. It should also be clearly understood that all who ask prayer, join with the Lord's Watch intercessors, in earnest petition asking for the removal of all hindrances—personal or otherwise—to the prayer being answered. (See Psalm lvi. 18. James iv. 3.)

5.—Requests for which no report has been received for three months are withdrawn from daily intercession.

6.—All communications will be kept in sacred confidence, but no anonymous requests can be dealt with.

Answers to Correspondents.

Mother. Your request to hand. See Rule 4 and 6 of the Lord's Watch.—J.C.W.

Will the Lord's intercessors pray

That Satan's tactics in holding back money from all Missions and Workers proclaiming the pure gospel of Calvary, may be frustrated, and the Lord's money liberated for the Lord's use.

Specific Requests for Prayer.

"For Mrs. Baeyertz in all her missions."

"For the Eccleston Ball Workers' Meetings on December 1. That workers may be equipped for giving out the victory message in all their different spheres of labour."

For a mission to be held in *Blenheim*, Marlborough, N.Z., Nov. 26 to Dec. 5.—*Sister Marion, Deaconess.*

For a Y.W.O.A. Mission to be held (D.V.) in Longford, Jan. 19 to 29, 1911, that all the Protestant churches may work harmoniously together, so that John xvii. 21-23 may be fulfilled in us.

Will you please pray for a mission to be held in Blackwood, from December 4 to 11 inclusive, that the Lord's children may be brought into an experimental knowledge of Calvary's victory, and that sinners may be converted unto Him.—E.J.H.

For Dr. Armon Jones' complete restoration to health.

For one suffering in Edmonton Infirmary that she may be restored.

Prayer for Workers in Far-off Lands.

India. "At Lucknow I had the English Sunday School at the Methodist Episcopal Church, and the High Girls School at the College. Souls were saved at every meeting, every child and girl and boy; young men and young women at the Sunday School professed conversion—girls and boys were converted one day, and brought their friends the next, and they too gave their lives to God. Then, oh, the High School girls, beautiful daughters of India, from 12 to 19 years of age, how wonderfully God worked. His power was manifested in quietness, a deep and holy hush that was awe inspiring seemed to surround us, and we could only bow before the Holy Presence. At the preparatory meeting five decided, and thus they went on. Then at the last meeting I asked all who had definitely given their lives to Jesus, and who meant to be spent for Him, and had taken their stand during the meetings, to say so by raising their hands, and without a moment's hesitation every hand in that crowded room went up, except four, two of the latter decided that day; and then we sang together: "I will follow all the way, Follow up to Calvary; He'll go with me all the way;" and then we prayed and parted. I can never, never forget these meetings, so full of the presence of Jesus."—*M. Warburton Booth.*

For Rev. W. T. Halpenny and the work in Montreal.

For Mr. and Mrs. Strother in the Christian Endeavour Work in China.

For Miss Perry and Miss Pash, and all the work in Korea, that it may be kept free from the inroads of Satan.

For Rev. J. D. McEwan and the newly-formed Brazilian Inland Mission, with all its officers and work in Brazil.

For Mr. and Mrs. Logan, and all the Missionaries in Egypt, and the staff of the E.G.M. at home. That special financial need may be met by those entrusted with the Lord's money.

For Miss Grace Miller at Port Said. Misses May Hillier, and Grace Gagen, and Mrs. M. A. Marquez at Las Palmas.

N.B.—The Lord's Watch is primarily intended to meet personal spiritual need, and all other requests for prayer for missionaries, missions and workers for insertion in the Prayer page of the following issue of "The Overcomer" should be sent to the Editor by the 10th of the month.

Edinburgh Evangelistic Convention.

THE Annual Convention of Scottish Evangelists was held in Carrubber's Close Hall, Edinburgh, Nov. 18-20. In point of attendance and interest the meetings were excellent. When one entered into the large hall and looked into the serious faces of the evangelists and Christian workers, the conviction came that here was a company determined on the one hand to know to the fullest the will of God in relation to their work, and on the other to receive the impress of His empowering Spirit to thrust them forth into Scotland's need, with undying allegiance to that Calvary love which knew how to bleed for the lost. With every meeting of the Convention came a deepening of this conviction. To the large attendance of the Friday night was added increasing numbers and interest, morning, afternoon and evening of the Saturday, whilst the additional special gathering of workers after service hours on the Sabbath evening was the largest and most deeply intensive of all.

