

Volume 3.

The
Overcomer
1911.

Edited by
Mrs. Penn-Lewis

The "Overcomer" Office, Cartref, Toller Road, Leicester.

Marshall Brothers, 47 Paternoster Row, London, E.C.

Supplement to the "Overcomer," January, 1911.



Copyright.

Photo by Ramsden, Leicester.

"Always labouring fervently for you in prayers, that ye
may stand perfect and complete in all the will of God."—
Col. iv. 12.

Evan Roberts.

INDEX—1911.

	PAGE	EDITOR, PAPERS BY—continued.	PAGE
ADAM A LIFE-GIVING SPIRIT, THE SECOND. <i>Rev. F. B. Meyer</i>	132	The School of Prayer	156
Alexandria, More about	7	Translated out of the Power of Darkness	163
AUTHORITY OVER THE ENEMY. <i>S. D. Gordon</i>	115	EDITORIALS—A New Era	1
Authority	115, 145	A Snare in the Heavenly Places	17
versus Power	152	Understandest thou?	33
Battle-face of Jesus, The	170	Let us Advance	49, 129
Bible, Tercentenary of the English	32, 33	On the Watch Tower	65
Exceeding Fierce	139	Face the Foe	97
Reading, on Spirit Warfare	39	Be Filled in Spirit	113
Bind the Strong Man	121	The Last Cry of the Church	145
Body's Sake, For His	23	What Seest Thou	161
Book Reviews	16, 32, 48, 64, 80, 160, 176, 188	1911-1912	177
CALVARY, LIGHT FROM. <i>Editor</i>	111, 127, 143, 159, 174, 180	Editor's Letter Box	16, 44, 80, 96, 128, 144, 77, 82, 93, 158, 160, 175, 188
CALVARY, VEIL RENT AT. <i>Dr. F. B. Meyer</i>	48	EXOUSIA (AUTHORITY) VERSUS DUNAMIS (POWER). <i>Rev. J. Ellison</i>	152
Charts, Gate to Life	48	Experimental Difficulties. <i>The Editor</i>	186
CHRIST WITH THE DRAWN SWORD, THE. <i>Rev. J. Stuart Holden</i>	35	FAITH, THE JAVELIN OF. <i>Editor</i>	67
CHRIST OR SATAN. The Issue in the Mission Field	6	FIGHTING, PRAYING IS. <i>Mr. S. D. Gordon</i>	147
CHRIST, IDENTITY WITH	10	Finance, Satan and	112
Christ Our Refuge	89	FOUR PLANES OF THE SPIRITUAL LIFE. <i>Editor</i>	57
CLINIC, THE SPIRITUAL. <i>Evan Roberts</i>	28	Fruit of the Welsh Revival	32, 167
Depression	28	FURY OF THE OPPRESSOR, THE. <i>B. McCall Barbour</i>	19
Mental Deficiency	29	France, Open Doors in	47
Fasting and Prayer	29	The Need of	63
Prayer	11, 74, 125	Paris, The Gospel in	96
Holy Spirit versus The Enemy	44	The "Overcomer" in	112, 118, 167
Attitude against the Devil	44	GIFT OF THE HOLY SPIRIT, THE. <i>Editor</i>	83
Praying Against the Enemy	74	God, The location of	124
Deliverance from Fear of Man	74	Goodwin, Dr. Thos. See Monarchy	76, 90, 141
Apparitions	75	GORDON, Mr. S. D., PAPERS BY	
Divination and Palmistry	125	How Judas became a Traitor	51
COMPASS YOUR JERICHOES	91	Authority over the Enemy	115
Conventions. Leicester	102	Praying is Fighting	147
Crouch End	175	Helps for Teachers from Schofield's Bible	183
Llandrindod Wells	129	HOLDEN, REV. J. STUART. <i>The Christ with the Drawn Sword</i>	35
Coronation Prayer	81	HOLY SPIRIT, THE GIFT OF THE. <i>Editor</i>	83
Song	82	HUMILIATION, OR THE CROSS LIFE	27
Cross, THE		I Can versus I Can't	60
Gleanings from Current Writers	5	IDENTITY WITH CHRIST	10
Calvary a Magnet	5	India's Appeal for Prayer	56
No Evolution in the Cross	5	JAVELIN OF FAITH, THE. <i>Editor</i>	67
The Message and Meaning of the Cross (Also Review, 48, 54)	54	JUDAS BECAME A TRAITOR, HOW. <i>Mr. S. D. Gordon</i>	51
CROSS LIFE, HUMILIATION, OR THE	27	King George V. and Queen Mary, Prayer for	81
CROSS THE CENTRE OF POWER, THE. <i>Rev. W. D. Moffat</i>	3	Korea, Revival in. <i>Jean Perry</i>	150
CROSS, THE INNER SPIRIT OF THE	61	LAMB, THE LION. <i>D. M. Panton</i>	106
CRUCIFIED LIFE, THE. <i>Rev. Pengwern Jones</i>	140, 154, 169	Laziness, The Slaying Power of	71
CRUCIFIED, WHERE ALSO THEIR LORD WAS. <i>The Editor</i>	24, 40	Leicester Convention	102
EDITOR, PAPERS BY—For His Body's sake	23	LIFE, FOUR PLANES OF THE SPIRITUAL. <i>Editor</i>	57
Where also their Lord was Crucified	24, 40	LIFE, THE CRUCIFIED. <i>Rev. J. Pengwern Jones</i>	140, 154, 169
Warfare in the Spirit	39	LIGHT FROM CALVARY	111, 127, 143, 115
Four Planes of the Spiritual Life	57	Location of God, The	124
The Javelin of Faith	67	Lord's Watch, The	12, 30, 46, 62, 78, 94, 110, 126, 142, 156, 172
The Gift of the Holy Spirit	83	Mabie, Dr. H. C. On the Atonement	48, 54, 80
Questions answered	92	MANTLE, REV. J. GREGORY. The Testimony of Jesus	99
Light from Calvary	111, 127, 143, 159, 174	Permanent Revival	131
Spiritual Things to the Spiritual	135		
Authority over the Enemy	115		

INDEX—continued.

	PAGE		PAGE
MEYER, DR. F. B. Opium Traffic -	56	PRAYER IS FIGHTING. Mr. S. D. Gordon -	147
Prophetic Outlook -	130	PROVOKED SPIRIT, THE -	42
The Second Adam a Life-giving Spirit -	132	PROPHETIC OUTLOOK, A. Dr. F. B. Meyer -	130
Veil Rent at Calvary, The -	180	Questions Answered -	92, 104-6
Message of the "Overcomer," The -	102	Resist. A Word of Testimony -	171
Missionary Field, The. Christ or Satan -	6	Report, World Missionary Conference -	70, 86
Alexandria, More about -	7	Revival in Africa -	119
The Supreme Need of 1911 -	22	Permanent -	131
Prayer Focussed and Fighting -	38	RISEN CHRIST AND HIS CROSS, THE. Rev. W. D. Moffat -	3
Opium Traffic, The -	55	ROBERTS, EVAN. AT THE PRESENT TIME. Paper by J. C. Williams -	122
World Conference at Edinburgh -	70, 86	Impressions by a Minister -	123
Port Said, Mr. Lang at -	71	ROBERTS, EVAN. Picture and Sketches 2, 43, 114, 122, 157	
France and the "Overcomer" -	118, 167	Messsages from -	7, 93, 157
Korea, The Revival in -	150	Talks with -	9, 182
Moffat, Rev. W. D. The World Missionary Conference -	3, 70, 86	Clinic -	28, 29, 44, 74, 76, 123, 157
Monarchy of the Air, The. Dr. Thos. Goodwin -	76, 90, 141	Answers to Correspondents -	11
Music. Claim Victory now. Jean Perry -	109	Christian Warrior's Prayer -	45
Name, The Power of the -	142	Bible Reading on Prayer Warrior -	94
Need of 1911, The Supreme -	22, 63, 97	Answers to Questions at Leicester Convention -	104
Opium Crisis, The -	75	Outline for Prayer -	78
OPPRESSOR, FURY OF THE. B. McCall Barbour -	19	Interview with -	182
Outlook, A Prophetic. Dr. F. B. Meyer -	130	Romans six -	134, 138
"Overcomer," The Message of the -	102	Russia, A Word from -	93
Aggressive Move, An -	47	SATAN, CHRIST OR. The Issue in the Mission Field 6	
Panton, Rev. D. M. The Lion-Lamb -	106	SATAN. His Foreplanning (125), Fury (19), Fierceness (139), Subtlety (92), Powerlessness (113), Existence (66), Opposition to Christ (77), Deliverance from Wiles (93), Authority over (115), Binding (121), His Monarchy (76, 96, 141), Finance and (112), also 183	
Parker, Dr. Apostrophe to the Blood of the Lamb -	69	SANCTIFIED WILL, THE -	88, 107, 120
Passivity, Danger of -	153	SCHISM A BREACH OF SYMPATHY. Govett -	8
PENTECOSTAL MOVEMENT, THE. Editor -	9	SCHOOL OF PRAYER -	142, 156, 172, 184
Place of the Indwelling Spirit. Dr. A. Murray -	73	Searching for Rock-bottom -	77
Poetry. Overcome with Him -	1	SPIRITUAL THINGS TO THE SPIRITUAL. Editor -	135
Victory. B. McCall Barbour -	5	SPIRITUAL LIFE, THE. Papers on 10, 27, 42, 57, 61, 73, 91, 132, 135, 152	
Shall not Prevail -	17	Suffering with Christ -	60
Be Strong -	26	Testimony, The Word of -	93, 158
Standard of the Word -	33	TESTIMONY OF JESUS, THE. Rev. J. Gregory Mantle -	99
Law of the Spirit of Life -	49	TRAITOR, HOW JUDAS BECAME A. Mr. S. D. Gordon -	51
Suffering with Christ -	60	TRANSLATED OUT OF THE POWER OF DARKNESS. Editor -	163
Why Sleep ye? -	62	VEIL RENT AT CALVARY, THE. Dr. F. B. Meyer -	180
Through Death to Life -	65	Verax, Reports by -	9, 43, 152
Resurrection Power -	72	Poem -	65
Crown Christ as King -	82	Book Reviews -	16, 32, 48, 64, 80, 128, 160
Shaft of Light -	97	Voices from other Lands -	61, 72, 88, 90, 107, 120, 141, 150
A Powerless Enemy -	113	Voices of the Past 8, 61, 72, 76, 88, 90, 107, 120, 141, 150	
Without and Within -	119	Victory -	5, 43, 72, 93
In the "Overcomer's" Name -	130	Wales, Fruit of Revival -	32, 167
He gave them Authority -	145	Weak Ones, A Message to -	11c
POWER, THE CROSS THE CENTRE OF -	3	Will, The Sanctified -	88, 107, 12c
PRAISE IN RELATION TO VICTORY. Rev. R. McCheyne Paterson -	72	Williams, Mr. J. C. Papers on Prayer 12, 30, 46, 62, 102, 172, 184	
PRAYER, FOCUSED AND FIGHTING. G. H. Lang -	38	Word of the Cross Bible Booklet 14, 15, 31, 47, 63, 79, 95, 111, 127, 143, 159, 174	
Prayer. See Clinic			
Lessons from Lord's Watch in 1910 -	12		
Warfare -	12, 30, 46, 78, 94, 110, 156		
Warrior, The Prayer -	45, 94		
Against Demons (Clinic) -	125		
Against Satan (S. D. Gordon's Paper) -	117		
Appeal for -	56		
Serenity of. J. C. Williams -	62		
Three-fold Call to -	55		
Fighting in (S. D. Gordon's Paper) -	147		
"All Prayer" -	184		
Focussed and Fighting. G. H. Lang -	38		
Outline for. Evan Roberts -	78		
Light on -	126		
School of -	142, 156, 172, 184		
The Preacher and -	46		

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III.

[Entered
Stationers' Hall]

JANUARY, 1911.

ONE PENNY,
Post free 1½d.

No. 1.

"Overcome . . with Him."

"And the Lamb shall overcome them, for He is Lord of lords, and King of kings; and they also shall overcome that are with Him: called; and chosen and faithful."—Rev. 17, 14. R.V.

"The called; the chosen; the faithful;

"They also shall overcome;—

"They that are with Him" in warfare,
Soon shall be with Him, at Home!

The power and the strength that we fight in
Are His; for "He overcame;"

Although we have tribulation,
There's Peace in His Precious Name.

"By the Blood of the Lamb"—our war cry:

'Tis He Who "shall overcome"

All the mighty hosts of evil.

Conquered, and crushed, and dumb.

Not one sound of their boastful battle

In the day, when the end has come.

Then, let us "the chosen" be "faithful."

"There's a place by Me"—at Home.

Ex. xxxiii. 21; Jno. xiv. 2; Rev. xx. 9, 10; Rev. xii. 11; Rev. iii. 8-12; Jno. xvi. 33.

L. M. Warner.

1911.

A New Era!

"In righteousness He doth judge and make war."—

Rev. xix. 11.

THE Book of Revelation is a book of war, and strikingly corresponds to the Book of Joshua with its history of a war on earth, led by an invisible but real Captain, who is revealed to the visible leader on the eve of his first great battle on the Canaan side of Jordan river. Joshua was the visible leader, but he acted under the direct command of the Lord Himself, and the war never ceased until the whole land was subdued by the hosts of the Lord. In the wilderness the people were a murmuring self-centred crowd occupied with their own troubles, but over Jordan it was "aggressive warfare," and peace was not to be thought of whilst an enemy remained to be destroyed.

* * *

Even so in the Apocalypse. It is all war, but on a far vaster scale than in the small land of Canaan, for it depicts in panoramic style, great and terrible conflicts with great and terrible super-human powers arrayed against the God of

Heaven, with the earth and the world of men as the battle ground, showing that the world is trending—not as men vainly hope, toward "universal peace," but—to universal war, in which the dominating factor will be great principalities and powers in the realm of the heavens, and when—by the time all reaches this great climax—the translated saints will be with the Lord on the Throne, sharing with Him the closing scenes of the great war which began far back behind the story of Eden.

* * *

Dr. Pierson has pointed out that we are already well into this "War of the Ages"; but alas the greater number of the "Lord's host" are still unprepared, and not even "over Jordan," but in the wilderness, occupied with their own personal needs, and not fighting. Nevertheless the light is breaking on many, and the Captain is awaking some of His sleeping soldiers by the cry of their fellows, "the Philistines are upon thee, O Samson"; whilst not a few who have longed to hold to the peace-days of the rapidly fading past, are forced into the fighting line by the attacks of the enemy, even whilst resenting the call to battle, rung out by the watchers on the watch-tower, discerning the gathering armies of the foe.

* * *

How the light is breaking may be seen in one extract from a letter written by a worker in India to a veteran missionary there, in which the writer says, "It almost appears to me we are on the threshold of a NEW ERA, if what is taught in the [November] *Overcomer* was really put in practice by the church. If God is giving us new light on so important a subject it must be for a very definite purpose. Maybe what is indicated in Matt. vii. 22, as a state of deception into which a part of the church will fall into, will now very soon take definite shape. We shall see mighty miracles worked in the church in the Name of our Lord, but energized by spirits which are not subject to Him. . . ." We are convinced with the writer of this letter that we are on the eve of a "new era" if the Church awakens to see the War with the powers of evil, and how she may triumph by the power of God.

Roberts, Evan, Picture
Biography, from Roberts Picture

To this end we must go forward into 1911 prepared for war with the enemy, and put aside all hope of peace in the church until it is based on righteousness. We are only just beginning to realize that there is a making for peace which arouses war, and a "war" which makes for peace. We ourselves have yielded ground for "peace" sake which we have afterwards found to be surrender of ground to the *adversary* working to gain his ends under a flag of "peace." Now we see that the peace of God is *based on righteousness*, and the peace of the enemy's making covers up unrighteousness. Therefore all things to-day must be tested at the foundation, and where there is a wonderful spiritual experience *alongside of a dullness of vision* to see the right and wrong of action, we must doubt the source of the peace until all else is brought to the plummet of righteousness. The One on the white horse "made war" in "righteousness," and righteousness must be the breastplate of our armour in the coming year.

* * *

With this issue we introduce to our readers the first number of the *Overcomer* for 1911 with a freshened touch upon its pages. In view of the financial cost of its issue, referred to in our December paper, we have reduced expense in omitting the red title on the cover, but we think our present cover will soon be felt to give as warm a welcome to our readers as the bright red word which appeared as the title in the passing year. As the *Overcomer* is issued with no "capital" at its back, we have also added a few pages for advertisement matter to increase our income for expenses, and decided to open these columns to statements of thoroughly reliable Missions deserving the support of the Lord's stewards; as well as lists of books which we would ourselves purchase if we were among the "rich" of this world, able to have the help of the best of literature. The list of contents, and all business notices connected with the *Overcomer*, will now be found inside the front cover, and notices of meetings on page vi. of the blue printed covers. We ask our readers who value the paper to do their utmost to make it known to workers everywhere, now at the commencement of a new year. A specimen copy will be sent from the office on receipt of a post card.

* * *

We have received the nine volumes containing Reports of the Commissions of the World Missionary Conference, and as many of our readers will not be able to obtain these reports for themselves, we hope to be able, as God may guide, to call attention to points in these volumes bearing upon the spiritual life, and interest of Missionaries in the foreign field.

Mr. Evan Roberts.

WE are glad to be able to give with this issue of the *Overcomer* a photo-engraving of Mr. Evan Roberts from the only photograph taken of him (in 1907) since his breakdown in 1906. As frequent enquiries come to us from other lands concerning reports of various kinds, it will gladden the friends far away to see how God has raised His servant once more to minister to His people.

The text chosen by Mr. Roberts, and placed above his name on the engraving, indicates the nature of the work which he has been doing during the last two years. We also think it is now the time to mention more fully his connection with the *Overcomer*, and to say that the paper not only owes its inception to him, but that it was registered in his name at Stationers' Hall, in conjunction with ours, and launched for the express purpose of providing a channel through which could be given without restriction, the truths concerning the powers of darkness which he had learnt, not only during the Welsh Revival, but afterwards in the months which have followed his retirement from public service.

The two years' work of the *Overcomer* therefore represents Mr. Roberts' ceaseless watchful care and prayer, as well as the triumph of the victory of prayer over the powers of darkness. For it will be readily understood that a paper giving forth such truth about the enemy, must of necessity draw down upon it the unceasing attacks of the foe, and nothing but an unbroken driving force of prayer against the persistent onslaughts of the adversary would have carried the paper through the conflict, and—in two years—to a world-wide ministry to the Church of Christ, with a circulation trebled at its close, and a sustained force in its vigour, with increasing testimony from matured workers of repute to its meeting the need of the day.

Mr. Roberts wishes it to be understood that his sphere of service is not limited to the bounds of any one country, but that his call from God is to minister to the Body of Christ in every land and nation. He has no intention of resuming public work at present, and is convinced more and more that until the truths set forth in the *Overcomer* about the powers of darkness, are understood, and acted upon, there will be no victorious movement in the Church of Christ. He purposes continuing the work of prayer of these last two years in praying forth the truth through the Press, and encouraging and praying for others out in the battlefield.

We may also add here, that the worker sent by Mr. Roberts to Wales last October has again been sent by him to visit other districts in Wales. He gives a satisfactory report of the work in these places, and by practical insight is also convinced of the need of the message of victory over the powers of darkness, being sent forth in Wales.

NOTE.—Mr. Roberts wishes to acknowledge letters from many correspondents, which he has not been able to reply to through the pressure of the need of prayer. Letters may continue to be addressed to him at Cartref, Toller Road, Leicester, and all will receive attention in prayer, if not by pen.

The Cross the Centre of Power.

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

"For the word of the cross . . . is the power of God."—
1 Cor. i. 18.

THE word "power" as used here is positive. There is in scientific conception such a thing as latent power, reserve power, power that is inoperative. The power here spoken of is power in action. It is Divine power in action, and being Divine it must needs be superlatively great. The Bible exhausts itself almost in describing it. It is glorious, mighty, excellent, sovereign, great, hidden, majestic, victorious, effectual, supreme, creative, eternal, transcendent. To say that the "Word of the Cross is the power or energy of God" is therefore to affirm that the Cross occupies the centre of all power in the spiritual world. Let us look at this briefly.

I.—IT IS THE ENERGY OF LIFE OVERCOMING DEATH.

About the death which overtakes the body we do not here speak chiefly, although the Cross has much to say about that form of death. It is the last enemy, and as such it is finally to be destroyed—thank God. But who shall describe for us the death of the soul? Who shall interpret for us our Lord's words, "Fear not him who is able only to kill the body, and after that hath no more that he can do, but fear him that is able to cast both body and soul into hell; yea, I say unto you, fear him." If, before the death of the body, beauty fades, power crumbles, wealth flees, crowns fall, sceptres are broken; if bodily death accepts no brides, heeds no tears, spares no anguish, and vanquishes all human pomp and pride, what shall we anticipate from spiritual death? If the whole paraphernalia of modern civilization, medicine, surgery, sanitation, scientific study of the nature of foods, drugs, air, water, light, heat, &c., are the creation of the fear of bodily death, and the measure of the intensity with which men seek to find it, what about the soul and its death? Is this death not to be fought? Are men to spend all their strength and time in fighting bodily death, and pay no heed to the death of the soul? Are there no eternal issues at stake in man's nature and destiny? And if there be deadly issues for the soul as well as for the body, how shall we overcome them? In spite of all we do to fight death in the body, we lose. Death wins. Death reigns. The race succumbs. Is it to be so for the soul also? Is death to be the eternal victor as well as the temporal? The thought is

appalling, and if there were no gospel it would be intolerable. But there is a gospel. The "good news" from God is that death has already been fought and conquered both for body and soul. For the body there is to be resurrection out of death. For the soul eternal life. Who then is this victor? It is the Lord Jesus Christ. How did He win? By the Cross. But who is the Lord Jesus Christ? Listen! "Who is the image of the invisible God, the first-born of every creature. For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him and for Him. And He is before all things, and by Him all things consist. And He is the Head of the body, the Church, who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence. First pleased the Father that in Him should all fulness dwell." Is not this an overwhelming personality? Mediator of creation in whom all things cohere; without whom no creature existence is possible; apart from Whom the universe has no meaning, since, from end to end, for ever and ever, it is administered by Him and for Him. But why dwell on this? Because of this Almighty Creator of the universe Who has undertaken the battle against death for us and has won. Listen again! "In Whom we have the redemption—even the forgiveness of sins." "And having made peace through the blood of His Cross, by Him to reconcile all things to Himself, by Him, I say, whether they be things in earth or things in heaven." Redemption, pardon, peace, reconciliation, through Whom? Through Him Who is the Creator of the universe, *the source and centre of life—all life*. Yes! but through Him only as He meets and tastes death for every man on the Cross. Let any soul touch Him with the touch of faith, and instantly the divine creative power inherent in the Godhead begins to operate within him towards life. This is the "Word of the Cross" for him: "God hath given unto us eternal life, and this life is in His Son." It is to this mighty power of an endless divine life surging into our hearts *through the Cross* that we must give concentrated attention. It is at the Cross only that we are lifted up into the life of God and established in the Sonship of the Eternal. It is there only the blessed discovery is made that extending far beyond this poor death-smitten world is the kingdom of Him whose final word to all who

believe on Him is: "Fear not. I am the First and the Last. I am He that liveth and was dead; and behold, I am alive for evermore, amen; and have the keys of Hades and death."

II.—IT IS THE ENERGY OF LOVE OVERCOMING ENMITY.

"God is love" is a very trite theme for the preacher to-day, and yet even that statement appeals to men differently. A man may turn upon the preacher with the question: "How do you know that God is love?" Is it enough to say, "I know He is love because He has quickened and renewed my soul." Suppose our questioner should say; "Yes, but He has not quickened and renewed me, therefore He cannot love me." What then? The answer from saving experience has, of course, its own value, in given circumstances, but it is not broad enough to meet every soul with. We need some public, perennial, permanent proof that "God is love," and we find it nowhere save in the Cross. When God Himself took flesh, wore our nature, lived our life, shared our temptations, sorrowed in our sorrows, died our death, and, in doing all this, expiated our guilt, and atoned for our sins, then we had the positive, permanent, and public proof of His love. In the face of the Cross, the hatred of hell is like hell. It is hellish. Only devils could hate a God like that. In proportion only as men, by sin, become devilish can they really hate God. Even sinful and sunken men, when once the Cross is made plain to them, have that in them that responds to God's generous, gracious mercy. It is here the love of God begins its conquest over the enmity of the human heart. It is the energy of Divine love of operating against the hostility of the natural man. But is the energy of love? There is no coercion, no flaming sword of judgment forcing God's authority upon unwilling souls. It is God letting men see into His heart. It is God declaring how sympathetic He is with us in our misery, restlessness, fear and sin. It is God telling us how hopeful He is about us, and how intensely, even as far as unto death, He loves us, yearns over us, and plans and works to save us. That is the love that breaks down the enmity. That is a love that can be trusted. Love that can go so far as to the Cross, cannot be questioned. And so the Church's anxiety about men is to get them clearly to understand the Cross. The Cross is not a dogma, not a shibboleth, not a symbol, not an idea, not a sacrament. It is the revelation of a person—a person who is the living God in Christ. It is God's supreme self-manifestation, and the Church knowing this, preaches the Cross with the assurance that Christ's own words shall be perennially

fulfilled, "I, if I be lifted up from the earth, will draw all men unto Me."

III.—IT IS THE ENERGY OF LIGHT OVERCOMING DARKNESS.

"God is life"; "God is love"; "God is light." These are the three great aspects and attributes in which God is revealed to men. But since the Cross is God's supreme self-manifestation, it follows that in the Cross these attributes must needs be clearly revealed. We have seen that the Divine life and love energizes men's souls through the Cross. Let us look now at the Divine light operating to the same end in conquering the darkness. It is marvellous at how many points of our soul's needs the Cross meets us. In these days science is telling us with eloquent tongue the great things that light can do. It can enlarge and intensify vision; it can reveal undreamt of forces; it can widen out our conceptions of magnitude and liberty; it can take us into the hospitable regions of healing and health; it can chase away disease; it can flood the minds of men with new hope and gladness; it can open new worlds of thought and experience; it can soothe, stimulate, search and save. No one has ever defined it, but there it is all the same, a stupendous, present, practical force that all men can see, and know, and feel for themselves. This the gospel of science to-day which nobody disputes. And yet, what is it all but an analogue of the higher gospel of light in our Lord Jesus Christ? He is the "Sun of righteousness"; the "Light of the world," offering to all men His spiritual light as freely as the sun in the heavens offers its physical heat and light. "He that believeth in Me," says our Lord, "shall not walk in darkness, but shall have the light of life." Apart from Him there is no true light for the souls of men. "Every day I rise," said the late Earl Cairns, "with a sweet consciousness that God loves and cares for me. He has pardoned all my sins for Christ's sake, and I look forward to the future with no dread. . . Suppose it were possible to convince me that this was a delusion on my part . . . all would be dark." Yea, verily "*all would be dark*"! A darkness that might be felt. The darkness of the Arctic regions which means imprisonment and death. The darkness preceding the simoon, when we are uncertain where the bolts will strike or the whirlwind issue its message of doom. It was into this thick darkness that God in Christ came at first. Philosophy, culture, civilization, art literature, poetry, had all tried to shine into this darkness but failed. The light that was in the world was itself darkness, and the gloom was getting denser than ere. But when Christ came all was changed, and with profound truth man

could say, "the darkness is past, and the true light now shineth"—the "light which shineth more and more unto the perfect day." If there is spiritual light in the world to-day it is all and only in Christ as its source and power. The moment He comes into any sinful soul the darkness flees. "Ye were sometime darkness," said the Apostle to his converts, "but now are ye light in the Lord." "In the Lord!" What Lord? The Lamb of God, the Redeemer, whose Cross has lifted sinful men out of the deadly darkness of sin and hell into the eternal day. "This, then, is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanses us from all sin."

Gleanings on the Cross from Current Writers.

Calvary a Magnet.

SOME ancient philosophers of the Eastern world were wont to fable an immense mountain of loadstone, that always drew to its feet all men and all things that ever came near it. So extraordinary was the attracting power of that magnetic mountain over certain substances that if ever a passing ship came within sight of that mountain, the iron nails that held that ship together were immediately drawn out of it, till the ship was left a heap of loose planks and broken boards on the rocks and the sands around. Such was the fable of some mystical philosophers of the ancient East.

But we do not follow any such cunningly devised fables when we preach to you that Calvary is the true and the only magnetic mountain that this world has ever seen, and that the Cross of Christ is the true and only loadstone that draws irresistibly all men and all things to itself. This is the sure word of our salvation, that Mount Calvary, as dear old Goodwin has it, is the one and only "rendezvous and refuge for all sinful men." Let us listen then with all our ears open to what our Lord says to us about Himself and His Cross. And may that Divine loadstone draw all our hearts to our Saviour for our everlasting salvation.—*Alexander Whyte.*

No Evolution in the Cross.

Men cannot struggle upward to God; if they would reach Him it must be through the Man Christ Jesus—Himself God—Who came that He might bring men to God. Only by the Cross can they be lifted up; and there is no evolution in the Cross. . . .

The Church may never attain to corporate unity but she has in Christ an organic unity which she will do well to realize in her practical life. . . .

The Church should have a positive message. . . . If Jesus be not a Divine Saviour but only a prophet, and

if His religion is not the final and universal religion, then such, if it should ever come, may be reached through Brahminism, or Buddhism, or Confucianism, or some other religion, and it matters little whether we carry the word of the Cross to men or not. The whole question turns on whether Jesus Christ is a Divine Redeemer, Who, by a sacrifice offered once for all, in the end of the age, upon His Cross, has reconciled all men to God. If, as we believe, God can only pardon and reconcile through the Cross of Jesus, and if He has committed to us this ministry of reconciliation, surely there lies upon us an immense responsibility to bring the message of pardon and peace through the Cross to those who are dying for lack of it. It is the Church which feels the burden of this responsibility that will be the Missionary Church. The thought that millions of souls, absolutely forfeit through sin, are waiting to hear of their redemption, will impel all men who call themselves Christians to proclaim the good tidings at any sacrifice. EVERYTHING DEPENDS UPON THE VIEW WE TAKE OF THE CROSS OF CHRIST.—*Sir George Watson MacAlpine.*

Victory.* ✓

(May be sung to Tune 570 Consecration and Faith Hymns.)

CAN you now, my brother, say
 Victory, Victory?
 It is yours without delay,
 Victory, Victory!
 Christ Who bore your sins away,
 On the Cross of Calvary,
 Purchased for you on that day,
 Victory, Victory!
 Do you feel the Tempter near?
 Victory, Victory!
 So is Christ—you need not fear,
 Victory, Victory!
 Christ has won the Victory;
 He has set His people free;
 Stand now in His liberty—
 Victory, Victory!
 If you'll only claim His power,
 Victory, Victory!
 You shall know this very hour
 Victory, Victory!
 For when Christ has sway within,
 You are victor o'er all sin,
 And the fight you're sure to win—
 Victory, Victory!
 Will you now start out each day?
 Victory, Victory!
 Will you sing it all the way?
 Victory, Victory?
 Then the Tempter will take flight,
 Then your pathway will be bright,
 Then you'll bring to others light—
 Victory, Victory!

B. McCall Barbour.

* Suggested at a meeting in Edinburgh, Nov. 20, 1910.

Christ or Satan
6
Satan or Christ

THE OVERCOMER.

Christ or Satan.

The issue in the Mission Field.

Extracts from an article on "The Bible and Non-Biblical Religions," in the "Bombay Guardian."

MISSIONARIES on the field—among whom the present writer has the privilege of being numbered—must feel that it is a cause for devout thankfulness that there are signs of a quickened interest in missions on the part of the churches in the home-lands. . . .

Emphasis needs to be laid upon the fact that while the love of God went out in compassion towards all nations, the holiness of God burned in righteous anger against "other gods." Reviewing Jehovah's treatment of His own people in one of their numerous lapses into idolatry, the Psalmist says, "Thou wast a God that forgavest them, though Thou tookest vengeance of their inventions" (Ps. xcix. 8). The distinction here made is of the highest importance to bear in mind. The divine love for the idolator is one thing, the divine hatred of idolatry is another, and yet a closely related thing, and there is no contradiction but perfect harmony between the two.

It is urged in the present day that there should be a more careful study of non-Christian religions, but while fully agreeing with that contention, may we not plead for stress to be laid on the importance of knowing more perfectly, and bearing in mind more constantly, what the word of God has to say about these religions? "To the law and to the testimony." And let it be remembered that amid many varieties there are essential principles which apply equally to the religions of Phoenicia, Babylon, Greece, and Rome, on the one hand, and to those of India, China, Africa, and Polynesia on the other hand.

The almost innumerable references in the Bible to non-Biblical religions may be grouped under three heads:

INANITY, PROFANITY, SATANITY.

Inanity.—An idol is "nothing," "a thing of naught" (Ps. cxv. 5; Isa. xli. 24). Idols are challenged, with a divine scorn, to "do good or to do evil" (Isa. xli. 28). That was the taunt with which Elijah assailed the exasperated Baal worshippers on Mount Carmel. The same thought comes out in Isaiah when he contrasts the helplessness of the poor gods that have to be carried, and "are a burden to the weary beasts," with the omnipotent helpfulness of Jehovah who carries His people even to old age (Isa. xlv. 1; Isa. xlv. 17; Jer. ii. 5, 11). And the apostle echoes the same thought when he says that "an idol is nothing" (1 Cor. viii. 4).

Profanity. No, the idol is nothing, but is there not something behind the idol? Even supposing the image, as in the case of the golden calf, claimed to represent Jehovah, that was forbidden by the second commandment. But idolatry meant the "worship of other gods," "strange gods." It was on that account that the jealous anger of the Lord God was kindled and flamed forth so repeatedly. Let one terrible passage suffice: "Because they have forsaken Me, and have burnt incense unto other gods, that they might provoke Me to anger with all

the work of their hands; therefore My wrath shall be kindled against them, and shall not be quenched" (2 Kings xxii. 17).

Satanity. For it is not simply a question of something behind the idol, but *some one*; and as to who that some one is there can be no doubt either in the mind of the Bible student or the missionary, at any rate in India. The word of God speaks with no uncertain sound on this head. In a passage of overwhelming solemnity which combines the double charge of profanity and Satanity, we read: "They moved Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto demons, which were no God" (Deut. xxxii. 16, 17, R.V.). The apostle must have had that passage in his mind when he wrote: "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God" (1 Cor. x. 20). He had just before said that an idol was "nothing" (1 Cor. viii. 4), but as if to qualify, or rather to complete that statement, he draws aside the curtain and reveals what is behind the "nothing." To those working in the midst of Hinduism that curtain is a very thin one. There must be few, if any, who have been present at a Hindu festival, who have not felt, with the present writer, that the glare of hell shone through the curtain.

THESE LINES ARE WRITTEN UNDER THE PROFOUND CONVICTION THAT NO GREAT ADVANCE CAN BE MADE AGAINST THE FORCES OF HEATHENISM UNTIL ITS SATANIC ORIGIN AND INSPIRATION ARE MORE FULLY RECOGNISED. "Let it be constantly remembered," writes Dr. Mabie, "that the battle to be won is not between mere competitive systems of religion. THE CONFLICT IS BETWEEN RIVAL KINGDOMS, OF WHICH THERE ARE BUT TWO, THAT OF CHRIST, THE LORD OF GLORY, AND THAT OF SATAN, CHRIST'S ANCIENT ANTAGONIST." One of Satan's triumphs in the present day is to get himself ignored, especially in this connection. At the recent World Missionary Conference, one can almost fancy that there was "a conspiracy of silence" on this head; the silence being broken, however, by one speaker who congratulated the Conference that "the belief in Satan and evil spirits, once so prominent a characteristic of the Christian religion, has now, happily, almost disappeared." One can imagine how the report of that speech would be received in the nether regions—not with consternation. But indeed 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.

Let no one imagine that the foregoing is written with the idea of ignoring the religious susceptibilities of the man of India or of China, the "feeling after God" of which the apostle speaks. But the religions of these lands are not to be confounded with the religiousness of which they are the perversion. It is said of the idolator that "a deceived heart hath turned him aside" (Isa. xlv. 20)—a deceived heart implying a deceiver. The devil is described in the word of God as the one that "deceiveth the nations"; and the deceit is not lessened by the fact that beautiful things are found here and there in the religion of these nations.

R.J.W.

From the Mission Field.

More about Alexandria.

By Miss Grace Saxe.

DURING the summer we had a work which stirred up the hatred of the Mohammedans. In this tent on Sunday we had an Evangelistic service for the Moslems; and the native pastor, or Arabic-speaking pastor would speak. We put up a sign for this Evangelistic service in English and Arabic. On Sundays crowds of Moslems came. We had no more than two meetings before we began to see Satan's work, and the hatred he was stirring up among the people. The American Consul came to us saying the wisest thing to do was to close the meeting, as he was afraid violence might be done. Twice he came, and told us a plot had been formed to stone the tent at a certain hour on a certain day, but we depended upon God. We knew nothing of this plot before the time, but we were spending much in prayer that day, and far into the night that God would give us protection and liberty. Nine in all were converted at these meetings. It was wonderful because sometimes for years not one Moslem would be converted. It seemed as if God were going to set His seal upon the work of just telling the message of salvation and looking for quick results.

This was the plot, the knowledge of which came to us next day after it was all over. The governor, a Mohammedan, sanctioned the plot. Thirty men were to come into the meeting, and another man was to remain on the outside. Ten Moslem policemen would sit around outside. One of these thirty men was to rise, and ask this question, "Is Jesus Christ greater than Mahomedan?" They expected the answer to be given "yes," whereupon the thirty would rise and shout their creed. "There is no God but God, and Mohammed is His prophet." The man outside would hear this uproar, and give the clue to the ten policemen, who were to arrest the thirty, and report that the tent was making great trouble; they had to make thirty arrests.

The thirty came in and took their seats. The man was on the outside, and the ten policemen. One of the thirty stood up, and asked the question "Is Jesus Christ greater than Mohammed?" But instead of answering yes, the Missionary said "This is no time for questions, wait until the end." This man sat down and there was not another word out of them, and they passed out at the close as quietly as any of the rest. In answer to prayer God had kept and allowed nothing to come.

They tried in every possible way to stop the meetings. Seeing that threatening did no good, they went to the man who owned the ground, and told him that he must tell us we must have no more meetings. We thought that was conclusive. However, we continued in prayer. But we went down the next day practically to say that there would be no more meetings. The owner came to us, and said, "I hope you won't pay any attention to what I said last evening, and you can go on and have meetings for a month if you want to!"

Another work is gathering together the Mohammedan

converts for conference and prayer; also the Egyptian women. It was thought that the Egyptian women would not come. It was laid upon the heart of some to arrange for a conference for native women, and they said if six attended the meeting it would be a wonder; but ninety-six came.

The need in Egypt, I suppose, is just the same as in every Mission field—more Workers, and more money to carry on the work which has been begun, and especially more prayer. As I saw all the Missionaries had to contend with, I thought, oh, how much we can help by prayer! How they need our prayer! Egypt has been especially laid on my heart because, I suppose, I know of that Mission; but I hope that God will burden me still more in prayer for Egypt, and stir up other hearts to pray also.—*The Christian Alliance, New York.*

MR. EVAN ROBERTS has received from a correspondent in India a mission paper in which is printed under the title "Believe not every spirit"—and with his name attached—a brief article which was not written by him at all, and which contains sentiments contrary to the real matter in the paper written by him in the *Overcomer* for May.

As Mr. Roberts' correspondent mentions that this mission paper has a wide circulation in America, and the supposed quotation from his paper in the *Overcomer* is likely to be misused, for the sake of our readers in India and America, he hands us his reply to his correspondent in India, which is as follows:—

"Dear —

The paragraph quoted under my name in the Magazine you send was not written by me at all.

I wrote a paper for the *Overcomer* for May, on 'Believe not every spirit,' with questions for believers to pray over. This paper was taken from the *Overcomer*, and reprinted as a supplement to a Magazine issued in England, without my knowledge, and with a set of answers attached which were not written by me.

The paragraph quoted in the Indian paper formed part of these answers, and a part which, I need hardly say, entirely misrepresents my attitude to the 'Pentecostal Movement.'

You are free to use this as you see best.

Yours faithfully,

EVAN ROBERTS."

The following Missionaries earnestly desire prayer:

Rev. W. T. HALPENNY, Montreal. *Mr. Halpenny recently sent a Marconigram begging prayer for special need.*

Mr. and Mrs. STROTHER, General Secretaries of the Christian Endeavour work in China.

Miss PERRY and Miss PASH in Seoul, Korea.

Rev. J. D. McEWAN, Brazilian Inland Mission. (*Mr. McEwan writes: "I am sure God has designs on Inland Brazil."*)

Mr. and Mrs. J. G. LOGAN and all E.G.M. Workers, especially the home base, and health of Mr. CLEAVER, Mr. and Mrs. ED. SWAN and Workers.

Miss GRACE MILLER, now at Port Said, shortly returning to Mohamma. *Pray for suitable worker to be given.* Miss Miller writes: "When Satan comes now I find myself taking my stand on Col. iii. 3, Rom. vi. 11, Gal. ii. 20, Ephes. i. 21. The result is a steady shine in the heart not known before. I can see now how I let go advantage after advantage just because I did not know how to keep Satan from taking it."

Pray also for Misses MAY HILLIER and GRACE GAPEN, and Mrs. M. A. MARQUEZ (Las Palmas); Rev. F. BRUNEL (Tahiti) BARON NICOLAY in work among students in Russia.

Miss M. WARBURTON BOOTH in India.

Voices of the Past.

"Schism" a Breach of Sympathy!

"That there be no 'schism' in the Body."—2 Cor. xii.

GOD "mixed" or "tempered it together"—the figure being taken from the union of two or more substances, as wine and water, in which *each liquid receives of the other's qualities, and imparts of its own.*

In the twenty-fifth verse we have the question of schism treated, and the latter part of the verse appears to expound the former. There is "schism" where the members have not the same care one for another. Where none care for any, there is indifference. Where there is party contempt on one side, and murmurings on the other, there is schism. Whatever breaks the oneness which love should maintain, is of the nature of schism. The word "schism" might be freely rendered into English by "mutiny." The spirit of mutiny is schism begun; open mutiny is schism in act. Schism we learn is a question of something which takes place "in the body." "That there should be no schism in the body." Nor is schism a question so much of *outward acts* as of *inward feelings* between the members of Christ. The Corinthians are rebuked for schism, not because they set up another table of communion apart from their brethren; for to this height the disorder did not reach. But there were parties among them under different leaders, and thus there was the *breach of sympathy*. Towards the party to which each belong, their love flowed forth. The other party were *opponents*, towards whom their feelings of love were checked, if not quite lost.

Now this answers to the case of a paralysed body; on the one half of which there may be intense convulsive action, while the other side is immovable. There the *continuity of feeling*, the freedom of play of part into part, is lost. Thus it is with the Church of Christ at present. Its sympathies are not one. If one portion of it increases by the preaching of the gospel, and the Lord adds many who shall be saved, other sections of Christ's Church look on with envy, and perhaps speak disparagingly. If failures break out, there is oft-times ill-concealed joy, and a readiness to trumpet forth these subjects of disgrace. But the visible Church of Christ has gone much further in schism than in the days of the apostle. Then their whisperings, swellings, tumults of party against party, while their *visible* oneness of communion was retained. Now divided feelings manifest themselves by *openly separate communions*, each esteeming the

interests of his party incompatible with the interests of the rest.

Schism then, is not an ecclesiastical thing in its interior nature. It is a question of the state of the *heart*, a rising of the selfishness of nature, where love should be the only feeling. Schism cannot exist where there is universal love of those that are Christ's. Schism is partisanship; the over-valuing of one and the under-valuing of another, envy of this Christian, carelessness of what becomes of that.

As the opposite of schism, the Holy Ghost presents the *perfect sympathy of the whole body in pleasure and in pain*. Is the foot inflamed? Pain spreads through every particle: the hands are clenched with the propagated excitement, the heart aches with undue vehemence, the whole tone of the body is altered, pleasure has left it. On the other hand, the supply of food received by the hands and conveyed to the mouth, produces delight and strength to the whole of the body.

Thus the natural body was designed to be a lesson to the spiritual. The parts of the human frame are necessarily of different functions, and set, some in superior, some in inferior places; yet all keep concord, and are *full of sympathy*, when one is honoured, not envying but rejoicing, when one is depressed and disordered, not rejoicing, but suffering too. Thus varying circumstances only display its oneness of *spirit*, as well as *structural* and *mechanical* oneness. The exclusion of party and partisanship in the natural body is God's doing, and was designed to show how hateful such a thing must be in the spiritual body—the Church.

Govett, 1850.

Note.—Mr. Spurgeon wrote in "Sword and Trowel," September, 1881, of Mr. Govett's writings:—

"We wish we could introduce this profound writer and sound teacher to those of our readers who, being instructors of others, need to be well taught themselves. He who can and will read Govett with diligence is no mean theologian. The day will come when his writings will be prized as the much fine gold."

Another of Govett's contemporaries said that he wrote a hundred years before his time." D.M.P.

We give this extract on "Schism" as specially helpful at the present time when the enemy is accentuating "division" among the members of the Body of Christ over various aspects of truth. Let us watch the inward spirit in which we bear witness to that which we have proved of the truth of God, so that the spirit of love and sympathy may be kept unbroken, even toward those who misjudge, and possibly misrepresent us.

Let us watch our words that no member of Christ is ever called an "opponent," or the spirit of partisanship awakened in others. Let us cultivate the spirit of sympathy toward all who do not see what we see, so that the life be not hindered in its flow from the Risen Head throughout His members.—Ed.

"If you have bitter feelings of envy and rivalry . . . this is not the wisdom which comes down from above: it belongs to earth, to the unspiritual nature and to evil spirits. The wisdom from above is first of all pure, then peaceful, courteous, not self-willed . . ." Jas. iii. 16, 17. Weymouth.

Notes of Talks with

Mr. Evan Roberts.

THERE are five great factors in the war against the foe: (1) the *realization* of the foe (2 Cor. ii. 11; Luke iv. 1-13); (2) the *recognition* of the foe (Luke xiv. 31; Ephes. vi. 12); (3) the *estimation* of the foe (Luke xiv. 31; Ephes. vi. 12); (4) *weapons* against the foe (2 Cor. x. 4; Luke x 19); (5) and the *destruction* of the foe (Heb. ii. 24; 1 John iii. 8). One may "realize," and still fail in *recognition*. For instance, suppose that during the Boer war one of the British soldiers went to the veldt, and saw something in the distance. He thinks for a moment! *Is that a Boer?* He looks—"no," he says, and goes on his way. Then comes a shot from behind that rock, and slays him. He realized the existence of the foe, but he failed in the "recognition," and therefore lost his life.

The moment you really grasp the value of the truth about the powers of darkness, you need no incentive from outside to give it. You must know the value of this truth, and if you do not the enemy will cloud your vision. The "realization of the foe" may be dim. You must know what he can do, and experience alone can teach you. You say the devil is wicked, and moves about—just roams about as if he had no purpose—no goal to reach. People think of him as they think of an aimless wicked boy, roaming through the street doing mischief here and there. The devil is always engaged in reaching a goal. Experience has taught me how the powers of darkness fight for a point—they are never without an objective.

Two things must be watched very carefully—the mind and the spirit, especially the thoughts admitted to the mind. Some thoughts must be expelled, some must be left there, and the doubtful ones investigated and decided. The fiery darts may be thoughts in the mind, therefore you must guard the mind, because thoughts and impressions may come there without your knowing, you admit them even unconsciously. People will not investigate the thoughts in their minds. They fear that it is introspection, and it is true, but there is a right and a wrong introspection. The devil gives half a truth, and lets the soul draw its own conclusions.

The spirit as well as the thoughts must be watched. People do not fight the devil, for they do not know him. Scripture says: "Stand," "Withstand," "Resist," "Wrestle." I was asked once what is the difference between sin and Satan? There are two sources of evil which must be fought: the evil which is in mankind, and the evil in the fallen angels which influence mankind, the evil within and the evil without. "Whom resist steadfast in the faith." How can you resist if you think it is yourself, and not the devil? How can you set yourself against that which you have a doubt about, or that which you think does not exist? There must be knowledge. The point is to drive home the fact that the devil exists, and make the believer realize what he does.

There are those who oppose the truth as speaking "too much about the enemy." To such it would be well to put

the following questions: What is your impression of the devil and his works? (1) Do you know *everything* about the devil? You may answer "No." (2) Is there *need* to know everything? Possibly you say "The more the better." (3) Do you know *anything* about the devil? You answer "Yes." (4) Is there *need* to know anything? Again you admit "Yes." (5) Then at what point between knowing anything and knowing everything, must a man stop. But you say a man must not stop adding to his knowledge (2 Pet. i. 5). Then why do you oppose?

When Christians are touching the devil's things in delivering souls from his power, the enemy tries to tar them with his own works, endeavouring to attach these works to God's servants. In the past Revivals people have sometimes been driven into asylums. There ought to come a Revival which will bring souls out of them! The Revival that will come from "binding the strong man," will lower the drink bill, lessen the national expenditure, loose people from the public houses, and the asylums. That is what this truth could do, and the devil knows it well.

You may say of a wrong thing "that is sin," but you need to recognize that the enemy may be behind it. The sin may be called the "goods," but the "owner" of the "goods" must be taken into account. The "goods" may also be anything you want to get from the grasp of the devil.

You must pray not only for persons, but about things. A book is not a person, but a "thing." The book may be wrong, and the writer may be dead, but seeing it should be destroyed, you pray against it. If you cannot destroy it by prayer it can at least be nullified in its evil influence.

The end of your warfare is the *destruction* of the foe. There must be no compromise here (Joshua ix. 3-22). That is the objective. "That through death He might destroy him that had the power of death; that is the devil." The devil aims at destruction (Gen. iii. 1-7). He seeks to destroy you, and you must seek to destroy him, by the weapon of prayer and the Word of God (Ephes. vi. 10-18).

The point for prayer and action is how to make the souls realize the existence of the powers of darkness. For if they realized then they would be on guard against them. "Watch and pray," (Matt. xxvi. 41). They must be made to realize that the devil is *the devil*.

We must also understand that if the enemy can attack others, he can attack us, and we must be able to recognize him at work against ourselves. You may also go into another danger, and think that the enemy attacks you more than others! There is also a wrong thought abroad that what the devil does must appear devilish, and everything that God does, must appear Divine, (that is according to their own conception of what is Divine), but it is not so (2 Cor. xi. 14, 15). What Scriptural guarantee have you for *absolute protection* from the powers of darkness? "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 your brethren who are in the world" (1 Peter v. 8, 9).

VERAX.

Cpl. 4:13

10
Christ Identity and

THE OVERCOMER.

The Spiritual Life.

'Identity with Christ.'

"Let us go on unto full growth" (Heb. vi. 1, R.V.m.).
"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13).

THERE are four facts recorded in the New Testament, with which we have to be personally and experimentally identified, before we can be genuine witnesses for the Lord Jesus, and render fitting service to God while we are waiting for His Son from heaven. The first is the crucifixion and death of the Son of God, at once the most awful and wonderful tragedy that ever took place upon this earth. Think of it: the crucifixion of the *Son of God*!

In dealing with this first fact, the sinner must acknowledge that it is absolutely necessary for him to be identified with that sacrifice on Calvary. In the Levitical ritual the sinner had to place his hand on the head of the animal, to show that it was to be offered in sacrifice for his sins instead of him, and thus actually identify himself with it. Accordingly, and in harmony with this type, Paul exclaims, "with Christ I have been crucified."

Now prefixed to the Greek verb here translated "to be crucified" is prefixed the preposition "sūn(e)," which means "*together with*." Thus the idea of identification is clearly marked, and much more graphically than can be done in the English, the one word "SUNESTAUROMAI" meaning "I have been crucified with."

We have this expression used in this sense only twice in the New Testament, viz., Gal. ii. 20, and Rom. vi. 6. It is also used to describe the thieves as being "crucified with" our Lord, but in the two passages quoted St. Paul seeks to express the idea of spiritual identification.

It is a very important and wonderful fact that this Greek preposition "sūn"—together with—is used in exactly the same way with other verbs, as with this one, to express vividly the idea of identification. In 2 Timothy ii. 11, it is used with the verb "die," to make it into "dying-together-with," as follows, "If we be dead-together;" and in Rom. vi. 8, "If we be dead-with Christ." Here it is again the word "SUN (APETHANOMEN)" that is used, and which expresses the idea of identity so vividly.

The second fact with which we have to be personally and experimentally identified, is the burial of our Lord. To enforce this, again we find the same preposition used to show the believer that the tomb must be reckoned his as well as the cross. "SUNTAPHENTES AUTO" (Col. ii. 12)—"buried-with Him," and in Rom.

vi. 4—SUNETAPHEEMEN—"we are buried-with Him." Has your dying-with Jesus been such a reality that you have, as it were, entered the tomb with Him, and thus given up all effort and all struggle to make yourself presentable?

"Buried-with" Christ is your position as regards the *world* which crucified your Lord; dead to it, and all its attractions. If you have by God's grace been able to thus reckon yourself "buried-with" Christ, then you have taken a second step in the right direction. Man had to die. God's verdict "thou shalt surely die . . . unto dust thou shalt return," had to be fulfilled, and the Representative Man had to suffer for the race, that we through Him might be reconciled to God.

The third fact is the resurrection; "SUNEGEIRE," i.e., "Us up-raised-together-with Him" (Eph. ii. 6), and in Col. iii. 1, "If ye then be-risen-with Christ." Again the preposition "SUN" added to the verb makes it very, very clear to all believers, that they are entitled to reckon His resurrection theirs, and to be partners with Him in it. Such a privilege cannot be claimed, unless there has been real and actual identification with His crucifixion and burial. The Apostle uses the little word "if"—"if ye then be risen," as much as to say, let there be no doubt about it; thus suggesting that some might doubt as to their being risen with Christ. In Col. ii. 12, he adds, "ye were also raised-with Him, through faith in the working of God."

In Eph. ii. 5, the A.V. gives the word "quicken," but in the Greek it is "made to live-together-with" (SUNEDZOOPOIEESE). In all these expressions "risen-with," and "quicken-together-with," and "live-together-with" Christ, the idea of identity is graphically emphasised by the use of the same preposition.