As in last year's Convention, so in this, Mrs. Penn-Lewis, of Leicester, had been invited to address the Convention, and was given the fullest and freest liberty to conduct the meetings as she was led. The addresses delivered by her were exceedingly appropriate to the purpose of the gatherings, and grew in force and clearness to the close. On Friday night she began with the message on "The Evangelist, and the Work of Prayer," which made deep impression, for many referred to it again and again, saying it had been a revelation to them, which would revolutionise their attitude toward the difficulties in Evangelistic work at this time. This was followed at the Saturday morning Conference by "The Evangelist and the Ministry of the Word," then in the afternoon on "The Evangelist and the People," with the unveiling of the working of the powers of darkness against the message, and in other ways; and finally "The Evangelist and the Way of Victory."

At the Conference of Saturday morning, Workers met in the smaller Hall to confer on the present need. The following are gleanings from a few of the questions and answers given.

An evangelist said: "The conviction is borne in upon me as I move about, that a serious aspect of the work to-day is what appears to be an unhealthy straining after soulish results in Evangelistic work. There is too great emphasis upon the emotional instead of the spiritual both in methods and results."

(Answer.) Few of us are sufficiently capable to discern between the soul and spirit, therefore some may be straining after emotional results without knowing that it is so. Our power to discern between the work of the Spirit, and the soulish depends very much upon our own spiritual condition. Workers themselves fail to live and walk "after the spirit." Then they descend to the soul realm without knowing it. The key to the situation from this aspect is that workers learn how to live in the Spirit themselves so that they work in the spirit for others.

A Worker from India said he felt one weak spot in work was lack of implicit faith in the written Word of God.

(Answer.) You have touched one of the fundamental hindrances of to-day—lack of faith in the Word of God. It cannot be said too strongly that we must have the most implicit faith in this Book being the Word of the living God in truth. *Without it you might as well retire from the field.* The Bible League says that every missionary who does not believe in the Word of God should be re-called from the field—yes, and from the home-field too! We cannot preach a Gospel we do not believe.

At this point Evangelist W. D. Dunn rose, and said, "I have been forty-nine years in this glorious work of seeking to win men back to God. At the beginning of my

ministry I learned three things:—First, the secret of victory over sin; second, the secret of getting prayer answered; third, the secret of true fruit-bearing. All along the line we have had more or less of Revival and constant blessing. I have noticed as an Evangelist in Scotland, since our Professors, and many of our Ministers, began to sit in judgment on this revelation which God has given us by the Holy Ghost, that the Spirit of God has been hindered in His operation in our beloved land. I am deeply convinced that not until there is unreserved confession to God for this sin, and they return to accept implicitly God's revelation from Genesis to Revelation, will we have what God wants to give to our land. I thank God for the groups of men and women who are faithful to the Book, and thus securing His blessing, but if God thus works among the few, what would it be if we got the whole of Scotland back to the Bible?"

The Conference manifested so deep a response to the chord thus struck, that Mrs. Penn-Lewis asked all who accepted the Bible as the true Word of God to raise their hands; Mr. Dunn then suggested that all should stand, and quickly broke forth the praise in every heart as the Doxology was triumphantly sung.

Another Evangelist said: "It is often remarked that people are 'Gospel hardened!' Is the trouble with us, or is it because there is less power in the preaching of the Gospel on the part of those who preach it?"

(Answer.) You have touched a very crucial side of the position. The truth is, we have the "power," but it is too often locked up. The Holy Ghost is in us if we are the children of God, for Paul says, "Christ is in you except ye be reprobate." The power is there, but we do not always know how to co-operate with God so that it may be manifested. The Holy Spirit dwells in the regenerated spirit, but the spirit is so encased by the soul life that the Spirit of God can not break through it. The hindrance lies in the hard "shell" of the soul that has not been broken at Calvary. The people are not "Gospel hardened" to the real Gospel delivered in the power of the Holy Ghost. We must get the deeper knowledge of the Cross so that the soulish encasement may be broken, and the spirit liberated in the power of the Holy Ghost.

Another worker said, "I do not wish to appear unsympathetic, but I am sure it is true in Scotland that our evangelistic work has been weakened by undue emphasis on social work. Time, energy and money that should have been spent in evangelistic work are often spent on Saturday evening concerts, dramatic entertainments, etc. Is this not a factor in the situation?"

(Answer.) It is a very serious factor. It is time we went to prayer about it. We should deal with God about these things. But first be determined that there shall not be in your life one known sin, nor even the thing lawful in itself that comes as an entanglement to hinder your prayer power for others. You cannot have victory over the enemy in your Mission work if you do not get victory at home, and walk there in the triumphant spirit. If you are to see God put things right, you must first be right. You cannot move in the stream of His power without this. You cannot be used of God to put wrong things right when your own spirit is hard, or sore, or wounded, for this hinders full co-operation with the Holy Ghost.

On Monday, November 21, a small company of about fifty workers met Mrs. Penn-Lewis at Carlisle on the return journey from Scotland, when two hours were spent in most profitable Conference over the present need in the work in Great Britain. The aggressive Work of Prayer, the way of dealing with souls, personal victory over sin and Satan, were all dealt with in manifest liberty, and blessing.

The "Word of the Cross" Booklet.

"The Word of the Cross is the power of God." 1 Cor. i. 18. R.V.

This little Booklet, compiled by Mrs. Penn-Lewis, and consisting of 16 pages, 3½ in. x 2½ in. in size, with pale blue cover, contains in the words of Scripture, what the Bishop of Durham has described as "the very soul of the Divine message." It has been issued in about 80 languages, and its circulation—without organized effort of any kind—has reached about eleven million.

The Booklet in English, with page on Victory. (Authorised Version.) 1/- for 100; 5/- for 500; 9/- 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 x 5 inches. Pale blue cover. A most attractive booklet for the aged. Price 1d.; 6/- per 100. Reduction on quantities.

Bible Booklets in foreign languages, (printed in India, without cover). German, Portuguese, Dutch, Swedish, Norwegian, Polish, Hungarian, Mazurish, Judeo-Spanish. 100 for 1/-, post free (Great Britain only).

On superior paper (some having covers). Scotch-Gaelic, Welsh, Kabyle, Malagasy, Italian, Fijian, Russian, Esperanto, Two Congo dialects, Spanish, Chi-nyanja, Efik, Kaffir, French, German. 100 for 1/3, 500 for 5/6, post free (Great Britain only).

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

The Bible Booklet in Braille type for the blind, price 4d., post free 5d.

From Bible Booklet Depot, Leicester.

The Booklet can also be had from Messrs. Marshall Brothers, 47 Paternoster Row, E.C.; or Mr. T. Hogben, 91 Bethune Road, Stamford Hill, London, N.

Miscellaneous Jottings.

The booklet of extracts from the articles by Dr. Andrew Murray, on "The Cross of Christ," is now ready, and we hope it will be widely scattered among ministers and workers everywhere.

Mrs. McHardie is still lying very ill from a paralytic stroke. Her books may be had in London at any time from 172 Friern Road, East Dulwich, S.E.

Three pair of Linen Charts have just been asked for in America. One pair for the Bible Institute, New York.

Two friends have sent £5 for the Free Distribution of the *Overcomer* "as a thankoffering to God for bringing us into the knowledge of the way of deliverance and victory."

A Misapprehension.

A correspondent sends us some cuttings from the South Wales newspapers in which the Treasurer of the East Glamorgan Association of Congregational Churches is said to have announced the receipt of £100—with the promise of another similar amount—from "Mr. Evan Roberts, the Revivalist." But the real donor was Mr. Evan Roberts, of Penarth, Cardiff, and the error in the report arose entirely from the misapprehension of a Press reporter.