This word "made-to-live-together-with" is most important. Just as crucifixion and death went together, so resurrection and life also go together—"hath made-us-live-together-with Christ . . . and hath raised-us-up-together." The God-given life which had been lost by the first Adam in the fall had to be restored by the second Adam after His resurrection. This He did on the day of resurrection when He imparted to His disciples His own Risen Life. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." He breathed life, just as the Father had breathed life into Adam after having formed him out of the dust of the ground.

Then there is the fourth fact in which it is our privilege to be identified with our Blessed Lord: the fact of ascension. "Made-us-to-sit-with-Him (SUNEKATHISEN) in the heavenly places" (Eph. ii. 6, R.V.).

Paul would not have written this, and made use of the past tense of the verb "to-sit," if he had not had the experience himself of having actually been seated with Christ in the heavenlies by faith. Such is the case, and this is the position of victory. Christ's victory thus becomes our victory. And what do we mean by victory? Let the Word answer: "Christ was manifested to take away our sins"; He was "manifested that He might destroy the works of the devil" (1 John iii. 5, 8). On the cross He judged Satan and cast him out, and through death destroyed him that had the power of death, that is the devil (Heb. ii. 14). "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it" (Col. ii. 15). This was the victory won by the Son of God. Victory over Satan and the powers of darkness and of hell. God not only raised Him, but "He set Him at His own right hand 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; and hath put all things under his feet, and gave Him to be Head over all things to the church" (Eph. i. 20-23).

Not only so, in the next chapter we read: "God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened-us-together-with-Christ . . . and hath made us-sit-together in heavenly places in Christ Jesus." Believer, that is your place; that's where you ought to be, and where it is your privilege to be—with Christ at God's right hand in the heavenlies.

To summarise them briefly, the four facts are: (1) Identification with the Sin-Bearer; made one with Him in death. (2) Dead-together in the tomb. (3) Joined with Him in resurrection, being made-to-live-together-with-Him, partaking of His life. (4) Far, far, far above all things, seated-with Him in glory. We must be personally and experimentally identified with these four facts before we can be really genuine witnesses for the Lord Jesus, and render fitting service to God while we are waiting for His Son from heaven. The facts have been described in the exact order in which they occurred. The Apostles were eye-witnesses of them in that order. They witnessed the crucifixion, saw the body placed in the tomb, looked upon the Risen Lord, and handled His person, saw Him ascend into heaven, and knew that He was there, and heard the promise that He made to them. As they were identified with them, so must we be in spirit and in experience, that we may be prepared for that which follows.

T.S.R.

(This will be followed next month by a paper on "Humiliation," or "The Cross-Life,"—the sequel to "Identification.")

The Clinic.

"Some articles in the last numbers of the 'Overcomer' have come with such real helpfulness to some of us here among the heathen. But not alone have we received help, but teaching, and it is with regard to the desire for help, and teaching, I want to trouble you with a question perhaps to be answered in the paper. For a soul (a Christian) for whom you were praying with strong desire, seeking to claim victory for her over the 'demon' possessing her—Can you go on to claim 'victory' when she has yielded her will to the devil, and seems determined to give herself over to him?"

How one yearns to know how to 'bind the strong man' and take his goods. One does seek to do so, but in this woman's case he is not 'bound.' . . .—A Missionary in Nkanga, Africa.

It was in connection with the parable depicting prayer against an Adversary, that we are told the Master spoke it "to the end" that "men ought always to pray," and "not to faint" (Luke xviii. 1, 7). If the soul you refer to has deliberately yielded her will to the devil, it only proves how deeply the Adversary can deceive his captives.

But even if it is so, you must go on claiming victory for the soul, and thereby fight for her the battle which she ought to fight for herself, but cannot. You should continue to pray for her as she would wish you to pray if she could but see the truth about herself. You must go on praying AGAINST (Ephes. vi. 12) the Adversary holding her, until she stands unbiassed by the enemy, and able to choose rightly and intelligently the course she will take. At present she is a captive unable to choose; she is going back to Satanic heathen customs, not because she wants to, but because she is being driven to do so, as she is not free to act of herself.

In your prayers you should—

1. Focus prayer upon her captive will, and ask God to destroy the cause or causes of its captivity.

2. Whatever you see wrong about her, say "Lord, destroy that obstacle to deliverance."

3. Pray against the devil holding her, thus making by prayer the deepest possible cleavage between her and the Adversary. For yourself remember—

1. Every prayer you pray in the Name of Jesus, tells upon the Adversary and souls, although you may not see it. In these deeply "possessed" cases you may see no sign of deliverance for months, so that the enemy tells you that your prayers are of no use, and thereby he hopes to get you to cease the aggressive prayer against him; but here comes in "perseverance" and the "not fainting."

2. If you find "grip" in prayer for a time, and then as if you were beating the air, it only proves the need of more radical prayer—that is prayer piercing deeper to the causes of the deception and possession.

3. In saying that the enemy is "not bound" when you claim victory in the Name of Jesus, you admit a lie from Satan, for God would not tell you that. Do not confuse faith and fact. When you claim the victory the devil is "bound" by faith, but you must let God have His time to make it fact. If you go by appearances you admit the Adversary's workings as facts, instead of God's statements in His Word. This case may be your test case and training for the warfare. The question is not can she be delivered, but can you hold through, and NOT FAINT!

Finally, there are several ways of dealing with such cases: (1) Claiming victory is one; (2) another your standing on Romans vi. 11, and Ephesians ii. 6, and taking the authority of Christ over the enemy, commanding the evil spirit to leave, and not to return; whilst (3) another may be the rebuking of Satan in the Name of the Lord (see Jude 9, R.V.).

The Prayer-Warfare.

Lessons from the Lord's Watch in 1910.

TO detail the work of the Lord's Watch during the past year would mean a clinical research into the spiritual state of some hundreds of souls who have sought our prayers and counsel. It is sufficient, therefore, to say that nearly seven hundred personal letters have been written on the prayer life, and ministry of intercession, to correspondents in many parts of the world. We praise God that notwithstanding the sorrow, pain, and suffering, and the many burdens that we have been privileged to share, yet have we been kept from the oppression, and depression, of Satanic powers, and have been conscious that grace and strength have been given us according to our daily need. We believe it will be of service to the Church of God if we give a broad outline of what we have learnt in connection with this service.

In the first place our correspondence has shown the terrible need of BIBLE TEACHING in the Church to-day. It is lamentable to witness the perplexity, entanglements, doubts and questions which have beset so many of God's children, who being ignorant of the Word of Life in its fullest spiritual equipment, have been beguiled by the enemy, through ignorance of his devices, until their faith has dimmed, and their communion with God become clouded, and, alas, often lost in the depths of despair, but we thank God that in all such cases the Truth has still power to set the captives free.

The second fact which has been borne in upon us is the large proportion of God's people who FAINT BY THE WAY. Unity of prayer-service must of necessity be the basis of such a ministry as the Lord's Watch; but, how many have sadly failed us just here. Having passed on to us a request for prayer, it seemed as if personal responsibility ended on the part of the sender. For a month or two perchance, there may be a letter telling of co-operation and fellowship—then silence; and we have known in spirit that there was no grip or "drive" in prayer, so that we have reluctantly had to put aside the request, as the "watcher" who wrote for prayer-help had abandoned the post. What lessons of Divine love and wisdom had been taught us had we but watched the movements of God in answer to our prayers. Prayer without watching is prayer without intelligence, even as prayer without believing is prayer without power. *Watch and pray!*

Another fact which has been proved by us again and again is that there is in prayer a RESTRAINING POWER! In cases of habitual sin, such as drunkenness, it has been found possible to restrain the victim for periods of time, whilst falling short of complete victory, and thus we have been shown that it has often required additional prayer force before the full deliverance has been accomplished. This has proved the great power of united prayer for a definite objective. Daniel was not ignorant of this power of spiritual co-operation, when in his mental (not spiritual) perplexity, he made his apparently impossible task known to his companions, for the express purpose that they would desire mercies of the God of heaven

concerning his secret (Dan. ii. 17, 18), and it was in answer to this prayer-unity that the secret was revealed. Hence we have often to advise our correspondents to obtain further prayer-help of two or more persons in spiritual oneness, after which we have noticed a definite movement toward the desired goal.

We may mention here that when we have ourselves had merely *mental* conceptions of the needs of others, we have utterly failed to get into spiritual touch with them for prayer, and it was only when, after prayer, we have followed the inner dictates of the Spirit, we have succeeded in obtaining a grip of the case. The *mentally* "obvious" is not the spiritual insight which prayer alone gives to the soul that waits upon God. For instance, a lady asked for prayer for another, but we found in us an insistent desire to pray only for the one who sent the request, with the result that in a few months the lady wrote: "It has been shown me that I am myself the chief hindrance to the conversion of —."

Thus it will be seen how the Lord's Watch is educating both ourselves and others in prayer, as we encourage the weary and faint-hearted to watch keenly the movements of God in answer to prayer. Those who send in requests are themselves quickened in faith, and hope, as they pray "with all prayer and supplication in the Spirit, and watching thereunto, with all perseverance" (Ephes. vi. 18), and they themselves form "The Lord's Watch,"—they being the watchers.

We wish it were possible to give a tithe of the testimonies we have received to the faithfulness of God in answering prayer, but in thankfulness and praise we give concrete examples of different character, in order to show the way the Lord has led us in this ministry of prayer.

Example I. Prayer for a lifeless church.

In the latter part of 1909, prayer was requested for a certain church, which the Lord's Watch took up early in January, and the following is an epitome of the history of this prayer-service, and its effect, up to the present time, as extracted from our correspondent's letter:

January, 1910. Church of about 100 members. Vacant pulpit. About 12 at Weekly Prayer Meetings. Services formal and lifeless.

February. Serious crisis. Differences as to filling vacant pulpit. Carnal prayers for a Spirit-filled preacher. No member who knows much of "fulness of the Spirit," or real identification and union with Christ.

February. Conflict keener. Prayer gathering less in number and power.

March. Young popular preacher chosen, modern type, not apparently deeply spiritual.

(At this point prayer was focussed on the new Pastor for many weeks, in co-operation with the Lord's Watch).

April. No change—except division among members, some dissatisfied with present services.

(The Lord's Watch prayed that the praying ones might be kept in rest in God.)

June. Praise. Pastor moved to seek God's best—joining constantly in prayer—ministry being owned of God—spirit of harmony between members and Pastor.

July. Praying Band made conscious of their own shortcomings—deeper heart searchings—Two Prayer Meetings weekly.

September. Pastor and people awakening to need of Revival. Marked signs of Holy Spirit working in the district.

(Just here Satan interfered in a very subtle design to

lure our correspondent into what appeared a wider sphere of prayer-service, but which would have resulted in greatly hindering, if not altogether destroying, the intercessory life by fleshly activities. The Lord's Watch prayed against this.)

November. Continued spirit of unity. Three Prayer Meetings weekly.

(Danger: Satan having failed to restrain, now "pushes" Pastor and praying band beyond physical strength. Prayed against this.)

This example clearly proves, if proof were needed, that prayer is the path of revival. The simple work in connection with this effort was the writing and receiving of about twenty letters, but who can measure, or indeed comprehend, the supernatural forces which prayer put in action through, and by, the Holy Spirit.

Example II. Prayer for Specific Need.

In April, a brother desired prayer that a Worker, with special knowledge of a difficult language, should be sent to a certain English seaport to work amongst foreigners. Prayer was made from April to August with no sign, but on September 16th it was reported to the Lord's Watch that a man with the necessary qualifications had returned from foreign Missionary Service, and that certain family circumstances preventing his return abroad, he was ready to undertake this work, but had no funds for the support of himself and family; praise for the man, and prayer for funds were continued. On November 23rd, our correspondent writes, "I wish to report the complete answer to prayer, the efforts for the support of the worker have met with abundant success, and he and his wife arrive on the 29th."

The most trying part of this service is to minister to the deceived and the depressed, as well as the souls wounded in spirit, who know God, yet cannot find Him—letters full of the throb of spirit yearning, and yet unsatisfied.

Now we turn to one of the greatest needs of to-day, and from the Lord's Watch correspondence show to members of churches how they may help their minister. We wrote a well-known Christian teacher who had asked us to pray for him: "*Much drawn out in prayer for you between three and four on Friday last.*"

To which he replied:

"There is a touch of awe again in this reference of yours to Friday afternoon between three and four o'clock, because at that very hour I was speaking to a drawing-room meeting at—, and although I was tired by travel, and not feeling like speaking, I was unusually helped and felt that there was a real touch of God upon the simple message. . . . I knew the help, but was unconscious of who it was whom the Master was specially using at that hour. This secret service grows in wonder."

In view of these many provings of what prayer can do at this time of travail of the Church of Christ; looking to the Lord for continuous strength and wisdom, we desire during 1911 to enlarge the scope of the Lord's Watch Service, and invite God's children to join us in persevering, watching, prayer for their Church, Chapel, or Mission, in the first instance, by sending us a LIST OF WHAT THEY CONSIDER AS THE HINDRANCES to revival in their Church, with name and address (see Lord's Watch Rules), on the understanding that at least two who are agreed, will join with us in prayer. Brethren, pray for us. Amen.

John C. Williams.

The "Lord's Watch."

Will all who write for prayer kindly note 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 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.

N.B.—The Lord's Watch is primarily intended to train in prayer, to encourage and strengthen the faint, and to watch by mutual co-operation and instruction the movements of God in answer to prayer.

L. (St. Alban, New Zealand). My letter to you returned through dead letter office.

No. 182. Please send your present address and report.

The following requests have been withdrawn from the Prayer List: Nos. 2, 9, 16, 22, 28, 36, 38, 60, 69, 72, 110, 160, 179, 188.

J.C.W.

Will the Lord's intercessors definitely 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.

For Special Prayer.

"The Universal Week of Prayer."
January 1—7, 1911.

That God will unite all the members of Christ to a solid front in the face of an UNITED FOE.

The Two Days for Workers.

Eccleston Hall, Victoria, London, January 4th and 5th.

Specific Requests for Prayer.

(1). On behalf of a young Buddhist gentleman and his wife, a Roman Catholic, that they may be brought to know Jesus in all His fulness and saving power; (2) for the writer that the love of Christ may constrain her to bear the Cross, and endure the shame, and if it be God's will to remove the trial of her faith; (3) for the conversion of an unmerciful and unforgiving person.

—F. W., London.

For the work in Wisconsin to which God has called me. It is a circuit of three country Churches, where many people have been converted during the past few years. God has given assurance, that only the many drops have fallen, and that the showers are coming. I wish also to request prayer for a worker that he may be delivered. For seven years God has enabled me to stand upon John xiv. 15, in reference to his case.—O.M.T. Wisconsin.

For special meetings to be held the last week in January in Abingdon, also for open doors for the truth during 1911.—F.E.C. For a series of meetings specially for Christians to be held in Derby from January 7—17, 1911, that many may be brought into the knowledge of Calvary's victory in personal experience.

Will you please pray that God will bless the efforts that are being made to raise my passage money to enable me to return to S. Africa, and that God will find me work on arrival.—N.M.L.

Pray that the Bible Booklet in Khasi may prove the word of power wherever it goes; (2) for the deepening of spiritual life in those who meet week by week in these hills of upper India; (3) specially for the Assembly at Mawphlang. Victory is needed for several reasons. Peace has been made between the two rival elders, now pray that it may be deepened.—A Missionary.

"For Mrs. Baeyertz in all her missions."

Praise.

For an anonymous £10 sent to meet a missionary need mentioned in the *Overcomer*.

Requests for the upholding in prayer by our readers, of missionaries, missions, and workers, for insertion in this page should reach the Editor by the 10th of the month.

The "Word of the Cross" Booklet.

(Entered at Stationers' Hall.)

This little Booklet was compiled by Mrs. Penn-Lewis in 1903, and consists of 16 pages, $3\frac{1}{2} \times 2$ inches in size, with pale blue cover. It contains in the words of Scripture, what the Bishop of Durham describes as "the very soul of the Divine message." It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The Bible Booklet in English.

With page on "Victory." Texts from Authorized Version.

1/- per 100, 4/6 per 500, 8/- per 1000; post free (Great Britain only).

From T. Hogben, 91 Bethune Road, Stamford Hill, London, N.

N.B.—For the convenience of our readers, orders for Booklets may also be sent to Sub-Editor, "Overcomer" Office, Cartref, Toller Road, Leicester.

New Arrangements for 1911.

Most of the readers of the *Overcomer* know the romantic history of the "Word of the Cross" Booklet, but few know the inner details of the vicissitudes it has passed through in the work of issue, nor the heavy cost in sacrifice and toil which has marked its path during the eight years of its existence, not to speak of the preceding years of suffering-service of the man who first conceived the idea of spreading the Gospel message throughout the world, as "leaves of the tree for the healing of the nations." Many times have we been asked to write anew the story, but its vastness, and the suffering which has encompassed its path, have seemed too heavy to unveil, so my pen has been restrained. One fact is clear. There is no fruit without "dying," and the life-tide quickening the message is a proof of lives laid down somewhere.

And now again new changes mark the path of the precious message, which we must as briefly as possible lay before our Booklet friends and readers. To do so, however, we must recapitulate a little, and at the risk of being tedious, once more revert to the early days of its history. Many will remember how the message was given, and the Booklet compiled far away in the Nilgiri Hills, during my brief visit to India in the Spring of 1903, and how it was issued by me in England in June of that year. Then how great an interest was awakened at Keswick in July, as I told its story in a meeting arranged by Mr. Thomas Hogben, under the auspices of the "One by One" Band. It was then that arrangements were made with Mr. Hogben to take up the work of issue in Great Britain, whilst I gave myself to the arranging for the Booklet to be sent forth in the languages of other lands.

It was at this same meeting that Mr. H. M. Reade heard the Booklet story, with the result that in the following January—by the kindness of Rev. F. and Mrs. Paynter, who paid all expenses—he went to India to assist Dr. Rudisill, as manager of the Booklet Department of the M.E. Press, Madras.

All that followed our space will not allow me to refer to, but Mr. Reade returned to England in 1906, and for a time worked with Mr. Hogben in the issue of the Booklet, until in 1907 I decided to further develop the issue of the English Booklet, with Mr. H. M. Reade as Organizing and Corresponding Secretary, in the hope that a far wider dissemination of it might then take place. Mr. Hogben most kindly continued to take the responsibility of printing the half-million edition required, and he bore this burden alone until I was able to share it in the Spring of this last year.

Thus we worked until the end of 1909, when Mr. Reade felt called to the new departure in his own service, which I referred to in my report in the *Overcomer* for February. For a time I hoped that the arrangements outlined then, might make it possible to carry on the Booklet work as heretofore, but they have proved unworkable, and it has increasingly become evident that Mr. Reade should be released from his position as Organizing Secretary. Thus he will be able to give himself unreservedly to the work he felt led to inaugurate at the commencement of 1910. This release has now taken effect, and I have had to make again an entire revision of arrangements for the Booklet issue, which are as follows:—

I. THE BOOKLET IN ENGLISH.

Mr. Hogben issued one million and a half of these in the first three years, partly in the Madras edition, and in the pale blue cover edition which was prepared by him; and he has continued the dissemination of the Booklet, in a smaller degree, since 1907. Remembering that at the beginning of the work in 1903, Mr. Hogben was entrusted with the circulation in Great Britain, I have felt it to be the mind of the Lord that he should again develop the work of issue in Great Britain, and he will now do so under the following arrangements.

1. The English Booklet will bear no imprint but that of "To be obtained from T. Hogben, 91 Bethune Road, Stamford Hill, London, N."

2. Above a small amount added to the printer's cost per thousand to meet the expenses of issue, the small margin of profit will be entirely devoted to the Lord's work.

II. THE BOOKLETS IN FOREIGN LANGUAGES.

The decision came to in 1907, that Workers in other lands should be encouraged to compile and print the Booklet on the spot, so as to save cost of freight and carriage, is, we are persuaded, the best and most practical for its world-wide usefulness. In accordance with this, permission to compile and issue will be gladly given by me to accredited workers in other lands, and I shall be glad to transmit funds to workers abroad for the printing of these editions, as the Lord's stewards enable me to do so. All donations sent for this purpose will be acknowledged as hitherto in the pages of the *Overcomer**

* * *

It only needs now that I add to this brief outline of the new arrangements, my statement of accounts for the past

* Will the Lord's servants whose names are mentioned in the Lis on the next page kindly write me concerning the present stage of the Booklet circulation in their hands; whether they are needing new supplies, or the help of prayer to press out the message to the people

year, and in doing so point out that it merely covers receipts in connection with the issue of foreign languages, and expenditure of the same.

STATEMENT OF BIBLE BOOKLET (FOREIGN) ACCOUNTS FOR 1910.

RECEIPTS.			PAYMENTS.		
	£	s. d.		£	s. d.
To Balance in hand, January 1st, 1910.	31	7 11	By Issue of Booklets in new languages:—		
" Donations received for translation and issue of Foreign Booklets ...	36	13 4	Russian	9	9 0
" Sale of Jewellery	7	14 10	Kaffir	4	0 0
" Sale of Foreign Booklets from Stock, per Mr. H. M. Reade	24	2 4	Eskimo	7	11 6
" Sale of Welsh Booklets, per Rev. R. B. Jones	3	3 0	Baba	4	1 8
" Profit on Sale of Hymn Books at Convention	7	9	" Transmitted for Booklets to:—		
			India	1	0 0
			Bolivia	1	1 8
			Korea	5	0 0
			Bulgaria	5	0 0
			" Purchase of Booklets for stock, French, German and Italian	15	0 0
			" Freight and carriage on Eskimo Booklets	7	0
			" 10% on Donations to Foreign Fund and Postage to Mr. H. M. Reade as Secretary	5	0 4
			" *Balance in hand, December, 12th, 1910	45	18 0
	£103	9 2		£103	9 2

* Of this amount, a sum of £26 is allocated for Marathi, Syriac and French editions in process of issue.

I have examined the above Statement of Accounts, and compared it with the Cash Books and Vouchers submitted by Mrs. Penn-Lewis, and hereby certify it to be correct, and in accordance therewith.

LEICESTER, December 12, 1910.
HENRY LAWRENCE,
Incorporated Accountant.

It will be seen by the above statement that funds have been supplied (or allocated), for a new edition for KOREAN Booklets printed in Korea; of FRENCH printed in Paris per Mr. H. Johnson; of 100,000 MARATHI Booklets printed in India (50,000 to Pundita Ramabai and 50,000 to the Poona Mission); of the KAFFIR Booklet to Miss Coote; of the ESKIMO edition for Dr. Peck, and the BABA for a Worker in the Straits Settlements. An edition in BULGARIAN is now being issued in Bulgaria, and the Syriac has just been issued from the Press.

We have also heard with thankfulness of the Booklet issued in LOMANGA by Workers in the Balolo Mission on the Congo, in KHASSIE, in the Khassi Hills, and in LESUTO, in Morija, N.W. Rhodesia.

Rev. J. D. McEwen is also arranging for a widespread distribution of Portuguese Booklets in Brazil, and will print an edition in Rio de Janeiro as soon as we are able to provide the cost.

We have interesting letters from these and other Workers abroad, which we must retain for a later issue. Will all who are burdened in prayer for the Booklet, which has been so signally owned of God, pray that all the new arrangements may tend to the fullest carrying out of the counsel of God.

Jessie Penn-Lewis.

The Booklet Abroad.

Workers abroad, or going abroad, may write to the following addresses for Booklets in the languages named. We hope to give next month more particulars of cost, etc., from the various centres.

English.—Mrs. Berry Goodwin, Rockhurst, Mill Valley, California.—Rev. A. Sims, 5 Simpson Avenue, Toronto, Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto, Canada.—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, Putlitstrasse 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.
Rev. H. H. Pullen, Spezia Mission, Casa Alberto, Spezia.
Danish.—Baroness Schaffalitzsky, 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, Seoul, Korea. (Free, for carriage only).
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. (Free, for carriage only).
Hungarian.—Prof. Szabo, Varosmajor U 48, Budapest, Hungary.
Welsh.—Mrs. R. B. Jones, Ty'r Cae, Vaenor Terrace, Porth, Glam., Wales. (Free, for carriage only).
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, Morija, Rhodesia.
South Africa.—Various languages, Mrs. H. L. Scott, Rosemount, Walmer, nr. Port Elizabeth.

Received by Mrs. Penn-Lewis for Issue Fund in Foreign Languages.

- (1) For the Bulgarian Booklet, E.H. per Rev. J. A. Campbell ... 10 0
(2) For the issue (free) of Foreign editions ... 1 10 0 | £2 0 0

Prayer for the Bible Booklet.

For the issue of the Booklet into the written language of "every tongue, and tribe, and nation."

News from France.

Yesterday a worker and myself went to one of the largest cemeteries in Paris. It being All Saints' Day, thousands of people were there. We distributed a large quantity of Booklets and Gospels. I only wish you could have noted as we did the keen interest with which these are read. People, not infrequently, will stand in the street and read the Bible Booklet from cover to cover. The people are gathering in good numbers to our English services, and many very regularly, but as yet there has been no real break and abandon to the Lord.

Everywhere is movement. I notice a great change during the past two years.

Henry Johnson.

Received for Mr. Johnson's work in France.

From November 10th to December 10th, 1910.

Per Miss Mourant—(15) 8/3 (3/- for Booklets, 5/2 Personal): (16) 41. Total 41 8s. 2d.
Per Miss Waters—(23) 5/-; (29) 10s.. Total 15/-.
Full total 42 8s. 2d.

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.

(Note.—These donations have been sent direct to Mr. H. Johnson by the Secretaries. A statement will be issued later.—Ed.)

Some New Books.

"OLD WORLD STORIES RE-TOLD FOR TO-DAY." G. E. Morgan, M.A. (*Morgan & Scott*. 3/6.) A book that will make strong Christians with resolute hearts. How can the Christian read it without resolving to pass the thoughts to others? A capital gift book also for all sorts of young folk. It will make the Old Testament a real, live, lovable book to them; and the coloured pictures will gladden their eyes. It's a genuine New Testament message through an Old Testament treatment, with constant appeals to the unconverted. Oh! that story of Absalom in chapter iv. Young men, read it, and answer the appeal at the end. "Absalom aspired to be great; but he was not good. His inordinate vanity grew apace and gave rise to unworthy ambitions." The style is simple, direct, and incisive, and reminds one of a speaker addressing a familiar audience on a familiar occasion; with many an illustration that really illustrates. The writer says "Our Divine Lord spent many a day among tools and shavings. Oh, for grace to see the bow in the cloud; the angel in the marble!"

"JIMMIE MOORE OF BUCKTOWN." (*Fleming H. Revell Co.* 2/6.) If anyone has a doubt about putting prayers and money into City Rescue Work, read this book by Melvin E. Trotter, of the Grande Rapids, Mich. Rescue Mission. It's a true story. Six years ago all the characters described were considered hopeless outcasts. Now they are living examples of the transforming power of Jesus Christ, with the story of His redemption on their lips, prosperous, happy, and contented citizens.

"JOHN JASPER, THE NEGRO PHILOSOPHER AND PREACHER," by W. E. Hatcher, LL.D. (*Fleming H. Revell Co.* 2/6.) One of the best writers of U.S.A. has produced what some think his chef d'oeuvre, by writing about the unlearned. A scholarly and prejudiced Virginian gives a setting of gold to a diamond soul found in a black skin. With a critical Scotch-Irishman he went to hear John Jasper preach, and did mortal lips ever gush with such torrents of horrible English as John Jasper! And gestures! In spite of these things, he was pouring out a gospel sermon, red-hot, full of life, tenderness, bitterness, tears, passion. The critic surrendered in fifteen minutes. The writer preferred to wait. He waited and went again; and continued going for twenty years!

We have received from *Drummond's Tract Depot, Stirling*, the following new publications. Like all the well-known publications by Drummonds, all of them are full of truth-speaking and truth-loving messages. "TELL JESUS," and "COME LORD JESUS" are poetic New Year's Cards (1/- a doz.); "FAITH'S CHOICE," by Bishop Ryle; "THE EVERLASTING GOSPEL," by F. B. Proctor, M.A., and "THE SOUL'S PERFECT ATTIRE," by D. M. McIntyre, are excellent booklets, the first and last for believers, and the middle one for the unsaved (1/- doz.); "THE AUTHOR OF THE SINNER'S FRIEND" is a 2d. memoir of John Vine Hall; "PLEASANT PASTURES" and "THE HAPPY DAYS OF YOUTH" at 6d. each, are pictorial gift books for mother and the little ones; "THE SONG OF OUR SYRIAN GUEST" should lie on the drawing room table to explain The Shepherd Psalm from the Syriac point of view (6d.); "THY KEEPER" (6d.), contains four sermons prepared from the shorthand notes, by Bishop Moule. "ENDURING LOVE" is a love story for young folks, written by Mabel King with a Christian purpose (1/6), while "THE GOSPEL ACCORDING TO HOSEA AND THE MASTER'S GOSPEL" (2/6), by P. C. Purves, Chairman of The Drummond Trust, finds an evangelical parallel between Hosea 14 and Luke 15, and is enriched with the thought and tender sympathy of a ministry of sixty years. We commend every book with confidence, for the fostering and sustaining of saving faith.

"THE AGES, PAST, PRESENT, AND FUTURE." By James C. Smith. (*Pulman & Sons, London*. 2/6) A triumph of Bible exposition; safe, sound, clear, with Bible proofs that are tremendously, and overwhelmingly powerful for the spiritually-minded, as to the purpose of God in the ages, as revealed in His Word. Any one of the first five or last six chapters is worth the price of the book. "The Spirit of God has stamped Bible History as an ordered sequence of distinct ages, each period contributing something to the peerless pre-eminent glory of the Son of God." We wish every student for the ministry might be compelled to pass an examination on its contents before assuming to be a Bible preacher.

VERAX.

Gleanings from our New Year's Letter Bag.

"Someone, I know not whom, has placed me under great obligation by affording me the monthly visits of the *Overcomer*. It always receives a cordial welcome. It is a very great privilege to find in one's hands nowadays a paper that lifts so high the Banner of the Lord, and is willing to push His battle to the very citadel of Satan. The enlightenment coming from the perusal of its pages brings me great cheer. I think that where there are doubts in the minds of some as to the verity of the truths that the *Overcomer* is trying to bring home to the hearts of its readers with such insistency, it ought to be soon dispelled by a practical experience with the problem of evil in the Mission field.

May I ask you and your friends to give Bulgaria your earnest prayers for a baptism of power from on High; that the Revival that some of us feel is just off in the near future, may now burst upon us with such a revelation of God's presence, as to drive away the hampering obstacles that lie around us. Pray that the workers here may become veritable 'overcomers.'" (*Superintendent of M. E. Mission, Bulgaria*.)

A Vicar in England writes:—

"In sending subscription for *Overcomer*, 1911, I should say that I think the emphasis about the conflict with the powers of darkness (2nd paragraph in December 'Outlook') is ONE OF THE MOST VALUABLE PORTIONS of the *Overcomer*, and I trust the EMPHASIS WILL BECOME STRONGER AND STRONGER.

The well meaning criticiser, in objecting to this emphasis, I fear, has been influenced by the powers of darkness! I have for some time been led to give greater prominence, and trust I shall never fail in this testimony. . . ."

From others the cheering words come:—

"The *Overcomer* is splendid; I only wish it was published in French." (*France*.)

"The *Overcomer* is indeed God's message at this time, more so to me than any other paper." (*A Worker in England*.)

"Will you kindly continue sending me the *Overcomer*. I value it so highly, and find it the most helpful of all the papers I see. In this lonely little corner where we are only two of the Lord's people we are so thankful for the encouraging helpful messages month by month." (*North Africa*.)

"The *Overcomer* is greatly appreciated here, and frequent expressions regarding it being 'the best religious paper I have seen.' Personally I am getting much light, help and blessing from it." (*Scotland*.)

"I hear on all sides 'the *Overcomer* is the best paper we have ever seen.' The message is just what I wanted." (*India*.)

N.B.—We give these gleanings, not to glorify the "*Overcomer*," but to show the response to the message it bears by workers in the field.—ED.

Christ, Temptation

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III. [Entered
Stationers' Hall]

FEBRUARY, 1911.

ONE PENNY.
Post free 1½d.

No. 2.

"Shall Not Prevail!"

"The gates of hell shall not prevail against it."—Matt. xvi. 18.
"And they prevailed not . . ."—Rev. xii. 8.

CRY out, and shout, beloved,
"Great is the Mighty One"!
The battle sore is pressing,
But see, the foe must run—

The Lord of Hosts is with thee,
And He will never fail,
Against the Rock! No never!
Shall gates of hell prevail.

Cry out, and shout, beloved,
"The Lord is our defence."
Yea! dare to say to subtle foe,
In Jesus' Name go hence.
With Christ in God! Beloved,
No traitor can avail,
For in the Rock! Oh never,
Shall gates of hell prevail.

Cry out, and shout, beloved,
He is the living One.
Because He's triumphed openly,
The victory is won!
Strong in the Lord of Hosts,
Be still within the veil.
Against the Lamb, no, never
Shall gates of hell prevail!

Cry out, and shout, beloved,
Lift up your head, and hands,
The King's reserved forces,
Are waiting His commands!
Cry out, and shout, beloved,
The battle song, "All hail."
Against the Conqueror! Never—
Shall gates of hell prevail!

M.M.

A Snare in the "Heavenly Places!"

"He shewed Him all the Kingdoms of the inhabited earth in a moment of time." (Luke iv. 5, R.V. m.)

THE Evangelist Matthew says that for the doing of this the Prince of darkness took the Lord Jesus, "into an exceeding high mountain," and from this high view-point shewed Him the glory of these Kingdoms of the world, and asserting that all this had been delivered unto him, and that he had POWER TO GIVE THE AUTHORITY OVER THEM to whomsoever he willed, he asks the God-Man to yield him but one swift act of obeisance, and all should be at His command! Mr. Gordon points out that the

adversary sought to sweep the Master off His feet with this swift panoramic world-view, and how often servants of God who have been able to resist the first and second of the Tempter's temptations to the Lord, have failed to recognize the source, and to resist the dazzling temptation of the third when presented to them.

* * *

It has been borne in upon us lately, in connection with the specific onslaught of the powers of darkness upon the spiritual section of the Church of Christ the last four years, that this special form of attack upon the spiritual servants of God, is more common than we have thought, and few have escaped falling into the snare in some way or another. The devil who tempted Christ in the wilderness is the same devil to-day. If he had power then to give world-wide vision, and world-wide authority to whomsoever he willed, he has the same world-wide power to-day. If he would give it to Christ for one act of obeisance, he is also keen to give it to-day for one act of submission to him of God's true servants. And he will gain this obeisance by strategy, if he cannot get it by deliberate choice of the will, although there are even times when he will dare to ask for this latter, for a deeply taught believer in the crucified life, told us recently that in a meeting where supernatural manifestations were taking place, which she knew were not of God, the words clearly came to her, "ALL THESE THINGS WILL I GIVE THEE IF THOU WILT FALL DOWN . . ."

* * *

The advancing children of God have of late years been pressing on into the spiritual sphere, described by the Apostle as "the heavenly places," and many are being met there by the Prince of the air, with the very temptations presented to our Lord after His baptism with the Holy Ghost at Jordan. In the "exceeding high mountain" of the heavenly places, the spirits of evil have been flashing visions to guileless souls, with the express object of drawing them out of sober, steady, faithful service to God in their own sphere, which if understood in the true light, would be seen to mean to the whole Body of Christ, the "working in due measure of each several part," resulting in the

SPIRITUAL UNITY AND INCREASE OF ALL. The enemy knew that these souls could not be charmed by sin, nor drawn away knowingly from the will of God, so they had to be reached by some device which would appeal to their deep longing for the coming of the Kingdom of God. They must be wrenched out of their co-working with other members of the Body, by "visions" of personal world-wide usefulness, and, whilst in actual fact they would appear to be extending the Kingdom, they would be really checking the increase and advance of the *whole* church of God.

* * *

The message from India which we give on page 22 of this issue of the *Overcomer*, very keenly recognizes this true position, and urges a call to repentance, and prayer that this year—the seventh from the date of the Revival in Wales—should see once again the adjustment of the Body according to Ephesians iv. 12. "If the whole Body were an eye, where were the hearing?" said the Apostle. If all are to be "eye's" with "vision," and "babes" are to be unteachable "teachers," how can other parts of the Body fulfil their office? It is easy to see that "mutiny" and confusion, must be the result in the Body of Christ, when one member and another, is caught by dazzling visions of personal power and blessing *irrespective of the welfare of all*. In view of this self-seeking in spiritual things, repentance is in truth a needed call. Repentance for spiritual pride, and unteachableness, induced by the blinding work of the adversary; repentance for the reckless cutting off from other members of the Body, to seek the highest for self at the cost of the dismemberment of the Body. Yes, only through recognition of the past submission to the dazzling lure of the enemy, and the *lack of discernment which enabled him to mislead*, will come the "sobering," and the adjusting of the members of Christ which the Church just now so sorely needs.

* * *

But we are in truth on the threshold of a new era, if the Spirit of God is opening the eyes of many to see the devices of the enemy. That this awakening is taking place, we think the response to the truths set forth in the *Overcomer* gives some indication, and we venture to hope that as the messages go forth still more widely, the Spirit of God will unite the spiritual children of God in a solid front, and aggressive advance against the foe. That this is taking place we have increasing evidence in letters and communications from many lands. In America, for instance, we find "The Bible of To-day"—the organ of the National Bible Institute—devoting an editorial article to the request for prayer in

the December *Overcomer*, "That Satan's tactic 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;" and the Editor invites his readers "to pray AGAINST this work of Satan and for his complete overthrow." From New Zealand comes a letter earnestly asking us to continue to give all the light possible to enable God's people there, by prayer, to "Control the Situation." From France we have a request that the paper on "Controlling the Situation" may be translated into French; and permission is asked from Sweden for full liberty to issue the *Overcomer* matter in Swedish and Danish as God may guide.

* * *

We hear also that the January Editorial of a "New Era" is being issued in leaflet form for broadcast use in India; whilst letters of earnest thanksgiving for light given on the conflict of to-day, have poured in upon us day after day for the past two months, with lists of names of new subscribers, and requests for increase numbers of copies of the *Overcomer* to be sent to centres, and other distributors, everywhere. "The paper meets the needs of the people of God to-day," is the continued refrain; while one worker tells of a minister giving public witness to a changed life, and ministry, through light obtained from its pages; and another, who in discouragement had taken to "scientific preaching" to draw the people, had become radiant with light, and hope, through the truth revealed in the *Overcomer*, and returned to the preaching of the Cross. What is the meaning of all this, and why should we refer to it? Only that the servants of God may SEE THE TRUTH WHICH meet the need of the people, and be stirred not only to repentance, but to new and keenly alert service in passing the message on. And also to say that as we watch the working of God we feel most keenly our position, responsibility, and earnestly ask for ceaseless upholding in prayer, as we give ourselves with deeper intensity to the sending out of the message in the coming year.

SPECIAL NOTICE.

Will our readers please address all business communications to

Rev. J. Ellison, Sub-Editor,
"Overcomer" Office,
Cartref, Toller Road, Leicester,

and correspondents also kindly note that H. M. Reade is no longer associated with in "Overcomer" or Bible Booklet work; and that all business notices are to be found inside the front page of the cover of the "Overcomer."

Oppression
Satan, fury of

THE OVERCOMER.

Dec. 5/13

19

The Fury of the Oppressor.

By B. McCall Barbour.

Isaiah li. 13.

WHO is "The Oppressor"? None other than Satan himself.

It is essential that this fact be intelligently gripped. If "the enemy" is not clearly defined we shall busy ourselves and occupy our time "beating the air."

Let us face the fact that as children of the Living God, who is "a Spirit," our conflict is a spiritual one, and our great adversary is the Devil.

It is disastrous to under estimate his personality, his power, his intelligence, his arguments and his tactics.

To be taken up with "things," and "persons," and "methods," and "places," and ignore or be indifferent to the devil himself, who is the moving spirit behind all these, is generalship of the weakest description, and can end only in disaster and defeat.

It is one of the most subtle wiles of the foe to get us occupied with the superficial and surface concerns of religious life. So long as we do not recognise that ours is a *spiritual* conflict we are simply on the devil's side-track, dealing with what are comparatively unimportant concerns in this mighty conflict with "the principalities and powers." Our conflict is essentially *spiritual*, and where it is not "spiritual" it can only be "carnal," and it is then simply a warfare of "the flesh" with men and their opinions, methods, and means.

The enemy is delighted to have us so. Occupied incessantly with secondary and trivial concerns, so to keep us from attacking and resisting in the true sphere of the conflict.

Be not deceived. It is not wrangling over an "exterior unity," over "forms of worship," or "vestments" and "church decorations," over "financial affairs," "bazaars," "choir strikes," or "worldly entertainments" that disturbs the devil. No! No! These he can very well let alone. He will let us alone too in our concern for them. He is happy in his success in getting us taken up with such affairs, which he deludes us into believing are of supreme importance, while he hides from us the fact that the prime agent in the fight, with whom we have to deal, is just himself.

The foe is not greatly concerned about "things." He is much exercised concerning the soul who discerns the fact that the great conflict on hand is a *spiritual* one, and that the opposing forces are Christ and the devil. In the measure that a soul seeks to advance in the

spiritual life, and sets himself to go through the fight at all costs in the victory of Christ and for His glory, in this measure he will have the particular and incessant attention of the adversary. He will assuredly experience "the fury of the oppressor" in all sorts of subtle ways seeking to wreck him, and his work for God.

It is "he who is spiritual" who feels the conflict keenest, and knows "the fury of the oppressor" most. The more he presses forward into the sphere of spiritual realities the hotter and fiercer does the "fury" become.

Not only is it needful for success to know the personality of "the oppressor," but it is good to be alive to the extent of his power also. Do not underestimate this, on the other hand do not over-estimate it.

Too often in the past God's children have been presumptuous, and in the energy of the flesh they have reached forward into the enemy's hands, and experienced defeat, or held back in fear and trembling, ignorant of, or unwilling to appropriate the victory that was theirs in the power of the Risen Christ. In every onslaught of "the oppressor" let us be alive to the full force of his power, but we need not be overawed by fear when fully cognizant of the power of the blood of Calvary, and identified with the Almighty Risen Christ as our refuge and our strength.

Again we would emphasize that the all-important fact for God's children to face in the conflicts of these "last days" is that it is a "SPIRITUAL CONFLICT," and that the opponents are Christ and the devil.

The question for each of us to settle is "on which side we are?"

When Christ is living in us most manifestly "the fury of the oppressor" is most severe. Therefore it is that the saintliest souls are they who are feeling most keenly the oppression of the enemy in these ever darkening days. It is the Christ in these "mortal bodies" that the enemy hates, and would, if he could, destroy.

"The fury of the oppressor" will take all sorts of forms, and we shall be all the better able to endure the onslaughts of his fury if we face some of these forms in which the oppressor may come to us.

The oppressor will pain and perplex, puzzle and provoke us, yea, he will imprison us if he can. He will torture, taunt and trouble us to the breaking point. He will defame and depress, distract and distress us. He will bind and bruise, blacken and blight us. He will worry

and weaken, and waste us, and wear us out, *if he can!*

Perhaps the keenest suffering of all will come to us when he takes those we love the best, and so turn them against us as to make them in his hands the instruments of our severest torture. "Beloved, think it not strange"—they will be made by his satanic power to misunderstand us, twist our words and misrepresent us. They will misconstrue our motives, and condemn our sincerest actions as false. They will criticise us and say unkind, cutting, and untrue things about us. They will frustrate our efforts to forward the work of Christ, and oppose us in all that is to us most clearly the will of God. They will scatter reports concerning us that are calumnious and cruel. They will applaud when our projects fail, and our prospects perish, and when we are enfeebled, falter and fall. They will starve us and strike us, and would kill us if they could. Yes, these are they whose love we long for most, and whose hearts it would pain us with intensest agony to harm; when they are not yielded to God, and are so possessed by the oppressor. In his hands they become our deadliest foes, and the agents of his fiercest fury.

"The fury of the oppressor" may come to us in financial loss, in physical weakness, in mental strain, in nervous prostration, in business perplexities, in social slanders, in disturbing doubts, in harassing fears, in deceptive delusions, in depressing disappointments, in desperate despairs.

Further, this very fury will make a definite cleavage between "he that is spiritual" and others who are carnal and worldly. The spiritual man will thus be thrown so entirely upon God, and shut up to him that this ever increasing attitude of separation will bring about and maintain a hitherto unknown experience of liberty, restfulness, and power. Praise God for it.

Do not let us fear the extreme pressure of the enemy, which compels us to lie back upon God, and so entirely isolates us from all that is fleshly. It is our safety, so that our separation be absolute. Thus we are preserved from the paralysing powers that oppose us. Then there are no half measures or complications that would only compromise our position, and keep us still in the oppressor's power. To go half length with those who are the agents of the oppressor for our destruction is simply to let the devil still hold on to us, and entangle us, till we are more completely under his control. Never let us yield to compromise with the agents of the oppressor. Press us far back as they may, this will only secure our position of safety more certainly, and bring us to know more surely the mighty power of our shielding, sheltering, and all-sufficient God.

Do not let us shirk the fury that drives us back on Divine aid. He will keep in perfect peace until the oppressor is worn out, and completely broken down. Do not let us grieve, though for the time being we are cut off from the fellowship and favour of those we love, who are the oppressor's agents, no matter however dear they may have been related to us. Such separation ensures safety. Complicity would mean only weakness, disaster, and victory for the devil.

Let us be careful here. In dealing with these loved ones who oppose us, let us discern that it is not so much them, as the devil using them, that we have to deal with. It will doubtless be the wisest course to simply commit our cause to Him who judgest righteously, and say not a word. To speak, to retaliate, to remonstrate, even to inform or explain, while such a spirit of opposition prevails in them, may only add fuel to the fire of the oppressor's fury, increase the enmity of his ire, and get us into his grip and under his power.

It is good when so pressed by the enemy through whatever agency, instrument, or channel to know, and to say, and to maintain, "Thou couldest have no power against me except it were given thee from above" (John xix. 11). How blessedly this pulverises for us the force of the oppressor. At once we transfer our dealings with those who oppress us to the care of our all-conquering Christ, who permits these onslaughts of the devil in these ways.

How surprising and uncomprehended is the peace that takes possession of our spirit, even in the midst of the severest suffering, and the fiercest conflict from the foe. "No word formed against thee can prosper" so long as we appropriate His protection, and rest in the assurance that His permission is the extent of its power.

Let us thank God for the fury that forces us up to and in upon God, and God alone, and brings to us a realization that God HIMSELF is gloriously enough! Whatever form the fury may take let us instantly and incessantly refuse to be affected by it. Refer it at once to our all mighty Victor, who has power over all the power of the enemy. Rest in His ability to do for us and to keep us, and to bring us safely through. There is no way of victory but God's way, let us then by faith persistently identify ourselves with Christ, and appropriate His victory as our reckoning ourselves as seated with Him in the heavenlies, with all the power of the oppressor beneath our feet.

It will save us untold sorrow and suffering to simply take God at His word, and STAND WHERE HE SAYS HE HAS PUT US, encased in Christ and strengthened by His might. "The Lord als

will be a refuge for the oppressed, a refuge in the time of trouble." We are not sufficient for these things, but "thanks be unto God Who giveth us the victory in our Lord Jesus Christ."

It is an unspeakable comfort while we are passing through these times of conflict and oppression to know that "He was oppressed and He was afflicted" (Isa. liii. 7), and to note just how He bore the pressure and came through it.

"He was afflicted, yet He opened not His mouth." "When He was reviled, He reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously" (1 Pet. ii. 23). It is hard to the flesh to go this way of silence when there is every ground for vindication and upholding of our rights; but this must be the way. It is God's way; it is the only way of victory. Our safety, satisfaction, and success lies in following His steps in the path of silent committal of ourselves, and our concerns "to Him who judgeth righteously" (1 Pet. ii. 23).

Our cause is only safe when He deals with the oppressor, and the agents He employs. He knows best just how to meet them, how to melt them down. In the energy and excitement of the flesh we would only fan the flame of the oppressor's fury, and play into the devil's hands. God only can, and He will overcome.

WHEN WILL THE FURY CEASE? When the oppressor ceases. So long as we are in this mortal body, and keep on following the Christ, we will feel the fury of the oppressor. Indeed, "more fierce will grow the conflict as nears our Lord's return." There will, however, be for us a blessed cessation should we fall asleep in Jesus, or be taken hence at His coming for His own. With the knowledge that his time is short the devil will use all his energies against those whose hearts are set to please God. Our knowledge of these facts should serve to stimulate and strengthen us, to stand more steadily, and deliver us from being discouraged because of the way.

Let us not think that our "rest" is only to be when the battle has subsided and the fury has been spent, and there is no more fury left to launch forth on us. Our rest is *here and now* in Christ. Even now while we are in the midst of the fury, and while it wages at its fiercest, this is the victory, "I have overcome." The devil may press us hard, and pour out his fury upon us, but "in Christ" we stand untouched, unmoved "kept by the power of God, through faith." The victory is now. The DELIVERANCE will be THEN. When Jesus comes, or when we "fall asleep."

What is the purpose of this "fury"? It most surely is to press us in upon God. It is to

bring into an experience for His glory, a realization of "the mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places, far above all" (Eph. i. 19-21). God is our only refuge from the oppressor. As we are thrown back on Him, and know the power that can keep us calm, and quiet, and safe, and SWEET and SATISFIED in the midst of all the fury, we are fitted to glorify Him by our testimony, and to help others who are in the bondage of the devil, to experience for themselves God's liberating and incoming power.

This further must be said, and it is elementary and essential. There can be no experience of victory over the fury of the oppressor unless we have a heart that is UNCONDEMNED BEFORE GOD (1 John iii. 21, 22). It is foolishness to think that we can overcome the pressure of the enemy that is laid upon us if we are conscious of being not right with God in the details of our life. To have any known sin, or to retain any doubtful indulgence in our life is disastrous to all "overcoming power."*

With a heart that is uncondemned; with a faith that is intelligent in our identification with Christ in His death and resurrection, and that sees us seated in the heavenlies in Christ, far above all; with an appropriation of the almighty power and life that is at our disposal, and the victory that is made ours in Him, no fury of the oppressor can affect us further than to glorify the God who giveth us the victory. Let us not shrink the conflict, or fly from the fury, but FACE IT AND GO THROUGH. If in the extreme stress of the oppressor we are tempted like Christ to say, "Father, save me from this hour," may the agony of the experience be swallowed up in the contemplation of the privilege of being a partner with Him, our blessed Lord, in His victory over all the power of the enemy. Like Him may we say, "But for this cause came I unto this hour; Father, glorify thy Name." Child of God—GO THROUGH!

* This is true so far as known sin and doubtful things are concerned, but lest any soul experiencing the "fury of the oppressor" may think that a "clear conscience" is sufficient proof that it is infallibly right in action, it is necessary to point out that—

1. Conscience is governed by knowledge, *i.e.*, if we do something we know to be wrong, such as telling a lie, we are accused or condemned by conscience, but if we do a thing that is really right *believing it to be wrong*, we are equally accused and condemned. This shows the need of an enlightened conscience, able to discern what is really right and wrong. (Heb. v. 14.)

2. An uncondemned conscience only proves that the soul is faithful up to light; but it is no proof of being absolutely right in all things. This is seen in the fact that souls advancing in the spiritual life find that they are not able to do many things which once they could do with a clear conscience.

3. It is therefore important that believers with an "uncondemned heart," take no position of being *infallibly right in action*, nor take for granted that the "fury of the oppressor" finds no ground in them, for they may afterwards discover much that caused the sifting attacks of the enemy upon them (Luke xxii. 31, 32). A teachable spirit, an open mind, and an earnest cry for increasing light from God is the only safe path in these days of "the fury of the oppressor."

From the Mission Field.

The Supreme Need for 1911.

We have received a copy of a letter written by Mr. F. Kehl, of Calcutta, to a veteran Missionary, reviewing the past years of Revival in India, and throwing such light upon the situation and the need for 1911, that we venture to quote copiously from the letter.

IT came to me with great force yesterday how much we need a clear message for 1911, a message which will shape our whole life and service in the year to come.

Will we together look back at what has happened in the last six years?

1905-1906. The blessed times of refreshing before His Face, which gave us new hope, strong faith, and a buoyant expectancy of the growing of the Body into the Head in all things.

1907-1908. The counterwork to mar the work of the Holy Spirit to stop it, to discredit it; but worse still, to imitate it under the usurped leadership of the Anti-Spirit. That Satan is the most powerful spirit next to the Holy Spirit, is a fact left out of account in dealing with him.

1909-1910. What shall we say of these years? May we not call them times of restoration—when many have been delivered from the snare, and when soberness (at least in part) has been restored. But also a time of distinct advance.

The laymen's movement in 75 cities in U.S.A., a purely missionary campaign, the like of which in magnitude has never been seen before in the Church of Christ, culminating in the great Assembly at Chicago in May last.

Then came the World's Conference in Edinburgh; that also was a gathering unique and unprecedented.

Then came many Conventions in the homelands, and here in India and now: what is the sum total of all this mighty preparation?

What is the call? There can only be *one* to my mind, and this came to me with great force yesterday, namely, the call to REPENTANCE. When John the Baptist came to prepare the way, "to make straight the way of the Lord," his one message was "Repent."

Let us look back for a moment over the past six years.

The times of Revival, how blessed they were, how much we were taught of what He is able to do. As Bishop Robinson told me one Sunday night in Asansol, when we were walking to chapel together, and we were met by a band of "Revival" people, who had spent the day in chapel, praising God Who had visited them: "If such a thing had been told us, what we have seen here in these days, I would not have believed it. I have been 31 years in India (it

was in Nov. 1906), but such a manifestation of God's power have I never witnessed—the weak and timid Bengali transformed—transfigured by the power of God the Holy Spirit." Is it not true that of every Revival, we, who were present, can say: "We were eye-witness of His Majesty" (2 Pet. i. 16)?

This is one experience of how many? Ninety to one hundred places in India were so revived, so refreshed, so visited, and quickened. Therefore, we may well say that hundreds, nay thousands, in India, became eye-witnesses of His Majesty.