It may be as well to say that it was publicly known during the Welsh Revival that the Revivalist handed to the chapels with which he had been connected from boyhood, the entire savings of years—as well as all the money he received during the Revival—ere he started for his Liverpool campaign, and he is consequently without private resources, and is quite unable to make the generous donations now attributed to him.

Received for Foreign Issue Fund of the Bible Booklet.

(12) £2, Sale of Jewellery £1 14s. Total £3 14s.

Received for Mr. Johnson's work in France.

From October 10th to November 10th, 1910.

Per Miss Mourant—Nil.

Per Miss Waters—(26) £2; (27) £1 5s. (Personal needs). Total £3 5s.

The Lord's stewards who desire to share in this work in France may send to either of the Corresponding Secretaries, Miss Mourant, Eastbourne House, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"); Miss Waters, 72 Lancaster Road, West Norwood, S.E.

Editor's Letter Box.

M.E.B. (China). I see fully all you say about "superficial" unity, and yet there is a *real one* even then between all who truly love the Lord Jesus in sincerity! It is very precious to see any degree of "unity" even though lack of light severs between real followers of Jesus in many vital things. Clearer vision with every believer enables them to see things as they are and meet souls as God does on every grain of truth. Thank you for poem. We now have an over-abundance of good things for the *Overcomer* pages.

Letters acknowledged with thanks from: E.A.G.; A.E.; M.P.; M.M.M.; S.M.C.; N.G.W. (Leicester); L.M.W.; R.J.W. (India); W.L.H. (Worthing); F.K. (India); A.F.C. (Auckland); G.M.M. (Port Said); L.K. (Dawlish); D.C.S. (Worthing); E.F. (Knockholt); A.H.R. (Canada).

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply.

SPECIAL NOTICE.

Will our subscribers for 1910 (only) please note that their subscriptions conclude with this issue of the "*Overcomer*," and if they desire the continuance of the paper in 1911 it will be a great assistance to the work in the office if the subscriptions are renewed early in December. They should be sent direct to

Sub-Editor (Rev. J. Ellison),

The "*Overcomer*" Office, Toller Road, Leicester.

The Bound Volume of the "*Overcomer*" for 1910.

We have been reserving during the year a small number of each month's issue for binding purposes, but the demand for the January and February copies have been so great that the number of bound volumes will be limited. They will be bound in art vellum cloth, with gilt title. Price 2/6 net; 2/10 post free.

Should our readers have kept their copies for binding, covers may be had if ordered not later than December 8, at 1/8, or 1/6 post free. Application should be sent direct to the *Overcomer* Office, Toller Road, Leicester.

Forthcoming Meetings.

Conference Hall, Eccleston Street, London, S.W. (near Victoria Station). Meetings for Christian Workers, conducted by Mrs. Penn-Lewis, on the first Thursday in every month (with the exception of August and September). Next meetings as follows:

December 1

Meetings at 3 o'clock.

1911.

January 4 & 5

Tea (4.30) and Workers' Conference (8.30).

February 2

Evening Meeting 7 to 8 o'clock.

March 2

Cards and information from Miss Z. Johnson, Lasswade, Bedford Avenue, High Barnet, London, N. Friends able to help in the singing are asked to meet at 2 o'clock for practice. Prayer-meeting in small hall, from 2.30 to 3 o'clock.

Leicester. Weekly Meetings for Christians are held in the Sunday School Memorial Hall, New Walk, on Thursdays, addressed by Mrs. Penn-Lewis, Rev. J. Ellison, and Mr. J. C. Williams, on varying dates. Meeting at 8.

Workers visiting Leicester may be glad to know of weekly railway arrangements as follows:—Half-day return ticket from London on Thursdays, 3/9. Train leaving St. Pancras at 12.15 p.m., returning at 6.50 and 9.27.

THE ECCLESTON HALL CONVENTION.

On account of the pressure of other engagements, and increasing work in connection with the "*Overcomer*" in correspondence and interviews, we find ourselves unable to arrange a Eccleston Hall Convention for 1911, but we purpose having instead

TWO DAYS FOR WORKERS,
JANUARY 4 & 5, 1911.

The meetings will be similar to the monthly meetings, and full particulars will be given in our January number.