This stirred up Satan, and what was begun in the Spirit ended in the flesh. Not only in India, but also in Wales, and other countries. People said after the time of this great in-gathering, "it was too good to last."

"Not good enough to last" because having begun in the Spirit, ye ended in the flesh; ye exalted man! "Evan Roberts and his methods" was lauded even in secular papers, so that in mercy God had to lay him aside, and keep him aside for fully five years, that *soberness might be restored to the Church*; that deputations that were sent to Mr. Evan Roberts beseeching him to become their leader in a Revival campaign, might learn that GOD ALLOWS NO GLORY TO BE GIVEN TO MAN. As someone told me in 1907, "Wales is seething in disappointment, because Mr. Evan Roberts has refused to respond to these many calls to take part in a so-called Revival campaign throughout Wales."

How much prayer has gone up since then, "Oh God revive Thy work, Oh Lord visit us again as in 1905-1906."

And what does our Lord say? HAVE YE LEARNED THE LESSONS? My lessons? If not, would not the same failure mark a second visitation as did the first? Would Satan not even work more powerfully in a second visitation, through his counterfeit manifestations (because the eye of the natural carnal man craves to see instead of to believe)—*except the one gift of all gifts had been restored, and regained through all the bitter experiences of the last six years*, namely, the spirit faculty by which we are able to separate the vile from the precious, the counterfeit manifestations of the Angel of Light from the genuine work of the Holy Spirit; the gift, the most needful of all others in our times, the GIFT OF DISCERNMENT AND DISCRIMINATION.

Where this is absent how can God trust us with a second visitation? But where this is present, how different so-called Revival meetings will be conducted in the future than in the past. The "leader" will no longer be asked to conduct such meetings, but to guard them. His one office will be to guard the assembled saints from

the attacks of Satan, to watch all avenues of approach, to expose him immediately as soon as he shows himself in a manifestation which is not energized by the Holy Spirit, or in prayer which is not after the mind of the Spirit but after the manner of carnal man tainted with corruption.

It is six years since the Revival in Wales began. We shall soon enter upon the seventh year. Should we not pray that the seventh year may be one in which the adjustment takes place which is spoken of in Eph. iv. 12, and which is the one thing needful ere the Lord comes. And how else can it take place except through repentance, and new consecration, and a *new anointing, of which the gift of discernment*, as meeting the greatest need, will be the outstanding feature.

Dr. A. T. Pierson once said that he had grown tired going to Conventions, because if people had only lived out half of what was taught at Conventions there would be no more need for Conventions. Does not the very increase in the demand for Conventions expose our spiritual poverty? And does this state not demand a thorough change, and upheaval of our conventional methods, and teachings at our assemblies.

Have you noticed in the *Overcomer*—that God-given paper—what ministry Mr. Evan Roberts has been set apart for, after years of prayer and silence before God. He is teaching all whom God burdens with a vision of their need "*How to discern in spiritual things.*" What will it be when God's taught and anointed ones go forward into battle against the Angel of Light, who has been master of the situation all these years; for wherever we turn, he is the master *because of our loss of the spirit faculty of discernment.*

The Revival will not come as before, viz., in spite of our unpreparedness. That was done because the Lord had pity on His Holy Name which was blasphemed in Christian lands and heathen countries.

It can only come as the result of deep repentance, and the measure of our repentance will determine the measure of the deep work of the Spirit of God. . . ."

NOTE.—We give with thankfulness this message from India. Mr. Evan Roberts remarks upon it that the repentance needed is the putting away of spiritual pride and unteachable spirit from among the children of God, and points out that a strong symptom of the influence and work of evil spirits in a believer is *the spirit of infallibility* as to guidance or knowledge: also unteachableness and unwillingness to heed the words of others; wanting to be taught "direct from God" when ignorant of lack of capacity, or knowledge to understand "direct teaching." True knowledge is innately conscious of what it does not know, and watches how to learn of others. Repentance for an unteachable spirit is the need. Let all who wish to be truly humble pray "Lord give me, and keep me with a teachable spirit."—Ed.

"For His Body's sake . . ."

Col. i. 24.

CHRIST loved the Church and gave Himself for it . . . that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing . . ." (Ephes. v. 25-27). God so loved the world that He gave His Son, but Christ so loved the Church that He gave Himself, and poured out His life-blood so that it might be cleansed, and freed from all spots and "wrinkles" that would mar its perfect symmetry and beauty. Paul loved the Church with the love of His Master, and rejoiced to "fill up" "the afflictions of Christ," not for the world, but "His Body's sake—the Church" (Col. i. 24).

We have a "burden" too—an increasingly heavy burden concerning "His Body's sake, the Church"—the burden of its awakening to aggressive service, with a solidly united front, against the foe; the burden of its being freed through the finished work of Calvary, from every "spot and wrinkle, and any such thing"; the burden of "stewards" entrusted with the "mysteries of God," whereby such a freeing may take place; a burden which we earnestly ask our readers to share "for His Body's sake, the Church."

A minister's wife in Canada writes:—

"The articles about Prayer-conflict are very timely. I felt led to form a Prayer Circle—seven women who meet once a week to pray the prayer of faith, and learn how to press the battle to complete victory over all the powers of darkness. . . ."

A flood of light has come to me recently on this very matter, and I was enabled by the Holy Spirit to claim the deliverance of a young woman who had been under the power of morphine for years. God gave a wonderful answer, and I proved again the power of the Name of Jesus. There have been many others too, delivered in various ways. Here I am claiming His victory—the victory of our Ascended Lord, and seeing Him 'CONTROL THIS SITUATION' for His glory . . ."

A Missionary at the head of work in Turkey writes:—

"For some time it has been in my heart to write a note of appreciation to you about the *Overcomer*. It has come to me regularly now for two years, and each month it grows in value. Do not think I have selfishly appropriated it all. Oh, no! Eager hands have been outstretched for it each month—hands of hungry English reading native Christians. Sometimes it has not been easy to pass it along, for I have wanted to keep it, especially for the articles 'Heavenly Warfare.' However, I have given it, and it has been blessed to those to whom it went.

Now we, myself and one other, have ordered four copies for distribution; by this means we may keep our own copies.

This week a letter comes from a distant worker in a village, overflowing with thanks because she is to get the *Overcomer* next year, so again let me express my thanks to you, and to those who give the money necessary for sending the *Overcomer* to distant lands. . . ."

From Scotland a worker writes:—

"I can hardly convey to you how much we appreciate the *Overcomer*. It is so much a DISCERNER OF THE TIMES. Almost every obstacle or hindrance in the people of God, being explained. We believe it is the instrument through which God is preparing His Church for world-wide Revival, . . ."

These are but a few of the letters giving a glimpse into the present need, and the truths which are *removing the veil from the servants of God*, and equipping them for the conflict.

Will you join us in every way that you see possible to you, in getting the message swiftly to the Church of God, and will you help us disperse the hindering forces of darkness by the weapon of prayer, and ask that all who receive the paper will read it in dependence upon the Spirit of God?

Pray about this matter, and write to us as you are guided.

THE EDITOR.

"Where also their Lord was crucified."

By the Editor.*

I DESIRE to give you a rapid glimpse into the book of Revelation as the book of war, not from a prophetic standpoint, but for spiritual application to present need.

In Revelation ii. and iii. we find the ringing message of the Risen Lord to His people, with the call to overcome. In the fifth chapter we have the revelation of One on the throne, with a book in His hand, while an angel makes a proclamation as to who is worthy to open the book. An elder then said to the seer: "BEHOLD THE LION . . . HATH OVERCOME . . . and I saw . . . A LAMB!" Here right in the heart of heaven we see the Lord Jesus Christ as a Lion-Lamb! A "Lion" in might and courage, whilst a Lamb in the very throes of death—i.e., "newly slain"; the Lamb of Calvary. The dying Lamb is the One "Who hath prevailed."

In the ninth chapter of the book we have an unveiling of the very opposite of heaven—an opening of the depths of hell—called "the abyss." "I saw a star from heaven fallen unto the earth, and there was given to him the key of THE PIT OF THE ABYSS." Then there "went up a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit" (v. 1, 2).

This is followed by a description of the terrible locusts that came forth out of the pit in the smoke. Locusts with stings like scorpions, yet with faces like men. They did their work systematically under the control of a king, "the angel of the abyss," whose "name in Hebrew is Abaddon," or "Apollyon" (Destroyer, R.V. M.). Here is a vivid picture of what can come out of the opened abyss, when the fallen archangel Satan, is permitted by God to open it. We see how *smoke* can come out of it filled with spirit personalities, able to torment and attack human beings, whilst they darken the very air.

Following this first mention of the opened abyss, with its King and emissaries, we find in chapter xi. an account of the two "witnesses" against whom all the rage of the abyss is set. Students of prophecy speak of these two witnesses as being Moses and Elijah, but as I have said, the possible prophetic meaning I do not now touch, but only in the abstract seek to show you something of the attitude of the denizens of the abyss to the true witnesses of God, and point out to you certain spiritual characteristics of the witnesses which will apply

to all God's faithful servants at the present time. As the succeeding phases of the spiritual war with principalities and powers are unveiled in Rev. xi., xii., xiii., it is clearly seen that the war on the earth-plane by the various beings that come up out of the abyss—under the command and master mind of the King of the abyss—is war *against God's witnesses* on earth. Knowing all these facts of the depths of the pit and what was to come out of it, we do not wonder at the cry of the Lion-Lamb in glory, "Overcome! Overcome! Overcome!" For the Risen Lord who met the rage of the abyss at Calvary knows what the "war" will mean, when from the depths there rises the smoke of the pit, into the darkened air, when the Destroyer will send forth his minions to do battle against God's witnesses, and God's true people on the earth.

"Witnesses," mark you, not even teachers or preachers; and "saints" (ch. xiii. 7) with their names in the Lamb's book of life, not merely church members enrolled in the professing churches on earth. Witnesses, and *saints*, are the ones the forces of the abyss hate, and seek to destroy. And these witnesses shall prophesy "a thousand and two hundred and three-score days." That is, every witness of God is given a period for testimony, during which nothing can hurt them (Luke x. 19) or kill them! And these witnesses, it is significant to read, "were clothed in sackcloth." Sackcloth is a sign of mourning. Ah yes, in such wise shall God's true witnesses to-day give their witness, for the darkness is thickening on every side, and the smoke of the pit is so penetrating even the religious world with deception, that all who have true insight into the truth of God, must grieve and mourn over the increasing apostacy from the faith "once for all delivered to the saints." A far different picture to the misleading one which many of God's children have, who think the supreme thing is their own personal advancement and happiness, not understanding that the period of time has come, when the true witnesses of God cannot but give their witness in "sackcloth"—that is, with mourning and suffering. Sackcloth is not beautiful. It is not being clothed with cloth of gold. The golden garment is reserved for glory. We are in the period of the last days, when, like the vision in Ezekiel, we needs must sigh and cry over the abomination of Israel, in forsaking the living God.

Next notice that the witnesses of God, are described as "olive trees." They have the Spirit of

* Address at Meetings for Workers on January 4, 1911.

God as the source of life in themselves—the Spirit of God, of Whom the olive oil is the type. In the vision of Zechariah the two olive trees are seen to stand on each side of the golden candlestick (Zech. iv. 1-3), and empty the golden oil out of themselves (Zech. iv. 12). God's witnesses are so indwelt by the Holy Spirit that, that He is the very source of life in them, and like a tree draw the sap from the root, rather than being filled from outside like a vessel, they are quickened, and sustained, and supplied with "oil" for their witness, as they stand before Him.

These tree-like witnesses are also described as "lampstands" (R.V. M.); not only trees of oil, but manifesting light which is not from themselves, as lampstands holding forth light in darkness, whilst sustained by a never ceasing flow of oil as from a tree. As in the trees, so in the witnesses, you do not need to *pour oil into them*, for the source of the oil is already there. It springs up in them without effort as the sap in a tree. It is not a "filling" of the vessel, and then an emptying of it, and then a return for more, but all the time, the deep stream of oil is rising, quickening, refreshing, inwardly comforting and sustaining, even though the outer garments may be sackcloth! Such is the wonderful, inward, undying sustenance that God puts into His witnesses!

From the characteristics of these witnesses let us pass on to notice their power. "These have the power to shut the heaven, that it rain not . . . (ch. xi. 6). Recall Elijah as a man of prayer. By his prayer he could shut up the heaven, so that it rained not, and in the same way he could open the heaven that it gave rain. This same prayer-power is the true power of the witnesses of the last days. Witnesses filled with "oil," shining with heavenly light in the deepening darkness, and wielding the prayer power as they give their witness in suffering, and sackcloth. We need to understand the "signs of the times," and know where we are in the counsels of God. We must know that we are moving on rapidly into the closing of the age, when things will manifestly take place by and by in such a way that they can be recognised, yet may now, in a spiritual sense, be slowly and silently shaping in spiritual character and preparation—as it were in the germ. For there is always "a cloud as a man's hand" to be seen foreshadowing a coming and widely visible manifestation of all things.

Next notice the witnesses had power of judgment. They could smite the earth with every plague as "often as they desire." That is a strange expression to use! "*As often as they desire!*" Does God give such power unto men? Ah, may it not be that when you are brought

into deep union with God, and you desire nothing but God's will, that God will put in you His desires, so that it can be said that when you desire a thing it is because God first desired it. It implies absolute union of the will with the will of God. Such are the powers and the characteristics of the witnesses. Are you willing to give a prolonged period of witnessing clothed in sackcloth!

Not let us see what happens to these witnesses, "THE BEAST THAT COMETH UP OUT OF THE PIT SHALL MAKE WAR WITH THEM." In the preceding chapter we have the locusts coming up out of the pit, now we have a "beast" that comes out of the same place, to make war against the witnesses. And it is actually written, "*and overcame them.*" Is that victory? Yes, it is God's way of victory. "The beast that came up out of the abyss made war with them, and overcame them." That awful "beast" which came up out of the pit was allowed to overcome the witnesses of God. Hell apparently conquering heaven. Satan apparently triumphing over God.

Oh, we do need to lose the human conception of what is really victory, and cease to have the human view of spiritual things. This picture here will help to make you understand the things around you which perplex you, and shake your faith almost beyond repair.

"Shall make war with them, and overcome them and *kill* them." KILL! Do you not see, beloved, that this is Calvary? The beast that was in the abyss—nay, the Dragon through the men-beasts of that day—made war upon the Lord Jesus Christ, and overcame Him, and killed Him upon a Cross. The Calvary victory for the Son of God was that He was *killed*, and Satan triumphed, and men mocked—but—HE ROSE AGAIN. They only killed His body. Is not this Calvary-way of victory over Satan, the interpretation of the Boxer Riots in China, and other strange things that are happening to God's witnesses? The mystery of the suffering in this world is not solved yet. *Why does God let His saints be killed when they are apparently wanted?* Why was the Lord Jesus killed—*murdered*? He was murdered on the Cross. Why must the beast from the abyss be permitted to make war on the witnesses, and kill them? Ah, because it is God's way of conquering the prince of death through death. Is it not written that the way of victory for all who would overcome the Dragon is not only on the ground of the Blood of Calvary; not only by the word of witnessing, but by "*loving not their lives even unto death*"?

Let us look a little closer at the beast from the abyss, so that we may learn to understand the true way of victory. The war of the "beast"

upon the witness in chapter xi. is followed in chapter xii. by war in heaven, when the Dragon fought. Then in chapter xiii. you have the beast described again, and again the strange fact declared that he is to "*overcome the saints.*" Notice that the fight with the Dragon is in the heavens, and that the war with the "beast" is upon earth. What is the spiritual message and picture here? Briefly there are two aspects of the warfare with principalities and powers, *i.e.*, direct with the Dragon "in the heav'nies," and indirectly with men who are energized by the Dragon on earth to work his will. The "Beast" may be said to picture the whole race of men apart from the Spirit of God. Without the Spirit of God fallen man is a "beast." He has a beast nature. In this war with the powers of darkness you have to do on the earth with the beast part of man, energised by the Dragon. It is pictured also so by Paul as he writes of the "last days" to Timothy, when "men shall be lovers of self," etc. It is the awful picture given of the "Beast" part of the man coming to its full manifestation in the time of the end. (2 Tim. iii. 3-5, R.V.)

The picture in chap. xiii. 1, 2, 4, 6, 7. "I saw a Beast . . . the Dragon gave him his power . . . and the whole earth . . . worshipped the Dragon because he gave his authority unto the Beast . . . [and the beast] opened his mouth for blasphemies against God, to blaspheme His Name, and His tabernacle, even them that dwell in the heaven, and it was given him to make war with the saints . . ."

In chap. xii. in the war in heaven, when Michael and his angels fought against the Dragon and his angels; the saints overcame the Dragon on the ground of the Blood. There it was war with the Dragon direct, but in chap. xi. and xiii. it is war with the Beast making war with saints, *i.e.*, man energised by the Dragon to fight against the saints of God. Again, let me guard what I am saying by repeating that I am speaking of spiritual realities in the abstract, and not of the teaching of prophecy.

An extraordinary thing is written of the Beast warring with the saints—"And he overcame them"! Oh, the cruelties, the appalling things that some of God's children are having to live through these days—I mean those who want to be true to God and live victorious lives! "It was given to him to make war with the saints." God, the Sovereign, allowing these things. Yes, the attack upon the saints is from the "beast." The direct attack of the principalities and powers described in Ephesians vi., some of us have learnt to understand a little—the onslaught upon the spirit which has to be thrown off by claiming the victory of Christ over the foe; but the aspect

of the warfare which has also to be understood is the way that the Dragon-power takes hold of men and women, making them act like unreasoning "beasts," who, apparently, are allowed to go their full length of power against the "saints"—wives with drunken husbands—sober husbands, cruel—mothers and fathers bitter to their children in their selfishness.

"There was given to him [the Beast] authority over every tribe and people and tongue and nation." *World-wide.* It is a great time for "world-wide" visions now-a-days. Well, here we have a world-wide authority for the beast from the pit. Yes, and "*all that dwell upon the earth worship him.*" How true! It is only the people who "dwell in the heavens" that he blasphemes, against whom he wars; but the people who dwell on the earth are deceived, and they actually *worship* this Beast, they bow down to it, magnify men's intellects, the "glory of man." They worship the Beast, the cultivated Beast, the educated, cultured, clever Beast; the whole world worships the Beast.

Who are the only exceptions? *Those whose names are in the "Lamb's Book of Life."* Only they who know the meaning of Calvary, and who are recorded in the Book kept by the Lamb Who was slain, as resting upon His atonement and His death, whereby they have died to the world governed by the Beast; and reckoned crucified the "flesh" which the Beast energises. The only ones who do not bow down to human nature glorified, are those who have their eyes opened, and their vision clarified by the redemption of Calvary, men and women saved by the Blood of the Lamb.

This is a terrible unveiling of this world, and of even the professing Church acting under the Name of Jesus Christ, yet "*worshipping the Beast.*" Only those who rest on the Atoning Cross of Jesus, those who have their names in the Book of Life, will not be deceived by the claims of the Beast.

(To be concluded.)

WHEN the battle is hard,
And the foe is strong;
Cling to the Word,
And utter a song!

Evan Roberts.

MEN may misjudge thy aim,
Think they have cause for blame
Say thou art wrong!
Hold on thy quiet way;
Christ is the judge—not they
Fear not! Be strong!

The Spiritual Life.

"Humiliation," or the "Cross" Life.

AS soon as the believer realises by faith that he has been made to "sit together in the heavenly places in Christ Jesus" (Ephes. ii. 6), he has reached the climatic point in the upward line of identification; the starting point, or *terminus a quo*, of which was "the Cross." In other words, he has been allowed, by God's mercy, to reckon as his own, Christ's death, burial, resurrection, and ascension; and has been brought by faith to the goal, or *terminus ad quom*—the very throne of Christ Himself! Having begun at the Cross, he ends by being seated in the Heavenly Places.

Now this position of union with Christ on the Throne forms another, but altogether different, starting point in the believer's experience, *i.e.*, it is the point where his real life on earth—the experimental pathway of the Cross—begins. Before we are able to walk this path we must be sure that we have reached the triumphant and all-victorious position; that seated with Christ in the heavenly places means that His victory is sure. That the victory of Calvary was a complete and perfect one; that our Adversary the Devil was there judged and cast out; that the principalities and powers against which we have now to wrestle, were also there spoiled and triumphed over by the Conqueror of Calvary, with whom we are now associated in triumph.

The wonder of it is that this position is the one from which our Lord Himself started on His journey—if we may use such a word with reverence—to the Cross. It is not until we have reached that same starting point, that we can really be of use to God: because it is not until we have been identified with Christ in His ascension, and place of triumph, can we realize the completeness of His supreme power in heaven and in earth; that He is in all reality the Head of all principalities and powers.

What I want now to show is, that those who began at the Cross, and pursued by faith the upward line of identification, are now permitted, in God's wisdom, to follow, by the power of His Spirit, in the very footsteps of the Master, back again to the Cross where He began. Yes, the Spirit begins at the Cross, and—when we are truly identified with Christ—brings us back to the Cross—that Cross in which alone we glory.

Christ came into this world, to do God's will, and to go to the Cross. He did it, and behold, He is alive for evermore. Death has no more dominion over Him. But He wants His followers also to walk in His steps, and to live to

the will of God; to take up the Cross and bear it in His footsteps all the way to Calvary. How are we to do it? How are we to be equipped as He was? What will enable us to begin and to finish? Two necessary things:—

1. "Let this mind be in you which was also in Christ Jesus, Who, being in the form of God, thought it not a thing to be grasped (or clung to when our salvation was at stake), but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, and that, too, the death of the Cross" (Phil. ii. 5-8).

The Lord emptied, or stripped, Himself of all His glory, and now when we realize the position which He gave up and left, God wants us to do likewise for others, and for Him! Our Lord, that He might be the Saviour of the world, placed Himself at the absolute disposal of the Holy Spirit, Who brought Him into the world by miraculous, supernatural power (Luke i. 36). Now the same Spirit speaks to us: "Let *this mind be in you*." This passage in Philippians is most wonderfully confirmed in two other places, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God" (1 Pet. iv. 2). And again, "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" (Rom. xii. 1, 2).

Now it is manifest that although we are seated with Christ in the heavenly places, yet we have still before us "the rest of our time in the flesh." It is this time that must be lived in the will of God; but in order to do so, we must give up everything, as the Saviour did when He left His throne of glory, and place ourselves completely in the care of the Holy Spirit, to take us down into the world, where we are to live to the will of God. The mind of Christ will enable us to do this, but there is something more. Not only must His mind be in us, but His obedient will.

2. This leads us to consider the second necessary equipment for following our Lord's Calvary path. It is a striking fact, that in the Greek of John's epistle, the present participle denoting constant, continuous actions is used thirty-four times; hence "He that doeth (ALWAYS, CONSTANTLY, CONTINUALLY DOING) the will of God, abideth for ever;" "He that keepeth (ALWAYS, CONSTANTLY, CONTINUALLY KEEPING) His commandments, abideth in Him!"

"He that loveth (ALWAYS, CONSTANTLY, CONTINUALLY LOVETH) his brother, abideth in the light."

Now it is only Christ in us, the Eternal, Risen Christ indwelling us by His Spirit, Who can make us always to be doing the will of God, and keeping His commandments; and so the "ho teron" the one who is *constantly* keeping God's commandments, and the "ho-poion"—the one who, is *always* doing His will, is the person indwelt by Christ. In the Book of Revelation we have "ho teron" in the plural—"hoi terountes" in this form, "Here (at this juncture), are they that keep (the keepers of), the commandments of God." (Rev. xiv. 12.) In other words, those who keep the commandments of God are the soldiers of the Lord Jesus Christ, disciplined by the Spirit of the Captain of their salvation to obey; the ones specially picked out for active service. And what is their uniform? "Put ye on the Lord Jesus Christ" (Rom. xiii. 16). In the Greek the word translated "put ye on," means "*be ye clothed in.*" This is a command which the believer, indwelt by Christ, will obey. The rest follows after this. "We can do all things"—Greek "I have strength for all things"—"in Christ, Who is continually giving me His power." This is the baptism of fire, the baptism of the Holy Ghost, when God the Holy Ghost effects Christ's presence in us for life, and covering us for power.

In the case of our Lord, this baptism happened at Jordan, when the Holy Ghost came upon Him, and remained on Him. This Jordan baptism was the first great incident in His earthly career, next after His incarnation. We must carefully note this, because the order of the believer's experience is the same as that of His Lord. (a) It does not occur until after we have been identified with Christ in His ascension. (b) It does not happen until we have definitely shown ourselves willing for humiliation, as Christ did when He left everything.

Many of God's children are to-day seeking for gifts, manifestations, etc., without realising that it is only those who are willing to go all the way with Jesus to the Cross, that the Holy Ghost can completely possess. It must be an entire yielding. "Present your bodies a living sacrifice"; everything—spirit, soul and body. The Master's followers on the way to the Cross must be completely possessed by God the Holy Ghost. *The Jordan baptism is the equipment for the Cross.*

Thus we have shown that there are four distinct positions for the Christian believer. *First*—We "Sit together with Christ" in the heavenly places. *Second*.—From this place of triumph with our Lord we are taken back to the Cross.

Third.—This is the starting point from which the believer begins to live his real life on earth for, and unto, the will of God. *Fourth*.—Because in the heavenly places he has triumphed with Christ; at the Cross he now suffers with Him. For this suffering he is fitted by the power of the Holy Ghost, and through it he will be finally led to transfiguration and glorification with His Lord

T. S. R.

The Spiritual Clinic.

"... So that the man of God . . . may be perfectly equipped for every good work." (2 Tim. iii. 17. Weymouth.)

II. (a) IS ALL MENTAL DEPRESSION AND MELANCHOLY FROM SATAN, EVEN WHEN IT ACCOMPANIES OR FOLLOWS PHYSICAL WEAKNESS?

We cannot say that all mental depression and melancholy is entirely the work of Satan, as it can be produced by both natural and supernatural causes—separately or jointly; but it is true that physical weakness gives a strong basis of operation for the enemy.

(b) How can we help to lift these oppressed ones?

If it is from spiritual causes you must get, if you can the co-operation of the soul to resist the devil, in order that he may flee away. Then use all the possible weapons of prayer, and material help tactfully given to meet the physical side.

(c) Is it not right in all such cases to seek to show them the victory of Calvary, and lead them to take their stand on Romans vi.?

Much experience, wisdom and discernment are needed in order to deal successfully with cases of mental depression, [and no set rules can be laid down for guidance. The difficulty lies in the diagnosis of what is physical, and what is from the powers of darkness. But prayer for the soul is always safe, when action may be injurious, and even prayer with them not helpful. You must seek wisdom from God as to how to get to them the spiritual truths they need.

(d) Is it not right to begin at the central spirit? Or would it be right to say "Get the body well, and the depression will disappear?"

If you understand prayer you will deal with the cause of the trouble in spirit, soul and body. It may be pure physical exhaustion reacting on the spirit, and the devil working on both. If the health is impaired it is certainly necessary to get the body well, though it is not always the case that the depression then invariably disappears.

III. CAN SOULS BE DELIVERED FROM MENTAL DEPRESSION BY PRAYER ALONE? SINCE IT IS THE TRUTH WHICH MAKES FREE, MUST THERE NOT BE KNOWLEDGE OF THE TRUTH AS WELL AS PRAYER?

It may be possible, but if the co-operation of the soul is necessary to resist the oppression, then prayer should be directed to that specific need, i.e., that they may be able to co-operate. Prayer is a cause which brings about effects. If one of the desired effects is truth, then prayer must be focussed on the point of getting the truth to the soul.

IV. WHAT ABOUT CASES OF MENTAL DEFICIENCY?

"This is the exception, and not the rule. Do not dwell too much upon the exceptional cases, which need special diagnosis, and treatment; but even these souls left alone by the enemy, would do better, and in all cases be the better for the help of prayer.

V. WHAT ABOUT THE CASE OF WHICH THE LORD JESUS SAID, "THIS KIND COMETH NOT OUT BUT BY PRAYER AND FASTING?" WHY ONLY SO? WAS IT BECAUSE THE AFFLICTED ONE WAS INCAPABLE OF GRASPING THE TRUTH INTELLIGENTLY, OR WAS THE REASON IN SOME PECULIARITY OF THE DEMON?

One factor in getting victory for others over evil spirits, is that the believer must be in absolute spirit mastery over them. As "sin must not reign," so also Satan must not reign. It is possible to possess, potentially, the authority of Christ over all the power of the enemy, and yet be unable to use it in practice because of a fear of the enemy; or else looking upon "commanding" evil spirits as presumption. The soul feels more like saying "The Lord rebuke thee, oh, Satan," than *commanding*, and saying to the evil spirit, "In the Name of Jesus Christ, I command thee to depart and not enter again," and, "In the Name of Jesus Christ I forbid you to speak to this soul." Since Christ "suffered not the demons to speak," and also said, "the works that I do shall ye do also," the believer has a Scriptural right, and divine authority in Christ's name to silence them."

The soul who would have mastery over evil spirits must see to it that his own spirit (strengthened by the Indwelling Spirit of God. Ephes. iii. 16,) is master over his own soul and body, so that in a specific conflict with evil spirits, his own spirit is left unhindered by his body or mind. The "prayer and fasting" seems to indicate this spirit-mastery, and also suggests that there are some kinds of evil spirits who do go out by simply *commanding*.

There is an erroneous idea in the Church to-day, that the way to deal with evil spirits is merely to command them to depart, and then to believe that after the commanding the soul is free, and whatever symptoms of wrong may be seen in body or mind afterwards, are to be considered as not from the evil spirit. Souls must *know*—they must be able to discern—when evil spirits can be cast out simply by commanding, and when the deliverance of the soul requires prayer and fasting.

A strong point is that the spirit-mastery of a believer over evil spirits, *must be maintained unbrokenly*, and the believer should know that "prayer and fasting" is necessary for its maintenance; or when a case presents itself beyond its measure of mastery. The fact that Christ did cast out the evil spirit from the boy, shows that He, by prayer and fasting, was prepared to meet the case, and that the disciples were not.

* This "fasting" in a true sense, should be really an expression of the life in the spirit, understood only by "ye which are spiritual" (Gal. vi. 1). The Lord said "prayer and fasting," not "fasting and prayer," i.e., the one should be the outcome of the other, that is a "natural" inability to eat more than a little, or none at all, *because of the prayer-burden on the spirit*. For the time being the needs of the body become dormant, or lessened in degree, because of the pressure on the spirit. All "spiritual" souls know this experience, and the prayer and fasting necessary for the maintenance of unbroken domination of the spirit, referred to by Mr. Roberts, simply means the body subservient to the spirit, and never obtaining domination of the spirit in any degree.—Ed.

The boy apparently "grasped" nothing—he seems to have been delivered without his co-operation. Whatever peculiarity there was in the *kind* of demon, it was mastered by Christ—not as the Son of God—but as the Son of Man, Who prayed and fasted previous to, and in preparation for the casting out of the evil spirit.

There must be an outgoing of prayer against the powers of darkness at all times in order to keep the mastery over them unbroken. They must be subject to you (Luke x. 20) in every part of your life. If you cannot master them in your own circumstances, how can you master them for others and in the world?

The realization of the truth about evil spirits must not be diminished lest we lose in discernment. Christ, when He left the Mount of Transfiguration, was not elated over His experience there, but was in calm mastery of spirit when He reached the foot of the mountain, fully ready to meet the boy possessed by evil spirits; and when the attack came to Him through Peter on another occasion, He was equally ready to discern the approach of Satan, and master him.

Pouring out prayer against the powers of darkness as a whole, is a great factor in maintaining mastery over evil spirits, more so than even praying for specific cases. Many believers have no mastery over the devil to-day, because they do not, or only dimly, recognize the existence of evil spirits. They must learn in their personal lives how to live in mastery over them, for themselves and others. Christ said, "*Behold I give unto you power over all the power of the enemy*," and yet He also said, "*This kind goeth not out but by prayer and fasting*," the latter shows the necessity of living in an attitude ready for any emergency, just as Christ did, for He did not have to say, "Before I cast out this demon I must go to fast and pray." Then let the "praying and fasting" attitude be a *maintained condition*, ready for using the authority of Christ when it is required.

Evan Roberts.

"That which is honourable."

In reference to the letter by Mr. Evan Roberts on p. 7 of the January *Overcomer*, we have received the Magazine referred to, with the following statement in its January issue:—

"We are very sorry to find that through a misreading of our Supplement of last May, a good deal of confusion has been caused. When we published Mr. Evan Roberts' questions entitled "Believe not every Spirit," we omitted to state the authorship of the replies, as it seemed obvious to us they were by another. Some of our readers, however, thought that both questions and answers were by Mr. Evan Roberts, and even reprinted some of the replies as being from his pen, so giving a misrepresentation of his views. We take this first opportunity of offering our apologies to him, and to any who may have been hurt by the mistake."

The Apostle's words aptly fit the position. "Now we pray to God that ye do no evil; not that we may appear approved, but THAT YE MAY DO THAT WHICH IS HONOURABLE. . . This we also pray for, even your perfecting. . ." (2 Cor. xiii. 7, 8, 9).

"That ye do no evil," but "*that which is honourable*," should be our prayer for one another in these peculiar times of difficulty.—Ed.

The Prayer-Warfare.

HOW shall parents pray for a drunken son—sister for brother—friend for friend—soul gatherer for the lost soul? To pray for the conversion of such is the goal of prayer, and the final escapement of the soul from the drink bondage. But have you ever considered all that lies between the breathing of that prayer, and its accomplishment in the fulness of time? Here is a soul conscious of its powerlessness to escape the fetters of sin and Satan, always remembering that it is Satan behind the man who crushes his victim from depth to depth in hope that the drugged senses may never hear the Gospel cry of "Freedom," or the veiled eye see the glorious light of salvation through Jesus.

Here then is the point of prayer focus. Drunkenness is something more than the bias of the natural heart to sin, it is an evidence of a power, greater, stronger, than the will of the man. The man is a slave. To his sin? Yes, and to the devil behind the sin. This is the Satanic power added to the force of natural gravitation.

First. PRAY FOR THE DESTRUCTION OF THE DRIVING POWER:—

"He that committeth sin is of the devil for the devil sinneth from the beginning. For this purpose the Son of God was manifested (exhibited) that He might destroy the works of the devil." (1 John iii. 8.) The Greek for destroy here means to loosen, set at liberty, dissolve, nullify, etc.

Secondly. PRAY AGAINST THE ENVIRONMENT:—

Satan creates an atmosphere peculiar to himself, a deceptive mist which magnifies the pleasure of the senses. Thus drink enlarges the scope of the imagination, the fever gives a glow to the picture of the brain; touches hidden springs of sentiment, and in some cases even exhibits a maudlin piety, so that drunken men often sing again the hymns of childish innocence.

But through all the man loses, Satan gains control—a grip which becomes increasingly tenacious, and if not broken by the power of prayer holds its victim through to the cold grave and in the darkness beyond. Pray against the environment—human, material and spiritual.

Third. PRAY WITH UNCEASING WATCHFULNESS.

If the object of your prayers is brought by the Holy Spirit to your remembrance, I pray you not to pass it by as a chance thought. Pray for the drunkard at the moment of remembrance, for that may be the moment of his temptation.

If the wireless instrument on board the ship at sea, is in "tune" with the instrument ashore, it takes the message; if not, the message passes by to some other ship, it may be hundreds of miles away. You cannot pray for the deliverance of souls if out of touch. Prayer is not a natural calling, it is Spirit-wrought, Spirit-taught—a Spirit ministry. Pray for the drunkard, for the tempted, the brokenhearted, the weary victims of a victorious Satan, because the Church has ceased to pray in the Greater Victor, JESUS.

J.C.W.

"I WANT to suggest to you the ideal prayer for such a one. It may be pleaded with much variety of detail. It is this: 'deliver him from the evil one; and work in him Thy will for him by Thy power to Thy glory, in Jesus the Victor's name.' . . . That word 'deliver' in this prayer . . . has a picturesque meaning. It means rescue. Here is a man taken captive, and in chains. But he has become infatuated with his captor, and is befuddled regarding his condition. Our prayer is, 'rescue him from the evil one,' and because Jesus is Victor over the captor, the rescue will take place. Without any doubt we may assure the conversion of these laid upon our hearts by such praying. The prayer in Jesus' Name drives the enemy off the battle-field of the man's will, and leaves him free to choose aright."—S. D. Gordon, "Quiet Talks on Prayer."

The "Lord's Watch."

Will all who write for prayer kindly note 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 or 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 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.

NOTE.—Foreign correspondents desiring to comply with Rule 1 often have difficulty in sending English stamps. Reply coupons can be obtained in most countries at threepence each, which can be exchanged here for stamps to the value of 25 centimes (2½d.) American stamps are not available for reply postage. Coupon would ensure two replies if necessary.

L.W. (Derby). It is more important to write monthly, when there is apparently no movement, than when the answer to prayer appears to be working out. It is the initial hindrances that are vital.

The following requests will be withdrawn from the Prayer List at the end of February: 4, 6, 7, 15, 18, 21, 27, 31, 44, 45, 57, 75, 76, 87, 91, 93, 95, 96, 98, 102, 103, 105, 107, 108, 113, 114, 116, 125, 130, 131, 138, 143, 151, 152, 153, 159, 164, 175, 183, 191, 207, 208, 209, 215, 218, 237, 234 (unless renewed before the end of the month).

Orders and enquiries should not be addressed to the Lord's Watch.

Prayer Request.

That the Lord's Watch may be guarded and kept from the oppression, depression, and deception of Satanic powers, that clear judgment and spiritual perception may be given to watch and pray with all perseverance in this ministry of intercession.

J.C.W.

Will the Lord's intercessors definitely pray

That the working of deceiving spirits, seeking to cause confusion and "mutiny" among the living members of Christ's Body, may be recognized by all the children of God at the present time, and prayed against continually.

Our National Sin in the Opium Traffic.

That all Satan's devices to delay a God-honouring ending of this blighting national shame may be brought to nought.

For the following Missionaries and Workers in other Lands. That they may understand the warfare against the powers of darkness and triumph through Calvary's finished work.

Rev. W. T. HALPENNY, Montreal.

Mr. and Mrs. STROTHER, General Secretaries of the Christian Endeavour work in China.

Miss PERRY and Miss PASH in Seoul, Korea.

Rev. J. D. McEWAN, Brazilian Inland Mission.

Mr. and Mrs. J. G. LOGAN and all E.G.M. Workers, especially home base, and health of Mr. CLEAVER, Mr. and Mrs. ED. SWAN and Workers.

Miss GRACE MILLER, now at Port Said, shortly returning to Mohamma. Pray for suitable worker to be given.

Pray also for Misses MAY HILLIER and GRACE GAPPEN, and Mrs. M. A. MARQUEZ (Las Palmas); Rev. F. BRUNEL (Tahiti); BARON NICOLAY in work among students in Russia.

Prayer for the Meetings for Workers.

Eccleston Hall, Victoria, London, February 2.

For the Buxton Convention.

February 27 to March 3, 1911.

That the People's Mission, Blackburn, may give no ground to the enemy, and that the work may go on in victory for Christ and His Kingdom.

K.D.

Praise.

For an anonymous £6 sent for Portuguese Booklets in Brazil.

Requests for the upholding in prayer by our readers, of missionaries, missions, and workers, for insertion in this page should reach the Editor by the 10th of the month.

The "Word of the Cross" Booklet.

(Entered at Stationers' Hall.)

This little Booklet was compiled by Mrs. Penn-Lewis in 1903, and consists of 16 pages, $3\frac{1}{2} \times 2$ inches in size, with pale blue cover. It contains in the words of Scripture, what the Bishop of Durham describes as "the very soul of the Divine message." It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The Bible Booklet in English.

With page on "Victory." Texts from A. Version.
1/- per 100, 4/6 per 500, 8/- per 1000; post free (Great Britain only).

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

These Booklets will bear no imprint but the above; and beyond a small amount added to printer's cost, for expenses of issue, any margin of profit is entirely devoted to the Lord's work.

N.B.—For the convenience of our readers, orders for Booklets may also be sent to Sub-Editor, "Overcomer" Office, Cartref, Toller Road, Leicester.

Received for Free Issue Fund in Foreign Languages.

Anonymous. £6 for Portuguese Booklets for Rev. J. D. McEwan, Brazil.

The Bible Booklet in France.

Letter from Mr. H. Johnson.

MR. HOGBEN could, I am sure, help the circulation of the Booklet in France a great deal by means of the 'One by One' Band, and so help to make a strong centre in this country. I met a good number in Morges, during the Convention, who are identified with the 'One by One,' and they appear the most hopeful people to deal with, for they realise that the 'Word of God' is a *living thing*. Oh, the arguments one listened to as to the futility of broadcast distribution, and the sage counsel to rather endeavour to sell the scriptures, or distribute very sparingly. Against this, consider the tactics of the enemy. Obliterating the very name of God from the schoolbooks of the children, all reference to christianity, also to a 'life to come,' and even discountenancing morality. For as a school inspector argued to a friend of mine (a schoolmaster in Courbevoie), 'As there is no God, consequently it is absurd to teach morality.' This same christian friend told me that he dare not even teach (in his official capacity) 'Do unto others as ye would that they should do unto you,' on pain of instant dismissal. He might teach them, 'Do good to others for that is best for yourself!'

You may imagine what such teaching will produce in much less than a generation. Now is the time for the Scriptures to be circulated to the utmost possible, and whilst using care and prayer, to admit of no restraint.

The 30,000 Booklets have passed through my hands, in addition to which I have distributed some thousands of gospels and scripture portions, but I could easily have circulated 100,000.

God has used His word alone many times in the past, let me urge you to use your influence that we may have

an abundance of these precious messengers of life for 1911.

IN RETROSPECT. The past year has been—apart from distribution work, and that incumbent upon a pastorate—one spent in taking up threads of service and prayer as they have been presented. For *e.g.*, a few words spoken at an evening meeting, being blessed to one present, led to a fellowship of interest in the Calvary message, this in turn has opened up the way to a number of awakened souls, and varied efforts of aggressive service. Then followed the drawing together of a small circle for prayer; with one result of an influx to the French week evening meeting of those hitherto strangers, making some out of the secret cause wonder how these came to be present, and again an enlarged sphere, in spite of much opposition of Satan. This continues and develops, and many have been the glad surprises of answers confirming and strengthening our faith that we stand indeed on victory ground.

Then there have been the threads of correspondence which have come through the Booklet sent to some in distant and lonely work. The links through prayer circles in Paris, and Morges, and other Conventions. God has blessed in many ways all that has been taken up in His Name. Praise Him!

AS SUBJECT FOR PRAYER PLEASE MENTION THE URGENT NEED WE HAVE OF A NEW EDITION OF BOOKLETS; ALSO THAT GOD WILL RAISE UP THOSE WHO WILL DISTRIBUTE IN MANY PARTS OF FRANCE.

How I wish I could stand before Christian communities in England and adequately portray the *desperate* need of France at this moment to be flooded with the Scriptures. The materialists are finding out that their materialism needs the vital touch of a spirit force—which 'spirit' is it to be? France is open for the circulation of the Scriptures. But how long will the door be open, confronted by a coming generation who have been taught to despise the Word of God?

Received on personal account, Dec., 1909, to Dec., 1910, £34 11s. 5d.

H. Johnson.

Received for Mr. Johnson's work in France.

From December 10th, 1910, to January 10th, 1911.

Per Miss Mourant—Nil.

Per Miss Waters—(30) £2; (31) 10/-; (1) 2/6; (2) 5/-; (3) 5/-.
Total, £23 2s. 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, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"); Miss Waters, 73 Lancaster Road, West Norwood, S.E.

Booklet Items.

Miss Perry writes that the 40,000 Bible Booklets in Korean have now been distributed, and no funds are available for printing more. We are sending Miss Perry £5 toward a new edition. She writes "The Koreans well understand that they cannot expect to reap if they neglect to sow." Do we understand this in the Homeland?

Rev. H. H. Pullen writes that if he could be given a generous grant of Italian Booklets, he feels very strongly that in the hands of God it might be a large blessing for Italy. Workers throughout Italy could apply to Mr. Pullen for supplies. The Spezia Mission has now a widespread organization, and the distribution could be very effective. Mr. Pullen will print an edition in Spezia as soon as the funds are forthcoming.

For list of Foreign Centres and Foreign Booklets, see page vi. of cover pages.

Revival, Wales

A New Book about the Bible.

THE Ter-centenary of the A.V. of our English Bible is worthily recognised by William Muir, B.A., B.D., B.L., in his excellent Book, entitled "OUR GRAND OLD BIBLE." (Morgan & Scott, Ltd., London, 3/6.) The writer introduces his theme with an outline of that preparatory period of translation work beginning with Caedman, in the 7th Century, and ending with the Bishop's Bible in 1568—the final and fourth Revision of Tyndal's work. All the translators of the Anglo-Saxon, Anglo-Norman, and old English periods are under review, with the well-known Wycliffe, Tyndal, Coverdale, and others. The Book is an extensive and valuable treatise of the A.V. of 1611, that has enjoyed, and still enjoys, pre-eminence in the language we speak. In it the spiritual motives of King James, in authorising our English Bible, do not appear as brilliant as some of his contemporaries made them, but the version that bears his name finds a faithful presentation in the honesty, integrity, spirituality and scholarship of the writer. Why was it that the Psalter was the only book of Scripture fully translated into Anglo-Saxon, Anglo-Norman, and old English, with the exception of Bede, who, with his dying breath, translated the Gospel of John? Why is it that our fathers had to wait *eight and a half Centuries*, from Caedman to Tyndal, before the Epistles of Paul were translated into the common tongue, and thus they could have the *full truth revealed by Paul in his proclamation of the Cross*. If there was design in keeping from our fathers the knowledge of those Calvary truths that lie in the revelation given to Paul, *whose design was it?* Is it not the same design of the god of this world still at work in the Christendom of to-day, and still keeping the knowledge of the same truths from the Body of Christ, and the world's perishing millions?

We have received from Messrs. DRUMMOND, TRACT DEPOT, STIRLING: "THE JEHOVAH TITLES OF THE OLD TESTAMENT," 6d., by Rev. P. C. Purves; "THE GOSPEL TRUMPET," 1/-; "GOOD NEWS," 4d.; and "THE BRITISH MESSENGER," 1/6, with its wealth of pictures, all suitable award books for the Sunday School. So also is "THE MIDNIGHT MESSAGE" (1/6), containing seven true stories illustrating that grace of God which bringeth salvation. "A MODERN MIRACLE" (1d.), describes a death-bed conversion of an ungodly bank clerk; and "AN IDOL'S TEMPLE" (1d.) is a thrilling temperance tale showing the domestic confusion that can arise from intoxicants in the home. "LOVE'S TEST" (1½d.) is an address to the young by J. F. Moncrieff, charmingly written direct to the heart. "LITTLE FOOTPRINTS" (1½d.), an illustrated book which will help mothers to talk to the little ones about Jesus. The Evangelical output of the Drummond Tract Depot is a valuable service to the church of God.

Verax.

Notes on New "Overcomer" Reprints.

The address by Rev. F. B. Meyer, given in the October issue of the *Overcomer*, on "JESUS I KNOW, AND PAUL I KNOW, BUT WHO ARE YE?" is now ready in Booklet form. Many readers have expressed the great help they have had from its message, so we trust that those who are keenly alive to the condition of the professing church of to-day, will send it far and wide to ministers, evangelists and workers (6d. per dozen post free).

The striking "TALKS WITH MR. EVAN ROBERTS," which have also been widely appreciated, are also now ready in Booklet form, for wider service (6d. per dozen post free); and "LIFE IN THE SPIRIT" can now be had in a stiff paper cover at 6d., so that its message may be more easily obtainable for free distribution.

The Fruit of the Welsh Revival.

By the kindness of one of the Lord's stewards, Mr. Evan Roberts has been able to send a worker to visit the Revival centres in Wales, a second time, and the following gives a brief glimpse into his work in the Principality.

DURING this my second visit to South Wales I have been more than ever impressed with the tremendous onslaught of the powers of darkness upon that land, both in counterfeiting the Holy Spirit and in false doctrines; on the other hand I have been increasingly gratified by the undeniable evidences of the wondrous work of God, both at the time of the Revival and since. During the Revival God did indeed "rend the heavens and come down."

It was a great joy to me to meet those who had been blessed and helped during my first visit, and to find them so full of joy and liberty in the Spirit. One young woman whom God had blessed during my former visit, and who at the beginning of the Revival was greatly used by God, but had through the oppression of the devil become very depressed and discouraged, having lost all joy and assurance, and was affected thereby in spirit, soul, and body, was again restored to joyful freedom and praise. It was a delight to hear her praising God and singing like a bird. Another, a man who had taken his stand on Rom. vi. 11—the basis—entertained me for a few days, and his testimony was good to hear.

In other places that I visited for the first time it was very sad to find truly spiritual men and women under Satanic deception. One young fellow, full of zeal and earnestness, going to awful extremes in the neglecting of his body, abstaining from food, etc., thinking by such means to obtain power as an intercessor with God. The enemy was, alas, very busy in this same place in causing splits and divisions among the people of God. God blessed the truth to very many, and in spite of great conflict and opposition several testified to having been enlightened and taught about the workings of evil spirits and the counterfeits of Satan as "an angel of light."

One was also privileged to help and encourage some of the ministers who in the midst of great persecution and fierce conflict were standing and wrestling against principalities and powers of evil.

In another place we addressed those attending a united prayer-meeting, a meeting which has been held ever since the Revival. God gave light upon "the Prayer Warfare," and many were led to see the necessity of praying against Satan, and of asserting the authority of Christ in destroying the works of Satan, and in binding "the strong man," and in contending for what were "redemption rights."

On one Sunday evening we had a united meeting for "the children of the Revival," at eight o'clock, after the ordinary services. A large number gathered in the Congregational Church, from the Baptists, Calvinists, Methodists, Congregationalists, and others. God wrought mightily in the midst, and a large number stood up testifying that by God's help they would take their part in "the Prayer-Warfare."

On every hand I meet with great Christian courtesy and warm whole-hearted welcome, being again and again deeply touched by the sincere gratitude shown (in a practical sense), and by the earnest request to come again.

Very many truly appreciated and expressed their sense of indebtedness to Mr. Evan Roberts for having sent me to them, and were most anxious that their sincere thanks should be conveyed to him.

Personally, I am deeply impressed by the urgency of the need of South Wales for clear, sound teaching, and feel strongly that all may yet be recovered of the blessed fruit of the Revival.

J.G.T.

Defn 8130
Lube 24145
Jph. 5117

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Word & Understanding

Volume III.

[Entered
Stationers' Hall]

MARCH, 1911.

ONE PENNY,
Post free 14d.

No. 3.

The Tercentenary of the English Bible, 1611-1911.

The Standard of the Word.*

(May be sung to S.S. 15.)

Isaiah lix. 19.

LIFT up! Lift up the Standard,
The Standard of God's Word,
Ye Christian men of England,
Oh may your hearts be stirred.
Its Truth has braved three hundred years,
To it our land owes fame,
And some have scorned the Word of God,
Ye Christian men, cry shame.

Lift up! Lift up the Standard,
The foe comes like a flood,
To trample on the sacred Truth,
That cost our fathers' blood.
Lift up! Ye men of England,—
The mighty Word of God,
It is the Guide to lead us,
The way our fathers trod.

Lift up! Lift up God's Standard,
Though trampled in the dust,
By critics' pen, and men who scorn—
It will prevail! It must!
Lift up! Ye men of England,
God's priceless Lamp of night,
It is the Light to guide us,
The way of Truth and Right.

Lift up! Lift up the Standard,
The Letter of God's Love,
Which woos and gently draws us,
To things unseen above.
Lift up! Ye men of England,
Oh preach God's Truth again,
And if men dare to jeer and scorn,
Ye English men, cry shame.

Lift up! Lift up the Standard,
God's Rule for daily life,
God's comfort for the dying,
His sword 'gainst Satan's strife.
Lift up! Ye men of England,
Shall it not be the rule?

For all God's blood-bought children,
Of every nation's school.

Lift up! Lift up the Standard,
The Standard of His Cross,
The Bible teems with Calvary's blood,
Without it, gain is loss.

Lift up! Ye men of England,—
When on our Judge we look,
The Standard of the Lamb will be
The Standard of the Book.

M.M.

* May be obtained in Leaflet form from Overcomer office,
3d. dozen.

"Understandest thou?"

"Understandest thou what thou readest?"—Acts viii. 30.
"Then opened He their understanding that they might understand the Scriptures."—Luke xxiv. 45, A.V.
"Wherefore be ye not foolish, but understand what the will of the Lord is . . ."—Ephes. v. 17, R.V.

HOW can I, except someone should guide me?" replied the man of Ethiopia to Philip as he put to him the question we quote. The eunuch had the Scriptures, but the Spirit of God needed an instrument He could use to interpret the truth in his hands. The message of the prophet Isaiah had to be made clear to his *understanding* as well as accepted by his will, and applied to his heart. This is borne out again by the action of the Risen Lord on the way to Emmaus when He opened the "*understanding*" of the disciples to the *real meaning of words* He had spoken to them in the days before Calvary; so that even before the equipment which Pentecost would bring to them, they might "*understand* the Scriptures," and see how the Calvary sufferings of Christ and His resurrection were all foretold by the prophets before them.

"Be ye not unwise," also writes Paul to the Ephesians, but "*UNDERSTAND* what the will of the Lord is" in the midst of "days" that are "evil." He "hath given us an understanding," also writes John, and "we *know* that we are of God, and the whole world lieth in the evil one" (1 John v. 19-20 R.V.) All this shows us that we must *understand* the truth which sets us free. Understand, not with the carnal mind of the "man of soul," but with an *opened* understanding given us by the Risen Lord through His Spirit.

* * *

UNDERSTANDEST thou what thou readest?" is the question pressing upon us to put at this juncture to each reader of the *Overcomer*, for it is borne in upon us that the "fowls of the air" will snatch away the seed we are sowing, or dull the minds to the truth, unless our readers are awake to the devices of the foe. "*Understandest thou?*" we say again, and one may reply "How can I except someone should guide me?" In the first place (1) do not dismiss the truth given in our pages with one reading, or with the

too ready thought that it is quickly understood; (2) to *understand* the truth it is *necessary to use it*, or put it into practice, *test it, prove it, wield it* in conflict with the foe; (3) be patient and give time for the truth thus laid hold of, to work into the life; (4) *turn all you read into prayer*, and ask for the opened understanding to understand the Lord's will for you in all that you read. Remember that the power of the truth will cease if it is not *USED*, but if you use it you will find the value of it, and once proved no "fowl of the air" can rob you of it. The truths given in our pages are really *weapons for use in conflict*. No weapon is of much value unless it is put to the test, and proved to put to flight the foe, and no weapon is *wanted* unless the soul is keenly conscious that the foe exists, and realizes the attacks of the foe.

* * *

The various tactics of the enemy to dull the truth, and in other ways nullify it after it is sent forth in our pages, have come to our knowledge lately. One worker visited by another, and found to be in deep need of the message for her own life and service, was found to have wholly missed the very help that was vital to her, by her keenness to pass on the paper to others with but a cursory reading for herself. Again, the worker sent to Wales by Mr. Evan Roberts—now on a third visit—writes, "Many who have been taking the *Overcomer* have quite failed to grasp its message, though aware of the need of it. Satan has evidently *cast a veil over the mind*, and it has been looked upon as merely a 'religious' paper! It has been wonderful how one after another have recognized the importance of getting out the truth when it has been explained to them..." The questions asked even by ministers, also, show keenly how the realm of *spirit*-conflict is wholly beyond the grasp of the "soul," *i.e.*, the natural mind. We therefore urge again upon all our readers to *turn all they read into prayer*, and all who in any measure understand what they read, to *use it* in practical life, so that all may become proved facts which no enemy can rob us of, or destroy. Let every centre-distributor earnestly pray over every copy circulated, and with prevailing prayer make way for it to the Lord's workers everywhere.

* * *

Thankfully, in our present number we call special attention to the (abridged) paper on "Prayer—Focussed and Fighting," which we have taken from the *Egypt General Mission News*, with joy that this Mission is so manifestly facing the missionary problem from such a standpoint as the warfare of Ephesians vi., based on Romans vi. and Ephesians i. 17 to 23! We wish this paper by Mr. Lang could be printed

in large black type "that he who runs may read," and sent to every worker throughout the world, as it gives so lucidly the key to the prayer-battle, and the way of victory over Satan and his hosts, which we have been urging upon the advancing Church of Christ this last few years. So that our readers may also see how to "turn the truth into prayer." Mr. Evan Roberts gives, on page 45, Ephes. vi. in prayer form with an earnest desire that all will use it, until it becomes wrought into them as a weapon ready to hand against the foe.

* * *

It is necessary also to remember a fundamental principle in the spiritual life, *viz.*, that *God only reveals spiritual things to meet spiritual need*. A reader without *need* will judge the matter in our pages from an intellectual standpoint only—and "*criticize*"; whilst another will find the very criticized article, food to the deepest need of the soul. For instance, numbers have written thanking God for light and help through the paper or "The Fury of the Oppressor," whilst another in different circumstances says, "let us not trouble about the 'fury and think only of the work of God.'" Let each reader therefore take out of our pages that which meets the personal need, and believe that God is meeting others with the messages, at the moment, unsuitable for themselves.

* * *

The ringing message in verse on "The Standard of the Word" given on our Editorial page in commemoration of the Tercentenary of the English Authorized Bible is also worthy of special note, as embodying the very foundation truth for the understanding of the Scriptures, and, we venture to add, the truths unfolded in our pages. As stated by Mr. H. D. Brown in his book on "God and Satan," "the denial of the personality of Satan not only impugnes the veracity of the whole Bible but involves the implication of sin in the Holy One." Like Mr. Brown we accept the Scriptures as the infallible Word of God, containing therein His revelation of "things which are" in the *spiritual* realm, and only such as unquestionably bow to the authority of the written Word can understand the force of the "It is written" of the Word of God, in conflict with the foe.

* * *

Finally, we call attention to the paper on the aggressive move forward with the *Overcomer*, initiated by Mr. J. C. Williams, on page 47, and ask for prayer that the six hundred copies of the paper now being sent each month to all clergy, ministers and preachers in one county may be mightily used of God.

SPECIAL NOTICE.

Will our subscribers please note that subscriptions should be sent to

Rev. J. Ellison, Sub-Editor, "Overcomer" Office,
Cartref, Toller Road, Leicester,

and not to Mr. H. M. Reade; and that the Table of Contents, and all business notices, are to be found inside front page of the cover of the "Overcomer."

Telegrams: "Overcomer," Leicester.

The Christ with the Drawn Sword.

By Rev. J. Stuart Holden, M.A.*

"Think not that I am come to send peace upon earth, I came not to send peace but a sword!"—Matt. x. 34.

THIS saying, "I came not to send peace but a sword," is so contrary to our common conceptions of Jesus Christ that we are apt to say there is a discrepancy here, that this is not the conception that Christ usually gave of His mission. Yet even these words may help us to get right into the heart of the sayings of Jesus Christ.

Christ is the Prince of Peace. When He was born, angels sang "Peace on earth!" The inspired writer says concerning Him, "He is our Peace"; and Jesus Himself said, "My peace I give unto you!" I do not forget all this, and yet I wish to say that there is no greater folly than that of judging Jesus Christ to be inconsistent, because of the seeming contradiction of such words as these.

Where sin is the enemy, either in the world, in society, or in the individual heart, there can be no lasting, true, permanent, abiding peace, except as the result of the sword—the peace of conflict, the peace of victory over the enemy which assails and destroys. It is sin which Christ has come to destroy, the works of the devil which He is manifest to bring to naught. When I remember all the devastating work of sin in men's hearts and lives, I see that Christ would not be the Saviour for men like you and me, unless He brought the sword! He would not be the Saviour for men who are sin-cursed, whose lives have become sin blackened, tangled up with their own wilfulness and sin, unless He brought the drawn sword, whose edge is quick and powerful, even to the dividing of soul and spirit, discerning even the thoughts and intents of the heart. Christ would not be the Christ if He was not the Christ of the drawn sword!

I would say this too, if I do not know the sword in my own life; fighting against sin in all its forms, and all its consequences; sin in all its beginnings and issues; if I did not know the sword of the Lord dealing with the enemy, with that which is hostile to Him, and that which is unholy and unworthy in me, then I do not know Christ at all! That is the solemn truth. If you do not know the sword it is because you do not know the Saviour, for "I came not to send peace upon earth but the sword." That is to say, peace is not the beginning, but the end; peace is not the first experience, but the last; peace is not the commence-

ment, but the goal of Christ's work in the soul.

Now, of course, this is figurative. When one of Christ's disciples took Him at His word, and drew the sword, Christ exercised the last of His healing power in repairing the results of the rash defence which His servant Peter made of Him, and said to him, "Put up thy sword into its sheath, for they that smite with the sword shall perish with the sword." It is on that account that I say that these words of Jesus Christ are figurative—figurative of the results of the apprehension of Christ in the mind and life.

When it begins to dawn upon a man's soul who and what Christ is, what His intent is in the life, what the salvation of God means, and what the great mission of Emmanuel signifies, then the certain result of this apprehension is that Christ does not send peace, but a sword. It is a sharp, swift, keen blade of a sword, cutting and conquering, in the individual, in society generally.

The truest results of a knowledge of Christ are not merely that men are taught to sing a new song, but rather that they are taught to ENGAGE IN A NEW STRIFE. The Gospel message is not merely one of comfort, but of call to conflict, not merely to bring men to ease, but to encounter sharp and stern.

We think of Him as tender and sympathetic, as the smiling One, the One Who gathered the little children up in His arms, the One Who touched the sad, bound up the bruised reed, the broken heart; and tendered the battered life. It is quite true that we should. We cannot too often dwell upon these wonderful attributes, but there is a possibility of drugging ourselves with a sense of Christ's graciousness, until we begin to REGARD SIN AS A MATTER OF VERY LITTLE MOMENT! The great danger is, lest all the graciousness of Jesus Christ becomes like a drug, dulling our moral sensibilities, our hearts, our vision, until we begin to think that after all sin is not so very deadly, not so very hideous and loathsome; since Christ is always forgiving, always patient, always tender, and always kindly in His judgment.

We do not need to have peace preached to us. We all know Christ's Mission of peace. Thank God, there is a tender side, but having emphasized it, as the ministers of the Gospel have done, what is the net result? Is it not true that our lives are apt to become negligent, careless and nerveless, without strength to encounter, just because we have a kind of feeling in our hearts

* Address not revised by the Speaker.

that sin, after all, is not a revolt against God, that it is just a mere accident, and there is not a great deal in it!

Even the New Testament emphasis given to the gentler aspects of the life of Christ, has not produced the type of life which glorifies God today. We do not have the *conviction* of sin as they did of old; we do not hate sin, and tremble at its suggestion and approach. We have lost in some measure, the old Puritan spirit. Narrow you call it! Yea, I grant you narrow, but Christ said the road was narrow. Puritan, yes, but the root of that word is "pure," and "every one that hath this hope in him"—becomes a "Puritan"—"purifies himself even as He is pure." We have lost these things, and why? Very largely because we have failed to recognize that Christ is the One Who comes *not to make men happy*, but to make them holy, *NOT TO SEND PEACE BUT A SWORD*.

Now, beloved, I want you to think with me in three directions of the fulfilment of this word:—

First, when a man begins to know Christ his first dawning apprehension of Christ, His love and His grace, what is the effect of it in His life? It is the effect of a *sword thrust*. Think back in your own experience. What was the effect of beginning to know Christ? I do not care how you got to know Him. He has a thousand ways of renewing men, in joy, in sorrow, in a great multitude, in loneliness, by love, by sickness, by gift, or by withdrawal, by the Word, or without it. However He may come, we begin to recognize Christ, as never before; and what is the consequence? I call you to witness, was it not in sorrow, in regret, in remorse, when we realised how long we had sinned against love so tender, and command so gracious! When Christ began to be known to us, was it not like a sword barring our very heart! We called it conviction, repentance, remorse! Call it what you will, it was just the sword-thrust of the Son of God.

He could not come to us in any other kind of guise, for there is so much to be destroyed within us! When we came to know Christ, we were suddenly awake to the fact of base love in us, unholy imagination, and habits which had acquired a grip over our lives, which nothing could relax. We realised that Christ could take no kinder way with us than to come with a sword! Knowledge of Christ has meant victory ever since, and liberation from these bonds. The cutting of His blade speaks in our inner being.

As we go on to know Him better, we hear Him say things like this, "If thine eye offend thee, pluck it out, and cast it from thee!" At first we hardly recognise Him as the gracious man

of Nazareth, Bethany and Calvary. But afterward we see that He is taking the mildest, truest way of dealing with us; seeing "He came not to send peace but a sword."

When we began to know Him, this was the result of our knowledge. When we went on to know Him better, to see Him as the great ideal of life, then we found the arrival of One Whose sword removed our foes, and liberated us from sin's consequence, and sin's power; then we saw that Christ was more than an example. In the Gospel scheme of things Christ is the pattern of life, the *standard of conduct*. His life is to be the measure of mine, the standard by which its ideals are set up. I have to follow Him, to reproduce His life, to do the things that He taught, to live amongst men and to live towards God as He did. When that dawns upon me is it not as a sword-thrust? It does not come as a great burst of gladness that I have to be like Christ. It comes to me as a keen thrust of the sword into my inner being, searching out my self-complacency! I can never again be satisfied, when I have seen the ideal, with my own poor conduct and character. I have seen Him, God's high ideal, and sorrow begins afresh, a deeper grief than any I have previously known, for I have come to know my own weakness, and become discontented with my own inner organization of things. Why? Because *Christ has come with the sword*.

The fact is, when we get to know Christ thus He awakens all the *SLEEPING MORAL FORCES* of our being. He calls them from their slumber, and our hearts become a battle-field on the one hand between God's call, and on the other our weakness and inability.

Do not make any mistake, that is the battle which will never be ended, in which there will be no truce sounded until we see the King in His beauty, and we see the Christ again with the drawn sword coming forth in His glory, surrounded by His myriads with a sword girt upon His thigh, and a name written, "The Word of God conquering, and to conquer." Yes, yes, a sword, beloved, and it will be well for you and me to interpret this in the light of His own Word and our experiences.

I wonder if I am speaking to some who do not understand why it is that since they have got to know Christ, and to know Him in increasing power, they have been more discontented and dissatisfied than ever. They do not understand why God does this, that and the other; why there is a discordant note constantly vibrating in their souls since they got to know Christ! This is the reason: It is the *Christ with the sword* who has come to you, and your inner discontent, struggle and battle, are all

proof of your relationship, your saving relationship with Him. Rather than being dis-spirited thank Him that He has not sheathed His sword. You are His, not because you feel happy, not because you feel like singing all the time—they do that in the music halls—but because there is an impulse of conflict and conquest, and holiness, and progress in your heart; and the sword of Jesus Christ has put it there.

If your first dawn of apprehension of Christ is like a sword thrust, and if your second apprehension of Christ as the Ideal of life, whom you have got to become like, is like a sword thrust, piercing into the very centre of your organised being, how much more is it so when you begin to apprehend Christ as your MASTER?

He said, "I came to make a man's foes those of his own household. I came to set the father at variance with the child, and the child at variance with the father." This new, fuller knowledge of Christ as Master, as One to be witnessed to, and confessed before men, is as a sword thrust to the hindering relations of life, and it goes deeper down than anything. He said again, "If a man loves his own life more than Me, he cannot be My disciple." If a man loves the things of the world more than Me, he cannot be My disciple. If a man fails to shoulder the cross and follow Me, he cannot be My disciple. Oh, how true this is.

Some of you have begun to know that witness bearing brings things to an issue in your life. It used to be that you were quite popular amongst your friends, that you were treated as one whose society was most desirable. You had no difficulty in getting on with people in the office, in the workroom, in your home, in your circle of friends; but since you began to stand for Christ things have been quite different. Why? Because you have begun to witness for Christ—that is all.

I do not mean, because you have begun to *talk* about Christ, but because you have a new plan of life, and you are building your life upon an entirely new ground plan. The fact that you are building as Christ directs is a condemnation of those who are building with no thought of Him. Because you refuse even tacitly to do things as you once did; refuse to go to things where once you were to be found; because the whole stream of your life has been diverted, and changed in the direction of its service, men have begun to identify you with Christ, Whom they do not want, and for His sake you are being evil entreated. Ah! it is a sword.

Forgive me speaking quite plainly—do not get cynical about this, do not get downhearted, do not be disappointed, do not begin to speak evil about those who are causing you pain or sorrow; do not allow yourself to come to a

place where you despise them, and look upon them with scorn. It is not *their* sword whose edge you are feeling; it is the *sword of Jesus Christ*! He Who came to send a sword, has sent it into your life in the very fact that you are being abused. You are finding it hard, but in the very fact that the world is frowning upon you, you will find it part of the truth that you are in saving contact with Jesus the Son of God.

How many illustrations we might give you of this, in those who have found Jesus Christ to be their Master, and have felt this sword cutting—deeply cutting where it makes them wince, cutting into relationships truer and tenderer than words can express! How many, too, have found that the real blessing of God, the satisfying of heart, the fulness of love has come through this sword of Jesus Christ. If any of you have begun to take up the life of witnessing for your Master, and have felt trouble, and loss, and loneliness for your witness, I pray you remember that when Christ draws His sword, He draws it in your protection, and for your highest victory and blessing.

Moreover, that sword of His was forged in the FIRES OF CALVARY; it is a sword of love! The sword which Christ has for me, cost Him so much to bring into my life, into conflict with my sin! It is the sword of love; and the love of Christ which brings it into my life to cut into my self-complacency, to make me know my weakness, and worthlessness, is to inspire me to follow on to know Him. It is because He loves me, that He puts me into these positions where witness-bearing for Him brings a sword, and opposition from the world, and others. The love of Christ is really behind the hand that holds the drawn sword.

When we have thus got to know Christ as our Lord, then we learn that He is truly at war with sin in the world; and that He takes up such lives as these of ours, and *makes them* His sword for conflict with the forces of evil, in the world.

Poor souls we are, to be a sword! Our lives blunted, no edge on them, strengthless, no power to hold in His mighty hand. Yet, oh, what a change from the weak, vascillating ones that we are, when we become like a Damascus steel blade; no show, but keen, bright, incisive, victorious, with the Son of God! That, I believe, is the ultimate gospel of Christ. I pray you give Him and it your answer. Fight not against His sword, and draw not back from yourself becoming a sword for Christ. Here in the dark places of our own beloved land, yonder in the great lands of darkness, where the Name of Christ is not known, oh! draw not back from becoming Christ's sword. Then this word shall be immortal in our hearts—"I came not to send peace but a sword."

From the Mission Field.

Prayer—Focussed and Fighting.

By G. H. Lang.

"August 28th, 1908.—To-day has brought the spiritual 'happening' of the summer, personally speaking, in a long talk with Evan Roberts which has brought a fresh outlook on prayer.

"I was telling him of the weight of the spiritual atmosphere in A—, and of the very fact of the endless things to pray over bringing the danger of being desultory and unconcentrated.

"He gave great light on the way God will *focus* our prayer if we wait on Him: and that then we can just quietly say 'I want this done,' with the assurance 'he shall have whatsoever he saith.' And he said if we could get two or three who understood these laws of prayer, and would 'pray through,' the atmosphere would clear, and blessing would come down. The whole talk has brought a flood of light on the entire question."

—From the Journal of a Missionary.

WHAT earnest worker for God is there who has not often and acutely realized this danger of being desultory and unconcentrated in prayer?

But what is meant by "God will *focus* our prayer"? And what is the meaning of "praying through"? And what is the connection between these two ideas?

Of Napoleon Bonaparte we have somewhere read that he was one morning watching intently the opening of the attack about to be delivered by his foes; and, speedily grasping the plan guiding the movements, he instinctively foresaw the issues that would develop during the fight; and, turning to one of his marshals, and pointing to a certain village, he exclaimed: "That is your point; take your men, and hold that village all day." His masterly, military mind, intuitively recognized that possession of that village would inevitably prove to be the determining factor of the battle, and by seizing and holding the spot he assured victory to himself.

Napoleon "focussed" his attention on that point of the field; in military language it was the key of the position. And it will be found by the competent soldier of Christ that in each of our battles there will be one or more focal points, crucial matters, the determining of which settles the issue of the conflict: and it is by concentrating upon these points that prayer ceases to be desultory and victory is secured.

But, first of all, have we each definitely realized that our Lord's work is also warfare? Are we governed by the conception that the builder, husbandman, herald, servant, must be also a soldier, or his work as the former will be sadly marred by our Lord's foes?

Is it with the reader a practical, vivid experi-

ence, as well as a doctrinal conception, that the whole work of God is carried on in the face of determined spirit opposition? The forces in this conflict are, on the one side, the Holy Spirit of God, unfallen angelic spirits, and the spirits of the sanctified, devoted human soldiers of Christ; and on the other side, Satan, his angelic and demon hosts, and the spirits of the fallen sons of Adam, in whom he is the ruling power.

The conditions of the "spiritual atmosphere" referred to in the above extract can be now easily perceived. Where the former spirit forces predominate there will be a godly, holy atmosphere; where the latter, a satanic, soul-poisoning atmosphere. . .

But on an English racecourse, or in the midst of a heathen festival crowd, there is an atmosphere uncongenial to godliness, wherein spiritual life is a ceaseless, fierce struggle, and prayer is agony and toil. There the soul feels stifled, cannot breathe freely, is weakened at once, and may, if a change of air be not procured, be finally paralysed utterly. And what is meant by "praying through" is that the spirit of man, enveloped by these opposing spirits, pierces its way through this phalanx of foes, and establishes and maintains communication with the Almighty Spirit of God and with heavenly allies; and does this so effectively and continuously that, for practical purposes, it lives in a heavenly atmosphere, and defies the noxious influences of its earthly surroundings. . .

Thus being near God, then let us "wait on Him," as the marshals waited around Bonaparte each for his own instructions. Those men on the hilltop could overlook the whole district around; we, once we are near Christ in spirit experience, can gain a heavenly detached outlook over all earthly affairs. But more: we are not left to our own view and judgment, even though these are formed from our heavenly point of vantage. The marshals of the Emperor were all skilled generals, and personally competent to lead campaigns; but Napoleon's abilities were greater than their's combined, and that was their supreme advantage over the enemy. How much, how exceeding much of wisdom for us is concentrated in these six short words, "We have the mind of Christ" (1 Cor. ii. 16). He perceives with infallible judgment the "keys" to the battle; and that whether it be the conflict viewed as lasting through the centuries, or whether it be the conflict raging to-day in my little corner of the wide battle-field. And if we are waiting by Him, and if He knows us to be trustworthy—as Napoleon's officers were at hand, and were, as he knew, reliable—then He will show to us the "focal" points of the field, and will appoint us thereto; and in

HOLDING THOSE POINTS VICTORY WILL SURELY BE GAINED.

I see that officer turn from Bonaparte glad at heart to be honoured with such a charge, so crucial to the whole of the momentous interests at stake. I hear our Lord's greatest soldier of this age, who led the van in the Gospel attack on the Pagan world, exultantly cry, "I thank Him that enabled me, even Jesus Christ our Lord, for that He counted me faithful, appointing me to His service" (1 Tim. i. 12).

My brother, in your lonely, difficult station, beset by soul perils, dogged by dangers, do you feel like Paul? If not, think Who commissioned you; think of the honour of holding the dangerous, central positions; think of the eternally momentous issues of the conflict—for the souls of men, for your own reward in the day of triumph, for the honour of your Lord: think on these things, and "thank Him that enableth you."

And I see that marshal ride away, put himself at the head of his men, press straight to the "focal" point, make disposition of his forces, and then through the whole of the day, amidst heat and strain and peril, then—just *hold on*, till he learned of victory. . . .

The spirit-beings called Angels are one of the means through which God exerts spirit-energy for the doing of His will on the spirit plane (Dan. x. 10-13). And the prayer of faith we take to be another of the agencies through which He is pleased to put forth the authority of His court to enforce its ruling. True prayer in the spirit is an effort of the spirit of man (not of his intellect merely); and as such it is a setting in motion of a force strictly proper to the spirit realm and conflict.

Hence, such praying is "agony" to the spirit (Col. iv. 12), that is, it is to the spirit what the fierce contest in the arena was to the wrestler struggling for glory, or the gladiator fighting for life; and it may therefore create such strain as drains even the body of strength, of which the most awful example is set before us in the words, "and being in an agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down to the ground" (Luke xxii. 44). The word "agony" in this place is a noun cognate to the verb used in Col. iv. 12, and also in 1 Cor. ix. 25, "striveth"; John xviii. 36; 1 Tim. vi. 12, "fight," etc.

I therefore suppose the prayer of faith to be AS PROPER AN OBSTACLE TO THE ADVANCE OF AN EVIL SPIRIT, as a brick wall is to the progress of a leaden bullet; and that it can as effectually stop the activities of a demon as can manacles HINDER THOSE OF A MAN; AND THUS, MAINLY, IT

IS THAT WE CAN "FIRST BIND THE STRONG ONE," AND THEN SET FREE HIS CAPTIVES; AND THEREFORE IT IS THAT, SO FEW RELIEVERS BEING EQUAL TO THIS CONFLICT AND CONQUEST, SO FEW DELIVER SOULS FROM HIS THRALDOM (Mark iii. 27).

And if any reader has no such battle to recall, nor anything really like it, with all my heart to you I say, Ask the Lord to equip you, and to lead you into such conflicts.

In every battle there are crucial spots. Get near and stay near to your divine Chief until He turns and points them out—"God will *focus* our prayer, if we wait on Him." And at those points face and *force* the fight. And though the conflict be keen, though defeat seem certain, though the battle should rage for hours, for days, for months, even for years, yet—*hold on*, HOLD ON; for to such a servant as will do so, it is written concerning all his foes, "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith JEHOVAH, to deliver thee" (Jer. i. 19).

(Abridged).*

The Warfare in the Spirit. Ephes. vi. 10-18.

1. The spirit-position, "in the Lord" (see Ephes. i. 20; ii. 6). v. 10.
2. The spirit-power, "strength of His might" (see Luke i. 80, "waxed strong in spirit," and Rom. iv. 20). v. 10.
3. The spirit-attitude, "able to stand against the wiles . . ." v. 11.
4. The spirit-foes. "Principalities . . . Powers . . . World-rulers . . . wicked spirits," v. 12.
5. The spirit-conflict, "our wrestling . . . against . . ." (i.e., spirit against spirit). v. 12.
6. The spirit-equipment, "whole armour of God" (i.e., the armour which God uses against evil forces). v. 11, 13.
7. The spirit-action. "Take up . . ." (see "Put on," v. 11). v. 13.
8. The spirit-tactics of the foe. "Wiles" (v. 11); "withstand" implies onslaught. v. 13.
9. The spirit-triumph. "Having overcome . . . stand." v. 13. A.V. m.
10. The spirit-armour for protection of (1) mind; (2) heart; (3) feet. "Loins" girt with "truth" (see 1 Pet., 1-18); Breastplate; shoes. vv. 14-15.
11. The spirit-armour for "evil day" of an onslaught. (1) Shield; (2) Helmet; (3) Sword. "Shield for fiery darts." "Helmet" for the head (mind); "Sword" to cut the unseen foe. (N.B. the "warrior" does not cut himself. This sword is for the warrior to cut the foe). vv. 16-17.
12. The climatic point of the armour and the fight. "ALL Prayer . . . Watching "for (1) All Saints" (all in the battle, therefore all necessary for victory) and ALL messengers. For the messengers are the attacking forces, and all the other ranks form the supporting base "praying AGAINST" v. 12) the attacking foe. vv. 18-19. J. P.-L.

"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.

*From "Egypt General Mission News." November, 1910.

"Where also their Lord was Crucified." (ii.)

By the Editor.*

"And I beheld another beast . . . and he had two horns like a lamb."—Rev. xiii. 11.

Furthermore, after the first Beast arises which the whole world bows down to, there is a second—a religious Beast that looks like a Lamb—a counterfeit Christ. He has "horns like a Lamb." Just when the Beast, speaking great things (ver. 5), has got control of the whole world, and there is world-wide worship of the glorified beast part of man—for human nature is "beast" however much it may be cultivated, there arises a religious Beast to continue, and advance the work. Just at the time when the only ones who are resisting the first Beast testify to the "Lamb that hath been slain," up comes the imitation lamb. Energised by the Dragon he has all the authority of the first Beast. He looked a "lamb," but nothing is said of his having been slain. *The Calvary-mark is missing.* He does great signs however, to prove his supernatural power. But there is *no sacrifice about him.* His reliance is upon "power" to prove that he is the real thing, but in reality under the cover of supernatural religion, he leads the people to worship the Beast (ver. 12). That is to say, his supernatural signs secretly fed up the human nature, and made the people bow down to it. He did such great signs, too, even "made fire come down from heaven in the sight of men." *Supernatural fire.* BUT NO CALVARY. This imitation Lamb, this imitation Christ, was so like the real ~~enemy~~ in appearance, (and *proofs*) that none could tell he was not the real Christ unless they had power to discern the absent marks of Calvary. Talk about counterfeits and days of solemn testings. Is not the Word clear? *Test all things by the marks of the Lamb that was slain—the SPIRIT of Calvary.*

"He deceiveth them that dwell upon the earth by reason of the signs which it was given him to do" (ver. 14). Where are the exceptions? World-wide worship of the Beast, then world-wide deception by the Beast-lamb with supernatural signs from heaven. If you go forward with God in this warfare against the Powers of Darkness, here are the things which you now find around you, slowly arising into marked prominence on every side. The cultivation of the Beast foe—the fallen human nature, and the whole world bowing down to it. Will you stand alone? Will you be witnesses? Yes, you are bound to be a witness with suffering, under such circumstances; but, listen. That same oil of the Spirit

will sustain you, and never fail. There will be the secret supply of Divine strength that will carry you through everything. You will think sometimes that you are "killed." Like Paul, you will say, "I despaired even of life." Yet you will add, "As dying, and behold I live."

Unless you get a true knowledge of the present conflict, you will be so taken aback that the enemy will crush you, but if you see the pattern-path of the witnesses, as shewn in Revelation you will say, "It is all right, what joy. What a privilege. The Lord shall have in me a true witness." Then we find the secret oil of the Lord is sustaining—the Divine Spirit in our spirits strengthening us, and with Him we shall be carried through all experiences in victory. What sort of victory? I do not say *outward* victory any more than the saints in Rev. xiii.; but the victory power to stand unshaken, the victory power to endure—the power of being faithful.

Now let us return again to Rev. xi. and see the final happenings to the witnesses. "The Beast that cometh up out of the abyss shall make war with them, and shall overcome them, and shall kill them, and their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt." "Sodom" does not want these witnesses, nor does "Egypt"—the type of the world. In this world the witnesses of God are killed, and their dead bodies are left to lie in the streets thereof. "Sodom and Egypt, WHERE ALSO THEIR LORD WAS CRUCIFIED." How clear the picture of Calvary. Outside the religious city of Jerusalem, the Lord's dead body hung an open shame in the place which is here described, spiritually, as representing "Sodom and Egypt"—the central spot on the earth of iniquity and worldliness and sin. Here in the spiritual Sodom and Egypt of this world, the bodies of His witnesses receive a like treatment. Where He was killed they too, must be.

Three days and a half the whole world looks upon the dead, despised, unburied bodies of the witnesses, just as the people mocked and gazed at Calvary, and here the world is glad because they cease to be "tormented" by the witness of these witnesses (ver. 10), and make merry over their sufferings and shameful death. Ah, we talk about the Cross for victory over sin, but this is the Cross of fellowship in His sufferings; the "being made conformable to His death." This is the Cross in its outcome, when once we have by living faith become identified with Christ in

* Address at Meetings for Workers, January 4, 1911.

death, joined to Him in resurrection, and united to Him in His ascension. This is the outward path of the witnesses who are then led down to the real Cross in the place in this world "WHERE ALSO THEIR LORD WAS CRUCIFIED"!

The only souls who can be witnesses to-day are the souls who know the Cross. No others. The fact that they are as "olive trees" means that the life of Christ is in them. It means that they stand on Roman vi. 11, identified with Christ in death. It means that they are so joined to the living life of Christ, that they live through everything. It means that they are so joined in spirit to Him in His ascension, that "they stand before the Lord of the whole earth." In spirit they stand before Him, while on earth they are led down to the place "WHERE ALSO THEIR LORD WAS CRUCIFIED."

"Egypt" and "Sodom" do not want the witnesses, and so their bodies are left to the mercy of the mocking world, and God lets it be so. God did not protect His Son from the shame of the Cross. He did not strike dead the men who crucified Him; and He will not strike dead the men or the women who may be energized by the Dragon to crucify you. If God did not save His Son from the despising and killing of Satan-energized men He is not going to save you from suffering; but like Him Who lived upon His Father for all He needed, the "olive oil" of the Spirit imparted to you will be your Divine sustenance.

"From among the peoples and tribes and nations do men look upon their dead 'carcase' (a.v. m.), three days and a half, and suffer not their bodies to be laid in a tomb." Here is the height of hatred, and ill-treatment for the witnesses. When dead they shall not even be buried.

But after three and a half days, "the breath of life from God entered into them." A very short period you see. Their sackcloth-witness lasted 1260 days, but it was only three and a half days that they lay in death—just about the period of Christ's death and resurrection. Then the breath of God entered into them, and they stood upon their feet, and they heard a great voice from heaven saying, "Come up hither." They were not wanted on the earth, so they were called up there, and they went up to heaven in a cloud, and their enemies beheld them, and when they had gone, an earthquake came upon the city.

It was MANIFEST VICTORY at last in the eyes of the rejectors, when the voice came from heaven, and said, "Come up hither," and they went up in the sight of their enemies. Let us follow them as they rise, and see what happened to them in the unseen realms beyond. In Rev.

xv. 2, we read, "I saw as it were a glassy sea mingled with fire, and them that come VICTORIOUS FROM THE BEAST, and from his image, and from the number of his name, standing by the glassy sea, having the harps of God. And they sang the song of Moses and the song of the Lamb," saying, "Great and marvellous are Thy works, O Lord God the Almighty; righteous and true are Thy ways, Thou King of the ages. . . Thy righteous acts have been made manifest."

Now in closing let us go back to Rev. xiii. 18. "He that hath understanding let him count the number of the Beast; for it is the number of a man. . ." Here it is definitely said that the "Beast" is "the number of a man"—MAN and the Beast are linked. The whole world to-day is tending towards this great glorifying of man, in brief, the worship of the Beast! God's witnesses have not only to stand against principalities and powers in the heavenly place, but against the man-beast glorification of to-day. They must be prepared to be "killed" for their witness, and pass through these closing days "victorious over the beast,"—as well as over the Dragon—and without the mark of the beast upon them. It will mean suffering in business (Rev. xiii. 17) to keep without this mark in action (their right hand), and in their thinking (on their foreheads).

This Dragon power is at work already directing and energizing the beast part of man in world-wide power. Men "worship the beast" even when they do not know it. You total up the number, and it is the number of man. The only people who have any hope of getting through victoriously are those who have gone through the brokenness of the Cross, the crucifying and the breaking down of the "old man," which the Dragon glorifies. It is this "old man" that the Dragon has magnified, and energized and exalted into greatness; but the people who know the Lamb that was slain, and have come to the place "WHERE ALSO THEIR LORD WAS CRUCIFIED," have this old-man life with its accursed blackness, and its beast-like image, broken, by bringing every part of it to the Cross of death; and abiding in the place of death have put on the "new man" in Christ Jesus, energized to stand for God in witnessing in the last days. Neither credit nor praise is given to them. They stand day by day only "witnesses." The Book does not say that "souls" were given to them, although successful service is reckoned to-day by the number of souls that are won.

Are you willing? Will you choose it? This is victory. "Here is the patience of the saints, they that keep the commandments of God and the faith of Jesus" (Rev. xiv. 12).

The Spiritual Life.

The Provoked spirit.

"They angered him also at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisably with his lips."—Psalms cvi. 32, 33.)

WHAT is a *provoked spirit*? A *wrong spirit* about *wrong things*. Perhaps there is no greater hindrance than this to the Holy Spirit being poured out abundantly.

These verses sum up Numbers xx. 1-13. The people were thirsty, and uttered rebellious words against God and Moses. God came in and wrought deliverance, but the spirit of Moses and Aaron was provoked. See the comment: "*It went ill with Moses.*" Who was Moses? Few men had such privileges. See this aged servant of God, who was faithful in all his house, yet in this fortieth year of the Wilderness journey this great disaster came on him.

Are we not liable to disaster from the same cause? It *went ill* with Moses, and the crowning honour of his life was withheld. But the people were wicked! Yes, atrociously wrong, "they provoked his spirit." But Moses was *wrong*, and who can tell the loss it brought into his own life.

Good people (children of God) often talk of "righteous indignation"; they feel wrong things so keenly, and the devil takes advantage to *provoke the spirit*, and the child of God does not see that this is a hateful thing to God, the greatest hindrance in communion and service.

Turning to the narrative in Exodus xvii. of the smitten rock, we have the record of an event which took place 40 years before. The people wanted water—were thirsty; there was a wicked, murmuring spirit, much wrong-doing; they were aggravating and ungrateful to the last degree. But the wrong did not get into the spirit of Moses. He puts the case into God's hands, and God comes into it and works salvation. An unprovoked spirit always calls God to the scene. The provoked spirit shuts God out. This is what the devil works to get us provoked. He knows if he gets us wrong his triumph will be complete. If God keeps our spirit we can get hold of Him to deal with the wrong-doer. In Numbers x. the scene is very similar. All goes well at first (verses 6-8), Moses and Aaron get to God; but (v. 10) the wrong spirit gets into Moses. He smites the rock instead of speaking to it, and calls the people "rebels," etc. "He spake unadvisedly with his lips."

God is infinitely patient with wrong-doing. He is never provoked. He meant His servants to represent Him, and those men by their pro-

voked spirit put a cloud over God's character. Sin on the prophet's spirit hides from the wrong-doer God's character of patience.

In the New Testament we have similar scenes recorded. In Luke ix. 51-55 is the narrative of the Samaritan villages refusing to give Jesus and His disciples shelter. The wrong spirit gets into James and John. It was not the spirit of the Samaritans that grieved the Lord, but the spirit of His own children. God's greatest sorrow now is over our wrong spirits. What damage this hath wrought! We do need this grace—*never to be provoked in spirit*.

Turn to Matthew xxvi. 47 and onward. Look at the Lord Jesus under circumstances of the most intense provocation. Look at Peter (v. 51) manifesting the "provoked spirit." Peter could not stand it—his spirit was up; it was *not* the Spirit of Christ; Jesus could not pass it by. Peter altogether missed the duty of that hour. "If I had wanted retaliation on the evil-doers, ten thousand angels are at My bidding; I do not need your tiny sword, Peter!" Jesus Christ has too much to do now—healing ears we cut off. He wants us to be filled with *His Spirit*. See how He treated Judas: "Friend . . ." (v. 50). Wonderful, the unprovoked spirit of the Lamb of God!—in presence of such depths of meanness and baseness, as if Judas were an angel sent from the Father's throne.

Which kind of strength do you choose? The weak things of God overthrow the things that are mighty. If the spirit of Christ is in us, we shall *rebuke evil*, but tenderly love the evil-doer. I believe this provoked spirit is one of the greatest hindrances to the mighty outpouring of God's Spirit.

Did you ever think that God uses the evil in men around us to excavate our souls to make room for the Holy Spirit? I do not think we have taken it to heart how much our God counts on the *unprovoked spirit* in His people. He works always through this channel.

Look at Jesus on the Cross—read again and again that wondrous story. What wrong done to you or me compare to the insults heaped on Jesus Christ the beloved Son of God? What did He say? "*Father, forgive them, for they know not what they do!*" Behold the Lamb of God, wronged by evil doers yet untouched by it! Our whole redemption is rooted in the unprovoked spirit of the Lamb of God. The Lord God of heaven and earth came down to our utmost need in that unprovoked spirit. When God wants to reach atrocious wrong-doers He seems to say again: "I will let them do their evil will, that they may see *My Spirit* in My child;" and when our spirit is provoked, it hides His glory and stays His hand.—*Bombay Guardian*.

Spiritual Victory.

A Talk with Evan Roberts.

THE PROCLAMATION OF THE VICTORY OF CALVARY OVER THE POWERS OF DARKNESS THROUGH THE VICTORY OF CHRIST must be made everywhere—the unveiling of their workings, and the question of counterfeits are only branches of that truth. The present need is for the general truth about the powers of darkness to be declared.

The devil is now coming to the children of God by the highway of counterfeits, and not so much by the highway of visible temptation. If the workings of the powers of darkness are made clear to souls, it will be the open door to the prayer-life. One reason why they do not, and cannot pray, is their ignorance about the enemy. The reason why so many cry for power, is because the power in them is unexpressed. They ask for power, because they fail to use the power that is in them. If they understood the truth about the powers of darkness, they would also understand how to wield the power that is in them, but they cannot use the power they have because they have not knowledge. They are liable to turn to fleshly manifestations, groanings, etc., because there is something in them *unexpressed*. They want to be relieved of something in their spirits which is compressed in them, so they ask God to give them "power" as they think they need it, but if they understood the truth about the powers of darkness they would not cry for power; they would use what they have against the enemy, then the spirit would be released, and break forth into liberty.

The spirit may become inactive by pressure from the powers of darkness—and especially as the effect of their counterfeits—so that it goes under. Before the spirit can dominate, believers must understand about the powers of darkness, and the life of fighting, praying, commanding, and overcoming—in brief, the way the spirit cuts through the opposition of the enemy into victory.

The apostles were baptized in the Spirit. They did not again ask for power, but said "We will give ourselves to prayer and to the Ministry of the Word." All the teaching they had had about evil spirits during the two-and-a-half years with their Lord, they were able to put into practice after Pentecost.

If the Christians to-day had an unveiling of the powers of darkness, they would understand how to use the power of the Holy Spirit already in them, but it cannot be used fully until they know the ways of the enemy, and how to stand "against" and "withstand" the foe, resist him and wrestle with principalities and powers.

If the Christians understood the conflict and the way of victory, they would realize the truth of "Ye ask" and "I will do," spoken by the Lord, and then God would break up "spiritualism," and deliver souls from bondage to sin and Satan. Then let us pray that the Son of God may "destroy the works of the devil."

Verax.

A CORRESPONDENT writes expressing surprise at a statement entitled "A Misapprehension" in the December issue of the *Overcomer*, saying "at the close of the Revival in Wales it was in the newspapers that a lady had settled on Mr. Roberts for life, four pounds a week. I remember seeing this on the placard of the London papers, and also reading it in a religious paper. Since then various Christians have alluded to it and I know it is WIDELY BELIEVED that he is pensioned or provided for, for life. . . ."

We regret to have to refer to this subject again, but if such a belief is as "widespread" as our correspondent says, it is necessary to destroy the work of the adversary, in this direction, by the weapon of truth, so that Mr. Roberts' future work is not hindered by misconceptions in this matter.

With Mr. Roberts' permission we repeat again that ere he started for his Liverpool campaign in 1905, he gave the entire savings of years—as well as all the money received by him up to that time in the Revival—to the chapels with which he had been connected from boyhood, and he thus stripped himself of all financial possessions under the impression that the Holy Spirit desired him to go to Liverpool "without a penny in his pocket." It was within twelve months afterwards that he broke down and was led of God to Leicester, where he has been since that time, as Elijah was at Cherith, and as dependent upon the provision of God as His prophet of old, for no "income" has been settled upon him, by anyone, nor is he in receipt of any "pension" whatsoever.

In the long retirement which of necessity followed Mr. Roberts' breakdown in health the Spirit of God has been maturing the message committed to him for the Church of Christ.

What that message is, the two years' work of the *Overcomer* is gradually making known, and what its effect will be, when it is widely apprehended by the children of God, our January Editorial will show. The vital need in the Church of Christ for the "discerning of spirits," which Mr. Roberts has manifestly received of God, and the truths he has learned, in bitter experience, of the workings of the powers of darkness, makes it increasingly evident that the Spirit of God has purposes to fulfil through His servant as an interpreter, not only of the ways of God (Psalm ciii. 7), but of the work of *deceiving spirits in the Church of God* in these "perilous times."

Some verses entitled "Get the Flame" have been in circulation for some time under the heading "Evan Roberts' Message to the Churches." Mr. Roberts wishes us to say that he did not write these verses, nor is he able to account for their being sent forth under his name.

* This was widely stated in the public press at the time.

How it "Works."

"Prove all things, hold fast that which is good. . ."
—1 Thess. v. 21.

DO THE TRUTHS SET FORTH IN OUR PAGES WORK? We answer, Yes, they do work with those who seek an opened understanding, and put them into use in the Name of the Lord. A worker writes about a mission:—

"I stood in victory for the liberating power of the Holy Spirit in our midst. The enemy tried to dislodge me by suggesting a thousand things that were wrong in the Mission; but God gave me grace to refuse them, and to stand to the end. To Him be all the praise. It was the most 'successful' Mission held in the district for very many years—more after the Revival—souls coming out for Christ. About a dozen young men came to the meetings to undermine, talking and laughing as the meeting was going on. Some wanted to get the police there the following evening to keep order; others to refuse them admittance. But we decided to encourage them to come, and pray that the Lord would deal with them, and in this way they were conquered. The last meetings attended they were as orderly as the rest."

The superintendent of a large mission work in the North of England writes to a worker who visited the mission, and made known the message of victory over Satan as well as sin, as follows:—

"You did not know when you came to us that you were being sent on a very special errand. But every day that passes makes us realize more and more that your visit marks a crisis in favour of Calvary. We can all see now that we have been made the victims of Satanic operations extending over a period of at least seven years, and Satan seemed to be bringing his designs to a favourable conclusion. For months he had been making life unendurable and we were fainting, halting and ready to die—in the last ditch, in fact—with utter hopeless defeat staring us in the face; although, outwardly, according to the judgment of the world, this would not be apparent, and might be called exaggeration.

S—brought the first sign of relief, but it remained for the Lord to set us free mainly through your visit, and I want to write and tell you that we are now really out in the fight, and every day the Lord is calling us to new warfare and victory. Somehow life is completely changed now, and everybody around us remarking upon the different atmosphere of our lives.

Also God is sending us outside calls. Several ministers and workers have been brought to us, and the Lord has been at work among them in a most wonderful way.

May I earnestly ask you to pray that we may be kept on the aggressive, and not allowed to slacken off? Also we are being called to special meetings, and must take the field in the full light of Ephes. vi. . . ."

Later the same minister writes:—

"Everything with us seems now to be on the move, and if we needed any proof of the Divine Authority of this message of Aggressive War we have it in the way it works practically. God honours our 'cheque' every time. Amen.

Then each day our view of the Lord's purpose is widening out more and more. It is not so much our Mission now, but the whole district which is our perspective.

Yesterday I visited H—, and everything burst into flame. It was a message of victory, and the dear workers were just ready. It is a strong Mission, and after the services I gathered the workers together, and put the truth before them. About twenty souls were saved, and what was equally, if not more important, the whole

Mission Staff and workers came into line on overcoming the enemy."

Note.—We are now able to give the names of proved workers, able to take missions or special meetings for Christians, on the message of Calvary, and victory over the powers of darkness. Rev. J. Ellison—sub-editor of the "Overcomer"—is also open for preaching engagements on the Lord's Day.—Ed.

The Spiritual Clinic.

"... So that the man of God . . . may be perfectly equipped for every good work." (2 Tim. iii. 17, Weymouth.)

(Answers to Correspondents.)

VI. COULD YOU GIVE ME ANY LIGHT HOW TO DETECT THE DIFFERENCE BETWEEN THE CONVICTION OF THE HOLY SPIRIT, AND THE CONDEMNATION OF THE ENEMY?

You say you are "constantly getting into condemnation about things which afterwards prove to have been right," and yet at the time you feel "that to resist the condemnation may be to give place to a spirit of unwillingness to receive correction, or to resist the conviction, of the Holy spirit." First you should know for yourself whether you are willing or no to "receive correction," but do not judge your willingness by feeling. You cannot create a *feeling* of willingness, but you have the power of choice, and can declare that you will to be corrected if it is needful. Then dismiss any doubts and troubling on this point. Second, as to your fear of resisting conviction from God: at this point you need the Holy Spirit to lead you into all truth with regard to His conviction, or the counterfeit working of evil spirits in condemnation or accusation. Take this matter to God in prayer, and ask him to teach you all you need to know on this subject. In the meantime, if after "conviction"—assuming a true conviction of the Holy Spirit—the thing convicted of is put away, and the apparent conviction continues, it is not real "conviction" but the accusation and condemnation of the enemy.

VII. IS IT NECESSARY TO WAIT UNTIL ONE HAS ENTIRE SPIRIT MASTERY ONESELF, BEFORE TAKING THE ATTITUDE AGAINST THE EVIL SPIRIT IN ANOTHER?

In whatever condition a Christian may be, the attitude must be always AGAINST the devil. There is an attitude of perpetual trust in God, and likewise a settled attitude of resistance against the enemy. In the parable in Luke xiv. 31, the king with the ten thousand could take the attitude of being against the king with the twenty thousand, but this did not mean that he could master him, "Attitude" and "victory" are two distinct things; you may be against ten thousand, but can only *put to flight* one thousand (Deut. xxxii. 30), hence the need of co-operation with others in prayer to defeat the enemy entirely.

VIII. IF IN ONE'S LIFE THERE IS A POINT UPON WHICH ONE HAS NOT YET FULL DELIVERANCE, WHILST MAINTAINING AN ATTITUDE OF DEATH TO IT, CAN ONE RESIST THE EVIL SPIRIT IN ANOTHER, AND COMMAND IT TO DEPART?

You speak of "one point" unconquered in your life. You mean only one you are *conscious* of, but there may be many more unconscious points. So long as you maintain the position of death (Romans vi. 11) to sin, and obey Romans vi. 13, you can resist evil spirits at all times, and command them to depart in the Name of the Lord, for "Greater is He that is in you than he that is in the world" (1 John iv. 4); and "Behold I give unto you authority over all the power of the enemy" (Luke x. 19). Take this authority first by faith, then use it. "FIRST bind the strong man," then "spoil his goods."

Evan Roberts.

The Christian Warrior's Prayer.

OH, Lord God Almighty, from henceforth make me strong in Thee, and in the strength of Thy might. I put on Thy whole armour that I may be able to stand against the wiles of the devil. Enable me to wrestle, not against flesh and blood, but against principalities, against the powers, against the world-rulers, against the spiritual hosts of wickedness in heavenly places. Wherefore, I take up Thy whole armour that I may be able to withstand in the evil day, and, having done all, to stand. I stand, therefore, having girded my loins with truth, and having put on the breast-plate of righteousness, and having shod my feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith I shall be able to quench all the fiery darts of the evil one. And I take the helmet of salvation, and the sword of the Spirit, which is Thy Word. And I will to pray with all prayer and supplication, at all seasons, in the Spirit, and to watch thereunto in all perseverance, and supplication for all the saints.

And, by Thy mercies, I present my body a living sacrifice, holy, acceptable unto Thee; which is my reasonable service. And I will not to be fashioned according to this world; but to be transformed by the renewing of my mind, that I may prove what is Thy good, and acceptable, and perfect will.

I ask it in the Name of Thy Son, our Lord Jesus Christ, and that Thou mayest be glorified in Him. Amen.

(Arranged by)

Evan Roberts.

Ephes. vi. 10-18. Romans xii. 1-2, R.V.

Prayer & the Preacher
Prayer & the Preacher

THE OVERCOMER.

The Prayer-Warfare.

Prayer and the Preacher.

"Behold a sower went forth to sow. . ."

When anyone heareth the word of the Kingdom, and UNDERSTANDETH IT NOT then cometh the wicked one, and catcheth away that which was sown in his heart.—Matt. xiii. 3, 19.

IT is important to recognize that the work in which the preacher is engaged is supernatural in its elements and results.

He fights not against flesh and blood, nor against errors of mind or judgment, but against the prince of the power of the air, finding expression in men and women actuated by spirit forces (Ephes. ii. 2) of which we mortals are but dimly conscious at present; though the Word God is full of warning and counsel concerning these spirit enemies of the race.

Hence it follows, that only such as are born from above (John iii. 3), and born of the Spirit (John iii. 6), can enter into the spirit combat, and it is to such Spirit-born men and women that Paul writes on the necessary equipment for the prayer-warfare in his letter to the Ephesians (chap. vi.). Martin Luther declared that it is a *tremendously hard thing to pray aright*, and the Apostles early discovered (Acts vi.) that prayer was the business of their lives, and that their time was to be given in an equal division between prayer and the ministry of the Word, and nothing else. They realised that unless prayer grappled, and held in spiritual command, the enemy and destroyer of souls, that their preaching would be mere empty sound.

Dr. Andrew Bonar used to say that as the King of Syria commanded his captains to fight neither small nor great, but only with the King of Israel, so the prince of the power of the air seems to bend all the force of his attack against the spirit of prayer. If he should prove victorious there he has won the day.

The saints of other days had a true conception of the spirit warfare to which they had been called.

"We know the utility of prayer from the efforts of evil spirits to distract us during the Divine office; and we experience the fruit of prayer in the defeat of our enemies." (John Climacus, "The Holy Ladder of Perfection.")

"When we go to God by prayer, the devil knows we go to fetch strength against him, and therefore opposeth us all he can." (R. Sibbes "Divine Meditation.")

Is there any living seer, with vision so clear, as to depict for us the change that would come over Great Britain, if every minister of the Gospel would equally divide his time between prayer, and the ministry of the Word?

Prayer is more than pleading for general, or specific blessing; it is a Spirit wrought attitude of the mind, whereby the man takes counsel of God in all things.

In the deliverance of the children of Israel, notice that the greater part of the communion between Moses and God was taken up with the mastery of detail, and if we would be used in prayer, we must, to the fullest extent of our knowledge, approach God on every detail connected with the object of our prayers.

Joshua relied on his own judgment, and was betrayed because he took not counsel of God (Josh. ix. 14). Israel fell again and again because in their *impetuosity and impatience of restraint*, THEY COULD NOT WAIT TO TAKE COUNSEL OF GOD. (Psa. cvi. 13).

The whole trend of the spirit of the world is to crowd God out of the counsels of His people. It is the spirit of disobedience, working according to the course of this age, discovering itself in the church life, so we find the church more and more relying upon the arm of flesh and the power of organization.

O men of God, turn aside from the world, the flesh and the devil, and give the remaining days of your consecrated

calling to prayer and the ministry of the Word. Man of God, you are in the enemy's country. "KEEP THE LORD'S WATCH."

J. C. Williams.

The "Lord's Watch."

Will all who write for prayer kindly note 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. Foreign correspondents often have difficulty in sending English stamps. Reply coupons can be obtained in most countries at threepence each, which can be exchanged here for stamps to the value of 25 centimes (25d.)).

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.

N.B.—Will Correspondents please take time for prayer and meditation ere replying to letters, and kindly note that to avoid delay orders and enquiries for the Overcomer Office should not be enclosed in letters for the Lord's Watch.

Will the Lord's Watch Intercessors pray

That the Lord's Watch may be guarded and kept from the oppression, depression, and deception of Satanic powers, that clear judgment and spiritual perception may be given to watch and pray with all perseverance in this ministry of intercession.

J.C.W.

Will the Lord's Intercessors definitely pray

That all the Children of God may fully understand the Message of Calvary in Victory over the powers of darkness, and become aggressive in the power of the Holy Spirit against the foe.

Our National Sin in the Opium Traffic.

That all Satan's devices to delay a God-honouring ending of this blighting national shame may be brought to nought.

For the following Missionaries and Workers in other Lands.

That they may understand the warfare against the powers of darkness and triumph through Calvary's finished work.

Rev. W. T. HALPENNY, Montreal.

Mr. and Mrs. STROTHER, General Secretaries of the Christian Endeavour work in China.

Miss PERRY and Miss PASH in Seoul, Korea.

Rev. J. D. McEWAN, Brazilian Inland Mission.

Mr. and Mrs. J. G. LOGAN and all E.G.M. Workers, especially home base, and health of Mr. CLEAVER, Mr. and Mrs. ED. SWAN and Workers.

Miss GRACE MILLER, now at Port Said, shortly returning to Mohamma. Pray for suitable worker to be given.

Pray also for Misses MAY HILLIER and GRACE GAPEN, and Mrs. M. A. MARQUEZ (Las Palmas); Rev. F. BRUNEL (Tahiti); BARON NICOLAY in work among students in Russia.

Prayer for the Meetings for Workers.

Eccleston Hall, Victoria, London, March 2.

For the Buxton Convention. February 27 to March 3, 1911.

That the People's Mission, Blackburn, may give no ground to the enemy, and that the work may go on in victory for Christ and His Kingdom. K.D.

That Mr. Hogben may be fully restored to health.

For Mrs. Baezert in all her missions.

For the American Mission Mela at Rutlam, India, March 17 to 21 (K. Campbell).

Praise.

For many answers to prayer in the Lord's Watch and Overcomer prayer requests.

Requests for the upholding in prayer by our readers, of missionaries, missions, and workers, for insertion in this page should reach the Editor by the 10th of the month.

The "Word of the Cross" Bible Booklet.

(Entered at Stationers' Hall.)

This little Booklet was compiled by Mrs. Penn-Lewis in 1903, and consists of 16 pages, $3\frac{1}{2} \times 2$ inches in size, with pale blue cover. It contains in the words of Scripture, what the Bishop of Durham describes as "the very soul of the Divine message." It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The Bible Booklet in English.

With page on "Victory." Texts from A. Version.
1/- per 100, 4/6 per 500, 8/- per 1000; post free (Great Britain only).

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

The Booklets from Mr. Hogben will bear no imprint but the above; and beyond a small amount added to printer's cost, for expenses of issue, any margin of profit is entirely devoted to the Lord's work.

The Booklet may be issued in the language of any Country by accredited Missions or workers resident therein. Letters asking permission for doing so should be addressed to Mrs. Penn-Lewis, Leicester.

N.B.—For the convenience of our readers, orders for Booklets may also be sent to Sub-Editor, "Overcomer" Office, Cartref, Toller Road, Leicester.

The Open Doors in France.

"GOD is answering prayer quickly for distribution work. A lady worker who has recently gone to St. Etienne, writes: 'This place is what they call the Black City, and indeed it is black, and the people so hard to reach. I have prayed and laboured, but it is always the same ones who come.'

I have distributed a lot of Booklets in the cafes, trains, and trams elsewhere. I gave fifty the other day to one of our converts—a collier—who distributed them in the mine amongst his companions.

A S.A. soldier gave one to a young fellow Secretary to the Juge d'Instruction, and he said he found it so good that he put it in the Palais de Justice that the people should read it.

I should be so glad if I could have more. I know you will join me in prayer for this place, that the Lord would reveal the Cross to these dear Salvationists, and Christian friends. . .

It is so often those who have willing hands and hearts but empty pockets, that are ready to carry forward this work of distribution, but surely such a valuable asset to the Church of God should not be allowed to waste. We are looking to the Lord, and the readers of the *Overcomer*, for an abundant supply of Booklets for this year. In the spring I hope to cycle to many more of the towns and villages in the interior, and I trust the Booklet and its message will take deep root." H. Johnson.

Special Prayer Request.

That God may bless and use the Gipsy Smith Mission, March 12-21, among English and French. Last year the Mission apart from its immediate and local result in a great number of conversions (one-third of whom were French), had the effect of a clarion call, rousing many in Paris and other parts of France to similar effort.

Received for Mr. Johnson's work in France.
From January 10th, 1911 to February 10th, 1911.

Per Miss Mourant—Nil.
Per Miss Waters—(4) 5/-; (5) 2/6; (6) £1 (Booklets); (7) 2/6 (Booklets); (8) £5 (Personal and Booklets). Total, £6 10s. 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.

The "Overcomer."

An Aggressive Move.

WE are deeply thankful to say that the Lord has laid upon Mr. J. C. Williams of the Lord's Watch, the burden that the message of the *Overcomer* should be placed in the hands of Christian ministers and workers everywhere, so that they may have light upon the powers of darkness hindering and oppressing the work of God at this time.

The following letter from him will show how the Lord has set His seal upon His servant's offer to come to the "help of the Lord against the mighty" (Judges v. 23).

Mr. Williams writes:—

"A Christian layman has been led of God to ask me send out each month SIX HUNDRED COPIES OF THE 'OVERCOMER' to clergymen, ministers and preachers of all denominations in a given area, i.e., one county in England.

Having been brought to recognize the two forces working in the world and the Church to-day, i.e. the Holy Spirit revealing the power of the Cross unto salvation, and the god of this world oppressing, depressing and destroying on every hand—it is with deep gratitude to God that this opportunity is accepted of pressing upon the shepherds of the flock these spiritual facts as they have been revealed to us. It will be seen by the action of this Christian layman, what signal service might be rendered to pastors and teachers by Christian laymen everywhere, if they followed the example of this servant of God and extended the area of this ministry to other parts of the land.

This 'extension' service is laid upon my heart, and I purpose in conjunction with the *Overcomer* Office staff pressing forward the message of the *Overcomer* into every town in Great Britain as God may enable."

We gladly accept Mr. Williams' co-operation in sending forth the message of the *Overcomer*, and as a first step toward this, we purpose printing each month a list of towns, and asking any of our readers who share with us the burden of the present condition of the Church of Christ, if they will kindly send us on a post card the name and address of any Christian worker they may know, who might prayerfully be led of God to act as a Local Centre, or assist us in any way to make the *Overcomer* known to the workers of that district. This month we would be glad of names in the following places:—

PLACE.	COUNTY.	PLACE.	COUNTY.
Abbey ...	Renfrew	Alverstoke ...	Hants.
Aberaman ...	Glam.	Alverthorpe ...	Yorks., W.
Aberdare ...	"	Arbroath ...	Forfar
Aberdeen ...	Aberdeen	Ardwick ...	Lancs.
Abersychan ...	Mon.	Armley ...	Yorks., W.
Aberystwith ...	"	Ashford ...	Kent
Accrington ...	Lancs.	Ashton-in-Makerfield	Lancs.
Acton ...	Middlesex	Ashton-under-Lyne	"
Airdrie ...	Lanark.	Aston ...	Warwick.
Aldershot ...	Hants.	Atherton ...	Lancs.
Alfreton ...	Derby.	Attercliffe ...	Yorks., W.
Alloa ...	Clackmannan	Audley ...	Staffs.
Almondbury ...	Yorks., W.	Ayr ...	Ayr.
Altrincham ...	Cheshire		

Post cards should be addressed to Mr. J. C. Williams, at the *Overcomer* Office, Toller Road, Leicester.

NOTE.—We may add, that a fresh seal of God upon the "Christian Layman's" step has already been given in a letter from a Vicar, who writes, "I am greatly indebted to the Christian Layman, whose prayer has been answered in my own case, in the help which I now gratefully acknowledge."

For list of Foreign Centres of the Word of the Cross Booklets, see page vi. of cover pages.

Some Books of Value.

The attention of our readers is called to Messrs. Marshall Brothers' advertisement in this *Overcomer*, of "THE TREASURY OF DAVID," by C. H. Spurgeon. To praise this masterpiece of this God-given servant, would be like praising the glories of the sunshine, or the beauties of Switzerland. In it the Psalms are always explained in the light of the Cross. Every page is consecrated by the atoning blood, and the greatest value of these ancient poems is evangelical. Add this great encyclopaedic book to your libraries.

From the Revell Company we have two books under review, by one of America's scholars and leaders—Dr. H. C. Mabie—personally known to us for many years. "THE MESSAGE AND MEANING OF THE CROSS" emphasises, not the tragedy of the crucifixion, but its spiritual significance. "It was primarily an immortal experience, the result of His assumption of the world's sin, including that of His tormentors." The insight of the writer into the atoning values of our Lord's death, and the perspicuity of his definitions, are most marked, and melt one's heart with love and gratitude. We think human authority has too large a place, though that will delight the apologist; and that a chapter on Rom. vi. 6 would have increased its value (3/6).

In "METHOD IN SOUL WINNING," Dr. Mabie shows that all soul winning must rest upon the spiritual knowledge of the Son of God. He gives some space for reference to Mr. Evan Roberts to show this. God has His own way of self-communication to every man, but He gives to the worker the power to disclose "the clue" to the seeker, whereby God's unveilings are realised. Chapter II., on "The Evangelical Message," is so true to the Cross, that it is worth the price of the book—2/6.

The rehearsal of the story of The Christian Colportage Association, of 37 Farringdon Street, London, by H. D. Brown, in "BY VOICE AND BOOK," cannot fail to inspire all "One-by-one" and "Catch-my-pal," and other personal workers. Consecrated colportage work is one of the most effective and needful enterprises of the times, in every country in the world. It secures the personal touch, which may become the Master's touch in the heart of the lost one.

"THE BOYS AND THE BIBLE" is a penny booklet (6/6 per hundred) by Mr. B. M'Call Barbour of Edinburgh, a man whom God has used greatly amongst boys and young men. Sunday school workers and parents will do well to place it in the hands of big boys. It will inspire them with love for the Bible, and the many extracts from letters by boys, will wet the appetite for Bible truth.

"GOD AND SATAN," by H. D. Brown (A. Holness, Paternoster Row), is the striking title of a striking book, arising from a ministerial discussion in a Midland town on the personality of Satan, which resulted in an almost unanimous decision against it. Resting on the integrity of God's Word, the writer says "The denial of the personality of Satan not only impunes the veracity of the whole Bible but involves the implication of sin in the Holy One." The author bows in deep reverence to the awful silences of the Word, but he accepts from the hand of God His revelation of who, and what Satan is; patiently analyzes all that is said about him; classifies the hierarchies of hell into (1) Satan the sovereign-lord, (2) fallen angels, the world-rulers, (3) demons. It will be news to some readers to learn from Mr. Brown of Sunday Schools in London, where children are taught to worship the devil. "Oh, miss," said one of the pupils to a christian friend, "the devil is very kind; he will give me whatever I want!"

Verax.

The "Gate to Life" Charts.

By the Rev. G. S. Weeks, M.A., B.D., LL.B.
Vicar of S. Luke's, South Kensington, S.W.

PRINCIPAL Forsyth, in his recent valuable book on "The Work of Christ," deals very trenchantly with those well meaning, but mistaken, people who insist that if the fact of the Cross be preached, any reasoned statement of its significance is comparatively subordinate. "The only Cross you can preach to the whole world is a theological one. It is not the fact of the Cross, it is the interpretation of the Cross, the prime theology of the Cross, what GOD meant by the Cross, that is everything. That is what the New Testament came to give. That is the only kind of Cross that can make or keep a Church." (Page 48.)

As my experience of evangelistic work widens, the more utterly true do these words appear to me. So much earnest effort on the part of open-air speakers and others seems to lack just this interpretative element of which Dr. Forsyth speaks. Often men are urged to "Believe," but no definite object of belief is offered them; to "Come to Jesus," but they are not clearly taught what "coming involves."

Conscious of the imperative need of some such definite teaching (as distinct from mere exhortation) I was deeply thankful to meet with Mrs. Penn-Lewis's diagrams, "The Gate to Life." There (as most who read this article will know) are two in number, setting forth, in New Testament language only, the relationship of the Cross to the Sinner and to the Christian respectively. Here was just what was wanted—"the interpretation of the Cross—the prime theology of the Cross" given as the New Testament gives it. At my request the author was most willing that enlarged copies of the diagrams should be made, and from that time I have used the Charts at every Mission it has been my privilege to conduct. They are suspended in full view of the congregation, and as they are some nine feet in length, with bold lettering in red and black, they are legible from a considerable distance. Again and again attention is called to the truths thus set forth, and the message received by the ear is thus enforced by the appeal to the eye. Similarly in addresses on the Christian Life, the second Chart is constantly referred to. The fact that the letterpress is that of the Word of God only, renders the Charts available always, whatever the precise topic of study may be. I have, on several occasions, found members of the congregations coming early to church, in order that they might copy out the diagrams for personal use. In such cases, the gift of the "Gate to Life" leaflets has been most gratefully accepted, I heartily commend the Charts to all who "Preach the Word."

Miscellaneous.

Copies of the paper on "Prayer—Focussed and Fighting," by G. H. Lang, may be obtained in Booklet form from Mrs. G. H. Lang, 19 Belmont Road, St. Andrews, Bristol, at 6d. dozen, 4/- per 100 post free.

Some bound volumes of the *Overcomer* for 1910 are still available, a further supply having been bound up to meet a larger demand than was at first anticipated. The contents give much light on the spiritual conditions of today, and include three addresses by Mr. S. D. Gordon on Calvary, and three on The Traitor Prince. 2/6, or 2/10 post free from the *Overcomer* Office.

The papers on "Controlling the Situation," and "I cannot pray," have now been translated and issued in French.

* The Gate to Life Pamphlet. Price 2d. Particulars of the Charts enlarged for use in Missions will be found on page 1, or may be obtained from L. Butterwick, Toller Road, Leicester, on receipt of post card.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Christian Growth

Volume III.

Entered
[Stationers' Hall]

APRIL, 1911.

ONE PENNY.
Post free 1½d.

No. 4.

The Law of the Spirit of Life.

The law of the Spirit of Life in Christ made me free from the law of sin and of death.—Rom. viii. 2, R.V.

(May be sung to No. 15 Songs and Solos.)

MADE free! Made free, O captive: Rom. vi. 22
Bound by the law of sin, Rom. vii. 21
There is another law of life, Rom. viii. 2
That quickens you within. Rom. viii. 11
And counting on the Spirit, Rom. viii. 27
His Life shall now control, Ephes. iv. 30
The members of your body, Rom. xii. 2
The portals of your soul. Rom. vi. 19

Made free! Made free in Jesus, Gal. v. 13
For crucified with Him, Rom. vi. 6
From centre to circumference, 1 Jno. iii. 9
He breaks the power of sin. 1 Jno. v. 5
No longer must your body act, Rom. vi. 12
As if it had no "law"; Rom. vii. 23
His "law of life" must govern now, Rom. viii. 10
All that ran wild before. Gal. v. 19

Made free! Made free in Jesus, Gal. v. 1
Deep planted in His death, Rom. vi. 5
He liberates His Life power, Ephes. ii. 5, 6
And breathes His Spirit breath, John xx. 22
Then waxing strong in spirit, Ephes. vi. 10
With force of quickening life; Ephes. vi. 13
The soul and body governed, 1 Thess. v. 23
Its members cease from strife! 1 Cor. xii. 13

Made free! Made free in Jesus, John viii. 32
Joined to His Spirit on, 1 Cor. 6, 7
By conflict prayer you triumph, Ephes. vi. 18
And claim His victory won. Rev. xii. 11
Freed with His glorious freedom, Col. ii. 15
Above the darkness rife, Ephes. ii. 21
For now the law of sin and death, Rom. v. 21
Is conquered by His life. Rom. v. 17

Made free! Made free in Jesus, Heb. x. 14
You sit with Him to reign; Ephes. ii. 6
He calls to arms! He calls to watch, 2 Tim. 2, 3
The battle in the plain. Ex. xvii. 10
Throned with Him in the heavens, Rev. i. 6
Oh! glorious vantage ground, Rev. iii. 21
He opens inner eyes to see, Ephes. i. 18
Where lurking foes abound. 1 Pet. v. 8

Made free! Made free in Jesus, John xvi. 15
To triumph in His power; 1 Cor. xv. 57
He calls to arms! He calls to pray, 2 Cor. x. 4
Respond this very hour. Jer. i. 6, 9
The Lamb goes forth to conquer, Rev. xvii. 14
So Satan's power must cease; Rev. xx. 10
The Lord shall fight the battle, Ex. xiv. 14
And ye shall hold your peace! Isa. xxvi. 3
M.M.

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.

Let Us Advance.

"Solid food is for adults—that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil. Therefore leaving elementary instruction about the Christ, let us advance to mature manhood, and not be continually re-laying a foundation. . . . And advance we will, if God permits us to. . . ."—Heb. v. 14, vi. 1-3, Weymouth.

THIS passage out of the epistle to the Hebrews very aptly follows the editorial message of the *Overcomer* of March, when we were burdened to ask our readers if they were putting into practical use the weapons for the warfare with sin and Satan, which we were endeavouring to put within their reach month by month. This time we are constrained to point out further conditions for the understanding of the spiritual facts in the Christian life, which we direct attention to in our pages.

In the first place, let us note that the writer of the epistle points out (1) the need of advancing instruction beyond the elementary principles of the life in Christ; (2) the necessity of pressing on to full growth, rather than continually re-laying the foundations of the faith, in those who have already built upon them; (3) the way to arrive at "full growth" and the assimilation of solid food, is by the use, in "constant practice," of the spiritual faculties "exercised" to discern; (4) the failure to "advance" to full growth and "solid meat" means *retrogression* to "milk"; babyhood; and—of course weakness! For a "babe," either naturally, or spiritually, is the very type of helpless weakness.

The striking application of this passage in Hebrews to the truths being emphasized to-day by the Holy Spirit, and the present condition of the Church of Christ, is quickly recognisable, and our purpose in drawing attention to it. First, the class of Christians who are able to apprehend the stronger portions of God's Word—are those who are "adults," or "full-grown" in the spiritual life, who by reason of use have their senses, or "spiritual faculties," exercised to discern good and evil; and second, there is apostolic authority for not "continually re-laying foundation" truths, but, ceasing to speak of

"first principles" to those who know them, urging advance into full growth of the whole Church of God. Thirdly, the statement of the writer, that "every one that partaketh of milk is *without experience*," therefore without the spiritual faculties "carefully trained" by "constant practice"—or "by reason of use"—to discern what is good and evil in the spiritual realm, suggests that babes needing "milk" and not meat, are unable to apprehend the truths quickly recognized as of God by those who have experience.

Next, let us note that the apostle appears to place the responsibility of their advance from the use of "milk" to "meat," on those he was writing to. "By reason of the time," he said, "ye *ought* to be teachers"—i.e., able to help others; but they needed someone to again teach them the "rudiments," or "first principles," which, if they had fully grasped, would have given them the key to all further apprehension of the "solid food" they should by that time be assimilating. And these believers did not have the advantage of "Conventions" and "Bible Schools" which the twentieth century Christian possesses! Surely the apostle would say to us, "By reason of the time, and the teaching you have, ye *ought* to be able for solid food!" The responsibility of advance from elementary instruction, and the partaking of milk, to full growth and solid food is therefore clearly placed upon the believer, and apparently depends upon his decision to press on to the full growth he has had set before him.

But how shall we press on? some one may ask; and we reply (1) by prayerful meditation upon spiritual truth which *at the moment may appear beyond us*, feeding upon it in an attitude of reliance upon the Holy Spirit's work of incorporating it into our spiritual being; (2) by *using* it in practical daily life, obeying it as far as we are able, and putting it to the proof in the hour of need; (3) by not rejecting, and still more, resisting, truth which seems beyond us, lest we find to our dismay that we have closed the door to the Holy Spirit's preparation of us for some hour of need He knew was at hand; and (4) lastly, remembering that spiritual truth for the growth of the inward man has to be "eaten" and assimilated before it is incorporated in the spiritual being, and reaches the mind in full apprehension of its bearings.

The need for a bold, increasing emphasis upon the Scriptural statement of the existence of Satan, and the equipment—through Calvary and the power of the Holy Spirit—for an

aggressive, victorious war upon him, and his hosts of evil, is being brought home to us more and more as the *Overcomer* is finding its way to new circles of readers, who write and say how overjoyed they are to find in the paper the present truth for meeting the present need. And by these letters we are also discovering the "seven thousand" who have not bowed their knees to Baal, in the "advanced thought" of to-day; and found how we have been voicing forth truths, which large numbers of the faithful children of God were grieving in secret, to see thrown aside in this hour of peril, for the Church of Christ.

We are thankful to have the privilege, in some degree of sharing in the work of bringing to an end Great Britain's complicity in the Opium Traffic, by giving in this issue the three appeals for prayer, at the crisis which this matter has now reached; and earnestly hope that all our readers in every land will give themselves to earnest supplication in response to these appeals. To make room for this urgent call to prayer, we withhold until our May number the first of two articles by Rev. W. D. Moffat, M.A., on the World Missionary Conference Reports, entitled "Pithy Points of Report VI. on the Home Base of Missions." These articles, we trust, will be of real service to many who have not had the opportunity of reading the voluminous reports of the Conference.

We also promised to issue in the *Overcomer* the addresses on the "Book of Joshua, as a book depicting the spiritual warfare in the heavenlies," given at the Eccleston Hall Workers Meetings these last months, but we find that they will occupy more of our space than we can afford to devote to them, so they will be issued in book form as quickly as possible—in time, we hope, to use as Easter gifts.

We thankfully call attention to the Notice of the Day of Intercession given on p. iv. of our cover pages, and earnestly ask the Lord's people to join in this national approach to the Throne of the King of Kings for His blessing upon our Sovereign and his Consort, and the whole of the Empire under his rule in Great Britain, and the Greater Britain beyond the seas.

Will our readers in South Wales please note that the meetings to be held in Porthcawl, Sept. 3-8, are in the place of the Convention we arranged in Swansea for the past two years. To our increasingly large circle of readers in America and Canada we would also express our regret that we have been compelled to postpone our partially arranged visit to the United States at Easter of this year. The rapid growth of the *Overcomer*, and the heavy tax arising therefrom, in the need of watchful care in its growing stage, has made it necessary for us to discontinue much of the organizing work we had in hand as well as rendered us unable to undertake any work outside of our own land at present.

Table of Contents and Business Notices will be found inside the front cover page of the "*Overcomer*." All communications on literary or editorial matters should be addressed to the Editor.

Cablegrams or telegrams for the Editor or any of the staff "*Overcomer*," Leicester.

How Judas became a Traitor.

By S. D. Gordon.*

"Judas Iscariot who also betrayed Him."—Matt. x. 4.

JUDAS ISCARIOT was chosen by our Lord Jesus as a disciple and an apostle, but in the end he was wholly controlled by the Evil One. It is one of the saddest stories in the whole Book of God. He is a mirror held up to our faces, and in that mirror many a man to-day may see himself in some degree. There is no man, I suppose, who has been more cursed or talked against than Judas, and yet we ought to remember that he is not as lonely as we think. His character at the end was as bad as you can make it. There is not a word in our tongue adequate to tell the story of the badness of what he did in betraying our Lord. Just as much is true of all who are in the Judas class, and the Judas class is not a small one by any means.

There is one great verse I write over Judas' career, and it is this: "Let him that thinketh he standeth, take heed lest he fall." Let the man who is pretty content in thinking he is all right, that he is true and will be true, who would never be a Judas to betray, nor a Peter to deny, nor a cowardly nine to flee, but would only be like the faithful one named John; let him that thinketh that, be very wary, because his foot may be slipping from under him, when he has the *certain* ring in his thinking.

We think of John as the disciple of love, and of Peter as the great leader of action. Because John was the apostle of love, we put him at the top in thinking of the character of Judas. Well, remember this: that there was the possibility of a John in Judas, and there was a possibility of a Judas in John; and there is the possibility of a John, and of a Judas, in every one of us, whose life-story is not yet done.

The determining thing, the thing that settles whether a man shall be a John or a Judas is the grace of God working through our choice. Satan's power also always works through the human choice. The thing that settles it on our side is our will—what we *choose* to do actively, it will decide. If we be a Judas it will be through our choosing, because of Satan's power. If we grow to be a John, or still more a Jesus, in character, it will be through our *choosing*, and *back of that the marvellous grace of God*.

There are a few things about the story of Judas that we can note down, and the first is his early character. He was drawn to Jesus

voluntarily by His teaching and person and life. Out of all those who listened to the Master, this man, before he was chosen at all, was voluntarily drawn to Jesus. He liked Him. The teaching of the Master got fairly into his heart, and he went along after Him. He was drawn to Jesus' person and teaching, and that suggests volumes as to the early character of the man, before the Lord had chosen him to be a member of His inner circle.

Then the second fact to mark is this: He was chosen by our Lord to be one of the twelve. That choice was made after a whole night spent in prayer. Of all those who came after Him, our Master sifted them down, prayerfully, thoughtfully, that night as He went through the men He knew. He chose Peter and John, James and Andrew, and each one, *and Judas*. Prayerfully and thoughtfully He chose him with the others, and He chose him without any question, because of what he was. There was in Judas, in the beginning, the making of the sort of man our Lord wanted for His inner circle. There was weakness! There was in John, there was in Andrew, there was in each of them; but the whole balance was this: *the weakness could be overcome*, and this man could grow into the sort of man to be one of the great leaders of the church.

Now notice about these twelve men chosen by our Lord, and therefore about this man Judas, what they were chosen for. Judas with the others was chosen to be one of our Lord's leaders, to be one of His special teachers, to be one of the builders of the church on the foundation that He Himself was.

And then note what Judas did with the others: he preached, he healed the sick, he cast out demons, he acted for our Lord Jesus, he was sent out by Him on those errands of service, and came back, and told of his success as they all did. He was one of them who told how God's power had been manifest through them (Luke x. 20).

Then notice his position in the apostolic group. He was the treasurer, the chosen financier, and that suggests his leadership. He had leadership, and special gifts in handling finances, and attending to business matters.

Then a fourth notice is this: for one and a half to two years he lived with our Lord—Judas ate with our Lord; and slept with Him, tramped the roads with Him, and lived by His side; and all the power of Jesus, in personal touch, in tenderness, in wisdom, was Judas' for

* Address. Not revised by the Speaker.

all that time. That is the beginning of this man's life. That is his character, and we want to keep that early character sharply in mind, because his name has become so connected with his one abominable act, that the very word Judas means traitor to-day, and it is apt to make us forget his early character.

Chosen by our Lord! In between that and his betrayal certain changes took place. About six months before the betrayal came, our Lord said to him, "Have not I chosen you twelve, and one of you is a devil." Judas was, in common talk, "a devil." You point to a man who is very profane, or very bad or very drunken, and you say, "He is a very devil." It does not mean that here. It means that our Lord, with His keen discernment, did discern in Judas the devil-spirit, the devil control. Outside he was as the others, apparently so far as the other members of the group knew. They did not think of him that way. He was one of the twelve of our Lord's inner circle, preaching, teaching, acting for the Master; but our Master discerned the inside of his heart, and He saw the spirit of the Devil animating his life.

Then the very last week there is a word said about the change in his character. John speaks of him as a *thief*. Maybe he has been convicted, and been in gaol, but it does not mean that. It means that the Holy Spirit is giving John's pen light as to the inner thought and turn of Judas' mind, and will, and life. He was not a thief in the thought of the crowd at all. There wasn't a man in the whole land thought of him likely as a thief, but the Holy Spirit taught John afterwards that in his heart was all that goes to make a thief, *if it is brought to its full fruitage*.

Then another bit of mark in the change that took place is this—the element of *insincerity*. In the twelfth of John you have marked the anointing that was poured on our Lord's head. There was a complaint made by Judas on behalf of all, "Why was not this ointment sold, and given to the poor?" Did not that sound nice? Rather a common remark. I have heard other folks talk about the poor, whose cheque-books would not bear examination as far as the poor were concerned. John said plainly, "This he said, not because he *cared* for the poor, but because he was a thief, and had the bag." Judas was thinking about something else. He did not want that money to go out of the box that was under his control, and apparently had very unchecked access to. Just a point of *insincerity*, hypocrisy, which is the devil-spirit. To be one thing outside, and something else inside, is the devil-spirit.

Then the betrayal itself. Please mark this, in between this first chapter, the good character

of the Jesus-chosen man, and this abominable betrayer, there are certain things to notice about the change. *It was radical*. Within a year and a half, or so, he changed from a man whom our Lord deliberately chose to be one of the leaders of the church, into a man who had the seeds of a devil—a traitor in him. Then the second thing to be marked is this: *the change was gradual*. It did not come all at once. Luke says, "Judas, who BECAME a traitor." It was a growth. You do not get bad all at once. If you find bad break out in some man, you may know it has been sleeping underneath for some time. All bad never breaks out all at once. If someone had told Judas six months before the betrayal, that he would betray our Lord, he would have been not only surprised but shocked and horrified at the suggestion.

The third thing to mark in the change is this: *it went along the natural bent of his character*. Judas was a business fellow. He had the business knack, and that developed into a scheming and caring for money, and trying to get it. It followed the line of his bent of mind in business directions. Then he had a gift of leadership, and his leadership degenerated into a forcing of things to go his way.

I am very clear in my own mind in this, that Judas did not expect our Lord to be crucified. He was trying to force Him, no doubt to assert Himself, and do something of the sort that Judas thought ought to be done. His leadership fell into a forcing of things his way—a very common temptation among men who have a gift of leadership. It is devilish, though it takes place in Christian circles.

Then Judas was a man who was strong of spirit, what we would call a high-strung and spirited man, and that in turn developed into strong-headedness, and violent-temperedness.

I said the betrayal itself was a surprise to Judas, it was a surprise to the priests, it was a surprise to everybody except our Lord Himself, who knew what was coming. The whole thing is an illustration of how Satan will RUSH A MAN, BUT ALWAYS THROUGH SOME HOLD THE MAN GIVES TO SATAN. In this case I think this man's violent temper had been aroused, and through that Satan used him for his own purpose.

There was the feast in Bethany, and the woman, grateful for our Lord's blessing to her, brought the precious ointment and anointed His feet, and Judas complained—he criticised. It takes less brains to criticise than to do anything else. That may explain possibly why criticism is so common. It takes more brains to criticise wisely, helpfully, than to do anything else. That may explain why that kind of criticism is so rare. This Judas criticised and our Lord

defended merit, commending the anointing of the woman, and affectionately rebuking Judas. That angered him.

If you mark it keenly, Judas went straight from Simon's house at Bethany, down the Jerusalem road, into the inner circle of the Jews, and made his offer of betrayal. It is very striking. He went straight from the rebuke of our Lord, and said, "What will ye give me if I betray Him to you?" He made a very bad bargain: thirty pieces of silver! *Yet he was a very keen business man.* Why, he could easily have got a thousand. To have Jesus, the Jews would have thought it a cheap thing to give a thousand, but *in his violent temper Judas was untrue to his own business instincts.* There the purpose was formed at that time in a sudden fit of temper.

Then the final crisis came on that evening on which the betrayal took place. There was the double feast in the good man's house, the Paschal Feast, and the Memorial Feast of our Lord's dying. The remarkable thing in regard to Judas is our Lord's loving persistence to the very end to win him back. You remember what He did. *He washed his feet.* It was the tenderest touch of personal love that our Lord had shown to these twelve thus far. Our Lord sought that night to hold the whole twelve—to hold Judas back from the betrayal, to hold Peter back from fleeing, to hold John true, and all the twelve generally steady, true. *The nine fled,* but they came back. *Peter denied,* but he came back. *Judas betrayed,* and the worst thing was he did not come back!

The Hand that touched Judas' feet was not meant for Judas' feet only and first. Our Lord was reaching for Judas' heart, and for his head. The Hand that touched Peter's feet reached his head and his heart, but the hand reaching for Judas' heart through his feet was held back by Judas' own temper and purpose.

Then after that the second love-touch was when He gave the sop to Judas, and of course you know that the giving of the sop by the master of the feast was the love-touch. As the feast began He gave the sop to the one He wished to show His love to, and as He gave it, it was the last lingering, earnest plea of our Lord to hold him back from His purpose. The record runs this way, that after the sop was given, THEN SATAN ENTERED INTO HIM.

How did Satan get in? There is only one way for either God or Satan ever to get into anybody, and that is by having the door opened on the inside. There is no way of getting into the human will except through the inside. And so Satan's entering in is this, that as Judas received the sop, he said to himself, "Now He is

trying to woo and win me, and I *will not* be won."

Then the betrayal—the last, the final thing. There are no words strong enough to speak against an act of that kind, and yet understand through all this, every time I think of Judas I think that there are thousands of others who have done, and *who are doing what Judas did.* Judas and Pilate and Caiaphas stand out big in our thinking, because the lamp-light of all history is upon them. All unconsciously to themselves they form the centre, or one part of the central group of all history: the time when our Lord Jesus Christ was tempted, tried and put to death; but Pilate was not any worse than modern Pilates. It is simply that the lamp-light of the Holy Spirit shines upon him, and brings his badness out in full detail. And Caiaphas is not lonely a bit, only we have seen the evil and the damnable-ness of his character under the Holy Spirit.

Then the last chapter is this: Judas hung himself! Will you not misunderstand me if I say this: *that was the worst thing he did!* It was abominable to betray our Lord. Truly contemptible beyond words to describe, and yet not a lonely thing. The worst thing about Judas was this: he *failed to believe that our Lord's love was great enough to forgive him.* Without doubt he could have been forgiven as far as the mere act itself is concerned. Peter came back and was forgiven, but this man doubted the power of His love to forgive. That was the worst. Satan gripped him the hardest there. He said to him, "YOU CANNOT BE FORGIVEN!"

You read the statement that Judas hung himself. Why? *Remorse.* Satan has never hung himself. Why? He believes too much in himself. He could never have remorse, but the man's remorse tells the story of his soul, it spelled the truth of the disgust with himself. Judas realised what he had done. When our Lord yielded to arrest and to the crucifixion, Judas was the most surprised and shocked man in this world; but the worst thing was this, he doubted that the love of our Lord could forgive.

It could forgive. There is simply no limit to His love to forgive the man that will come back. You ask the question, did our Lord Jesus know that Judas would betray him? Yes, He did. It says plainly that He knew it; but mark keenly this: though He knew it, Judas *chose it* in spite of that knowledge, when he might have had the full opportunity of developing the other character.

Please remember this: God did not need a Judas, He did not need a Pilate, a Caiaphas. God never needs bad for His good; never. The one practical side of the whole thing, and I am

only concerned with the practical side, is this: that everyone of us to-day is in Judas' place in the beginning, chosen by our Lord if we trust in Him; chosen, even though to-day we are not trusting Him as Saviour, yet HE CHOOSES US BY HIS DYING, and He pleads over our lives, and WE DECIDE which way it shall go.

Let him that thinketh he standeth, be mighty, mighty, careful. He might find the heel slipping from under his foot, even while he is patting his own back about how secure he is. He has the one text in this man Judas. Without any question the Evil One was using Judas while he was unconscious of it. Without question the Evil One is using some people to-day who would be shocked to think it, just as he was Judas, all unconscious of it.

There was all the possibility of a Jesus-character in Judas when he was chosen, and there is the same possibility in you and me. There is, too, the possibility of a "devil" in any one of us. The one thing that settles whether you or I shall be a Judas or a Jesus in character—in *character* I mean a Jesus; I am not speaking of His dying. That is all by itself. There is no parallel to that anywhere. The great one fact of His dying as nobody else did as a Saviour and a Substitute for the sins of the world—that is by itself; but the possibilities of a Judas-character, and the Jesus-character are in each of us, and if you mark it keenly, WE DECIDE which it shall be.

I am not preaching a gospel sermon to the outside crowd, I am *talking to the inner circle*; and it is an inner circle truth of God, that without doubt in each of us there is the possibility of a Judas, ah! to the point of betrayal, and to the point of thinking that we cannot be forgiven.

A man's choice decides everything. Through the open door of his will Satan gets in, if he does, and only so; and through the open door of his will our Lord Jesus Christ comes in, if He does. The only thing we can do is this, it is the great thing, it is the one thing, daily to say, "Lord Jesus, by Thy grace, I *choose* to let Thee be dominant in my life." Then watch every loop-hole, and do not be ignorant, for many of us are allowing the Evil One to use us just as Judas did.

We stand a single hour only by His grace, only by our *actively choosing* His way; and the only safe way is this, to make that prayer quietly of the Psalm, "Search me, oh Lord, and know my heart, try me and know my thoughts, and motives and purposes. Try me, and know my thoughts and motives, innermost and undermost, and see if there be any way in me that grieves Thee, and then lead me out of that away into Thy way, the way everlasting."

"The Meaning and Message of the Cross."*

By Dr. H. C. Mabie.

THE crucifixion in itself considered, was the crime of crimes. It represented sin at its culmination; it showed man at his worst. The cross of the reconciliation, showed God, if we may so speak, at His best, and represents the sublimest moment in the moral history of God. . . . It represented the point at which God, in His saving outreach after a revolted world, came into the necessary vicarious relation to it. It was the index of all that was necessary for Him to endure, in a voluntary committal of Himself to man's redemption whatever in its outworking sin and Satan might inflict upon Him. . . .

When Christ ascended the altar, He did it deliberately as the Master of the altar, and all its issues. He allowed Himself to be treated as if He were, not God's holy Son, but as sin itself. 'He who knew no sin, was made sin for us.' When He came off the altar, He came with all the majesty of free omnipotence, moving straight to His ascension, and to His mediatorial reign. . . .

"As by sin came death, and so by death the bond of Satan was cast about all mankind; so through death—death of an infinitely profounder sort—Jesus had destroyed even him that had the power of death; and POTENTIALLY SET FREE FOR EVER, ALL HIS INTENDED VICTIMS. . . .

"The cross represented an actual triumph over every potency of evil, which had come into the world through sin. . . . The death of Christ was really a judgment-death. It could not have accomplished what recovery from the sin-situation in the world demanded, without being such a judgment-death. . . . The term "judgment," as used in the Scriptures, is peculiarly a term of grace. Nothing could be more tender in character. It offers all the sheltering hospitality of a dove-cote to returning aliens, to home themselves in God. . . .

"The spiritual life is so dependent upon its relations to Christ's cross, because man requires for his moral reconstruction a process no less radical than that implied in an experience of moral death, and resurrection. This principle is the very core of historic Christianity. . . .

"The New Testament basis of the spiritual life, on the subjective side, consists in three things: the NEW HEREDITY in Christ; the NEW ENVIRONMENT, formed by the Holy Spirit which envelops the new born soul with an atmosphere in which the Christian lives; and the NEW HABIT of a life which daily dies to sin, and rises again to newness of being with Christ. . . .

"We conceive that, after Christ's resurrection to the Father's right hand, He became in Himself, as glorified, the great personal dynamic of the universe, capacitated to ensphere us. From Him, since Pentecost, there now proceeds to earth, in a continuous way—unless we insulate ourselves against it—a flow of spiritual power, ever available to His disciples. . . ."

* From "The Meaning and the Message of the Cross."
Dr. H. C. Mabie. Fleming Revell Company, London.

About the Mission Field.

The Opium Traffic.

A THREEFOLD CALL TO PRAYER.

BY the earnest request of Rev. Eric Lewis we herewith print THREE CALLS TO PRAYER, which have been almost simultaneously issued, by those who have led the war against the iniquitous Opium Traffic—almost as a “forlorn hope” for many years—showing that the matter has reached a point where a mighty cry to God by those who have the burden of Great Britain’s cleansing from this stain upon them, may at once and for ever end this shame.

Mr. Lewis writes: “I have long desired to enlist the “Overcomer” readers very definitely in this (phase of) the warfare against the foe (Satan) . . . Your readers will understand that it is not for ‘patriotism,’ not for political or social well-being in China, but because the NAME OF OUR BELOVED SAVIOUR IS REPROACHED IN CHINA, that we are praying for the overthrow of this fortress of sin. It is one of Satan’s strongholds, whether viewed in relation to China, India, or Great Britain.”

The three appeals read together explains the crisis which urges the call for prayer, in words which need no others to show the need.

THAT CHINA’S FIRST NATIONAL PARLIAMENT URGES THE CHINESE GOVERNMENT to aim at suppressing opium smoking altogether by next year, and NOT TO KEEP THE AGREEMENT WITH GREAT BRITAIN to take ten years to gradually decrease its use, is truly a pathetic and moving fact. Surely a “Christian” nation will respond, and not hold a heathen nation in bonds from which it cries to be free. Not if the *Prince of darkness can help it!*

Those who have learnt to see “the strong man armed” at the back of all that is contrary to righteousness, should know now how to pray. Will our brethren and sisters in America and other lands, who read these words, now join us, and rally to the help of the Lord against the mighty? Will they now put to the proof what they have learned through the “Overcomer”? Will they leap in spirit across the ocean waves, and focus prayer upon England’s Parliament, as Joshua’s men of war compassed Jericho, until the walls of closed up sympathies fall down flat, and England stretches out her hand with royal grace and bounty to set China free!

Let us rally the spiritual “men-of-war” in every land and pray this matter through. “Shout, for the Lord hath given you the city.” “Go up, and possess the land.”

J. P.-L.

By the Society for the Suppression of the Opium Trade.

The Opium Question, which has so long been before us, has now entered upon a critical phase which demands the most earnest prayer of Christians throughout the land.

The recent vote of the Chinese National Assembly, calling for total suppression of the Opium trade and import; the renewed negotiations now going on between the British and Chinese Governments; the reports received from Sir Alexander Hosie as to the progress of the suppression of poppy cultivation in the provinces of China hitherto visited by him; the unexpectedly large profits received by the Indian Government, during the past three years, from reduced exports of Opium; finally, the grave danger that, in view of these profits, it may become impossible for the Chinese Government to maintain its policy of total suppression of poppy growth, without arousing serious difficulties and even a formidable rebellion, unless the Indian import be stopped:—these facts call loudly upon our Government to prohibit the export of Indian Opium to China without further delay.

The issue before us involves not merely the freedom of China from a great evil, but also the freedom of Britain from a great sin, attested in the unanimous resolution of the House of Commons declaring it to be “morally indefensible.”

We have reason to believe that our Government is at least in some measure aware of the great opportunity of right-doing that lies before it; but, if a bold and righteous policy is to be adopted, the Ministers of the Crown need something more than human wisdom and strength.

We therefore appeal to those who know the power of prayer to be instant in intercession for our rulers at the present juncture, that God may be glorified by the immediate ending of this trade, which for so long has been a curse to China, a disgrace to Britain, and a reproach to Him whose precious name we bear.

MATTHEW DODSWORTH, President.

JOSEPH G. ALEXANDER, Hon. Sec.

GEORGE A. WILSON, Secretary.

Society for the Suppression of the Opium Trade.

RACHEL B. BRAITHWAITE, Hon. Sec.

Women’s Anti-Opium Urgency Committee.

London, 27th February, 1911.

By the Church Anti-Opium Committee.

The officers of the Church Anti-Opium Committee think that the members of the General Committee, and other supporters, should be made aware that the Opium Question has now arrived at a most critical stage.

At the request of the new National Assembly, the Government of China has declined to continue the ten years’ agreement (of which seven years have still to run). Negotiations are still in progress, but the Chinese decision to stop all native growth this Summer, and to aim at suppressing opium smoking altogether by next year, presents in a very serious light a foreign Government still insisting on the reception of Opium at Chinese ports.

The problem in India has been lightened by the remarkable fact that, owing to the inflated prices due to the rapid diminution of production in China, the Indian Exchequer has received in three years the total amount allowed for in the above Agreement for ten years. To continue to derive revenue is therefore an actual retrogression from the point arrived at in 1907.

The active workers in the Anti-Opium Cause are unanimous in hoping that our Government will decide at once to set China free.

We are assured that Chinese leaders appreciate deeply the beneficent influence exercised by definite Christian conviction, in bringing the movement so far forward. The issue of the

appeal to the Churches last Autumn, and the response to it, are taken note of, and the mind of China thereby turned favourably towards the Christian religion at the very time when, as Lord William Cecil is unweariedly telling us, it is pondering over the future as it has never done before.

Meanwhile the matter is in the hands of our Government, which has recently been good enough to receive our views. We feel that it is now the time for PRAYER, and we earnestly commit this grave crisis to your consideration for intercession, both private and public, for Divine guidance of the rulers upon whom this profound responsibility is laid.

Signed A. CALDECOTT, Chairman.
J. P. MALLESON, Treasurer.
A. CONSTANCE DAVIES, Hon. Sec.

March 13, 1911.

By Rev. F. B. Meyer.

From Elijah's lips, borne across the gulf of centuries, the hot words reach our ears and hearts to-day. "I have been very jealous for the Lord God of Hosts." Twice he said it, in an hour when it seemed as though evil had finally triumphed over good, and was destined to hold the field.

That cry comes naturally to our lips in connection with the Opium Traffic. We are jealous for the fair name of Great Britain, jealous for the name of Christianity, but above all for the Lord God of Hosts. With Joshua, we may well rend our clothes, and fall upon the earth upon our faces, crying, "What wilt Thou do for Thy great Name?"

The shame of the present hour is that China seems genuinely anxious to free herself from the blight and curse of opium-consumption. The Edict which was promulgated with Imperial sanction, proposed a limit of ten years, within which the slaves of the habit of opium-smoking were to achieve their emancipation; but China's efforts have been greatly accelerated; whole provinces have become clear of the poppy; and her rulers are showing an unexpected determination. It might have been expected that our Government would have hastened to reciprocate those efforts on the part of a great, a wronged, but an awakening people to achieve emancipation—the more so as these Eastern nations are likely to wield an altogether new and unexpected influence in the near future. But on the contrary, our response to the Chinese overtures has been most disappointing; and there is no alternative for those who desire to see our nation freed from all complicity with this pernicious trade, than to cease from man and cry mightily to God.

Perhaps we have been relying too largely upon carnal weapons. We have congratulated ourselves on the prominent politicians who have avowed themselves favourably to our cause. We have set great store on the high morality of some in high places. We have reckoned on the influence exerted by the newspapers who have recognised the justice of our claim. But it is becoming clear that we have counted too confidently on these favouring circumstances; and the golden opportunity of vindicating our Christian character threatens to elude us.

Where all else have failed, spiritual weapons will succeed. Prayer is the master-key that will unlock the fast closed doors. We have access to the ear of the Governor of all worlds—let us approach Him with the ancient appeal: "Awake, awake! put on strength, O arm of the Lord; awake as in the days of old!"

There is little doubt that, so far as China is concerned, the Opium Traffic is doomed; but surely it will be to the lasting disgrace of this Christian nation that we did not help to lift the burden from the shoulders on which we originally imposed it. We cannot but be jealous for the name of Christ, which is being dishonoured by our apathy.

Let us pray! Let our ministers lead their people in this prayer at Public Service; let it be included in the petitions of the Family Altar; let us pledge ourselves to offer it whenever we kneel in prayer ourselves; let it be taught our children.

This is God's cause and we can trust Him! Above the fury of the floods He sitteth King for ever! Let us pray in faith and persevere in prayer, until our Fatherland is relieved from this disgraceful stain, not at the charge of our poor Indian fellow-subjects, but, if needs be, of our Imperial exchequer.

(From "National Righteousness.")

India's Appeal for Prayer.

WE have received from Mr. F. Kehl, of Amritsar, Punjab, India, copies of the reprint he has issued of Mr. Sidney Collett's "Appeal to the English Nation,"* for a Day of National Humiliation and Confession, and with it the "appeal" on "behalf of the appeal," written by Rev. R. J. Ward, of Ootacamund, South India, who writes:

"Are we in India concerned in this matter? India is part of the British Empire, and the sins set down in this appeal concern all the members of the English-speaking race. We cannot escape our solidarity. If we share the national glory, we must take our part in the national shame. Moreover, the moral condition of the homeland seriously affects and is reflected in those at the outposts, just as the state of a man's heart tells upon the extremities of his body.

What is to be our response to this appeal? The writer of it calls for a "day of national humiliation and confession," after the manner of Nineveh and other historical instances quoted. But that is not the immediate question for those who read these lines. The chief burden of the appeal must rest on the children of God who have been caused by His grace to have fellowship with His sorrow on account of these things. His search, just now, is for the men and women "who sigh and cry for all the abominations wrought." If that search is in vain, because "there is no man," no one to "stand in the gap," no Abraham to plead for the doomed cities—no Moses to interpose his own life between the descending sword and the threatened victims—no Paul to be willing to be accursed from Christ for his kinsmen after the flesh—then indeed we are confronted with the final proof of the Church's degeneracy. It is a solemn time for the world; it is an even more solemn time for the Church of Christ. If an appeal like this fails to rouse the people of God to serious thought and instant, earnest, fervent, nay, agonising prayer, then, truly, we are in evil case. . . .

These solemn "appeals" are now being sent broadcast over India, but, as Mr. Kehl rightly observes, although the call to humiliation and prayer is to the English nation as a whole, the appeal must of necessity first concern the "inner circle" of those who are living members of the Body of Christ. These are they who should lead the way to the Throne of God, as Daniel did on behalf of Israel, and these are they who will have revealed to them—as Daniel did—the opposing forces in the unseen realm against the answer to their prayers. The "Prince of Persia" withstood the answer from God to Daniel, and the Satanic "Prince," appointed by the Adversary, as "World-ruler" of the darkness in England, will withstand, not only the answer to the intercessors, but primarily the very Day of Humiliation and Prayer itself.

Mr. Collett points out in his appeal that the Indian Mutiny broke out ONLY ONE FORTNIGHT AFTER ENGLAND SIGNIFIED HER APPROVAL OF A SECOND OPIUM WAR WITH CHINA!

May it not be if England now releases China, we may see the English nation yet fulfil God's purposes for her, and her "candlestick" (Rev. ii. 5) not be removed from its place of privilege by the King of Kings.

* As our space does not permit of our reprinting this powerful and sober array of facts, as an appeal for the need of national humiliation and prayer, the Lord's intercessors should send for copies of the appeal in leaflet form to Mr. Sidney Collett, 11 Parsifal Road, West Hampstead, London, N.W.

Four Planes of the Spiritual Life.

By the Editor.*

THERE are four planes—roughly speaking—in the spiritual life of the believer, and of the Christian worker: The first plane we may call the "EVANGELISTIC" plane; that is, the plane where the soul knows the new birth; knows that he has eternal life in Christ; where he becomes a soul winner, preaches salvation from the penalty of sin, and is used to lead others to Christ; where the entire objective is winning souls for Christ; where he is faithful in proclaiming the gospel of salvation in Christ.

Then there is the second plane, which may be called the "REVIVAL" plane; or the plane in personal experience where the soul receives the "baptism of the Holy Spirit," learns to know Him and to obey Him as a person; to rely upon Him and to look to Him to work in the meetings, co-operating with Him, and used to lead others into the experience of the Baptism of the Spirit. This is the plane of the Spirit.

Then there is the third plane, which we may call the plane of the "PATH OF THE CROSS," where the soul knows the position of Romans vi. in fellowship with Christ's death; is brought into "conformity" to His death; learns the "fellowship" of His sufferings, and is led to walk in the path of the Cross in every detail of practical life. Here the soul is used to interpret to others the way of the Cross, and to lead others to know Romans vi. and 2 Cor. iv. 10-12 in experience.

The fourth plane is the plane of spiritual warfare. In the inward spiritual position, it is "the ascension plane," where the soul knows its union with Christ, seated with Him "far above all principality and power"; and where, in service, it is in aggressive warfare against the powers of darkness; where it learns to have spiritual discernment to detect the workings of the Devil; and learns the authority of Christ over all the power of the enemy. This is the plane of "authority."

Or, to put it concisely—the first is the plane of *salvation*, or the new life; the second is the plane of *power*; the third is the plane of *victory* over sin; the fourth is the plane of *authority* over the powers of darkness.

The individual *believer*, if he goes forward in the Christian life with God, is led just in this order also. First, he receives salvation; second, he receives the Holy Ghost; third, he is led along the path of the Cross; fourth, he walks in the path of conflict and victory, resulting in

* Notes of a Conference with workers.

"authority," or "power," over all the power of the enemy. The individual *worker*, also, finds he is used in these four planes of service. First, he is used to lead others to Christ; second, he is used to lead them into the fulness of the Spirit; third, he is used to interpret to them the path of the Cross; and fourth, to discern the devices and workings of the Devil, and to exercise authority over "all the power of the enemy," through union with Christ on the throne.

Madam Guyon truly says, that in every plane of the spiritual life, there is a beginning, a working out, and a consummation of the life in that degree, followed by a passage into the next plane, where there is again a beginning, a working out, a consummation. In each plane you appear to learn the very same lessons over again, but they are all being learned in a deeper degree. For instance, in the first plane you learn the way of faith in Christ as a Saviour, and then you have to learn to exercise faith again in the next plane, and again in the next. It is just as hard to learn the lesson of bare faith in the fourth plane as in the first, and yet, as you look back, you can see the hard lessons of the first plane are now quite simple and easy.

Further, it is true that it generally takes years to get through each plane! When you pass into a new plane of the spiritual life, it is often with some great conscious "blessing." A God-given experience of fulness in Christ, which may be described as a "taste" of what God has for you in that plane in its consummation. For instance, you get a revelation of the ascension life, seated with Christ in the heavenly places, and the joy and light of it is so real, that you think you will never come down again to the lower planes you now leave behind you, but in a brief while of weeks, or months, the "conscious" blessing—lasting according to the extent of the revelation and its power—apparently disappears, and you perhaps struggle to regain what you think you have lost. Now you have to fight by bare faith, to hold the ground you have taken. Then follows what may be called a "tunnel" experience, when you go through test upon test; in which, perhaps you may think you fail, but through all you find there is *advancement*, and final emergence into the full consummation of that specific plane of the spiritual life, where you understand the way of abiding; for in the working into you of that life by the "tunnel" experience, God has removed what stands in the way of the permanent abiding in that stage of the knowledge of Him. (See Rom. v. 2-5, A.V. and R.V.)

But remember, if God gives you a message which He means you to take hold of, *He holds you*, even when you appear to lose it. His word

given to you *lays hold of you*. That word has divine life and energy in it, and it can grip you, and hold you to it. God requires your co-operation, of course, and you must actively take the word by faith; but the power is in the Word itself when God has spoken it to you. If the Lord has given you the word "authority" over the power of the enemy, you have to co-operate by saying in response, "I choose and accept it, Lord, but I have no power to hold it; the Word must hold me."

And in truth you often apparently lose it, so that it goes right away from you, but somehow, if you go on steadily in bare faith, you come at last through the tunnel working of God, to the consummation point, and then what looked like a literal impossibility to you when God gave you the light, you find has been wrought into you as part of your very life; assimilated and incorporated into your spiritual being.

When a believer has pressed on with God faithfully from plane to plane, and has reached the sphere of warfare and authority, then he should be able to lead others into any of the degrees of blessing they need; but, usually, when the soul is in the stage of a certain plane, and not arrived at its full consummation, he can only help others in the same stage, as he speaks out of present light and experience. It is not until the consummation point is reached that the believer has liberty and facility in dealing with others in planes which he himself has left behind. In the transitional stage of each plane, you can only give the vision you have, so that your ministry seems limited to those who are at the same stage. You interpret to them what you, *and they*, are experiencing. But when you are *through that plane*, it seems as if you are able to minister to souls at any degree as they may need it.

Therefore you must never be disturbed if anyone says that your "message" did not help them at all, or possibly your message was "above their heads." The fact is, you were obliged to give it, for you were not free enough for anything else, and you ministered only to a certain number of souls who could be helped by that message.

What about others, you ask? Remember you cannot meet the needs of all until you have passed through the *stages* of all. A worker needs to be very matured in the spiritual life to have light and truth for "all saints," just as Paul had, and the other apostles.

When the believer has passed through these "planes"—a matter of years, more or less—and he reaches the plane of "authority" over the powers of darkness, in its fullest degree, then he is in the "apostolic" stage, with sufficient

facility, and equipment, and knowledge, and liberty, from his own experience of the Word of Righteousness (Heb. v. 13), to be able to handle the Word of God as a steward, and to minister it to others at their various degrees. When you become matured and ripened, then you do not speak from what you yourself are at the moment experiencing, but you are able to use the Scripture of truth as an armoury, and be "furnished completely" for every good work, able to wield, or apply the Word of God to each soul. This is real equipment, and ripeness of maturity, and fitness for service in the power of the Holy Ghost.

What is also needed is that Christians should know that the victory of Calvary over the powers of darkness is required to be apprehended by them in every stage of the spiritual life, and every plane of experience. (1) *The evangelist needs to know it*, because to win souls to Christ, he must learn how to bind the devil holding those souls, and therefore the truth of victory over the powers of darkness as declared in the Word of God, is part of the evangelist's armour and equipment. (2) Those who receive *the baptism of the Holy Spirit* need to know the victory over the powers of darkness, so as to be able to detect the counterfeits, and to refuse them. (3) Those who go on in the *path of the Cross* equally need to know the devices of the deceiving spirits, because they will interfere with them every step onward in their knowledge of the Cross, and try to mix their workings with the work of God in every degree. In fact, the truths about the powers of darkness need to be known in every plane, and at each stage of the spiritual life, according to the measure and need.

But the urgent work to be done now is to meet the need of the *advanced ranks of the Church of Christ*. Those who can, "by reason of use," exercise their spiritual senses, and are able to "eat" and assimilate the "solid food" which is for those of full age; as well as to give the same spiritual food in "milk" form for the babes, so that they may grow.

In helping others, if you find that believers do not understand the meaning of the prayer-warfare, you should ask them if they know anything about the Cross, and the position of death with Christ, according to Romans vi.; for they must know death to sin, and to the world, before they can understand the spiritual warfare and authority over the powers of darkness. If they do not know the power of the Cross, you must go further back, and ask them if they know the *Baptism of the Holy Spirit*, for the power to experimentally know the fellowship of Christ's death is given by the Holy Spirit. If they do not know the baptism of the Holy Spirit, you must go further back still, and ask them if they

possess the new life in Christ at all. How can a soul receive the Baptism of the Holy Spirit, if it does not know Christ as a *Saviour*, and is born from above into the kingdom of Christ? We must as workers be able to lead souls back from point to point to the place of need, and recognise the four grades, or planes of growth in dealing with them.

For those who already know the Baptism of the Spirit, and the path of the Cross, *the pressing need is light on the warfare with Satan*; but another need on a wider scale, is the experimental knowledge of the Baptism of the Holy Ghost, for a vast number of believers do not know this, and the two-fold aspect of the Cross: therefore they cannot understand what we mean by "warfare" and the need of the discerning of spirits. It is not enough to proclaim victory over the powers of darkness, you must lead the children of God to know the Cross in its relation to believers. The warfare of Ephesians vi. is a spiritual warfare, and only through the death of the Cross is the believer brought into the spiritual realm, and the conflict there.

The question is therefore an important one, "Have ye received the Holy Spirit since ye believed?" (Acts xix. 2).

Many Christians are perplexed over receiving the Holy Spirit because they think they only have the proof of having done so, if they have manifestations of His presence; so on this subject many questions arise. The Scriptures make it clear that you receive Him by faith (Gal. iii. 2-3), but there is a succeeding work to be done in real surrender to obey Him, and the putting of all obstacles out of the way of following Him; the hindrances must be removed to His working through the believer, and the wrong things in the life put away, as revealed progressively by Him.

Where does the special need of light on the powers of darkness and their workings now come in? All over the world there are now large numbers of believers definitely, and clearly preaching full assurance of salvation in Christ. Then there are an increasing number of believers who really know the Baptism of the Holy Spirit, and are in the "Revival" plane, or the plane of knowing the Holy Spirit, and co-working with Him. Again there are others—a smaller company—knowing the Holy Spirit, who have really pressed on in the power of the Spirit to follow the Lamb of Calvary in the path of the Cross.

Now, speaking generally, these last-named believers are blocked, because they have no glimmer of anything beyond this. They have thought that they have simply to go on to the end in the path of the Cross—in the spirit of the

Lamb. Meanwhile the powers of darkness have been coming in like a flood to the Church of Christ, blocking and hindering the work of God on every side. The message needed by these souls who know the fellowship of the Cross—or the crucified life—is the knowledge of the aggressive war upon the powers of darkness. The call to these is, "*Arise*, in the new life of Christ, and in the equipment of the Holy Ghost—whom you have already known to lead you unto death—and lay hold of THE AUTHORITY OF CHRIST, and take the aggressive against the foe."

The special message in the *Overcomer* pages is mainly to *all who know the Cross, and all who know the Baptism of the Holy Ghost*, and all who follow the Lamb. Having died to the old fleshly life of activity—the soulish life of energy—having died to the world, and become separated unto Christ; *these are the souls who need to see their union with Christ in the ascension life*, and take His authority over all the power of the enemy.

Here we must point out a cause of danger in the lives of many who know the path of the Cross. They have learned the power of the Holy Ghost, and the path of the Cross; they have understood that they were to "follow the Lamb"; to *submit* to the will of God; and they have followed on in that path faithfully, until now they may have unknowingly gone on a point too far. Their "surrender" may have become "passivity"—i.e., a passive condition of mind, and sometimes of all their faculties—which is not according to God. Having ceased to "resist" in the "flesh" they have sunk into a passive submission to all things around them, not only the "will of God" but to the will of Satan, and failed in their attitude of resistance "in the spirit" to the spiritual foe. Their surrender to the "will of God" became, or has become unconsciously, a *passive submission* to Satan. There has undoubtedly come upon the Church a heavy pressure of the powers of darkness, and many souls who know the Cross are failing to detect between the "will of God" and the "will of Satan"; and they are presenting no *resistance*, and no *solid front* against the adversary and his hosts. Surrender to God has lapsed into "passivity," or passive endurance of everything. They have only the view of the Lamb, and not the *Lion-Lamb*—the Lamb who submits to death, but the *LION-LAMB* who triumphs over the Devil.

These souls must arise out of their passive condition, and in the power of the Spirit, take the authority of the name of Christ, for an aggressive warfare in prayer and action against the powers of darkness. They must use

THE OVERCOMER.

their renewed will in *active* co-operation with God. They must take the aggressive with victory-prayer against every hindrance that the Devil puts in their way. They should march forward claiming the victory of the Cross over all the power of the enemy. These are the souls who, because of their baptism into death, and consequent cessation of fleshly and soulish energy, may receive, or "take," and *exercise* the "gifts of the Spirit." Whatever gift is necessary for their service in this warfare, they may *take* as part of the provided equipment of the Spirit for this hour of need.

Note also that souls in each plane can help and lead others in the plane behind them, but they cannot push anyone forward into the plane before them, nor fully understand or "judge" others in the plane ahead of them. In the path ahead there are conditions, realms of knowledge, points of danger only known to those in that degree, and unseen and not understood by souls in a lower degree. The enemy knows this, and oftentimes pushes a "babe" in the second plane to resist truths only understood further on. Yet the truths suited to plane three and four *must be spoken for those who need them.*

Lastly, let it be distinctly stated, that the description of these degrees in the spiritual life of a believer is given from the experimental, or "subjective" aspect, and not from the judicial, or positional side of truth, wherein a "babe in Christ" may be said to be as "complete in Him" from the moment of its conversion, as at the end of its days. A child grows from the babe-stage, degree after degree into manhood. "Let us also press on . . ."

"Suffering with Christ."

"I take pleasure in reproaches . . . for Christ's sake."
2 Cor. xii. 10.

MY soul is vexed, my spirit sad,
Reproach hath rent my heart—
But yet, dear Lord, Thy dove is glad
To share her Saviour's part.

Time was, when worn with pain and grief,
To Egypt's shade I flew;
At Pleasure's fount I sought relief,
And so my sorrows grew.

I hoped for peace, but was not healed;
I found no cure for care,
No balm from Gilead's fragrant field,
And no Physician there.

"Oh, who will shew us any good?"
I heard the godless sigh—
Like them I loathed Gomorrah's food,
And even longed to die.

At last I saw my quest was vain,
And turned, at last, to pray—
"Ah! God, that Thou would'st quell my pain,
And wipe my tears away!"

He led me to His Mercy Seat,
And taught mine eyes to see
How human need and heaven meet,
O, Lamb of God in Thee!

I saw Thy soul with anguish torn,
Thy sweat of agony,
The cruel scourge; the crown of thorn,
The cross of infamy.

Now, kneeling at Thy nailed feet
Thou Lamb, who bled for me—
I know no solace half so sweet
As suffering with Thee!

"I Can" versus "I Can't."

"I can . . . through Christ . . ."—Phil. iv. 13.

"IT is too hard," whispered the adversary, as pressure and trial multiplied, and not recognising the voice I said, "Yes, I cannot stand it." Then my spirit sunk under a cloud of depression, and the vision of victory grew dim and distant.

"Your spirit has gone under in the conflict," said a servant of God. I replied, "Yes, I know it has," but *how* I did not know then. "Have you said, I can't stand it?" Why, yes, I had! Then light flashed in, and I saw where ground had been given to Satan. I saw that by assenting to his suggestion I had virtually surrendered arms to him, and had stepped down from my position with Christ in victory.

At once I took my stand anew, putting on "the helmet of salvation," for it was through the mind Satan had gained an entrance, and grasping the sword of the Spirit I refused him any further hold, and proved the power of Christ's victory to throw off the cloud. But that is not all, the lesson has been of great value to me during the months that have intervened. I have found when the old suggestion has come back, as I have persistently refused to listen, meeting the enemy with "I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME," and looking to Him to "strengthen with might by His Spirit," to make me strong in Him to stand and to endure. Satan has been put to flight, and my spirit kept above with Christ in full liberty, free from any cloud from Satan settling on it to crush me down. I do praise God for showing me this secret of victory, and how the spirit may be kept free from Satanic oppression.

The need for this liberty of spirit is great, both for personal life and aggressive service, for we may be attacked with depression in any path, and it is one of the enemy's most fruitful methods of hindering the advance of God's children; and to yield here is certain defeat. But we can *refuse to accept* the cloud, and having done all "remain victors on the field."

Refuse the cloud of depression about your circumstances, your personal state and experience, your work for Christ, allow *no burden between you and God*, for burdens *from* God do not *come between*. The spirit must be free from *Satan's* burdens for real service in the Spirit. How difficult, how impossible it is to pray always in the Spirit with a cloud from Satan hanging over and crushing our spirit! So let us take the victory and throw off the cloud.

It is true the old "I" cannot, but we reckon it crucified, and the new man in Christ can. The R.V. rendering of Phil. iv. 13, gives the ground. It is in Him, united to Him in His death and risen ascended life, that we may say with Paul, "I can do all things in Christ that strengtheneth me." "Be strong in the Lord, and in the power of His might." "Awake, awake; put on thy strength, O Zion." F.W.

Voices from other Lands.

The Inner Spirit of the Cross.

THE act of Crucifixion is one thing, but the spirit in which the crucifixion is to be borne is another. In some respects the act may be brief and finished, but the inward heart disposition that should pervade crucifixion is a continuous principle, extending through life, ever widening its range over a multiplicity of applications, and growing in intensity to the end. This divinely beautiful spirit of self-immolation cannot be defined. It can only be faintly described. It is a heart-quality, a soul-essence, too fluid to be held in by words. If we could get a vision of the soul of Jesus from the last supper to His death on the cross, and have a clear spiritual discernment of all the thoughts and feelings, and affections and sympathies, and every quality of disposition that was in His nature during those long hours, in such a spiritual vision we should see the full-sized mind appropriate to crucifixion.

Thousands have had, in greater or lesser degree, a spiritual revelation into this history of the soul of Jesus. Such an insight can only be given by the Holy Ghost, for it is infinitely beyond the natural reason and imagination.

In the same proportion that we discern the inward spirit Christ had during those hours, in that proportion can we drink of that Spirit until we can suffer, bleed and die in our measure, with the very same dispositions He had.

It is a *silent spirit*. It suffers without advertising the depth of its suffering. It can be subdued, scolded, criticised, misunderstood, misrepresented, and checked and hindered in a thousand ways, without a groan, or a kick, or a trace of threatening, or imprudence (1 Pet. ii. 23).

It has calmly signed the death-warrant of self. It can have a thousand little gifts and treasures, and harmless earthly pleasures, and pleasant hopes, and friendly ties snatched out of its hand, without clutching the fingers to hold on to them. It can obey God, and be rushing at full speed on lines of service and duty for Him, and then at the touch of God's PROVIDENTIAL AIR-BRAKE, it can be brought to an instantaneous standstill, without shaking the train to pieces by a single jar, or the least JOSTLING OF THE WILL FROM ITS PERFECT REPOSE IN JESUS.

It is a *flexible spirit*, with no plans of its own. It can be turned by the finger of God in any direction, without a moment's warning. It can walk into a dungeon or a throne, into a hut or a palace, with equal ease or freedom. It partakes of the movements of the Divine mind, as a floating

cloud partakes of the movements of the air which encircles it. It can wear old, threadbare clothes, and live on plain food, with a thankful and sweet disposition, without even a thought of envy or coveting the nice things of others. It looks with a quiet, secret, joyful contempt on all the honours and pleasures, and learning and culture, and the honourable splendours of earth. It inwardly despises what other people are longing to get hold of. This is because it sees into heaven, and is so fascinated with the magnitude of coming glories, that even the pretty and honourable things of the world look ugly to it.

The rugged cross, which frightens so many Christians, is embraced by this spirit with a secret, subtle joy, because it knows that all suffering will enlarge and sweeten its love. What other Christians shun as a hardship, it gladly accepts as an opportunity of sweeter union with God. It loves its enemies with a sweet, gentle, yearning affection, utterly beyond what they would be willing to believe. It can be bruised and trampled on, and turn with a quivering, speechless lip, and a tear-dimmed eye, and kiss and pray for the foot that, under the pretence of religious duty, is trampling it in the dust.

It will not receive human honours into itself. If it is praised or honoured by its fellows, instead of eating it as a sweet morsel, it OFFERS IT UP INSTANTLY TO THE LORD, as the angel did with the good dinner which was presented to him by Manoah. Its highest delight is in sinking into God, and being little. It loves to humble itself, both before God and man. It shuns debate and strife and theological argument.

It is modest and retiring, and loves to get out of God's way, and see Him work. It does not make others wear its sackcloth. It would rather take other people's sufferings on itself than to take their joys.

When the soul ENTERS SANCTIFICATION, IT IS JUST THE BEGINNING OF THIS SPIRIT, which is to spread, intensify, and brighten until the "crucifixion" life becomes a beautiful flame of self-abnegation, which takes hold of all sorts of woes and troubles, and mortifications, and pains, and poverties, and hardships, as a very hot fire takes hold on wet logs, and makes out of them fresh fuel for more self-sacrificing love. It opens the gate of heaven without touching it.

This is the spirit that wears out the patience of persecutors, that softens the hearts of stones, that in the long run converts enemies into friends, that touches the hearts of sinners, that wins its way through a thousand obstacles, that outwits the genius of the devil, and that makes the soul that has it as precious to God as the apple of His eye.—G. D. Watson.

The Prayer-Warfare.

The Serenity of Prayer.

THE habit of prayer produces a singular serenity of mind and spirit. David is compassed with words of hatred, he is fought against for no apparent cause, he sows love and reaps enmity; but his spirit is untouched, the centre of life untroubled. In the midst of all the turmoil of opposing forces he moves in an atmosphere of serenity which clothes him as a garment, for he gives himself to prayer (Psalm cix. 3, 4).

This serenity of mind and calmness of spirit in the midst of difficulties, and confusing elements, is the fruit of the growth of the inner man—growing as the soul habituates itself to communion and co-operation with God.

The child of God can, of all men, be calm and serene in face of danger, be it spiritual or physical, because his peace rests not upon a creed but upon life—the law of the Spirit of life in Christ Jesus—and it is life that begets life, aye and more, this spirit life begets life after its own likeness.

Disciple, watch thy Master. He saw the gathering clouds of world-hatred ready to burst upon Him, saw the ever darkening shadow of the Cross upon His path; yet He neither quickened His step, nor cast one anxious thought into the future, nay rather did He rebuke that disciple who would have met force with force, carnality with carnality, because He said He came to do the will of the Father, and thus stedfastly set His face to go to Jerusalem.

Therefore, whether it be proud Pharisee, contemptuous Scribe, tumultuous mob, or ribald soldiery, He met all with a calm spirit and serene countenance, ever watchful of the great spirit foe who directed the carnal mind which was enmity against God. Likewise let us "Watch and pray."

Why this hustling in the things of God? Why this fearfulness which either rushes into panic, or holds back in trembling cowardice? "I was afraid" (Gen. iii. 10), is the language born of Satanic influence in thought or deed. "I fear no evil" (Psa. xxiii.), is the language of that soul that has, by prayer and communion, learnt to dwell in the secret place of the Most High, and abide under the shadow of the Almighty. "He maketh the storm a calm, then are they glad because they be quiet, so He bringeth them into their desired haven."

John C. Williams.

"Why sleep ye? Rise and pray."*

Luke xxii. 46.

"Why sleep ye? Rise and pray!" The voice of Jesus Calls us from sloth and self-indulgence now

To pray. To pray as He prayed, knowing well

That God would grant His promise. He did tell

His own disciples how to pray. And how

If we "believe," and always "dwell in Him,"

His word abiding in us (faith not dim,

But confidence in God full-strong) He'd ease us

Of burdens on our hearts for other's sin—

The earnest yearning care their souls to win.

We plead for them! We know our prayers are heard

For this we ask according to His Word.

O God! soon grant our prayers for those we love

And draw them to Thee from where'er they rove.

John xi. 41, 42; Matt. vi. 9; Matt. xxi. 22, vii. 18, 19; John xv. 7; John v. 14, 15; Luke xxiv. 34; John iii. 16; Luke xv. 4, 6.

* From "Thoughts on Gethsemane," by L. M. Warner. Morgan & Scott, London.

The "Lord's Watch."

Will all who write for prayer kindly note 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. *Foreign correspondents often have difficulty in sending English stamps. Reply coupons can be obtained in most countries at threepence each, which can be exchanged here for stamps to the value of 25 centimes (2½d.).*)

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 lxi. 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.

N.B.—Will Correspondents please take time for prayer and meditation ere replying to letters, and kindly note that to avoid delay orders and enquiries for the *Overcomer* Office should not be enclosed in letters for the Lord's Watch.

J. C. Williams.

Will the Lord's Intercessors pray

That the whole Church of God may pray against the powers of darkness, and overcome them in all their doings.

Our National Sin in the Opium Traffic.

That all Satan's devices to delay a God-honouring ending of this blighting national shame may be brought to nought.

For the following Missionaries and Workers in other Lands.

That they may understand the warfare against the powers of darkness and triumph through Calvary's finished work.

For Miss WARBURTON BOOTH and other Missionaries in the midst of plague stricken districts in India.

Rev. W. T. HALPENNY, Montreal.

Mr. and Mrs. STROTHER, General Secretaries of the Christian Endeavour work in China.

Miss PERRY and Miss PASH and their furlough in England from April 27 onwards, and the work they leave in Korea.

Rev. J. D. McEWAN, Brazilian Inland Mission.

Mr. and Mrs. J. G. LOGAN and all E.G.M. Workers, especially the home base, and health of Mr. CLEAYER, Mr. and Mrs. ED. SWAN and Workers.

Miss GRACE MILLER. *Pray for suitable workers to be given.*

Pray also for Misses MAY HILLIER and GRACE GAFEN, and Mrs. M. A. MARQUEZ (Las Palmas); Rev. F. BRUNEL (Tahiti); BARON NICOLAY in work among students in Russia.

Prayer for the Meetings for Workers.

Eccleston Hall, Victoria, London, April 5.

For the Blackburn Conference, April 14.

That the People's Mission, Blackburn, may give no ground to the enemy, and that the work may go on in victory for Christ and His Kingdom.

"That the wiles and tricks which the devil is using to the utmost of his cunning to make me break my covenant with God, and lose my faith position in the death attitude, may be frustrated." (*A Young Man in America*).

For Clarence Street Mission, Kingston-on-Thames.

For Mlle. Meylan at work among a completely Roman Catholic population in the heart of France (Cubas, Dordogne), holding meetings Sundays and weekdays, and visiting house to house among the people.

Special prayer asked that "the Lord may open a door and find an editor willing to undertake the issue in Dutch of 'The Warfare with Satan,' 'Face to Face,' and 'Abandonment to the Spirit,' which I have translated, and are now ready for print. O.Z.R., The Hague, Holland.

For Mrs. Baezertz in all her missions.

Special Thanksgiving

Desired by Rev. W. T. HALPENNY for answer to prayer requested in the *Overcomer* for January "The Lord has graciously delivered us from the disaster that threatened us, in answer to prayer."

Requests for the upholding in prayer by our readers, of missionaries, missions, and workers, for insertion in this page should reach the Editor by the 10th of the month.

The "Word of the Cross" Bible Booklet.

(Entered at Stationers' Hall.)

This little Booklet was compiled by Mrs. Pann-Lewis in 1903, and consists of 16 pages, 3½ x 2 inches in size, with pale blue cover. It contains in the words of Scripture, what the Bishop of Durham describes as "the very soul of the Divine message." It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The Bible Booklet in English.

With page on "Victory." Texts from A. Version.
1/- per 100, 4/6 per 500, 8/- per 1000; post free (Great Britain only). To other lands the prices remain at 1/3 per 100, 5/6 per 500.

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.*

The Booklets from Mr. Hogben will bear no imprint but the above; and beyond a small amount added to printer's cost, for expenses of issue, any margin of profit is entirely devoted to the Lord's work.

The Dire Need of France.

An earnest appeal to all who love the Lord Jesus Christ.

VERY many thanks for £5 to hand per Miss Waters, which we have devoted entirely to Booklet. Also 23/- for printing two articles from *Overcomer*.† I wish that I had quite a series of articles translated. Souls at first gladly accept the teaching of the Cross, and then one is surprised to find them quite away from it, so that another message is needed to bring them back, and so on, until they learn to cast anchor. If only they would stand their ground. The articles exposing Satan have aroused much interest.

I have received £5 from Miss Mourant, also, for Bible Booklets, so that now with only £7 15s. to raise am expecting to have the 100,000 for free distribution this year, and am confidently waiting for the entire sum to give printer an order for that number.

Events are moving rapidly in France, so rapidly in fact as to be clearly defined. Only in 1871 came the first rift from the Romanist teaching in the schools. Then the Government abolished the monasteries and convent schools, driving a great number of the monks and nuns out of the country altogether—about a decade ago. Afterwards followed another Government minister with a mandate to apply the act, and finish the work of his predecessor. This has been gradually done; yet the hostility to all religious influence is growing to such an extent that even this minister was unwilling to proceed further. But now, even within the last fortnight, a change has again taken place which means an objective not only to drive out disguised Romanists but all religious sentiment from State institutions.

There is little doubt that the persecution thus begun amongst the Catholics will not terminate with them. Socialism is making great strides, and though the movement apparently received some check in the Postal and Railway strikes, yet the mark reached does but show the oncoming tide. Revolution is being preached as a gospel, as necessity, as counterpart of evolution and progress. Its banner frankly and avowedly is absolute "lawlessness." "No God, no master," and the bait constantly held out is unrestrained immorality and violence. These principles are shamelessly placarded on the walls.

As I write, this week in Asnières there has been a series

* For the convenience of our readers Booklets may also be obtained from "Overcomer" Office, Cartref, Toller Road, Leicester.

† This sum we sent from special donations entrusted to us "for any purpose."—Ed.

of meetings, in a large hall packed with men, utterly intolerant of any protest against this terrible iniquity being enunciated. It is but a sample of the spirit which is rife among the "ouvrier" class all over the land.

Truly the church of God in France is enveloped with the smoke of the pit, and needs to know the power which is in Christ, both to stand, and to withstand in spirit, that Satan may be vanquished.

SUCH TEACHING AS IS FOUND IN THE PAGES OF THE "OVERCOMER" OUGHT TO BE TRANSLATED INTO FRENCH. I am sure great numbers of earnest souls are thirsting and panting, as the hart after the water-brooks, to know God, to escape from the dominion of sin, and for light to see and vanquish Satan, which a real understanding of Calvary brings.

FOR THIS MONEY IS NEEDED. We do praise God for the space that has been given in the pages of your paper, to the interests of this nearest missionary field. By the blessing of God upon the English work here, our personal need from outside sources is reduced, but on the other hand, if I take advantage of the openings which occur, FOR THE DISSEMINATION OF ARTICLES FROM THE "OVERCOMER," and the spread of the Booklet, the necessity for financial help is greater.

God is answering prayer continually for those who will distribute the Booklet. Miss Meylan writes of having conducted nine meetings in St. Etienne (helping the S.A. officer referred to in March letter); two in Lyons, five in Valence, and she is now at work for a time in the Dept. of Dordogne, where she is holding meetings in a church, and has a round of villages to visit. She asks for "prayer, AND BOOKLETS." H. Johnson.

Who will come to the help of the Lord against the mighty?—Judges v. 23.

Received for Mr. Johnson's work in France.

From February 10th, 1911, to March 10th, 1911.

Per Miss Mourant—(1) £5 (Bible Booklets). Total £5 0s. 0d.

Per Miss Waters—(9) 5/-; (10) £2 (10/- Booklets, 30/- Personal). Total, £2 5s. 0d. Full Total, £7 5s. 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.

Good News from Africa.

A MISSIONARY writes from Tembuland under date Feb. 21: "I feel I must snatch a moment in the midst of the REVIVAL which occupies us day and night, to let you know that it began last week in the conversion of my old evangelist through reading your little booklet, 'The Word of the Cross.' The church is open day and night, and we are occupied all the time with services and anxious enquirers. It is wonderful to see how suddenly after hours of agony and confession they see the light of the Cross. After years of prayer for God's Revival IT HAS COME. Some of the scenes are indescribable, and the conversions wonderful.

I ask prayer for three things—(1) That we may have wisdom to guide, (2) protection from the awful powers of darkness, (3) that the fire now kindled may spread. . ."

(Will the Lord's intercessors join the Missionaries in guarding by prayer this movement, against the certain attempts of the powers of darkness to mix in their workings, under cover of the Spirit of God. Pray also that the Missionaries may know how to "bind the strong man," and to at once discern all counterfeit and mixture from the enemy; also that this movement of the Holy Spirit may go on unhindered to the fullest purpose of God.)

Miss Perry writes that with the £5 sent they have been able to have 48,000 Korean Booklets printed by a Japanese printer.

For list of Foreign Centres of the Word of the Cross Booklets, see page vi. of cover pages.

Some Glimpses into Helpful Books

"GLIMPSSES OF FOUR CONTINENTS." The travels of the late R. C. Morgan, founder and editor of *The Christian*, by Mrs. R. C. Morgan. A big half-crown book of 388 pages, bound in green cloth. All who knew him personally, or have become familiar with this great and good man through his "Life and Times," written by his son, will rejoice in the issue of this book. It covers 41 years of travel, including twenty journeys across the Atlantic. Mrs. Morgan, who accompanied her husband on so many of his journeys, undertook a great task, and has achieved a great triumph in thus describing these very useful journeys. They abound with beautiful and touching illustrations of the way Christians can travel for the glory of God, scattering help, purity, teaching and saving love to God's scattered redeemed ones on the Mission Fields and elsewhere. In one of the twenty illustrations we note "Mr. and Mrs. Morgan and Mrs. Penn-Lewis in Egypt," with the Sphinx and Pyramids in the background. (*Morgan & Scott, London.*)

"THE CHRISTIAN CHURCH AND THE PRESENT OUTLOOK," by Rev. Thos. Waugh. (*R. Cutley, 25 City Road, E.C.*) A most vigorous, daring, incisive, faithful, Biblical, and inspiring analysis of the present sad condition of the Churches, written by a man who knows. Both the outside and inside causes of the church's spiritual paralysis are examined with unsparing hand, and tender heart, and a remedy for it provided. *Diagnosis*: "The wide-spread, disastrous neglect of daily, prayerful, personal study of the Word of God, and the absence of Bible exposition in the churches." *Remedy*: Nothing is needed more than that the churches return to the Scriptures of truth, until they are sanctified by them, according to the prayer of our common Lord and Master. Apart from the Word there can be no life, no knowledge of God's purpose, no deep conviction, no real enthusiasm; and in this return to the Scriptures "THE MINISTERS MUST LEAD THE WAY."

"THE CROWDED INN," by S. D. Gordon. A delightful birthday, anniversary, or Easter gift. The overcrowded Inn of Bethlehem provided scant accommodation for the Son of God, but there are overcrowded hearts that make little room for His Saviourhood, overcrowded Christian lives that give little opportunity to His Mastership, and overcrowded churches that greatly postpone the coronation of their King, by much of the usage that dominates them. (*Fleming H. Revell Co.*)

"LIFE IN THE WORD," by Philip Mauro. (*Morgan & Scott.*) Another bulwark added in this Ter-Centenary year of the A. V. Bible, to the security of The Impregnable Rock of God's Word. After reading it one is led to say, "For ever, O Lord, Thy Word is settled in heaven." From beginning to end it is a divine Book, and the spiritual integrity and loyalty to it shown by the writer is most striking.

"Motto Cards." In connection with the Ter-centenary of the English Bible, Messrs. Morgan & Scott have issued a series of Motto Cards, 20 varieties, with prices from 1d. to 6d. Charming sunset tints, artistic designs, keen-edged Scriptures. They are in every way exquisite. Just right for drawing room or sleeping apartment, and the best substitute we have seen for the Easter card.

Messrs. Morgan & Scott have also published a Wall-Card, arranged by Evan Roberts, entitled, "The Christian Warrior's Prayer," being the words of Ephes. vi. 10 to 28 turned into prayer language, for those who are learning the aggressive war against the powers of darkness. The card is 10 x 8 in size, and the text is printed in red and black antique type, admirably in harmony with the matter. The price is twopence.

Verax.

Special Notice.

We deeply regret to say that Mrs. McHardie is still laid aside with paralysis, and as her circumstances are strained, her books are being sold at greatly reduced prices. Mrs. McHardie has made great personal sacrifices for the issue of the books.

We warmly commend to our readers, especially

"THE MIDNIGHT CRY,"

which we consider to be one of the most remarkable, and striking volumes we know of, in throwing light upon the Scriptures, and the work of Satan in counterfeit of the work of the Holy Spirit, foretold for the close of the dispensation.

It is not a book for "babes," but essentially for workers, able for "solid food" in Scripture grasp and teaching. It is beyond value for those who need to know the real conditions foretold for the close of the age, and desire to be equipped with knowledge to meet them.

The Apostacy series of pamphlets are also most valuable for workers requiring light on the real facts of spiritualism.

The 'Overcomer' Aggressive Work.

The announcement made in our last issue, of an aggressive forward move to place the "Overcomer" in the hands of ministers and workers everywhere, has met with the warmest response from our readers, and others have in a smaller measure followed the example of "a Christian layman," some undertaking the clergy and ministers of their district in various places.

This month we shall again be glad if any of our readers will send Mr. J. C. Williams ("Overcomer" Office, Toller Road, Leicester) on a post card, the name and address of any Christian worker they may know in any of the following towns, who might prayerfully be led to act as local centre, or assist in any way in making the "Overcomer" known to the workers in these places.

PLACE.	COUNTY.	PLACE.	COUNTY.
Bacup	... Lancashire	Bishop Auckland	Durham
Balsall Heath	... Worcestershire	Blackburn	... Lancashire
Banbury	... Oxford	Blackpool	... Lancashire
Bangor	... Carnarvon	Blaenavon	... Monmouthshire
Barking	... Essex	Blaydon	... Durham
Barnsley	... Yorkshire, W.	Boiton	... Lancashire
Barnstaple	... Devonshire	Bootle	... Lancashire
Barrow-in-Furness	... Lancashire	Boston	... Lincolnshire
Barton-on-Irwell	Lancashire	Bournemouth	Hants,
Baron St. Mary & St. Michael	Gloucestershire	Bow	... London
Basford	... Nottinghamshire	Bowling	... Yorkshire, W.
Bath	... Somerset	Bradfield	... Yorkshire, W.
Baile	... Yorkshire, W.	Bradford	... Yorkshire, W.
Battersea	... London	Bransley	... Yorkshire, W.
Beckenham	... Kent	Brandon	... Durham
Bedford	... Bedfordshire	Brentford	... Middlesex
Bedlington	... Northumberland	Bridgwater	... Somerset
Bedminster	... Somerset	Brierley Hill	... Staffordshire
Bedw. lty	... Monmouthshire	Brighouse	... Yorkshire
Belgrave	... Leicestershire	Brighton	... Sussex
Belper	... Derbyshire	Brightside	... Yorkshire
Benwell	... Northumberland	Bristol	... Glos. & Somerset
Bermundsey	... London	Broadwater	... Sussex
Berwick-on-Tweed	... Northumberland	Bromley	... Kent
Bethnal Green	... London	Bromley	... London
Beverley	... Yorkshire, E.	Bromsgrove	... Worcestershire
Bexley	... Kent	Bromwich West	Staffordshire
Bierley	... Yorkshire	Broughton	... Lancashire
Bilston	... Staffordshire	Brownhills	... Staffordshire
Bilton	... Yorkshire, W.	Bulwell	... Nottinghamshire
Bingley	... Yorkshire, W.	Burnley	... Lancashire
Birkdale	... Lancashire	Burslem	... Staffordshire
Birkenhead	... Cheshire	Burton-on-Trent	... Staffordshire
Birmingham	... Warwickshire	Bury	... Lancashire
Bishop Wearmouth	... Durham	Bury St. Edmunds	... Suffolk
		Bute (Isle of)	... Buteshire
		Byker	... Northumberland

Letters for the "Lord's Watch" should be clearly marked on envelope.

Missionary Club

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III.

Entered
Stationers' Hall

MAY, 1911.

ONE PENNY,
Post free 1½d.

No. 5.

"Through Death to Life."

THROUGH shades of death to realms of life, the seed
Must pass, or stand alone. One seed, 'tis true,
With perfect form, with inward power and might;
The life-germ there of coming harvest-home.
Still and alone it rests from year to year,
Vital indeed, but lacking fruitfulness;
In need of place and sphere to germinate,
Where forces wait to sheath its germ in death,
And thence to rear new life for other seeds:—
A little link of life from seed to seed,
From primal act of God to that grim time
When heaven and earth are passed from present form,
And other laws of life are on the wing,
And death no more the pathway of release.

Through shades of death to realms of life, HIS life
Must pass, or stand alone. One life, 'tis true,
With perfect form and greatness wonderful!
Yet one alone, though Son of God, if lived
In peace apart, from immolation free.
Through touch with God and nature fair, He knew
The law of life through death, and chose
With willing heart to sieze the cross, and through
The open grave to find His Harvest-Home.
Potential life indeed He had in Him
For all the world of men, but there it stood,
Local, unquickened yet until He died,
'Twas death alone gave leverage to life,
And lifted Him enthroned at God's right hand.

Through shades of death to realms of life, MY life
Must pass, or stand alone. One life, 'tis true,
One Christian life in Christ my Lord, and saved
From guilt and power of sin, and strong in God
To place my feet on neck of every foe
Of earth or hell; but one I am, and must
Remain, unless the path of death I know.
His everlasting life is mine through faith,
But here it is in me alone, until
His rugged cross I find, and with Him too
In tomb of death to lie, until His life,
His inward life is freed to flow in streams,
In rivers broad and deep and long and pure,
Across the desert lives of other souls.

Give me, oh Christ! the cross to share with Thee!
To every shade of self the stake apply!
Into the likeness of Thy death interred,
Oh! let me wait with Thee till morning light;
When from the presence of the One enthroned,
With resurrection-touch of Spirit-Life,
I rise with Thee, like Thee to realms of light,
With power to triumph over sin and death;
A conqueror, a king, a priest of God,
For ever interceding through Thy blood,
And heralding Thy reconciling word,
To stand complete in all the will of God,

Verax.

On the Watch-Tower.

"Go set a watchman, let him declare what he seeth. . . ."—
Isa. xxi. 6-8.

WE give in this issue the first of two papers
on the World Missionary Conference
at Edinburgh. To many who were
present that Conference will be a perennial
source of inspiration as they remember its idealic
unity; its "oiled" machinery, and its peaceful
atmosphere; when the sword of conflict and of
controversy, was sheathed for a while, so that
heathen looking on might say, "Behold how
good and how pleasant it is for brethren to dwell
together in unity"—all a foretaste of heaven,
when all prejudices and partialities of vision will
have been swept away.

But that there was an underside to the
Conference which was not seen in the panoramic
beauty of its surface, is more and more becoming
known, and we dare not give one side of it in
Mr. Moffat's papers, without a note concerning
the other, which is causing pain and sorrow to
many loyal servants of God. The Bible League
quarterly paper for April, sets forth a keen-
edged indictment of the Conference, from the
standpoint of loyalty to the authority of the
Word of God, for it is said that no less than
one-third of the delegates were "Higher Critics,"
or sympathetic with this phase of the apostasy
of the last days; and it has already been pointed
out in our pages, that the Conference was well-
nigh absolutely silent on the Biblical revelation
of Satan and his hosts, as the Primal Fact to be
dealt with in heathen religions.

The Conference was good in that it broadened
the outlook, and lifted the Church of Christ from
undue absorption in narrow local spheres, and
caused the *whole* world and the *whole* church to
come into view as a *whole*; and in these respects
its effect will be lasting and good, but in the two
points we refer to, which *concern the very bed-rock
facts of revelation*, we join in deep regret that the
Conference did not declare its attitude with no
uncertain sound, in a time when only a ringing,
"Thus saith the Lord," can guide the Church
through the perils of the closing days of the age.

No plan can effectually meet the need of the evangelization of the world, which omits the recognition of Satan as the god of this world, and his demons the inspirational cause of all idolatry. It can be likened to a British Council of War planning a campaign, with no recognition of the enemy the army is sent out to fight.

* * *

This question of the silence of the leaders of the Church over the existence and personality of Satan is bound up with the authority of the Word of God. The two stand or fall together. One correspondent writes—"I had no idea until quite recently that the belief was so prevalent that Satan has no existence. . . . I am told frequently those are 'exploded ideas' . . . I went with a friend to hear an earnest evangelist preach who spoke of the sinner's awful doom, and my friend, who is a local preacher, laughed, and said, 'that man is fifty years behind the times, we don't believe in a personal Satan to-day. . . . Yet at the same time, whilst the professing church is being taught to believe in the non-existence of the foe she is sent out to fight, the foe is gaining his ground in the world outside, as might have been seen recently in a great out-door demonstration in a continental city, when the most conspicuous banner of all was one bearing the words, "We hail thee, O Satan! We salute thee!"

* * *

In a private letter Dr. Woods Smyth points out in regard to the serious effects of weakening the authority of the Word of God: "The Word of God has been made of none effect by the ignorance of its friends; by the spurious Rationalism of its foes; and by the criticism of the clergy and ministers of the churches, and until victory over these hindrances is obtained there can be no Revival. Of course, Satan is the power behind it all. . . ." This brings us to the clarion call message of the *Overcomer*. "SATAN IS THE POWER BEHIND IT ALL"—THEREFORE PRAY AGAINST THE POWERS OF DARKNESS. *Take the aggressive* against the powers of darkness. The message is not for the few, nor for a section of the Church, but for the whole Church, and for old and young believers. Behind the spirit of compromise, behind the silent ignoring of Satan as the prince of the world, behind the insidious weakening of the authority of the Scriptures, behind the worldliness in the churches, behind the apathy, the bitterness, the prejudices, the ignorance, behind the drink-curse, the opium shame, behind it all is Satan—the Prince of the power of the air.

* * *

But there is movement at last. There is a break in the solid front of the invisible hosts of

the enemy pressing down the living members of the Church. The aggressive note is ringing out in many quarters: The voice of protest and *resistance* to the invasion of the spirit of the age into the professing church is strengthening. We hear of a Church of England clergyman giving bold witness against "the mixture of the church and the world," and making known his determination to cry aloud against "families of Evangelical repute being drawn into theatricals, whist drives, and such-like." From another quarter comes a striking pamphlet, headed, "Wanted, an Elijah in our churches to-day"; and Rev. Thos. Waugh's book, referred to in our book notices in April, speaks out a bold witness with no uncertain sound. There are also many of God's veterans on the watch-tower encouraging and ringing out their vision of the times, as for instance an aged minister in the United States, who writes: "I observe with much interest and satisfaction 'an aggressive move.' . . . I want to add a word of appreciation of the ever-increasing value and necessity of the messages of the *Overcomer*. It has been raised up most surely of God, to meet the greatest need of the Christians of America from the Atlantic to the Pacific, and north and south . . . [where on every side is] formality and unreality on the part of those free from open heresy, on the one hand, and Satanic counterfeits, heresy, etc. on the other wing. . . ."

* * *

We have received several letters—some from far away lands—saying how the writers had stepped out of the "tunnel" into light and liberty through the paper on "Four Planes," given in our April issue, and asking if the theme could not be enlarged upon, with fuller explanations of the way to each "plane" and the specific dangers meeting the soul therein. This we shall hope to do if God permit, in due season. We have also letters from others, pointing out the various devices of the enemy in keeping believers from apprehending the messages of our pages. One writes that she has heard it said that the paper is not suitable for giving to young Christians, and therefore wishes the method of a friend pointed out to our readers. This friend, the leader of a Bible class of 60 young women, as soon as she knows one of her members is born again, gives her a copy of the *Overcomer* with the words, "You may not understand it all, but take what you find easy to apprehend, then put the paper away, and you will find later on it has just the message you require." This has been followed with great blessing, and numbers of (uneducated) young Christians now prize the paper greatly. Will our Prayer-forces take this matter up, and deal with Satan's tactics in this direction.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. . . ."—2 Cor. x. 3, 4, Weymouth.

Table of Contents and Business Notices will be found inside the front cover page of the "*Overcomer*." All communications on literary or editorial matters should be addressed to the Editor.

Cablegrams or telegrams for the Editor or any of the staff:—"Overcomer," Leicester.

"The Javelin of Faith."

By the Editor.*

WE have already had in some degree a glimpse into the war in Canaan in the following chapter-outline: Chapter one, the Leader; chapter two, the commission and the spies; chapter four, the way to the battle-field, over Jordan; chapter five, the knife, as preparation for conflict; the end of chapter five, the Captain with a drawn sword; chapter six, the first stage of the war, Jericho as a picture of the prayer-victory; chapter seven (in the first three verses), the folly of despising the enemy, defeat and its cause; chapter eight, re-taken ground. Now we will again deal with the last subject of re-taken ground.

"The Lord said to Joshua, 'Fear not, neither be dismayed, take all the people of war with thee, arise, and go to Ai. See I have given into thy hand the king of Ai and his people, and his city, and thou shalt do to Ai and her king as thou didst unto Jericho and her king. . . So Joshua arose, and all the people of war, to go to Ai, and Joshua chose out thirty thousand men, the mighty men of valour, sent them by night. . . And it shall be when ye have seized the city, that ye shall set the city on fire, according to the word of the Lord; see, I have commanded you; and Joshua sent them forth' (Josh. viii. 1-9).

The 18th verse of the same chapter shows what Joshua himself had to do, whilst the men of war went forward to re-take the lost ground of Ai.

"The Lord said to Joshua, stretch out the javelin that is in thy hand towards Ai, for I will give it into thine hand. And Joshua stretched out the javelin that was in his hand toward the city. . . for Joshua drew not back his hand, wherewith he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai."

All that Joshua did was to stretch his hand out, and KEEP IT OUT until the entire city was taken.

Notice here the combination of faith and action. The warriors had to fight in actual fighting, but Joshua had to act only the faith-position of *keeping his hand stretched out*. How strange these ways of gaining victory in the Old Testament. Moses on the hillside lifting his hands, and now Joshua stretching out his hand whilst Israel went forward to take the city. Elisha also told the king to strike an arrow on the ground, and when he struck six times he told him he had settled the limit of his victory, and would get victory six times, and no more. These pictures of faith and action are very remarkable, and seem to show the leaders, and prophets, as DEALING WITH THE INVISIBLE FORCES, whilst the rank and file went to the actual war.

The power over the invisible forces of evil lies in the ATTITUDE OF FAITH, and if you are not able to go down to the battle field, you can in your own room take the attitude of victory, stretching out the javelin by faith, for others in the front of the battle with sin and Satan. That is what the church needs now—the children of God so knowing God, that they will hold the victory of Calvary for the deliverance and triumph of the church of God; in faith standing in victory, whilst others are going forward into active service, both, *the one exercising the faith attitude, and the other going forth to the battle*, being reckoned equally in the "war" by the Lord. David seems to have understood this principle in spiritual things, and said, "He that goeth forth into the battle, and he that abideth by the stuff, shall share and share alike (1 Sam. xxx. 24).

This combination of faith and action pictured, and shown to be practical, and effectual, as seen in the Old Testament; must be WORKABLE NOW. Those who go to the Mission Field, should have those at home, who can stretch out the "javelin" of faith on their behalf, holding the attitude of victory over every specific phase of conflict in the Mission Field until it is through. Joshua's faith-javelin was behind the men of war until they regained the lost ground. You can thus take an attitude in your will, simply saying, "I stand with God for victory there, and there, and there," and quietly settle down to hold it, until the ground is taken for the Lord. There must not be looking at appearances or difficulties, but the tenacious faith that the invisible principalities and powers must give way, before the believer stretching out by faith the "javelin," indicating the conquering, over-mastering power of God.

Any ground that has once been taken for God, must not be given up by you. The Lord will point out to you all the different ways in which this will apply to your lives. Is the Lord indicating to you any lost ground in any aggressive warfare for Him? Have you failed to hold any place you once took for Him? Have you had your "witness" silenced, and your work checked? Ah! it may have been the lack of the out-stretched javelin of faith over the invisible forces in the air, which you have failed to wield, and so you have been driven from, or hindered in your work by the wily foe.

* From "The Conquest of Canaan; Sidelights on the Spiritual Battle-field." Overcomer Office, Toller Road, Leicester. (Cloth, 1/- net.)

As we pass on to chapter nine, the word is

"Beware of snares." Suspect everything in the time of battle!

"It came to pass that all the kings who were beyond Jordan in the hill country, gathered themselves to fight with Joshua and Israel, but when the inhabitants heard what Joshua had done unto Jericho and Ai, they also did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine skins old and rent and bound up, and all the bread of their provision was dry and mouldy." (Josh. ix. 1-5).

And Joshua was deceived!

"The men took of their provision and asked not counsel at the mouth of the Lord. And Joshua made peace with them and let them live, and it came to pass at the end of three days, they heard that they were their neighbours, and that they dwelt among them." (v. 14-17).

So they gained a covenant of life, when God had commanded them to death; and they obtained permission to live by *strategy*. Here are the snares.

Joshua was deceived by appearances. Beware of the snares hidden behind appearances. *Suspect everything*. But you say, "How can you live like that?" It only means take nothing for granted in this spiritual warfare, and test everything that comes to you either from the supernatural, or natural realm around you.

Suspect everything, for the enemy will imitate everything, and all day long watch to get you to make a "covenant of peace" with him, and to let him alone. Therefore over everything say, "What is of God I take, what is of Satan I refuse; now let God prove which is which." Or in other language, "refuse" everything that comes from Satan, and "choose" everything that comes from God, by the simple declaration of your refusal, and choice as occasion arises hour by hour.* For you must not imagine that you will be able to discern the source of everything, with the first look, for the Deceiver can so hide himself, and work under cover, that in most cases you cannot detect his presence, or his devices at once—you can only apply a test, and know by the results of the testing.

In this part of the warfare you must ask the Lord to give you keen power of recognition. And always give God time to work for you. Joshua was in too much of a hurry. Even Joshua who had been guided, and taught of the Lord, was deceived by the enemy. Therefore, you cannot say that you are absolutely safe from his wiles. In times of uncertainty—*wait*. Always, if you have any doubt, *wait*. Do not

*This simple attitude of the will as the deciding factor of the soul, in yielding either to God or the devil, has been understood in relation to *sin*, i.e., sin is the "yes" of the will to temptation—but not as clearly in relation to the workings of Satan, not only as Tempter, but as a Deceiver—seeking all day long to mislead the believer; as a Hinderer—seeking to hinder when he cannot do more; as a Murderer—seeking to injure, and even *kill* God's servants; and in every other aspect of his workings.

force yourself to any action. If you have a restraint in your spirit, wait until all is clear, and do not go against it.

* * *

We will now look at chap. x. 16, with the story of the pitched battle with the kings who combined and came up against Israel. The progress of the war is very suggestive. In one chapter it is Jericho—a city; in the next, it is the taking of—what we would call—a village; then we have the re-taking of that village: next comes the story of the snares of the enemy; and here in chap. x. you have a big pitched battle of five kings; a "Waterloo"—so to speak—in the history of the taking of Canaan, when several kings joined together to fight against Israel.

Before going forward to the battle the Lord said to Joshua, in the eighth verse, "*Fear not, I have delivered them into thine hands.*" He might have said to the Lord, "It does not look like it a bit! How I wish you would send an angel from heaven to prove it!" "No, no, Joshua, you must take my word, and go forward to the fight, and then you will *prove* it." "*Fear not, I HAVE . . .*" said the Lord. Not fighting to get victory, but *in the faith* that you *have got* the victory, Joshua had to go forward—and you, too, must go forward—because the word of the Lord has said so. You do not have to get the victory, but to fight from the position of victory, so as to get a manifestation of it!

Joshua then came upon these kings suddenly (v. 9), and the Lord discomfited them before Israel, and slew them with a great slaughter; "*and it came to pass that they fled before Israel*" (v. 11); and "*Joshua returned, and all Israel into the camp in Gilgal*" (v. 15)—the place of circumcision, you recollect, before they attacked Jericho. "And the five kings fled, and hid themselves in the cave . . . and it was told Joshua, saying, The five kings are found" (v. 17). That is just like the Satanic enemy we fight against—his "world-rulers"—his "kings" or "principalities"—know well how to hide in "caves." They get into places where you cannot find them. Then Joshua said, "Roll great stones unto the mouth of the cave, and set men by it for to keep them; . . . pursue after your enemies" (18, 19). Yes, "You may have to shut up some of the enemy by prayer, and roll the stone to the cave for the time being, in some attack upon you, because it may not be the moment for dislodging and dealing with him."

We are in a great warfare, and the Prince of Darkness is actively at work; whilst we have had to focus prayer upon shutting up some of his emissaries for a time, and to "put a stone on the cave" where they are hidden, whilst we deal with other foes attacking, or fleeing yonder:

Joshua bade Israel pursue after the fleeing enemies with bold and confident words—"The Lord your God *hath delivered them* into your hand" (v. 19). His was the voice persistently declaring the *victory* promised of God. *THAT, TOO, WILL MAKE YOU A LEADER*, for it is the business of a "leader" to keep telling the armed men of war, that God has given the victory, until the spirit of it gets into the soldiers in the ranks who have to prosecute the war.

Thus Joshua said, "... Stay not ye; pursue after your enemies and smite... suffer them not to enter their cities, for the Lord your God *hath delivered them*."

So, "It came to pass, when Joshua and the children of Israel had made an end of slaying them... all the people returned to the camp... in peace: *none moved his tongue against any of the children of Israel*" (v. 21).

Then said Joshua, "Open the mouth of the cave, and bring out those five kings" (v. 22). And they "brought forth those five kings," and when they brought them forth, Joshua said unto the chiefs of the men of war:

"Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, *Fear not, nor be dismayed; be strong and of good courage; for thus shall the Lord do to all your enemies against whom ye fight*" (v. 25).

He had to get the chiefs to understand how absolutely fearless they must be, by getting them to close quarters with the enemy. As if he said, "Come, put your feet on!" So did the Lord speak to His disciples. "Behold, I have given you *AUTHORITY TO TREAD* upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you" (Luke x. 19). *Put your feet on their necks!* But you have to bring them out first. There are hidden enemies, as it were, in a "cave" of your life, you must bring them out, and face them. If you have things that you are terrified at, ask the Lord to bring them out, so that you may look at them. Ask the Lord to expose all the hidden workings of the Adversary; to bring him out of his hiding places, and put your feet upon him; "*and the God of peace shall bruise Satan under your feet shortly*" (Rom. xvi. 20).

When you have learned the spirit of the Lamb, and find it easier to *yield* than to rebuke, the hardest thing for you to do is to put your foot down; *but you must do it*. God holds you responsible. You must ask God to bring the "kings" of the enemy out for you, and then you must put your foot down upon their necks.

Yes, when once you have learned the Lamb-spirit of Jesus, the hardest thing in this whole world is to carry out the righteousness of God. If you have not learned the Lamb-spirit, then

the flesh can be very righteous and very hard; but if you have learned it, then your heart will be very broken with love for sinners, while you stand with God in righteousness against what they do wrong. This is the only way that we must be witnesses for God to-day. It is "preachers of righteousness" that He, and the world need.

For this cause, children of God, you need to beware of any "supernatural experiences" which *dull your sense of right and wrong*, and render you less acute in spirit and mind to *recognise right and wrong*. Your growth in the knowledge of the Lord Jesus Christ is really manifested by a deepening and more acute sense of what is right and wrong, rather than in ecstatic experiences. As you grow in the knowledge of Christ there will come into the very depth of your being, an undeviating principle of action which will say, not "*do I like this*," nor "*do I feel that*," but "*is it right*." If a thing is "right" you must do it, and if it is wrong, then you must die rather than do it. In this warfare it is righteousness that counts, for it is a warfare between the God of Righteousness, and the Prince of wickedness—it is a battle between right and wrong, where your "feelings" must not be considered.

If there is anything about your life that is not in accordance with the righteousness of the Holy One, then let Him deal with it—for His righteousness is highest love. In this warfare you must have nothing to do with—what to *you*—is wrong. Do not ask other people what is right and wrong, but ask God to make you *know* what is right and wrong for *you*; and *THEN BE TRUE*. Do not give as a reason for any course you take, what "so-and-so-says," but do what God has shown you is *right*, up to the fullest knowledge of your light obtained from the Word of God; and then "happy is that soul that condemneth not himself in that thing he alloweth." Be true! Never mind experiences, *be true!* Be true, and do *right for right's sake*, and not because it benefits you, and makes you happy. Be right because it is right, and because God is holy! Amen.

"*THE blood of Christ, it binds all heaven, with its many mansions and throngs without number, with holy and indissoluble security. My soul, seek no other stream in which to drown thy leprosy! My lips, speak no other song with which to charge your music! My hands, seek no other task with which to prove your energy! I would be swallowed up in Christ. I would be nailed to His cross. O my Jesus, my Saviour! Thine heart did burst for me, and all its sacred blood flowed for the cleansing of my sin. I need it all. I need it every day. I need it more and more. I search out the inmost recesses of my poor wild heart, and let Thy blood remove every stain of evil. Mighty Saviour! Repeat all Thy miracles by taking away the guilt and torment of my infinite sin!—Dr. Parker.*"

The World Missionary Conference Reports.

Pithy Points of Report VI., on "The Home Base of Missions."

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

THIS Report contains eighteen chapters, and, with appendices and discussion, covers 329 pages. In so far as the subjects dealt with are concerned, we have practically only nine divisions of the Report.

1. Chapter I.—The Spiritual Resources of the Church.
2. " II. to VIII.—The Promotion of Missionary Intelligence (pp. 17, 119, 102).
3. " IX.—The Enlistment of an adequate Force of Missionaries.
4. " X.—The Financial Support of the Missionary Enterprise.
5. " XI.—Home Leadership.
6. " XII to XV.—Problems of Administration.
7. " XVI.—The Science of Missionary Societies.
8. " XVII.—The Fundamental Value of Missions to the Churches.
9. " XVIII.—Conclusions and Recommendations.

The two subjects bulking most largely in the Report are (a) The Promotion of Missionary Intelligence, and (b) The Problems of Administration. The former of these occupies 102 pages, or more than one-third of the Report proper. The latter occupies 41 pages, or more than one-eighth part of the Report proper—which contains in all 284 pages. While all nine subjects are practical, and far removed from purely academic or theoretical interest, the two above-named seem to have presented themselves to the Commission as of great importance. If the Home Churches need guidance on anything, they do so on these two questions, for if *they* are properly solved, many of the other questions will be solved along with them; at all events, be brought within reasonable distance of being solved.

For instance, let the churches succeed, even in a measure, in establishing methods of promoting Missionary Intelligence such as the Report indicates, and the question of leadership will, *ipso facto*, be settled. The work will evoke the leaders. *Solvitur ambulando*. On the other hand, let the "Problems of Administration" be, even in a measure, solved along the line laid down in the Report, and the questions of financial support, and the supply of missionaries would pretty much settle themselves.

In the Introduction, which is brief and clear, the "Home Base" is defined as:

"An organisation at home which will secure the formation of a constituency upon which dependence for support can be placed; the creation and circulation of literature that shall keep interest alive, and at the same time broaden and deepen it; the training of the

young people in the church, that re-inforcements may not be lacking; and, above all else, the creation and perpetuation of such a spiritual atmosphere throughout the church, and among all classes, that the very temper and spirit of Jesus Christ shall live anew in the hearts of all His followers, and that through them His life may flow forth to the world lying in darkness."

In this letter we notice the word "*creation*" frequently used. Its use is significant, as indicating that the "Home Base" is at least to be something new. There is to be:

- (1) The *creation* of a constituency for the support of Missions.
- (2) The *creation* of a literature to maintain and deepen the interest in Missions.
- (3) The *creation* of training schools for the supply of Missionaries.
- (4) The *creation* and perpetuation of a spiritual atmosphere in the Churches, and community whereby the life of Christ may flow through them to the world.

These things *created*, the New Era of Missions will have dawned on us.

Following the introductory statements comes Chapter I., "The Spiritual Resources of the Church." As we mean to revert to this subject later on, we merely name it now in passing.

To write a report on a printed paper need not be difficult in ordinary circumstances, but to do so when eye and ear and soul are still full of the sight of that magnificent gathering, of the searching and impassioned words, and of the pervasive and awe-inspiring sense of the divine presence, makes the task not merely difficult, but one that fills us with a sense almost of despair.

Three things stood out in our mind that week with growing clearness and emphasis: (1) The awful condition and need of the heathen world; (2) the unity and variety of the Christian Church; (3) The mighty power of the Divine Spirit. We cannot very well explain it, but we never felt as if we could be pessimistic, although we had cause enough for pessimism sometimes. Nor on the other hand were we conscious of much elation of spirit. But there was a *new* sense of joy that seemed to base itself with a new kind of seriousness on the sense of God's nearness, and on the sense of what we can only call the solidity of the faith, the hope, and the love of these 1,200 splendid delegates. And splendid delegates they were. We never heard one trivial sentence, nor did we see, to the last hour, any sign of weariness on any face. They were apparently as keen, eager, engrossed and fresh in the closing hours of a strenuous week, as at the beginning. It was indeed a unique assembly, in this respect as well as in many other respects.

And now what about "The Home Base." Let me try to indicate the more prominent points of the Report. We confess that, as the days of the

Convention went on, the underlying feeling was that the Conference was aiming at the impossible. The task as unfolded by the various Commissions seemed so stupendous that again and again one was almost ready to say—straight out—"impossible! The Church can never hope to undertake work like this." It was, therefore, with no small expectancy that we came to the last day in which we had the discussion of the Report on "The Home Base." We know what an enormous field of work that Report covered, embracing as it did the view of the churches in Norway, Sweden, Denmark, Finland, France, Switzerland, Germany, Holland, Belgium, England, Scotland, and North America, on the questions submitted to them.

Dr. Barton, Chairman of the Commission, however, in his opening speech, put the aim of the Report into one sentence when he said "The task of the Commission is to discover how to develop and employ the entire resources of the Church." These resources, he said, were twofold—spiritual and physical—and he maintained that there were vast possibilities lying in the yet undeveloped forces of these storehouses of power.

As we listened to Dr. Barton's speech a good load was taken from our heart, and we felt that it had been the clear leading of the Spirit to keep this Report to the last, instead of putting it in the front.

(To be concluded.)

Mr. G. H. Lang at Port Said.

By a Missionary.

Mr. G. H. Lang—the writer, of the article "Prayer—Focused and Fighting"—has been visiting Port Said, and a Missionary sends the following notes about his visit.

"Mr. Lang lays great stress upon the prayer life, giving prayer the proper, viz., the first place. He says that when he used to give himself to the ministry of the Word and Prayer, there was blessing, but when he saw the Biblical order, and gave himself to prayer, and then the "ministry of the Word," the difference was wonderful. (Acts vi. 4.)

Mr. Lang makes very clear the fact that there is a warfare in the heavenlies (Ephes. vi.), and that the weapons of that warfare are not carnal, but mighty through God to the pulling down of strongholds (2 Cor. x. 14). He plainly shews us from the Bible that the air is teeming with spirits, to whom God has given the ordering of things on our earth. Though the day is coming, when Satan and his hosts will be displaced by Christ and His saints, God allows them, till then, to continue to exercise the authority originally given to them. This authority they ceaselessly use against us, Prayer being the weapon God has ordained by which to resist them, we are told to pray without ceasing, and not because God has to be persuaded to do us good.

It seems to me like this: I have a letter coming from a far country in time of war. It is mine and has been sent, but it has to pass through the enemy's lines before I can get it. Naturally I do all in my power to ensure the

arrival of what is already mine, although I have not yet got it in my hand. When God gives us the assurance our prayers are heard, our part is to pray it through the enemy's country (the heavenlies)* in order that it may be manifested on earth. Here is where so many Christians fail. They do not persevere until the answer is prayed through, not understanding the need to do so. Thus Satan triumphs in stopping answers to prayer because of ignorance of his wiles.

I cannot tell you what a stimulus to faith all this was to me personally. The light given on prayer was but the beginning of a series of victories, in answer to the united prayer of many, for objects of common interest; besides which, God has answered so many of my private petitions, and so many according to His promise when "two are agreed" (Matt. xviii. 19)—and is still so answering—that I am filled with awe, and gratitude, and praise. Truly we can count upon the faithfulness of our God, who continually works wonders for us.

I am hoping to get off to Mohammerah (Persian Arabia, P. Gulf, via Bombay), by a cargo boat expected here next week. Pray that Satan may not hinder, as God has clearly indicated I am now to go in. These boats are often a week or ten days late, and I cannot be sure, besides, until it has come into port, and all has been arranged. I do trust my long wait will soon be over. Please continue to ask for a God-given helper. I do thank and praise my God for all His goodness and marvellous loving-kindness to me during the past year."

Grace M. Miller.

NOTE.—A post card by next mail says that Miss Miller has sailed for Bombay, en route to Mohammerah, Persian Arabia, Persian Gulf, via Bombay. Those who have joined in prayer for this will welcome the news and continue in prayer. Ephes. vi. 18.

The Slaying Power of Laziness.

THE habit of persistent industry is a large asset to any Christian worker. Diligence in the King's business is as essential as in any business. Prayer and faith without work, where work is clearly required, is dead. No Christian enterprise can go forward without toil. And yet there are some who evidently think otherwise! A Mission superintendent, for several weeks, had been praying for the prosperity of his work. In words he had said he was much concerned about it. But his Mission hall had not been cleaned for two months! The floor, benches and speaker's desk were covered with dirt and dust! He had been absent from the sessions of the Sunday-school for several weeks! He had made but an occasional visit in the thickly populated district where his work was centred! That man's prayers were vain because the iniquity of laziness was hid in his heart. That was the path in which the devil met him and slew him. And the devil is still going about trying to find that path in every man's life!—"THE BIBLE TO-DAY,"

More prayer begets more prayer, and more prayer means less criticizing.

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.

* i.e. The lower heavens is the place where Satan and his hosts roam at large until the time comes when they will be driven down to the abyss and the lake of fire.

Voices from Other Lands.

Praise in relation to Victory.

R. McCheyne Paterson.

PRAISE casts up a highway for our King to come as Conqueror, even through the deserts of the earth. "Whoso offereth the sacrifice of thanksgiving, glorifieth Me, and prepareth a way that I may show him the salvation of God" (Ps. lvi. 23). Praise appropriates the victory over inward foes as well as outward—"Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord!" David, too, was taught this lesson, "To triumph in Thy praise" (Ps. cvi. 47). Praise is the temple in which our God abides with us: "But Thou art holy, O Thou that inhabitest the praises of Israel," not Jacob the old man (Ps. xxii. 3).

Praise is the throne whereon He sits and rules as King: "O! Thou that art enthroned upon the praises of Israel" (Ps. xxii. 3). *Praises are the gates of the city of God:* "Thou shalt call thy walls salvation and thy gates praise" (Isa. lx. 18).

Aye, Satan knew that this was the secret of our Lord's triumph in Jerusalem and in the temple, so he urges the priests *against this voice of praise* (Matt. xxi. 26). Was not this the secret of Jericho's overthrow, and of the taking possession of Canaan? (Josh. vi. 20). The first generation of men were a praiseless people, and these were overthrown in the flood. *Not a note of praise till after the flood.*

Isaiah lxi. 3, shows that praise is bestowed as a free gift to the soul who first accepts the righteousness of Christ, and the first result of being filled with the Spirit in Ephesians v. 19, is "speaking to one another in psalms and hymns and spiritual songs, and making melody with your heart unto the Lord"—the song of the Lamb—"giving thanks always for all things in the name of our Lord Jesus Christ to God."

Our thanks, too, as well as our prayers must be in the "name of the Lord Jesus, for only He makes them worthy. He alone can present them faultless before the presence of God. This is depicted in Rev. viii. 3, 4. Our prayers are down on the golden altar, not yet ascended up before God. Another angel receives much incense that he should give it unto the prayers "of all the saints"—a free gift from above. What is that divine "much incense" but the prayers of our Lord? This divine incense is sacrificial, and becomes the smoke which makes the prayers of the saints fragrant, and raises them up into the presence of God. What a power

in that incense! To think that our Lord's life in heaven is still one of sacrifice for His people's sake.

What an incentive to go in prayer, and not let Him go till He bless His church (Isa. lxi. 6, 7), seeing when we pray we are fellow-workers with our Lord Himself, and engage on the earth in that ministry which He engages in above. What a Helper we have *within* our hearts—the Paraclete Himself, "called near us," so that we may be able to "call near" to our God and Father, through Jesus Christ.

This is the meaning of praying in the Holy Spirit (Ephes. vi. 18, Jude 20), as led by Him and taught by Him—the Spirit of joy and praise—"how to pray as we ought" (Rom. viii. 26). Thus we fulfil the divine end and aim for which we have been saved as individuals.

During the days of Revival in Northern India, we have found that this "garment of praise for the spirit of heaviness" has been an armour of light from the attacks of Satan, for when we pray, we keep our eyes so often on the enemy, but when we praise we must raise them up to God.

Above all else it is the atmosphere of heaven, and surely God's will can be carried out only on earth, as we allow the atmosphere of heaven to permeate all our words, and thoughts, and actions. Is this not the reason why the songs of praise above are so carefully recorded in that Book of Divine triumph, the Revelation to John? The foundations of this triumph of the Lamb are laid by David when he institutes the praise of God that the temple below become more like that above. The Jubilee Trumpets were made out of the horns of the rams sacrificed unto God. It was these trumpets that were used before Jericho, and on the year of Jubilee or Release. "Oh, the depths of the riches both of the wisdom and the knowledge of God."

Resurrection Power.

(357, C. & F.)

POWER, blessed power, o'er all the hosts of sin,
'Twas gained for us on Calvary through Him.

Power, present power, this very moment ours,
To rise victorious o'er the Tempter's powers.

Power, mighty power, toward us who believe,
Who stand in Him, and of His life receive.

Power, purchased power, the price, His life-blood shed,
Now ours the power that raises from the dead.

Power, needed power, for weary hearts oppressed,
The Victory in Jesus gives sweet rest.

Power, power, all power, Lord give us grace to see,
That all our power is ever hid in Thee.

He is enough, no more shall I repine,
But claim the victory He won as mine.

B. McCall Barbour.

The Spiritual Life.

The Place of the Indwelling Spirit.*

IN studying the teaching of Scripture on the indwelling of the Holy Spirit it is of great consequence to see clearly what it tells us of the place where the Spirit dwells, and the mode in which He works. And to this end we need to be specially careful to seek correct views as to the difference between the soul and the spirit of man, and their mutual relation.

In the history of man's creation we read, "The Lord God formed man out of the dust of the ground,"—thus was his *body* made—"and breathed into his nostrils the breath," or spirit "of life;" thus his *spirit* came from God; "and man became a *living soul*." The Spirit quickening the body made man a living soul, a living person with the consciousness of himself. The soul was the meeting-place, the point of union between body and spirit. Through the *body*, man, the living soul, stood related to the external world of sense, could influence it, or be influenced by it. Through the *spirit* he stood related to the spiritual world and the Spirit of God, whence he had his origin; could be the recipient and the minister of its life and power. Standing thus midway between two worlds, belonging to both, the soul had the power of determining itself, of *choosing or refusing the objects by which it was surrounded, and to which it stood related*.

In the constitution of these three parts of man's nature, the spirit, as linking him with the Divine, was the highest; the body, connecting him with the sensible and the animal, the lowest; intermediate stood the soul, partaker of the nature of the others, the bond that united them, and through which they could act on each other. *Its work, as the central power, was to maintain them in their due relation; to keep the body, as the lowest, in subjection to the spirit; itself to receive through the spirit, as the higher, from the Divine Spirit what was waiting it for its perfection; and so to pass down, even to the body, that by which it might be partaker of the Spirit's perfection, and become a spiritual body.*

The wondrous gifts with which the *soul* was endowed, specially those of *consciousness and self-determination, or mind and will*, were but the mould or vessel into which the life of the Spirit, the real substance and truth of the Divine Life, was to be received and assimilated. . . .

The opposite of this took place. The soul yielded to the solicitations of sense, and became its slave, so that the Spirit no longer ruled, but

vainly strove to vindicate for God His place, until God said, "My Spirit shall not strive with man for ever, for that he also is flesh," wholly under the power of the flesh. . . . The soul ruled instead of the spirit, and the great mark of all religion, even in its most earnest struggles after God, is that it is the soul—man's own energy without the Divine Spirit—putting forth its effort to find and to please God. . . .

In the regenerate man the original relation between soul and spirit has been restored. The spirit of man has been quickened to become a habitation of God's Spirit, Who is now to teach and to lead, [and] this Divine leading into the truth, by the Spirit of God, takes place, not in our soul or mind, in the first place, but *in our spirit*, in the inner recesses of a life deeper than mind or will. . . .

The greatest danger the religion of the Church or the individual has to dread is the inordinate activity of the *soul, with its power of mind and will*. . . .

Many a believer has no conception of the reality of the Spirit's indwelling, and of the extent to which *He* must get the mastery of the soul, that is, of our whole self in all our *feeling, and thinking, and willing*, so as to purge out all confidence in the flesh, and work that teachableness and submissiveness which is indispensable to the Spirit's doing His work.

The call of the Master to hate our own life, not to seek it but to lose it (the word used is "psyche"—*soul*), is the call to give the soul, with its power of willing and acting, *unto death, that it may find its true life again* in the quickening and leading of the Spirit. As long as this is not understood there will not be that fear of self and its wisdom, that absolute dependence and waiting on the Spirit, which is the first condition of the spiritual life. . . .

Remember especially that what grieves Him most, next to sin, and what is sometimes more dangerous to ourselves than sin, is the soul repeating the first offence, and *following its own thoughts about what is good and wise*. Understand that thou hast received the Spirit, that now the soul may be entirely under His dominion. . . .

To gather up what has been said: The spirit is the seat of our God-consciousness; the body of our world-consciousness. In the spirit God dwells, in the soul self, in the body sense. As long as the right relation existed, and the soul with its self was subject to the spirit, and through it to God, all was well. But sin came as the assertion of self in seeking its life through sense, and not obedience to the spirit. And so the soul, self, selfishness became the ruling principle of man's life. . . .

*Extracts from "The Spirit of Christ." By Rev. Andrew Murray, D.D. Appendix, page 333. James Nisbet & Co., 21 Berners Street, London. The italics in the extracts are ours.—Ed.

This is what is meant in Heb. iv. 12, "The Word of God is living, and active, and sharper than any two-edged sword, piercing even to the dividing of soul and spirit." Just as in creation the first work of the Word was to divide, separating between light and darkness, earth and sea, so, as the Living Word, by the Holy Spirit, does its work in us, the *difference between the spirit as the higher and the seat of the Divine, and the soul as the lower*, even with all its powers to be kept subject to the spirit, becomes clear to us. And we learn to understand that in the renewed spirit is the home of God's Holy Spirit. . .

The Spiritual Clinic.

(Answers to Correspondents.)

By Evan Roberts.

"So that the man of God . . . may be perfectly equipped for every good work" (2 Tim. iii. 17, Weymouth).

IX. I AM ASKED WHERE IN THE NEW TESTAMENT IT IMPLIES THAT WE PRAY AGAINST (a) ENVIRONMENT, (b) EVIL SPIRITS, (c) SATAN, (d) THE FOE, (e) SPIRITUAL WICKEDNESS, (f) FORCES OF DARKNESS? IS THE POSITION A SCRIPTURAL ONE, AND SPIRITUALLY CORRECT TO TRUTH AND FACT?—W.

Praying "against" the powers of darkness is Scriptural, and in accord with truth, and attested facts of Christian experience.

It can be clearly seen in Scripture and in the history of the Christian church, that

1. Prayer must be made "against" all evil, and "for" all good.
2. God needs the co-operation of His church to carry out the destruction of sin and Satan.

The "things of God" are "spiritually discerned" (1 Cor. ii. 14), and only those who are "spiritual" can understand them; and such words as "stand," "withstand," "wrestle" (Ephes. vi. 12), "resist" (Jas. iv. 7), "labour" in prayer, etc., need spiritual discernment and experience to interpret them, for they describe facts in a spiritual realm, not comprehended by the natural man. Then let your questioner ask himself, "Am I 'spiritual'?" (Gal. vi. 1.) If he is not "spiritual" he cannot understand or interpret in a spiritual sense the language used by the Apostle in connection with the warfare with the forces of darkness.

Let your questioner take to God the whole matter, and ask for a leading into all truth concerning it; then he will be shown the true meaning of the words not from intellectual reasoning, but from Divine enlightenment, and the experiences of life.

There is a "natural" view and interpretation of the fight of faith so often referred to in Paul's epistles, which has its source in natural wisdom, and is part of the uncrucified "old man," and hinders the receiving of the true spiritual knowledge given by the Holy Spirit, but the spiritual thus taught of the Holy Ghost "discerneth all things" (1 Cor. ii. 15).

Take the word "wrestle." What is the meaning of physical wrestling in the natural realm? The object of the one who is wrestling with another is that he should overthrow his opponent, and keep him under. This is body wrestling with body. Spiritual wrestling means also the overthrow of the powers of darkness, and the keeping of them under, and that by any lawful means you can use. And in this is not prayer a factor in overthrowing the Devil?

Take the word "resist"—it is not a *physical* resistance such as body with body. It may mean an intellectual resistance, as with Christ in the wilderness, answering the Devil's thought with thought—i.e., mind to mind—a lie with truth, temptation with victory, and Scripture with Scripture, and a misleading quotation of Scripture with a correct quotation of Scripture. The resistance may also be by the mind, on behalf of the body, as was the case with Christ in the first temptation of the Devil, when the Tempter said, "Make these stones into bread, and thus satisfy your physical need"; and Jesus answered, "It is written."

There is also a resistance by the *spirit*, not against physical force, nor against expressed thoughts, but purely against evil spiritual force.

There is no place for physical wrestling in the spiritual realm, for the body there is not dominating but dominated.* But there is an intellectual and spiritual wrestling, and this may be a wrestling for the body, and for the soul, and for the spirit, and for anything the devil may contend for, either within or without the man.

The man's spirit and mind must co-operate in resistance against the Devil's for the protection of the body, so that the body does not cause the man to sin.

So also they must combine in resistance to protect the mind from the enemy, as Christ when tempted to cast Himself down from the temple used the sword of the spirit, resisting the Tempter. This temptation was not suggested to meet His physical need, but to a possible response of the soul.

The resistance may be for the spirit in like manner. It all depends upon what the Devil is attacking. The whole being must act as one—spirit, soul, and body—in the defence of the man.

PRAYER IS AN INDISPENSABLE WEAPON IN EVERY ASPECT OF RESISTANCE AND WRESTLING AGAINST THE ENEMY. You cannot resist, or wrestle, or stand, or withstand without PRAYER. It is a powerful defensive and offensive weapon against the spiritual enemy. The church as a whole does not experience victory over the Devil in these ways because it does not pray AGAINST the foe. It is when you are engaged in battle against the spiritual foe that you become really conscious of the existence of the foe, and the power of the foe, and become aware of the need of weapons to wield against the foe.

As to prayer against evil spirits we have this indicated in the Lord's words, "This kind goeth not forth but by PRAYER and fasting."

In 1 John iii. 8, it is written, "The Son of God was manifested that He might destroy the works of the Devil," but how *will* he, how *does* he, and how *has* He destroyed them? Have they all been destroyed? Have *any* been destroyed? Are there still any to be destroyed?

God needs the co-operation of His church to carry out the destruction of sin and Satan, just as God needed the co-operation of Israel in the destruction of the Canaanites.

Christ said, "First bind the strong man." This implies and involves praying against the strong man. How does the binding take place, and what is it that binds but PRAYER?

X. (1) WHAT IS THE SECRET OF ENTIRE DELIVERANCE FROM THE FEAR OF MAN? THERE IS NO LIBERTY OF SPEAKING IN THE HOME. (2) DOES IT GIVE ANY ADVANTAGE TO THE ENEMY TO PRAY ALOUD?

Pray that God will enable you to understand the cause of any bondage you have to the fear of man, and ask Him to destroy the cause, or causes of it, whether in yourself, or around you. It may be that you yourself need more strength in your spirit (Ephes. iii. 16); or that your soul should be separated from your spirit (Heb. iv. 12); or it

* Prayer is a great factor in keeping the body thus in its right place, i.e., dominated by the spiritual.

may be that you should pray against Satan as the hinderer in the background. Underlying this question the true need may be, and the true question might be. What is the way of entire victory over the Devil? Apparently you are wrestling with "flesh and blood," but really it may be that the conflict is with the powers of darkness, and you should pray against them whenever this "fear of man" is manifested. Put this to the proof, and write again about this matter if you need further help.

As to your second question: sometimes it is a device of the enemy to make one pray silently, because one of his tactics is to close the lips and thus close the spirit. The suggestion that it gives an advantage to him to pray aloud may even be from Satan himself, in order to get you to pray silently; for when you are in great conflict against the foe, you may find the need of praying with a "loud voice," as Christ did when He fought the Prince of Death at the tomb of Lazarus; and Paul again used a loud voice over the cripple of Lystra, "Stand upright on thy feet!" (Acts xiv. 10.) A "loud voice" which is caused by the strength of the spirit, is an expression and a manifestation of an intense spirit-conflict. So we must be on our guard that the enemy does not quench the strong voice, and thus suppress the spirit. Do not be afraid of expressing spiritual vigour in your speaking and praying, for it is your spirit breaking through into mastery over the powers of darkness; but care must be taken that the vigour is not artificial or purely physical.

XI. WHAT IS THE MEANING OF "APPARITIONS" OF SPIRITS AT THE PRESENT TIME, AS I HAVE HEARD OF SEVERAL INSTANCES IN CHRISTIAN HOMES, AND HOW ARE THEY TO BE DEALT WITH?

"Apparition" is only another word for appearance, and you must know that evil spirits can, and do appear as things, and as persons who are dead or alive, and the appearance, or apparition, is a symptom of evil spirit possession in the persons who see the apparitions, and this is the result of ground given to evil spirits. IF AN EVIL SPIRIT HOLDS ONLY A SMALL DEGREE OF GROUND, HE "POSSESSES" UP TO THAT DEGREE. Prayer should be made against these workings of the powers of darkness, asking God to destroy them, and the causes of them. The people in whose houses they occur must know the nature of these apparitions, and know that they are Satanic, and set themselves against them in mind and spirit, and by prayer cleanse the place from these works of the Devil.

It may be well to say that there is a spiritual gift of seeing things invisible to the natural eye; and also there is an evil state in which souls are able to see invisible things, which have their source in evil powers—this evil state brought about by letting go the mental faculties into passivity, or a passive condition. The persons who see evil apparitions generally have a great difficulty—according to the degree of possession—in thinking, remembering and imagining, because their faculties are dominated (in various degrees) by the evil powers giving the apparitions.

When the spiritual gift of "seeing" is in operation it does not necessitate any passivity, or inactivity, of the mental faculties; whereas, in what we may call the "evil state" of passivity, any mental action breaks the power of vision. The difference between the Divine and the Satanic is briefly the difference between a gift and a state, i.e., a state of mental passivity for Satanic vision, and the normal activity of the faculties which is simultaneous with the use of the Divine gift. Let any who get "visions" note carefully whether they demand a passive mind—if so, they may set them down as Satanic.*

* The Spiritual Clinic, with Questions 1 to 8 appear in the January, February, and March issues.

The Opium Crisis.

A Call to Praise and to Redoubled Prayer.

SINCE the publication of the Appeals for Prayer last month, the opium crisis has reached a yet more acute stage.

First comes a very remarkable indication to faith of God's hand overruling. In the Viceregal Council in India, on March 7th, a proposal to lay by part of present and future surpluses as a reserve fund against the future loss to be faced on the extinction of the opium trade with China was defeated, the Finance Secretary declaring that when the loss came it could be met by one of various expedients which he named. Closing the debate, however, Sir Guy Wilson promised to consider the advisability of laying by £2,000,000 of this year's surplus towards the prospective loss. Thus the Indian Government has publicly proclaimed that it needs but little (if any) help from us to carry it over. At the same time, the purchase and destruction by Great Britain of the stock of opium in the possession of the Indian Government would lay the axe to the root of the tree, and solve all difficulties. Let us praise God for this unexpected and welcome admission from India, and let us ask Him to reveal His way.

From China there come in rapid succession first welcome, and then very grave news. On April 18th appears in the "Times" a lengthy despatch from its own correspondent in Peking, followed by a cablegram on April 19th. The despatch admirably sums up the position, telling of its possibilities, and acknowledging (for which God be praised) what great influence the World Missionary Conference and "the day of humiliation and prayer decreed for October 24th" exercised towards the rejection by China of Britain's totally inadequate proposals. The cablegram leaving Peking three weeks later is headed, "Agreement in sight," and tells how "the British Government has conceded practically every point desired."

This sounds good, but on examination it appears that what is conceded is not what the Chinese people really hoped and wished, but all that the Chinese Government dares to expect from us! The proposal is that the import of Indian opium should continue until China is clear of poppy growth, being allowed to enter those provinces where poppy growth is not yet suppressed.

In other words, we are ignoring our own duty of ending at once what we have confessed as wrong, we are withholding from China her sovereign right of freedom and making her struggle harder, we are permitting India still to derive revenue from ministering to Chinese vice, and we are mocking God with a gradual repentance which is costing us at home not one penny! But the gravest danger is lest this subtle and specious offer be accepted by Parliament and the country, and we might even add by the more timid among God's people, as sufficient. The "Times" cablegram declares that the Chinese Government has satisfied an anti-opium deputation in Peking that the British Government is acting reasonably in this, and that the deputation has since publicly announced itself satisfied!

Let our eyes be upon God. Our extremity is now His opportunity. Will all lovers of righteousness now pray very especially for Mr. T. C. Taylor, M.P., the Parliamentary leader of the cause, that he may be given wisdom, faith and courage at this difficult moment, and that every anti-opium worker may stand shoulder to shoulder, with solid front, rejecting a mean unworthy ending in favour of one that shall be righteous, immediate and self-sacrificing. "The things which are impossible with man are possible with God." E.L.

There is a third stage of faith which even transcends that of Gideon and his fleece. The first stage of faith believes when there is favourable emotions; the second believes when there is the absence of feeling; but this third form of faith believes God, and His Word, when circumstances, emotions, appearances, people, and human reason, all urge to the contrary. May God give us the faith to fully trust His Word, though everything else witnesses the other way.—C.H.P.

Voices of the Past.

The Monarchy of the Air.

By Dr. Thomas Goodwin,

President Magdalene College, Oxford, 1650.

"According to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. ii. 2.

THE Apostle's general scope in these words is to hold forth these three things:—(1) The misery of these Ephesians, and of all men by nature, in respect of subjection to Satan, that they being children of disobedience, Satan as a prince, ruleth over them and governeth them. (2) That as the world, so Satan is a cause of that sinfulness that is in the hearts and lives of men . . . the impelling cause. He is a cause, both as a prince, and as a spirit: "according to the *prince* of the power of the air, the *spirit* that now worketh," etc. (3) To wind in a description, upon this occasion, of the greatness of Satan's kingdom. . . .

Here then are two parts of this kingdom in these two sentences. (1) *He is the prince of the power of the air.* (2) *He is the prince of the spirit that works in the children of disobedience.* The Devil, you know, has two titles, in respect of his kingdom, given him, and it was given him or acknowledged, by his competitor, Christ Himself. He is called the prince of devils, that is implied in the first sentence; he is "the prince of the power of the air." And then secondly, he is called the prince of the world; that is included in the second sentence, the prince of that spirit that worketh in the children of disobedience. . . .

He is the prince of the POWER OF THE AIR. The only difficulty of the phrase is what is meant by power, and what by air. By power some understand in the abstract, that principedom or government he hath in the air; and by air, by a double synecdoche, they understand this lower world, and the men in it; and so understand that universal power and principedom that is committed unto the great devil here in this world, both over men and over his natives, his complices, evil angels. In Rev. xvi. you will find that when the seventh angel poured out his vial (v. 17)—which is that vial that ends all the enemies of Christ, that bringeth in the day of judgment, or the thousand years that go before it—it is said, he "poured out his vial into the air, and there came a great voice out of the temple in heaven, from the throne, saying, It is done," that is, there was an end of all, because this last vial is to be UPON THE UNIVERSAL POWER OF THE DEVIL, which is meant by air, because as air circlet all things round, so it takes in the whole. The other vials had been poured out but upon part of the kingdom of the beast, and of the devil; but this in upon the air, and so upon his whole power.

And another sense, which indeed cometh all to one, is, that here, by the "power of the air," is meant not simply his government or power committed to him over the air whereof he is the prince, in the abstract, but that

thereby is meant in a more peculiar manner his devils,—his angels—as they are called. It is put for the angels that have this power, whereof he is the prince; which angels fly up and down in the air, as the most accommodate place for their residence. . . . Therefore here, in this first, by the "power of the air," he meaneth, in a more peculiar eminent manner, those airy spirits that are principalities and powers, and rulers with him in this world, and are the spirits that do work under him in the children of disobedience. So that now by "power of the air" is meant that united kingdom, that body of angels—I may call them a political body—under this one prince, Satan. . . . So now the meaning of it is this: he is the prince of the power of the air—that is; of all that body of angels that are united in a kingdom under him, and are in the air, which is the seat of their kingdom, and of their rule. . . .

And so now "air" doth note out the local place where they are, for kingdoms have denomination from the place. . . . So here, the prince of the air is the prince of those angels that are united into one power and kingdom in the air, having that for their seat. . . . The whole creation is divided—or at least all that is above the earth where men live—into three parts. . . . There is the highest heavens where God, blessed for ever, and His angels are; there is the starry heavens; and there is the air of this sublunary world: and in respect of the earth, these are sometimes all called heaven; the highest heaven is called the third heaven. Now, to all these there are hosts, or powers, or a power, which is all one, that is in Scripture attributed to them that be the inhabitants thereof; they are set forth under that title and name. God hath His throne in the highest heavens, and in 1 Kings xxii. 19 you will read there of the "host of heaven," namely all His holy and blessed angels that were there gathered about Him; and the Septuagint there translates it likewise the "powers of heaven." Then there is the starry heavens, where the sun and moon and stars are, and they rule the day and the night, whereof the sun is the prince; you will find likewise that they are called the host of heaven, as in Ps. xxxiii. 6, and the Septuagint translates it in the same place, "power." Then there is the air, you see, that is third, and that hath a host in it too, but it is of devils, whereof this great Devil is the prince; it is the seat of his kingdom, it is the power of the air. . . .

And by the "power of the air" should be meant the wicked angels as united into one body, as joining and concurring in one power, one army . . . distinct from that which follows in the next words where his *subjects* are mentioned, namely, the "children of disobedience," and sets forth the kingdom of Satan to the full in all its variety, in all its subordinations he is a prince, under him he hath a power; these work upon men—the children of disobedience. . . .

First, you see, Satan hath a kingdom, and that is the great kingdom that is set up against the kingdom of Jesus Christ. The apostle, therefore, as he had described Jesus Christ as a mighty king over all principality and power, in vs. 20, 21, of the former chapter, so here he holds forth the opposite kingdom Satan hath, consisting

* Extracts from a sermon on Ephesians ii. 2.

both of men and angels, made up of these two, the *one in the air*, the other *dwelling in the earth*. His great competitor, Christ, acknowledgeth him to have a kingdom, Matt. xii. 26, "If Satan be divided against Satan, how shall his kingdom stand?" Yea, and he had the start of his kingdom in the world before Christ came into it, carried the world before him many thousand years.

And to set up this great kingdom is their business, and therefore they now do associate themselves together, not out of love, but as becometh rational creatures that would drive on a project and a design. Our Saviour Christ in that place, Matt. xii., speaks of it as the great end that Satan prosecuteth. Satan, saith He, will not cast out Satan, for that would divide his kingdom. . . .

And a little would make one think that there was something before, when God denounced the sentence against the Serpent. "The Seed of the woman shall break the Serpent's head," which, though spoken to the Serpent, comes in by way of curse, as striking at the very spirit of the Devil's sin. He shall break thy head, said He; thou wouldest have lifted up thyself, He shall crush thee. God, I say, PROCLAIMED THE WAR, and the quarrel hath continued from the beginning of the world to this day, and will do until Satan hath been put out of the air; for so long he is to have his kingdom, though Christ beateth him out of it every day in the world, and so will continue to do, till He hath won the world from him; and then He will chain him in the bottomless pit. Therefore saith Christ in Luke xi. 20, "If I with the finger of God cast out devils"—the Devil hath a kingdom—"then know that the kingdom of God is come among you." In John xii. 28, "I have glorified Thy name, and I will glorify it again." What followeth thereupon as the consequence of it? Saith Christ, "Now shall the prince of this world be cast out;" his kingdom shall go down; that is the way by which God will glorify Himself. "I will glorify Myself," saith He; that is, I will throw down that kingdom which the devils possess. When the seventy returned, and rejoiced that the devils were subject to them in Christ's name, saith He, "I saw Satan," I saw him before, this was in mine eye, "falling from heaven like lightning." That is the great thing in Christ's eye, TO BRING DOWN THE DEVIL'S KINGDOM.

From our Correspondents.

Satanic Opposition to Christ.

"I HAVE had two numbers of the *Overcomer*. Words fail to describe the gladness with which my husband and myself see this subject of Satanic opposition to Christ taken up. It is a line of truth which one rarely sees dealt with. Ephesians vi. 10-20, I believe describes *proper Christian warfare*: the warfare of Spirit-filled believers; and we have the warrior's power, the warrior's armour, the warrior's foes, and the warrior's resources.

The subject of the opposition of wicked spirits is simply ignored—unheard of—in all Christian circles that I am in touch with, and prayer according to Ephesians vi. 18, in view of this conflict is unknown. We recognise the great need of stirring up the heart and conscience of the Lord's people in this matter. It is a subject of most vital and pressing importance.

I trust that the Lord will greatly use the *Overcomer* to

the dissemination of His truth regarding this matter in these closing days. And as to prayer, has He not said, "If ye ask . . . I will do"? He seems as it were to give us a blank cheque to fill in against His and our enemies.

I have been much impressed lately with the story of Esther; how this weak woman of a despised, and, at the time, captive race, was made the instrument under God, for the deliverance of her nation from "the fury of the oppressor," and for the overthrow of the Satanic enemy Amalek, as seen in Haman. All was the answer to prayer: praying Israel outside, and praying Esther within; as taking her life in her hand she ventured into the presence of this absolute despot, with unlimited power at his command. Her reward was, "Write ye also for the Jews as it liketh you" (Esther viii. 8). Oh! that we realised more this teaching of the golden sceptre which surely is *ever extended* to the ones whom He has brought nigh by the Blood of His Cross. We want to realise His Omnipotence, to live and pray in the sense of it. "*Greater is He that is for us, than all that be against us.*"—A.M.T.

"Searching for 'Rock-bottom.'"

"I thank God whom I serve in a hot-bed of godlessness, indifference and sin, that, by an accident which was nothing less than providential, the *Overcomer* was brought to my notice. It seemed to be sent from the sky, in the hour when we were in desperate need of it. Needless to say we flung our spirits into its contents at once, where we have been revelling ever since.

It is just like our Master to send help along exactly at the moment when we must move along *these* lines, or adopt the common tactics of many. Praise God for bands of Christians who still believe in conducting Church life and Christian service in the name of Jesus, and by the power of the Spirit.

I am a young Baptist pastor, having been settled about eighteen months. It has been a sifting time for both pastor and church—we seem to have been searching for rock-bottom all the time, and when we think we've got there, we get an insight into other things which must be removed ere we can render service by the Spirit's power. Thank God for His condescension, in granting us ten souls in the last ten months.

We are about the least place in the town, but have glorious times in our prayer meetings, and refuse to soil our hands with money won through the Devil's mission of amusements. I remain here on condition that the Christians make it *spiritually worth while*. If a nucleus of God's own can be gathered, who know how to lay hold of Him by prayer, it will be worth while, whatever the other circumstances may be; and three of us are standing for at least three more to join this Prayer Band. . . . We are looking for great things, fighting for a truth which is certainly known to be the key to unlock things, but imperfectly grasped. Now one is ushered into a fellowship in which we feel the *Overcomer* has been destined to play no small part, not only to our little circle, but to all who are faithful, and found so when the testing time comes to try all those who are on the earth. Such a fellowship in God is worth anything! Through fire and sword, through persecutions and the great travail of the last times, it will scatheless come, and everlastingly endure. . . ." Yours in service.

A Pastor.

NOTE.—Will the Lord's Intercessors stand in faith and prayer for this Pastor and church seeking to stand clear of the prevailing apostasy from the faith, and the "spirit" of worldliness and dependence upon carnal weapons, now interpenetrating all sections of the professing church of Christ. Also pray that all true members of the Body of Christ scattered throughout the professing church may learn how to pray against these subtle workings of the god of this world in their own particular environment.—ED.

"Be earnest and unwearied in prayer, being on the alert, in it, and in your giving of thanks. . . ."—Col. iv. 2. Weymouth.

The Prayer-Warfare.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. . ."—2 Cor. x. 3, 4, Weymouth.

Will the Lord's Intercessors pray

That the whole Church of God may pray against the powers of darkness, and overcome them in all their doings.

AN OUTLINE FOR PRAYER.

The following suggestions for prayer to meet the present need of the church and the world, are given, by Mr. Evan Roberts, to enable the prayer-warriors taking the aggressive in prayer against sin and Satan, to intelligently co-operate with all who are learning to attack the "strong fortress" of the enemy, in united prayer.—Ed.

I.—Prayer for the Ministry.

- (1) That every minister may be truly converted.
- (2) That each minister may be baptised with the Holy Ghost.
- (3) That every minister may understand and experience Romans vi. 6, 11; Gal. ii. 20; and Phil. iii. 10.
- (4) That each minister may understand, and carry on the war with sin and Satan.
- (5) That each minister may preach Christ, and a pure theology.

II.—For Mission Work in Heathen Lands.

- (1) That the Mission Fields may not lack missionaries nor money.
- (2) That parents may surrender their children to God, if He desires them for the foreign field.
- (3) That a deep conviction may come on those who should go to the Mission Field, and that all obstacles in their path may be removed.

III.—For the Home Land.

- (1) That the church at home may be separated from the world and the things of the world.

IV.—For the condition of the Churches.

- (1) That God's light may dispel the darkness in the churches.
- (2) That God's life may remove the deadness in the churches.
- (3) That God's love may reign in the churches, and that it may dominate the members.

Pray that God may call and endow men to-day for Evangelistic work, and for Revival work.

Pray that God may give teachers taught of God to teach the Church about death to sin and death with Christ, and to teach the church about the war on sin, and the war on Satan.

Pray for the destruction of (a) the evil national spirit, (b) the evil denominational and sectarian spirit, (c) the evil unforgiving spirit, (d) the evil unbending spirit, (e) the evil religious spirit.

Pray for the destruction of all schism (or mutiny) in the Body of Christ (1 Cor. xi. 18, 19); for the destruction of all divisions in the Church of Christ.

Pray that the Church of Christ may pray for the whole Church according to Ephes. vi. 18, which speaks of *all* prayer, *all* supplication, *all* seasons, and *all* saints.

Pray that the whole Church may pray for the whole world. (My house shall be called a house of prayer for all nations.)

Pray that the whole Church may wrestle against the powers of darkness, according to Ephes. vi. 12.

Pray that all missionaries in foreign fields may have the gift of discerning of spirits, so that they may carry out the binding of the "Strong Man," according to Matt. xii. 29.

Evan Roberts.

Special Prayer for the following Conferences:

These may be looked upon as times of special attack upon the kingdom of darkness, and all the prayer-warriors should "lift up holy hands" to God, against the enemy, months before, forestalling by prayer all the carefully planned schemes of the powers of darkness to (1) snatch away the truth from the minds of the hearers (Matt. xiii. 19); (2) fetter the bold speaking of the messengers (Ephes. vi. 19); (3) cause division, prejudice, criticism among the people; (4) cause trouble in the arrangements. Therefore "bind the strong man" by prayer on these points, and ask that all the schemes of the enemy to hinder God's work may be destroyed (1 John iii. 8).

The ECCLESTON HALL MONTHLY MEETING for Workers on May 4.

MILDMAY CONFERENCE, May 23-25.
LEICESTER CONVENTION, May 24, 25.
MUNDESLEY CONFERENCE, July 3-14.
KESWICK CONVENTION, July 24-29.
LLANDRINDOD WELLS CONVENTION, August 6-11.
PORTHAWL MEETINGS FOR CHRISTIANS, Sept. 3-8.
ROCKHURST (MILL VALLEY) CALIFORNIA PRAYER CONFERENCE, June 12-17.

Thanksgiving

For Mr. Cleaver's restoration to health.
For rich blessing at the Reading meetings, and the Blackburn Conference.

Prayer for Missionaries.

That all may understand victory over sin according to Rom. vi., and victory over Satan by aggressive prayer. (Ephes. vi. 12-18.)

For Miss WARBURTON BOOTH and other Missionaries in the midst of plague stricken districts in India.

Rev. W. T. HALPENNY, Montreal (who cables by Marconigram, "Revival meetings. Mighty struggle.")

Mr. and Mrs. STROTHER, General Secretaries of the Christian Endeavour work in China, and all missionaries in China.

Miss PERRY and Miss PASH and their furlough in England from April 27 onwards, and the work they leave in Korea.

Rev. J. D. McEWAN, Brazilian Inland Mission.

Mr. and Mrs. J. G. LOGAN and all E.G.M. Workers, Mr. and Mrs. ED. SWAN and Workers, and Mr. BRADLEY's work in Great Britain.

Pray also for Misses MAY HILLIER and GRACE GAPEN, and Mrs. M. A. MARQUEZ (Las Palmas); Rev. F. BRUNEL (Tahiti); BARON NICOLAY in work among students in Russia.

For *Mlle. Meylan* at work among a completely Roman Catholic population in the heart of France (Cubas, Dordogne), holding meetings Sundays and weekdays, and visiting house to house among the people.

For Russia and Pastor FETLER and all preaching the gospel in the Russian Empire, and that light and liberty of conscience may prevail.

Mr. and Mrs. GRETT, Landour, Himalayas.
Miss BARBER, of Fukien, and Fellow-Workers.

That "the Lord may open a door for the issue in Dutch of 'The Warfare with Satan,' 'Face to Face,' and 'Abandonment to the Spirit,' which I have translated, and are now ready for print. C.Z.R., The Hague, Holland.

The "Lord's Watch."

Will all who write for prayer kindly note 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*, Cartrel, 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. *Foreign correspondents often have difficulty in sending English stamps. Reply coupons can be obtained in most countries at threepence each, which can be exchanged here for stamps to the value of 25 centimes (2d.).*)

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 lxi. 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.

N.B.—Will Correspondents please take time for prayer and meditation ere replying to letters, and kindly note that, to avoid delay, orders and enquiries for the *Overcomer* Office should not be enclosed in letters for the Lord's Watch.

J. C. Williams.

The "Word of the Cross" Bible Booklet.

(Entered at Stationers' Hall.)

This little Booklet was compiled by Mrs. Penn-Lewis in 1903, and consists of 16 pages, $3\frac{1}{2} \times 2$ inches in size, with pale blue cover. It contains in the words of Scripture, what the Bishop of Durham describes as "the very soul of the Divine message." It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The Bible Booklet in English.

With page on "Victory." A.V. Pale blue cover.

1/- per 100, 4/6 per 500, 8/- per 1000; post free (Great Britain only). To other lands the prices remain at 1/3 per 100, 5/6 per 500.

The Booklet ($7\frac{1}{2} \times 5$ inches) in large bold type, and each verse numbered for use in enquiry room work. Price One Penny each, 6/- per 100.

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

For the convenience of our readers, Booklets may also be obtained from "Overcomer" Office, Cartref, Toller Road, Leicester.

Bible Booklet Gleanings.

From Australia a worker writes:—

"We had a good little meeting on Tuesday to get the work in connection with the Bible Booklet launched. . . . God was with us, and all are seeking that they may first know the message they are going to deliver. The Bible Booklet is to be distributed in the above place by house-to-house visitation. They have had 1,000 Booklets to start with.

Rev. H. H. Pullen, of Italy, writes:—

"Please accept my hearty thanks for the cheque for £6 for the Italian Booklet. I have seen the first proofs which I have had carefully revised by some of my most competent educated Italian workers. I think that you will be pleased with the Booklet. I believe it will be mightily used of God for the blessing of Italy. . . ."

From the Janitia Hills, Assam, a Missionary writes:—

"I am sure you will be glad to know of the publication of the 'Word of the Cross' Booklet in Khasi. It has been printed since April last, and since then has been spread over the Khasia and Janitia Hills. At first when we got it we decided to sell it at one pice each, and the children and people from the heathen village of Jowai eagerly came for the little 'Bible at a pice.'

Later the teachers sold some in the villages round. There is no profit made whatever, but what is brought in is simply invested in more to be given away. Many have been sent to be given to every heathen who can read, and to Christians also. About 4,000 have been printed. The teacher of one village has been giving short addresses on each page of the Booklet, with the result that an interest has been quickened, especially among the young people.

All the expense of printing and publishing has been defrayed, so there is no debt on them. The Lord provides for His work in a very wonderful way. . . ."

A Word on the Booklet Issue.

Rev. A. E. Ogg, who is the Missionary Agent in charge of the M.E. Press, Madras—the original "home" of the Bible Booklet—writes that he has still a large stock in hand of the first editions of the Booklet printed in Madras, i.e.—218,000 Chinese Mandarin, 269,000 Welsh, 51,000 Swedish, besides Booklets in Arabic; Armenian-Turkish; Dutch; Japanese; Spanish; Icelandic; Norwegian; Zulu and others.

Workers therefore desiring Booklets in these languages could send their orders to Mr. Ogg, and have them forwarded direct to any part of the world needed. The

prices are 500, Rs. 2 (2/8); 1,000, Rs. 3 (4/-); 10,000, Rs. 20 (26/8). Packing and carriage extra.

The Lord's people in U.S.A. and Canada, with their large population of emigrants from other lands, might release these Booklets from Madras, and turn them into vital service for the Lord's Kingdom.

I am also increasingly convinced that the most simple and effective way of issuing the Booklet in foreign languages is by means of the workers labouring in the various fields. Many have been thus issued—apart from the press in Madras, or by printing in England—such as the Korean by Miss Perry in Korea; the Tahitian by Rev. G. Brunel, of Tahiti; the Lesuto in Morija, Rhodesia; and editions in Russian, Russian Polish and German by Pastor Lubeck, of Lodz, Poland.

Rev. H. H. Pullen is now issuing an edition of Italian in Spezia, Rev. J. D. McEwen, the Portuguese in Brazil, and Mr. H. Johnson writes that he has received all but £4 toward the £25 needed for the edition of 100,000 which he is issuing in Paris—most of which will be freely distributed throughout the fast darkening land of France.

As the Word of the Cross Booklet was compiled by me, and is my registered copyright, it cannot be printed in English, or any other language without my authorization, but I will gladly and freely give permission for its issue in English, or any language, to any accredited workers outside of Great Britain.

Permission to issue an edition in English has already been given to workers in California, New Zealand and Victoria (Australia).

The restriction in Great Britain is for the following reasons.

The Booklet in English, and all languages, being issued originally in Madras, Mr. Thos. Hogben was given in August, 1903, the right of publication in Great Britain, in accordance with which he issued the first edition of the English Booklet, printed in England, in the now familiar pale blue cover, which was designed by him.

By mutual agreement, however, the later half-million editions of the English Booklet have been published conjointly by Mr. Hogben and myself, and this agreement with Mr. Hogben must be continued, in honourable fulfilment of the right of publication given to him in August, 1903.

The permission to print the Booklet in English cannot therefore be given to any worker in Great Britain, but to place the Booklet more easily within the reach of Gospel workers than would have been possible, even had they been free to print small editions, I am prepared to grant to any accredited Evangelical Society or worker, parcels of 5,000 Booklets (and upwards) to be sent direct from the printer at a little over printer's cost. The purchaser to pay carriage, and applications for these special grants to be made to me.

Will all who have followed the story of the wee Booklet continue in prayer that its dissemination may be still more widely carried out in the coming days.

Jessie Penn-Lewis.

FRANCE.

A deeply interesting account of the Mission by Gipsy Smith is held over for our next issue.

Received for Mr. Johnson's work in France.

From March 10th to April 10th, 1911.

Per Miss Mourant—(3) 11/6 (Bible Booklets), (3) 15/- (Bible Booklets), (4) 8/8 (Bible Booklets). Total £1 14s. 9d.
Per Miss Waters—(11) 9/-; (12) 4/-, (13) 10/-, (14) £1, (15) 10/-, (16) 5/-, all special Easter gifts. Total £2 18s. Full Total, £4 18s. 9d.

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.

For list of Foreign Centres of the Word of the Cross Booklets, see page vi. of cover pages.

Notes on New Books.

"THE DIVINE REASON OF THE CROSS," by Henry C. Mabie, D.D. (*Revell Co., 2/6 net.*) The purpose of the writer is to show the divine rationale of the atonement, by a careful analysis of its source in the being of God. Love and holiness are polarities in His nature, like the two foci in an ellipse. Neither focus alone is the constructive basis of redemption, but together they constitute the deep, composite centre of unity in the grace of God. Grace is the synthesis of holiness and love, and is the foundational, unifying fact in the reconciling and governing relations of God to our universe. Since sin has invaded the universe, it has laid on Him the moral necessity of enduring measureless pain, if, in consistency with Himself, He would recover man from guilt and ruin. There was a cross in heaven long before a cross on Calvary. The atonement is cosmic, as comprehensive as the effects of sin. The redemptive movement, in purpose anterior to creation, once determined, never paused until it vicariously expressed itself in the language of Calvary. This is essentially a book for teachers, by one of the most trustworthy teachers of to-day.

"CRISIS OF THE CHURCHES: BIBLE OR EVOLUTION," by Thomas Payne, D.D. (*Christian Herald Office, London, E.C., cloth 2/-*.) Apart from the absolute proofs given in this book, supported by personal knowledge, one would scarcely believe there could be such widespread apostasy from the faith in the churches, the ministry, the colleges, and the Sunday Schools. The inditement is fearful and horrible, but true. The praying spirit unconsciously seeks for some of David's strongest imprecatory Psalms in which to clothe a protest in the presence of God. This is one of Dr. Payne's strongest and best books. His splendid array of witnesses tear "Evolution" into fragments, and give the Bible a chance to speak for itself. God is not allowing this Ter-centenary of the A.V. Bible to pass without calling His people back to faith in the integrity of His Word.

"PRAYER CHANGES THINGS," by S. D. Gordon. (*S. African Gen. Mission, 17 Homefield Road, Wimbledon, 1/-*.) A charming gift, in white and gold cover, written in Mr. Gordon's best spirit. If readers have lost the prayer-path, or prayed themselves into difficulties, read this book. It is really true that wherever God goes, Satan goes. He never makes roads. *He always steals God's pathway.* Hence oft-times the more we pray the keener the opposition. The titles of the three chapters suggest the treatment of the author: (1) Prayer changes things; (2) The new spelling of the word ASK; (3) Pitching tent on Olivet.

"THE ANTI-DOTE TO CHRISTIAN SCIENCE," by Dr. James M. Gray. (*F. H. Revell Co. London, 2/6*.) The same Spirit that inspired John to write his first epistle against the Gnostic heresies of his day, prompted Dr. Gray to write this book against the Gnostic perversions of Christian Science. As in the past so in the present, Gnosticism is known by what it denies, while its affirmations are so perilously like the truth as to bring the false "angel of light" in view. Deceit is one of the chief weapons of Satan, denial is another. Talk about "lying wonders!" Christian Science is full of them, but the lie is this, that the wonder does not mean what the juggler says. Reader! before any allegiance with Christian Science, read this book.

Morgan & Scott's "CHRISTIAN LIFE" series, are new editions of six exceedingly valuable books, averaging 150 pages, cloth bound. 6d. each; in leather, gilt edges, 1/6. "Tell Jesus," recollections of Emily Grosse, by Anna Shipton, deserves this its 6th edition, completing 310,000 vols. The life of Emily Grosse is an illustration of the life of Jesus, and gives emphatic evidence to the continued power of the Crucified One. So also does "ROBERT

ANNA," by John Macpherson, which now reaches its 28th edition, and taken with "Tell Jesus," completes a two-fold aspect of the conquest of Christ. It shows (1) an armour-clad man at war with God; (2) a Warrior-God at war with him, shedding no blood but that of the Conqueror; (3) a conquered man fighting in deadly earnest against himself with the Conqueror's weapons. "CHOICE SAYINGS," by R. C. Chapman, are 73 "choice" expositions of Scripture; like this: "The slack conscience that questions the everlasting punishment of the ungodly, betrays the soul's neglect of solemn dealing with the death of the Son of God on the tree." "THE PRESENT TENSES OF THE BLESSED LIFE," "THE FUTURE TENSES OF THE BLESSED LIFE," and "CHRISTIAN CHARACTER," by Rev. F. B. Meyer, B.A., are great favourites, and deservedly so. The light of God rests on every page. Here is one from ch. 4 of the latter vol.—"When we come short, we sin. As soon as we put ourselves in the true relation to the Spirit of God, we may expect to be kept from conscious sin."

"CHRIST IN ISAAH," by F. B. Meyer, is a treatise on the second exodus of Israel, as depicted in Isaiah xl. 55. The exodus of a nation from Babylon is subsidiary and introductory to the exodus of a world anticipated by the prophet, through the vicarious sorrow of the Messiah of the Cross. Pure gold for the poor, healing for the sick, strength for the faint, comfort for the sorrowing, abound in these resurrection thoughts of Jehovah. (*Morgan & Scott, cloth 1/-*.)

"CHRISTIAN CHARACTER," by Dr. A. C. Dixon. Excellent for young Christians. Will end lots of difficulties, and answer many enquiries. Dr. A. C. Dixon has shown spiritual wisdom in his first chapter, on the necessity of young Christians receiving the Holy Spirit. Wise counsels follow on the Bible, Prayer, Temptations, Money, Amusements, etc. Style direct, treatment sensible, experimental and Biblical. We expect thousands of young folks finding here just what they need. (*Marshall Bros. Ltd., London, 1/- net.*)

Verax.

The Editor's Letter Box.

E.L.C. (*Central Africa*). Thank you for your letter. We are all more or less "babes" in this aggressive warfare. The church as a whole has so sunk down, in spiritual apprehension and life power, that all who are seeking to apprehend to the full the apostolic standard of equipment and life as set forth in the Ephesian epistle, have a harder battle to hold their footing in the heavenly places of authority and power. We must never forget to look at 1 Cor. xii. as the key to the present low vitality and loss of spiritual gifts. "If one suffers, all suffer." And, on the contrary, if one advances all will feel the power. There is undoubtedly a quickening of the more spiritual members of Christ, and as the maturing goes on, you in Africa will feel the renewed strength, and will be better able to deal with such cases as you mention. Be patient and plod on, never yielding to discouragement. Declare your attitude of faith, and God will work. Gal. vi. 9.

M.B. (*Fukien*). Yes, the fight is terrific. More and more the meaning of "stand" in Ephes. vi. is being understood. The fight is to "stand" where He puts us, and as we stand God is able to go on and work! 2 Tim. ii. 24-26 is very important. We must not get wrong in spirit if others are wrong.

A.G. (*Reading*). I greatly appreciated your letter about the boys' class. God will surely answer Gal. vi. 9. *Faint not.* And be sure you learn to deal with the power at the back, the adversary. Pray against him until he has to let go and depart.

K.A.H. (*Highbury*). I am so glad. Press on.

I.C. (*Malton*). Thank you. Others have asked too for a fuller opening out of the paper on the four planes, and you will help me by prayer that I may be enabled to do so in God's way and time.

G.M.K. (*Otago, N.Z.*) Thank you so much for your letter. May the Lord lead you on to fullest victory over all the power of the enemy.

H.B.G. (*U.S.A.*). Thank you. I am so glad the paper on "Christ with the drawn sword" has helped you. I fear I may not have room for the "thoughts" you send. But you will understand. Gal. vi. 9.

Letters acknowledged from E.A.G., F.C.S. (Ham), T.H.L., F.C., W.B. (Tunbridge Wells), E.G. (Bournemouth), H.L.M. (Peckham), M.A.J. (Havant), A.T.I. (Brockley), B.C. (S. Hampstead), G.J. (without address).

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III.

[Entered
Stationers' Hall]

JUNE, 1911.

ONE PENNY,
Post free 1½d.

No. 6.

G. R.

The Coronation

of

Their Most Gracious Majesties King George V. and Queen Mary.

A CALL TO PRAYER for The King and Queen and Nation.

*To our Friends and Brethren in Christ Jesus, throughout the United Kingdom
and the British Empire.*

We, on behalf of the Council of the Evangelical Alliance, call affectionately upon you to use the mighty power of united Prayer in view of the coming Coronation at Westminster, of the King of Great Britain and Ireland, and of all Britons across the seas, and Emperor of India.

What living man more needs the prayers of the Church of God? He is charged with vast duties, as solemnly responsible as they are exalted. His functions in the State call for ceaseless watchfulness, patience, and labour. His personal example, at the summit of the social order, is incalculably important.

The pathetic circumstances of his sudden Accession on his beloved Father's death, move our hearts. The anxieties of our time, social and political, pressing with heaviest weight upon him, enhance his claim upon our spiritual help.

Friends and Brethren, we beseech you to pray unitedly, and in faith. For our Monarch, who himself believes and worships, implore large measures of the Spirit of wisdom, strength, and love. For the sake of his Country, his Empire, and the great human family of nations, ask that he may be protected, sustained, guided, and divinely used for good, now and for long years to come.

Ask that in his time public and private righteousness may increase, and classes and peoples be drawn together in goodwill, finding the power of Christ influencing their whole life and intercourse, and that peace may bless the world, and crime and misery be abated.

Ask that the gospel of Christ may "in his time" be carried to all lands and all nations, and that it may have free course and be glorified.

Ask for a mighty reunion during his reign of our scattered and broken Christendom, ask for a great revival of faith in God, and in His Word, and for looking for the glorious appearing of the Lord from heaven.

Set afresh before you the sure promises to prayer, and the reality and presence of the Hearer of prayer. So, with new assurance, approach the Throne of Grace, and our great High Priest there interceding. Ask through Him, with holy confidence for His Majesty King George, for Queen Mary, and for the British Empire, the fulness of mercy and grace, and expect the answer.

We are, dear Friends and Brethren,

Yours very faithfully,

POLWARTH, *President.*

KINNAIRD, *Vice-President and Chairman.*

And Vice-Presidents and Officers of the Evangelical Alliance.

"Crown Christ as King."

A Coronation Song.

"Upon His Head many Crowns."—Rev. xix. 12.

CROWN Christ as King, ye sovereigns!
Crowned by the King of kings!
By Him kings reign, and princes rule,
And righteousness He brings.
Crown Him! Our good King George the Fifth,
And Queen with honoured name;
O'er this vast realm of Empire great
He calleth now to reign.

Crown Christ as King, ye sovereigns!
The royal English throne
Can be exalted high, and firm,
By righteousness alone!
Your subjects are expectant—
"Both born on English sod"—
And humbly pray your Majesties
Be faithful unto God.

Crown Christ as King, ye sovereigns!
Then God will intervene,
In every time of danger,
To guard our King and Queen.
Lest England should forget her God,
And all she owes, forsooth,
The nation prays your Majesties
Be faithful to His truth.

Crown Christ as King, ye sovereigns!
He gave His life for all;
But now He's crowned with many crowns,
Before Him kings shall fall.
Upheld by Him with throne secure,
In times of joy, or loss;
The nation prays your Majesties
Be faithful to His Cross.

Crown Him! Thy Empire's need is God.
King-Emperor by His grace,
Who knoweth that thou art not come
The kingdom's need to face?
At such a time of crisis sore,
When Britain's sins cry shame!
The nation prays your Majesties
Be faithful to His Name.

Crown Christ, the King of Glory!
Then He will crown His own,
For "him that overcometh"
Shall sit upon His throne!"
A crown of life He'll give thee,
The King of kings thus saith!
The nation prays your Majesties
Be faithful unto death!

M.M.

Notes.

WE give as our front page matter this month the special Call to Prayer issued by the Evangelical Alliance in connection with the Coronation, and earnestly commend it to the Lord's Intercessors amongst our readers in every land. The appeal is drawn up by the Bishop of Durham, Dr. Handley Moule, and is so chaste in language and deeply spiritual in thought and tone, that the whole Church of God can respond to all the words with a deep and fervent "Amen." "For our Monarch, who HIMSELF BELIEVES AND WORSHIPS," we utter a thanksgiving to God that such language can

be used, and for his Consort, who is also a devout believer. We earnestly pray that under their rule Britain may set an example to all the nations, in the acknowledgment of the Most High God as the Sovereign Ruler of princes, and with earnest purpose cleanse her hands of all complicity with every phase of national gain unworthy of the God she worships. We ask our readers in every land to join us in this prayer, as indirectly affecting their own national welfare, but above all as touching the name and honour of our one Lord.

* * *

In this issue we also give the second of the two valuable papers by Rev. W. D. Moffat on Report VI. of the World Missionary Conference, and believe they will be greatly appreciated by missionaries and workers not able to read the reports of the Conference. There is nothing we long for more than to see all the professing Churches of Christ awake to the claims of Foreign Missions, and we are earnestly labouring to that end in seeking to help workers to fuller maturity of spiritual life, and to aggressive prayer against the powers of darkness, who are the primary causes of the apathy and worldliness in the churches.

* * *

As we go to Press the Leicester Convention is just beginning. A remarkable meeting for workers has already been held when Mr. Evan Roberts spoke on matters connected with Revival with much liberty. We hope to give a full report in our July issue.

To MINISTERS of the Gospel and Mission Workers.

A correspondent sends the following extract from a letter he has received, suggesting that it be placed in a prominent position in the "Overcomer," as embodying succinctly the real purpose of the paper. "I feel sure," he writes, "many ministers would see the truth they have long wanted in their ministry, but which has never been presented to them, and it would not be cast carelessly on one side."

"I have a very strong conviction that if the religious leaders and preachers of this age realised the spirit-warfare in which they were engaged, and that they can only overcome by fulfilling spiritual conditions, and using spiritual weapons, it would mean a revolution in the Christian Church.

Much of the organization of the Church today is mentally inspired, mentally equipped, and mentally maintained. It is, therefore, the offspring of that carnal mind which is enmity against God, and which, the Apostle significantly adds, must needs be so, by reason of its inherent bias from God.

The 'Overcomer' is not a mere addition to the religious literature of the day, but reveals the deeper truths of spirit conflict, concerning which the Bible gives full instruction, and guidance. . ."

The Gift of the Holy Spirit.

By the Editor.*

IT is of the utmost importance that we should recognise and depend upon the Holy Spirit as the Revealer of the things of God. Let us turn to the Lord's last farewell words to His disciples, in John xiv. 16, where He said, "*I will pray the Father, and He shall give you another Comforter, that He may be with you for ever, even the Spirit of Truth, whom the world cannot receive.*" These are the words which the Lord Jesus Christ spoke out of His own lips the night before He was betrayed and crucified. You know how you treasure the words of those you love—some dear friend or relative that has died; how you go back to the last words they spoke! Here we have the Lord Jesus speaking with His twelve disciples around Him. No! the little circle of twelve was now broken, and there were only eleven. Judas' place was empty! There had been twelve, but one of the company had gone out to betray his Master, and while the Lord Jesus was talking words of heavenly tenderness to the faithful eleven, Judas was outside betraying Him!

Even though He knew this, the heart of the Master was at leisure, and in such a calm rest of God, that there was not a trace of unrest about Him. There He sat, in perfect peace, just giving His last words to this little company, saying to them so tenderly, "*I will pray the Father, and He shall give you another Comforter.*" Take the words into your hearts about the gift of the Comforter, and ask that He may be made known to you.

It is a great thing to have knowledge, but knowledge does not satisfy the heart. The world needs the knowledge of the Comforter, who will make known the Risen Saviour. "*He shall give you another Comforter, that He may abide with you*" for I am going away; said the Master. You cannot have my bodily presence, for I am going away, but I will send you Someone who is going to abide with you for ever, "*even the Spirit of Truth.*"

This is His own special Name. He is the Spirit of Truth. He always tells you the truth. But He is One *whom the world cannot receive!* Poor world! Poor world! It cannot receive the Comforter! It has to be without His comfort! There is no real comfort in the world. Poor stripped, empty world; there is no "comfort" for the world, unless it will turn to God. There is only judgment for the world! Poor, miserable, tossed people of the world—

they have no comfort! They are without an anchor to hold in the storms of life. They have hearts the same as the God's children have, and they have troubles; but they are without true comfort. They can be happy in the theatre, but when they come to the stern facts of life, they are without comfort. Poor world! "*The world cannot receive Him, because it seeth Him not, neither knoweth Him. Ye know Him, for He abideth with you and shall be in you.*"

"YE KNOW HIM!" Do you? I want to ask you this question: Do you know the Comforter? Or do you behave just like the world when you are in trouble? Do you *know* the Holy Spirit? Or do you simply know the historical Christ and that the Holy Spirit was given on the Day of Pentecost? Do you think of Him as an "influence," or speak of Him as "it?" The Lord Jesus says "*He*" and "*Him*," because He is a Person. Do you know Him—The Person? The historical faith in Christ is of little comfort. There are numbers of people who profess to be Christians, and who outwardly appear to live like Christians, but they have no real inner knowledge of the Comforter. They do not *know*. They have opinions, ideas, theories, and even theologies, but they do not *know* Him. So I ask you again, do you know HIM?

Do you know the Living Christ? If not, it means that you do not know the Holy Spirit, for He reveals the Living Christ. This is His work. Do you *know*? Or do you say "I think," "I believe," "I hope,"—I have this view, this opinion, so-and-so-and-so?

"Ye know Him!" How?" "*He abideth with you.*" Ah, that is how you get to know people. Putting it into very crude earthly words—that is how you know Him—The Comforter—"He abideth with you, and He shall be in you!" You know Him by experience, not by theory, not by mental feeling, not as part of your "theology." All that you know that way can be soon stripped from you by the views of others, but something that you have proved, and you know from experience, no human being in this world can take from you. This is how the martyrs lived through their sufferings. God puts a living faith, and knowledge of Him into His own children, which no martyrdom can tear out of them. Martyrdom may take away opinions from men, and views and ideas; but no martyrdom can take out of the fibre of one's being, what is wrought into it through knowledge of God, and experience of His truth. This is what

* Notes of an Address.

our God will do for us. He will put the real life and knowledge of the Lord Jesus in us, by the power of the Holy Spirit as an indwelling Person. "*Ye know Him, for He shall be in you.*"

There is a wonderful gleam of light in Dr. Elder Cumming's book on the Holy Spirit, about that sentence, "*He shall be in you.*" Dr. Cumming says that in the original the thought is the Holy Spirit entering in, and clothing Himself with you, just as He did with Gideon. Your outer body becoming a clothing, to embody, so to speak, the Holy Spirit. The Holy Spirit wants to reach the people, but He is Spirit, and they are flesh; and how can flesh be reached by Spirit? There is no way of contact between them. Hence the poor world goes on its way, with its theories and views, and *without the knowledge of God*. We might almost erect an altar in Christendom, such as Paul saw in Athens, "To the unknown God." They know about Him, but they do not know Him.

But the Holy Spirit wants to enter, and to clothe Himself with you, as with an outer garment made for Him, that through your thoughts (Rom. xii. 2), and through your lives, as through a channel, He may reach the world (John vii. 38.) "*He shall clothe Himself with you*" as *the Spirit of the Lord clothed Himself with Gideon*, so that a trembling Gideon went forth in the might of God, and all Israel was gathered after Him, for the deliverance of the nation.

Again I would just say to you, "Children of God, do you know the Holy Spirit? and by the Holy Spirit, do you *know the Lord Jesus Christ*? and do you *know the Father*? Do you know God?"

Our Lord proceeds in His talk with His disciples, saying, "*In that day ye shall know.*" He spake about a day. What day? Why the day when He would pray the Father, and He would give the other Comforter. That day would not come about until He had gone to the cross, to the tomb, and through the tomb had gone back to the Father. "That day" was still future, for while speaking to them He was on the eve of the cross, and yet He was speaking as though He was going to be alive. Think of the One on the brink of death, talking about going to the Father to receive the Comforter for His orphaned disciples! How little there would be in all that He was saying, if He was not going to rise again! "*In that day I will pray the Father, and He will give you another Comforter,*" and "that day" was the Day of Pentecost. Between the day He was speaking these words, and the day of the Holy Spirit coming, the Lord Jesus was to go to that Cross. Oh! what lay between these words, and "that Day!" After speaking thus to them, He went

out to the garden of Gethsemane, and while there went to the uttermost edge of death in an agony that could hardly endure the facing of the cross that was before Him.

We are told by the writer to the Hebrews, that with strong crying and tears He prayed to God to save Him out of death, in that anguish in Gethsemane; for had He died in Gethsemane, the world would not have been redeemed, and the Holy Spirit would not have been given. If His body had given way under the anguish of the garden-passion, He would not have reached the cross. An angel had to be sent from heaven to Him in that agony, to strengthen His body to endure the anguish, and to enable Him to bear all that was coming upon Him in that path from Gethsemane to Calvary.

In that path to the cross, after the anguish of the garden, do you realize that the Lord Jesus walked seven miles that night, sent from pillar to post, from Pilate to Herod and back, from one person to another, beaten by the soldiers and scoffed by the mob—seven weary miles He travelled in that patience that never uttered a murmur, that never said "I cannot bear it," and that never for one moment turned round on His tormentors. He was *God*! And it was by the Holy Spirit, who is God, that He was strengthened to endure it (Heb. ix. 14). Step by step He went to that cross, and there on Calvary for an atonement of the world's sin, He died for you and me! Now we can say "He bore my sins in His own body on the tree" (1 Peter ii. 24). Yes, your sins and mine! To those who followed Him to Calvary, to those—like Peter—who saw Him die, and those who understood, it was *atonement*, redemption and salvation. To these He said, "At that Day I will pray the Father, and He will give you another Comforter." Ye shall have *comfort*. You shall not only see tragedy, ye shall see the glory of the cross, even though you behold the bruised body, and the flowing blood. The world will see the outside agony, and the patience and the beauty of the dying Lamb; and the world will say, "there was never a man who suffered like that!" But you shall not only see that, you shall have the Comforter, and *through Him* ye shall know that *through that sacrifice you are redeemed*; and shall realize the complete blotting out of your sins through that Blood (Col. i. 14-20), and you shall have the comfort of the clear open vision of God, through that Blood. You shall not only see Me on the cross, but you shall see Me one with the Father in heaven, "*you shall know that I am in the Father,*" that We are one; you shall know that I am God, and came from God (John xvi. 26). You shall know that I was not only a man you saw on the cross, who looked

like a criminal, crucified with others of his class ; for "at that day ye shall know that I am in the Father."

What man who was only man, would talk like that on the edge of an awful death upon a gallows? No, it was *God manifest in the flesh* (1 Tim. iii. 16). He also said "at that day" ye shall know that I am in God, and one with God ; and more than that, *you shall know that you are in Me* ; that I went up to God in my own person, and took you back in Me to the Father. You shall know that I did not go there alone. You shall follow Me too, in the very same path, for "I am the Way, the Truth and the Life, no man cometh unto the Father but by Me." You shall know that by faith which unites you to Me, you shall walk with Me in that way through Calvary's cross, and through the tomb to the glory ; and then you shall know that "I am in you," to live your life on earth, because you are *IN ME*, and abide in Me in My life in the glory.

Now let me ask you, what have you done with all these wonderful words? It is all written here, and you have failed to realize it? Have you said, "Oh, Jesus said that to His disciples but not to me?" No, He said it to you. Then what are you going to do with it? He said "I will give you another Comforter." Let me ask you again, Have you RECEIVED THE HOLY GHOST? Have these things become real to you by the Holy Ghost? Is the Lord Jesus Christ really God to you (1 John v. 5)? Do you know the ascended Christ on the throne? Do you know that you are joined with Him in His Risen life? Do you know that you are "with Christ in God?" (Col. iii. 3).

Let us look a moment at the apostle Paul's interpretation of these words in his letter to the Colossians. Paul says "*You died!*" When did you die? You died with Christ on the cross ; for "*ye died, and your life is hid with Christ in God.*" The Christ in the glory who came and explained the gospel to the apostle Paul, said *the very same things to Paul, that He said to His disciples before He died.* He is the same Jesus. He told His disciples before He died, "At that day ye shall know that I am in My Father, and ye *IN ME* and I *IN YOU* ;" and the very same Christ came to Paul, and revealed His gospel to him (Gal. i. 12), and gave him the very same message He had spoken in the supper room before Calvary, so that Paul wrote to the Colossian Christians, "Ye died, and your life is hid in God." That is your place too. Because you died with Him, you are joined to that Risen Christ, and your place is with Him in the Father's presence ; so that whilst you abide *IN HIM* by faith, He becomes your very life now on the earth.

"Christ who is our life!" "The riches of the glory of this mystery, which is Christ in you, the hope of glory!" "*I have been crucified with Christ, yet I live ; and yet no longer I who live, but Christ liveth in me : and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me.*" It is all one message—one gospel—the gospel of the supper-room, and the gospel through Paul, and the Holy Spirit is the One who makes it all real to us.

If any may say, "O, this is not for me, this is too great for me!" remember the Master said, "Thou hast hid these things from the wise and prudent, and *hast revealed them unto babes!*" "Except ye become as little children, ye shall not enter the kingdom." Come as a little child and say, "O, Blessed Holy Spirit, show me these things, and open them to me, make them real to me, cause me to understand them, and I will receive them."

NOTE.—This message throws light upon the way into the "second plane" which we referred to in our April issue. Every believer needs to know the definite reception of the Holy Spirit. According to the New Testament standard set forth at Pentecost, no doubt Peter's words on the Day of Pentecost express God's purpose for every new born child of His—i.e., that he should receive Christ as Saviour, and being planted into Christ in His death, "Receive the Holy Ghost." This is clear in Peter's message.

1. "*Repent ye.*" Repentance being a change of mind, or purpose, in turning from sin to God (see 1 Thess. i. 9, Heb. xii. 17, A.V. mar.)

2. "*Be baptized every one of you in the name of Jesus Christ, unto the remission of sins.*" This act of baptism meaning *spiritually*, with God's co-working, Rom. vi. 1-13, i.e., a planting into Christ's death, acknowledging the old creation crucified with Him. The Spirit of God making this *experimental fact*, as set forth in Col. ii. 11, 12, when the soul has "faith in the operation—or working—of God." This union with Christ in death may be appropriated and realized without any outward sign, or symbol at all: the symbol being an "outward and visible sign of the inward and spiritual grace." The point in connection with Peter's words at Pentecost being the fact that the Rom. vi. position of death seems to be an essential to the third step in Peter's appeal.

3. "*Ye shall receive the gift of the Holy Ghost.*" The "gift" of the Holy Spirit here being different to the "gifts" in 1 Cor. xii. The Greek word in Acts ii. 38, is generic, and differs from the charisma in Corinthians (Plumptre). The receiving of the Spirit therefore depends upon the preceding position of faith in Christ's death, just as in Gal. iii. 13, 14, Paul refers to the Cross and its curse on the old creation as the basis upon which we "receive the promise of the Spirit through faith."

Normally, these three steps described by Peter should be the experience of every convert, but since the professing church has placed forgiveness or sins only, as the one result of turning from sin to Christ, every believer needs to make sure of the three steps proclaimed by Peter:—(1) Repent ; (2) Be baptized, i.e., Rom. vi. ; and (3) "Receive the Holy Ghost." Then will follow the path of the Cross in *actual conformity to death* (Phil. iii. 10), and on the life side of union with Christ, the spiritual warfare of the heavenly sphere.—ED.

"The highest form of Christian experience is always in harmony with present duty."

The World Missionary Conference Reports.

Pithy Points of Report VI., on "The Home Base of Missions" (ii.)

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

I HAVE already spoken of the four *Creations* named in this Report. Anyone who has read the discussion will note with interest that these were the four points mostly spoken to.

I.—The creation of a constituency for the support of Missions. The suggestions made were all valuable, but some, of course, were more so than others.

- (1) Make the Church one great Missionary Society.
- (2) Pervade the Church with Missionary intelligence, by pulpit, Sabbath School, Bible class, Missionary Study circles, and the public press.
- (3) Let the pastor take the lead in all this, and show it to be a spiritual movement of the highest importance for the Church's life.
- (4) Let the man in the street even know the vastness of the work.
- (5) Let the leaders in the Church lead in putting the cause to the front.
- (6) Arouse the women of the Church by Conferences and publications.

II.—The creation of a literature to maintain and deepen the interest in Missions.

The Report of Commission IV. had dealt with this extensively, and there was not so much said on it as on the other questions, but stress was laid on the following points:

- (1) Let the Bible itself be made a Missionary Book, let the Missionary element in texts be pointed out. Give the wide outlook of this Book on the world.
- (2) Make the nine volumes of the Conference Reports the basis of Missionary curricula in Colleges and Universities.
- (3) Visualise the situation by publishing the material not used in Report IV.
- (4) Provide fresh text books year by year for Mission study circles. The women of U.S.A. have done this successfully (500,000 issued yearly).
- (5) Make it plain that the study of Missions is the study of Christianity.
- (6) Distinguish carefully between information and education. *Information, Education, Inclination* is the true sequence.

III.—The creation of Training Schools for the supply of missionaries.

The suggestions on this topic were numerous, and I can only indicate some of the most prominent.

- (1) Lay hold of the young. Do not wait to the

adolescent age to begin to teach the Missionary need. Make the Missionary idea indigenous in the Church.

(2) Try to establish a personal connection between the young at home and someone on the Mission Field.

(3) Let Church members, ministers, Mission Board Directors willingly give their sons and daughters to Missions. Their refusal to do this is a great hindrance.

(4) Set up schools and colleges for theological and medical training in communities of mixed blood, where there is no language difficulty, and workers could be got on the spot.

(5) Let all the training in Sunday school, Bible class, and college be up to date, and make for quality and efficiency rather than quantity.

(6) Watch for the best men and women in our schools and colleges, and (a) pray for them, (b) deal with them personally about the Missionary call, (c) lift the Missionary appeal up to the level of loyalty, obedience and love to Christ.

(7) Set up a Missionary Degree in colleges and universities.

(8) Invite and encourage graduates to contribute to Missionary literature.

(9) Cultivate the Christian Endeavour Societies.

(10) Let college professors and masters in public schools be charged with the Missionary idea.

IV.—The creation and perpetuation of a spiritual atmosphere in the church and community whereby the life of Christ may flow through them to the world.

Not much was said in the discussion on this topic, although all through one could easily see that a "spiritual atmosphere" was assumed as being the condition of all true missionary work.

I note one or two of the things that were said explicitly on this subject.

(1) The leaders in all our churches ought to be possessed by the Missionary spirit, and be in deadly earnest about Mission work.

(2) The people should be openly summoned to prayer, and praise about Missions.

(3) Luxury in the Home Churches should be discouraged.

(4) The life of prayer and consecration in Christian homes should be deepened.

(5) Definitely teach the need for the life being consecrated to God. The Moravian Church does this, and though it has a small "Home Base" one in every sixty of its members is a missionary.

(6) Four great things are needed:

(a) Habitual, methodical, definite prayer.

(b) The perpetual filling of the Holy Ghost.

(c) The cherishing of the Evangelical hope.

(d) The vision of Christ—His burden, will, purpose, message, love.

I think everyone must have felt that the closing address by the Rev. J. P. Maud, of Bristol, was a fitting termination to the discussion of the Report. When he insisted that after this we must be "men of the new spirit," he

struck the key that awakened response in every heart. "Do we not know," he said, "that the Lord Himself has been standing in our midst, that He has shown to us His hands which hold that great burden of the world's sorrow, He has allowed us to join hands with Him in His never-ceasing work of prayer, and He has bound the hands of all of us together as we have prayed." It was so in very deed, and to Him be all the praise.

It would be impossible, however, to do justice to this Report, without calling special attention to Chapter I. on "The spiritual resources of the Church." The points dealt with were briefly these:

- (a) The inadequate discharge of the Church's responsibility is one of life not machinery.
- (b) The problem, therefore, is the security and the depth of the religious experience of the Church; the quality of its obedience, the intensity and daring of its faith.
- (c) The resources of the Church are sufficient if she will use them. The power of the Holy Ghost has not been realised as an indwelling and vitalising energy of a new, abundant, and constantly expanding life.
- (d) We must place our supreme reliance on prayer. The volume of testimony is overwhelming that "Prayer is power"; "The place of prayer the place of power"; "The man of prayer is the man of power."
- (e) There must be education in prayer. It is more difficult to pray for Missions than to give for them. Private prayer, family prayer, public prayer, special circles and bands of prayer are needed.
- (f) Spiritual power in the Church is the supreme need—not the number of missionaries, nor unlimited means.
- (g) The Church must now venture on the unlimited resources of God. It is her unbelief that hinders.
- (h) This prayer-life must be serious. Prayer is the forth putting of vital energy, it is the highest effort of the soul.

As we ponder these eight points they appear like concentric circles. The outer circle (1) the supreme need—spiritual power. Within that (2) The Church's life—prayer, obedience, faith. That is to say, educated, serious, prevailing prayer; prompt and absolute obedience to the will and call of Christ; and an intense and daring faith. Within that again (3) The inexhaustible and freely offered resources of the Godhead. And within that, last of all, (4) These resources communicated through the Holy Ghost. On these points I cannot dwell. Let me say merely that I agree with the words of the Commission: "The power of the Holy Ghost has not been realized as an indwelling and vitalising energy of a new, abundant and constantly expanding life."

The Commission brings us to the centre here. The very place that ought to have been the

Church's strength and glory is the place of her greatest weakness. She is not a Pentecostal, witnessing Church, so instinct with divine power as to fill the godless world with wonder and awe. She has lost touch, not, it may be theologically, with the Holy Ghost, but experimentally, as the only centre and channel of all spiritual life, wisdom, holiness and power.

It is very right that this Commission should counsel the Church to venture upon the resources of God. But how? I know no other way than by eager, willing surrender of the life to the indwelling and control of the Spirit of God. When the "Home Base" learns to claim and live upon the apostolic words, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call," then we may hope to see the day when all the nations of the earth will have heard the good news of the grace of God in Jesus Christ our Lord.

There's a great, great joy in seeking
God's own will;
But finding it in life's pathway,
Greater still.
But gladdest, and the highest, is His purpose
To fulfil.

M.W.B.

WHAT is the most distinguishing feature of the life of Jesus? What is it marks Him off from a Confucius, a Socrates, and all the other respectable sages? It is an apparent impotence.

He does not try to regenerate the race by becoming minister of justice, as Confucius did.

He does not look for a prince who can be made a blessing by becoming a philosopher, as Plato did.

He does not try to rule a despot by flattering him, as Seneca did.

He does not conduct a successful war against tyrants, as Garibaldi did.

No. He rather flees worldly power. To use it is to Him a temptation to be resisted. When John the Baptist is in prison He does not move a finger to liberate him. When an excited populace offers Him a crown He refuses it resolutely. When a triumphal entry into Jerusalem has placed that holy city at His disposal He makes no use of the opportunity, but goes off quietly to Bethany, leaving the field clear for His enemies. And when He is face to face with His judges, instead of appearing to the mob to effect His deliverance, He precipitates His own condemnation, though all evidence against Him had broken down.

And so He goes almost exultant, to be crucified, and sees in the Cross the glory that He had with the Father from before the foundation of the world.

Now all this is the outshining of the other-worldly; that is, of God in Christ. He came as a child. He lived misunderstood. He died as a criminal—reckoned with the transgressors, on the list of the law-breakers, and convicts for the year. But there was God in Him. And God in man. God on the earth. God talking to us in our own language, was just what the wise men of the world longed for. They did not know the Father themselves. But now they could learn to know Him through Jesus. They had been baffled by sin hitherto. But now they could experience redemption in Jesus.—Selected.

Voices from Other Lands.

The Sanctified Will (i.)

"If any man willeth to do His will, he shall know. . ."
John vii. 17, R. V.

THE subject of the will does not occupy the place of importance in Christian experience which it should. . . . We are continually confusing other things with it, and overlooking the peculiar place and power of the will itself. It is necessary therefore to differentiate clearly between the will and a number of other factors which enter into life and Christian experience. Let us attempt this.

I. COMPULSORY ACTION IS NOT VOLITIONAL ACTION.* If a person is seized by other persons and compelled bodily to go to some place where he does not wish to go, his will is not to be held accountable for this act. If there should be physical or environmental conditions which practically compel a certain action, although the person himself wishes and wills to do otherwise, this action should not be laid to the account of his will. This does not mean, however, that we are to excuse our irregularities by saying we were forced into them. There are very few cases where the will is absolutely overpowered by outward force: but occasionally such may arise.

II. THE OVERCOMING POWER OF HABITS IS NOT TO BE TAKEN FOR ATTITUDE OF THE WILL. There are some habits which, through voluntary action, gradually became so deeply ingrained in our lives that without the grace of God assisting us we are unable to resist them always when we will. Under the force of sudden circumstances we might do a deed or utter a word which would no sooner be committed than regretted. The accumulated *inertia** of the previous life would thus break forth suddenly upon us, taking us by surprise, and cause us to do what we did not at all choose to do. This should not be regarded as a *deliberate act of the will*.

We do not mean by this that we are free from all blame in the matter. The power of the Spirit of God can destroy these old habits completely, and establish a new system of habits, thus making us partakers of the Divine nature. However we need to see that there may possibly arise occasions when an exceptional slip is actually committed that should not be counted

* *i.e.*, passivity which enables evil spirits to "break forth suddenly" on a soul and push him to actions contrary to his will. It is here the Calvary message of Rom. vi. comes in, where a believer needs to maintain a declared attitude of *death to sin* and the habits—known and unknown—of the old life. A *momentary declaration* of death is the only way to be kept from the "drive" of the powers of darkness working upon the old creation.—ED.

as indicative of the real choice of our will, or representative of the essential inner life.

III. WE NEED TO DISTINGUISH RIGHT THINKING FROM RIGHT WILLING. It is possible to have a theology which is correct, and at the same time a will which is depraved. We may be versed in all the doctrines of the Bible, and may be well acquainted with the text of the Bible, being able to dispute and even instruct in these things. We may be orthodox in our theology and full-gospel in our testimony, subscribing to all the fulness of the larger life promised by the Scriptures. And yet with all this there may be hidden sin in our lives, and frequent practices entered into at the bidding of the will which are wrong in the sight of God. It is very necessary to think correctly, but right doctrine is not enough in itself. There must by all means be *right willing* going along with it.

IV. WE NEED TO DISTINGUISH BETWEEN RIGHT ACTING AND RIGHT WILLING. It is possible for one to carry forward a line of action with which his deepest motives are entirely out of harmony. He may act a part and be a hypocrite. He may make himself appear to others different from what he really is. He may do the most commendable things for motives which are unworthy of a Christian. Under these circumstances it is necessary to see clearly that it is not only a question of doing right in the sight of man, but having our heart and will right, as God counts right.

V. WE NEED TO DISTINGUISH BETWEEN GOOD DESIRES AND RIGHT WILLING. To desire is not to will, although desire generally prepares the way for an action of the will. As a rule, will follows the line indicated by desire, but not necessarily and not always. There are many Christians who when they have been granted desires for the things of God, feed upon those desires *without taking any steps of the will at all*. The desire may be very deep and intense, it may cause them to weep and pray and spend much time at the altar; but this desire may all work itself out, and still the will may not have acted at all. The desire is good in its place, but no degree of intense and holy desire can bring us nearer God if we stop with the desire. There must be an action of the will.

VI. WE NEED TO DISTINGUISH BETWEEN RIGHT FEELING AND RIGHT WILLING. Here again a great many of the Lord's people are continually being deceived. To *feel* good does not necessarily mean that our wills are right. . . .

Feelings come and feelings go, but the will should remain fixed, regardless of them all. . . . There is a place for emotion in the Christian experience . . . but it is not the place of predominance. That should be occupied by the will.

It is one thing to feel jubilant and it is quite another thing to have our *wills set firmly to do the will of God*. The sooner we learn to distinguish between these two inner experiences the better it will be for the steadiness and satisfaction of our Christian life. and our relations with the Lord.

What then is the will? We might say that the will is that part of our being which *acts*, which carries things into effect, which decides matters finally, and brings about the determined action,—but this is describing what the will *does*, rather than telling what the will *is*. The will is as near the centre of man as we can get. . . Not until we come to the will do we find the real centre of man. The will is more than anything else his heart of hearts, his inner self, his real Ego. When we say "I" we mean the will as we mean no other part of our being. The will is I myself, not my thoughts nor my feelings, and surely not my body. It is the very centre of my personality: what the will does, I do. If we can grasp this position of the will in relation to the other parts of man, material and immaterial, it will deeply impress us with the necessity of having the will, above all other divisions, completely in the hands* of the Spirit of the Lord. . .

In dealing with man the Lord deals with us through our thoughts, desires or emotions. . . When He addresses us personally, HE ADDRESSES THE WILL; and when He expects an answer from our true selves, He expects an answer from the *will*. . . Let it be borne in mind, however, that this entire division of the subject is not intended to magnify the power of man's will in dealing with himself, and his environments, but rather is intended to reveal the supreme importance of the will in *man's dealing with God*. . . [Note] the message of Christ to the blind man, "What *will* thou that I should do unto thee?" Christ appeals to the man's will. He does not ask him what his theology is; what are his desires, or how he is feeling; He asks him what he *wills*. And notice again that Christ does not ask this man what the man wills to make himself, but asks him what he "*will*" that CHRIST SHALL DO FOR HIM. The power is the Lord's, but the ATTITUDE OF WILL which either binds that power or frees it to work in us is ours. We are to will toward God, and God is to work in us.—Rev. J. Hudson Ballard.

Man is a free agent, to use the old phrase, so far as God is concerned, utterly, wholly free. And he is the most enslaved agent on the earth, so far as sin, and selfishness, and prejudice are concerned. The purpose of our praying is not to force or coerce his will; never that. It is to free his will of the warping influences that now twist it awry. It is to get the dust out of his eyes, so his sight shall be clear. And once he is free, able to see aright, to balance things without prejudice, the whole probability is in favour of his using his will to choose the only right.—S. D. Gordon.

*i.e., in complete surrender to and in harmony with, whilst yet retaining its choice of action.—ED.

Christ our Refuge.*

"We . . . who have fled for refuge . . ."—Heb. vi. 18.

THE command was graciously given by God to Habakkuk, "*write the vision, and make it plain upon tables that he may run that readeth it*" (Hab. ii. 2). To understand this fully we must go back to the arrangement made under the Mosaic economy for those who had shed blood unwittingly. For blood shed intentionally there was no refuge from the avenger, but if by pure inadvertence, not only was a refuge provided, but every facility was given to the manslayer to it. Six cities were appointed (Num. xxxv. 10), which were of easy access, situated on mountains or in large plains. A way was prepared which was kept in good repair, rivers had bridges thrown over them, and where other roads crossed or parted from it posts, marked with "Refuge" pointed out the right direction to take for the city. Thus he who *ran could read*, without in the slightest degree slackening his pace—a matter of the utmost moment, especially near the end of the journey, when the avenger of blood might not be many yards behind.

Perhaps hitherto there has been a slowness to realise the full significance of this typical institution, notwithstanding that it points out to us in figure, the true position of the sinner in regard to God. We who live in these days of gospel grace are apt to forget that He is a God of judgment, and that the day of vengeance is in His heart (Isa. lvi. 1, 2). . . . God is the antitypical avenger of blood. He is coming to make inquisition for blood (Ps ix. 1, 2). . . .

Whose blood, we may well inquire, is He coming to make inquisition for? In the first place THAT OF HIS SON, basely murdered in our world. . . .

God's dear Son has been murdered in our world. We did not do this personally; but as it was done in our midst, we will be held responsible for the guilt of that terrible deed, unless we lay our hands by faith on the divinely appointed sacrifice, to wash ourselves clear of all complication in the shedding of that innocent blood.

But there is more blood to be inquired after than that of the one great victim. The earth at large is a place of graves—a vast Aceldama, where lie hid the victims of the one who, by introducing sin, was a "murderer from the beginning," and of his votaries. We are living in the very midst of this, and so are involved in the guilt of this crime, which we can only get rid of by RENOUNCING ALL CONNECTION WITH THE INSTIGATOR OF IT. . . .

But the provision of this great institution of Refuge makes known to us the real difference between Satan and man, at once his victim and his tool. Satan is a murderer from the beginning. It was his deliberate purpose to compass the death of man, soul and body, the fatal stroke which accomplished it being directly aimed at God Himself. . . .

Though man occupies now, in his natural state, this terrible position, he did not take it up intentionally; he was deceived into it; and so for him there is provided a place of refuge to which he may flee, and so escape the consequences of his unpremeditated act. Failing to avail himself of this provision of escape, man as assuredly becomes the victim of the Avenger of blood as if no place of refuge had been provided. . . .

When He comes again to do so, all who have up to that time taken refuge in Christ, will He bring with Him, while all who are alive on the earth, and pressing hard through the abounding iniquity of the last days, will be suddenly caught up to meet Him in the air; and to this completed body of the Head and members, the LOST DOMINION WILL BE RESTORED, and the kingdom which shall not pass to other people be set up (Dan. vii. 18-27).

* From "The Midnight Cry," by E. McHardie.

Voices of the Past.

The Monarchy of the Air. (ii.)

By Dr. Thomas Goodwin,*

President Magdalen College, Oxford, 1650.

"According to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. ii. 2.

THIS kingdom is a monarchy. Here is a prince, one great devil over other demons, "the power of the air;" and over men, "the children of disobedience;" and this kingdom set up against our Lord and Saviour Jesus Christ . . . it is a monarchy—he is both prince of demons, and prince of this world too, as Matt. ix. 34; xii. 24; John xii. 31. . . .

He is called "that dragon" in Rev. 20, and the article is put three times there: "that dragon, that serpent, that old;" and though other wicked spirits are called demons, diabol, unclean spirits, and the like, this title—"who is the Devil and Satan"—is proper and peculiar to him. As there is a whole Anti-Christ, one eminent Antichrist, though there be many Antichrist; so there is one whole Dragon, one great Devil, though there be many others under him. . . .

Now this same great Devil, this same prince, he is the supreme; and the others, "Powers of the air," are but sent out by him, as I may allude to what Peter speaks. Therefore in 2 Cor. xii. 7, Paul saith that a messenger of Satan was sent to buffet him. It was not the great Devil, but an angel, a messenger of his whom he sent.

Between this prince, and these under-demons that are rulers of the world under him, as they are called in Eph. vi. 12, there seems in Scripture to be held forth this difference, that they are much fixed to places, I do not say to persons. It is a thing observed in that Mark v. 12, when the legion of demons were to be cast out of the man, the text saith that "they besought him much,"—there is an emphasis upon it—"that he would not send them away out of that country." Why? Because, as Cartwright and others well observe, they would still continue there, where they had been familiar with men, and knew their dispositions and manners, and therefore knew how to lay their temptations; and it would have been a great disadvantage, they thought, to them to be sent out of that country, and so have been put to seek out another. Therefore the demon's punishment when he goes out of one, is said to be that "he walketh through dry places"—that is, in places where he finds little work. But now this great devil, he goes up and down the earth, as being he that giveth direction to all the rest. It is that which interpreters observe out of Job, where he is said to come from "compassing the earth to and fro." He is the general vizier of the world.

All these agree in one. That is clear out of the text too, for, if you mark it, they are not called "powers of the air," though there are so many of them, but they are called "power," in the singular number, because they do agree with one united design to carry it on. And they

* One of the "Puritan Fathers." Extracts from a sermon on Ephes. ii. 2.

are not called "spirits," but one "spirit"; and "the spirit that worketh," etc. Or at least there is one common spirit comes from them all, one spirit and one power, because they all agree to set up sin, and to pull down the kingdom of Christ, all that possibly they can. This agreement of theirs, to give you but one instance of it, appears in that legion that was in one man, in Mark v. and in Luke viii. These did not act one member of him one way, and others of them another, but they all agree to act the whole man one way. And again, when at their request Christ gave them leave to enter into the swine, there were two thousand swine, therefore at least there were two thousand demons; for it is said "they entered into them." All these agreed still in one project, they carried their swine all of them, headlong into the sea; one demon did not carry one swine one way, and another another way, but they entered into them, they all agreed to carry them headlong into the sea.

And the reason why they are thus united is this, because they are united in one extrinsic common end, which is to them the supreme end of all the rest, to which they lay down all lower, particular, intrinsic ends of their own, all ambition in themselves, all ambition of in themselves, or whatsoever else. The demons are proud enough, yet their hatred to God and to Christ, and their zeal to their own kingdom, in the public and general, is made their supreme end. . . . And therefore, though they cause divisions among men, as they did between Abimelech and the men of Sichem, and so they do in kingdoms; yet they all agree in this one end of hatred to God, and therefore in the putting of men upon sin in the uttermost ways they can.

Is there union in hell under one prince, Satan? And shall there not be union amongst saints, under one Head, Jesus Christ, who have a nearer relation to Christ, not as a Prince only, but as a Head? The Devil is not properly a Head to these as members. . . . If therefore among demons all lower ends fall down to the public, they are united in one end, *extra se*, out of themselves, for the advancement of their kingdom; SHOULD IT NOT BE SO AMONGST SAINTS? . . .

This kingdom of theirs, and these angels he speaks of, they have a great power in them. They are therefore called "the power of the air"; he doth not call them angels or spirits only, but power. And elsewhere they are called principalities and powers" (Eph. vi. 12). "We wrestle not against flesh and blood." Alas! the power of kings, and armies and men is nothing. But we fight "against principalities and powers, against spiritual wickedness," against demons, that infinitely exceed all the sons of men. And the word is not only "*dunamis*," "*potentia physica*,"—a physical power of understanding and insinuation—but it is "*exousia*," it is authority too. For his natural power, Satan is called the "strong man" (Matt. xii. 29); "a lion" (1 Peter v. 8); of all beasts the strongest, the fiercest. I will not insist much upon it, for their authority, "principalities and powers," and the word "power" here includes both. . . . They are not only "powers" in themselves, but they are "power" likewise; they all concur. . . .

(To be continued.)

The Spiritual Life.

Compass your Jerichos.

A Message to the Prayer-Warriors.

AS the believer seeks to press forward into all the will of God, and take possession of the Promised Land of life, liberty, light and power in the Holy Ghost he meets, not one only, but it may be several Jericho's, with towering walls and barred gates.

These "Jerichos" in the Christian's path are exactly what the material Jericho was—Fortifications of the enemy. There are character Jerichos, circumstantial Jerichos, fleshly Jerichos, and soulish Jerichos, and all are strongholds of the enemy, and must be taken in the name of the Lord of Hosts:

"See I have given into thine hand Jericho, and the King thereof, and the mighty men of valour. And ye shall compass the city" (Joshua vi. 2-3). Since it was possible to *compass* the city, it would have been possible to have reached the other side without going through it, to have passed on without destroying it; but to have done so would have resulted in certain disaster, for the enemy would then have been behind as well as before, and the people of God hedged in on every side.

Pursuit by the foe is certain when ground is left to him. We may seem to be advancing, while ignoring and passing by some point in the life; some ground held by Satan, but we shall soon find him overtaking us, and be hedged in by the powers of darkness. There can only be real steady advance as we obey the orders of the Captain of the Lord's host, and compass our Jerichos perseveringly, and persistently until we hear the voice of our Joshua, saying, "Shout, for the Lord hath given you the city."

"Ye shall compass the city" is the command of the Captain of our salvation, dear child of God, concerning that bit of ground which Satan holds in your life, and which has come before you, it may be again and again, as you have sought to press on with God; but you have been paralysed by the dread which the adversary has thrown upon you, or he has whispered that there was no need to compass the city, that you could advance without that *thorough dealing*, without the actual destruction of the city; that it was too much to ever expect to see it beneath your feet!

Rise up, and at the word of your Captain compass the city, and *you* shall see Satan bruised under your feet shortly, and so shall you be able to go up straight before you (v. 5), and take the next bit of land which the Lord is opening out to you.

"And Joshua said unto the people, pass on and compass the city." In the name of the Lord we would ring out the call to God's people to-day, "Pass on, and compass the city"—*your* Jericho. Perhaps the ground has been given to Satan unwittingly, you have not realised that you were giving him ground in that thing, but light is increasing, and you see more clearly what you have seen but dimly in the past. Again we repeat, "Pass on, and compass your Jericho," beloved child of God.

"And let the armed men pass on before the ark of the Lord." "Put on the whole armour of God," for "armed men" are needed for the attack. "Take up the ark of the covenant," that which represents the presence of the covenant-keeping God must go with them; *they* must take it. *They* were responsible to see that it was in the company. Child of God, you cannot compass that Jericho alone. No power but divine power can bring those walls down. Well may we say, "If Thy presence go not with me carry us not up hence." But He says, "My presence shall go with thee," therefore "Fear not, neither be dismayed."

And the priests, the intercessors, must pass on before the ark, and before the people. No Jericho is taken without prayer. God is teaching His children to-day the value, and need of united intercession, in going up against the powers of darkness.

Six days the city was compassed by a great, silent host (v. 10). No sound but the trumpets of the priests, and the steady tramp of the people, until the "long blast"—the signal of victory now to be realised; the outcome and reward of persistent faith; for that is what the "compassing" signified—PERSISTENT, FLOODING FAITH UNTIL THE WALLS FALL.

This is where many of us fail to-day. We compass once or twice, and then get faint-hearted, and fail to go on. Perseverance there must be in going against the foe. But note, whilst there was persistency there was no rush, no heat of spirit (vii.); they came into the camp, and lodged there." They could afford to move quietly, and slowly, since God was moving on.

We often hinder by our very anxiety to advance. God often moves at a pace which to the natural mind is slow, but His ways are sure. Silently, slowly, prayerfully, persistently, returning to camp for rest, only moving as God moved—this is the way Jericho is taken!

The seventh day brought a seven-fold test. "The proof of your faith worketh patience," says James the apostle; "leads to power of endurance" (Weymouth, James i. 3). Oh! yes, power of endurance, you say, just what I need—power to hold out *until* the word comes "Shout,

for the Lord hath given you the city!" That is the *realisation of victory*.

The purpose of the testing, or the proving of faith and patience which the waiting brings, is just that God may put into us power to endure. It is thus we are strengthened to stand, and having done all remain victors on the field. God wants warriors to-day who can stand against the powers of darkness, and deliver the "prey of the terrible," but this involves an advance into the very teeth of the foe for the servant of God himself, and his own safety is secure only when he allows no ground to the enemy. Only as it is true of him through his union with the Crucified and Ascended Lord, that he is "far above all principality and power," can he safely attack the foe for the delivering of other souls. Therefore let us "compass" our Jericho's persistently, asserting the victory in the name of the Lord (which blowing of the trumpets may signify), until they lie at our feet, and we go up straight before us "more than conquerors through Him that loved us," sharing His triumph over His foes.

F. W.

Some Questions on the Spiritual Life.*

SATAN IS SO SUBTLE. CAN WE BE SO GARRISONED WITHIN AS WELL AS WITHOUT, THAT HIS VOICE CAN BE RECOGNISED?

I should say "Yes," for when your mind is brought into clear light, and your spirit into union with the Lord Jesus Christ, the blessed Spirit of God will make you, as you mature, intuitively recognise words from Satan, however beautifully they are clothed. Sometimes you discern a thing to be from the adversary, but you cannot say why to others, for your recognition comes simply from your union with the Lord Jesus Christ. When your spirit is in true, pure union with Christ, you will often find that some things said by others to be "of God," are met by "deadness" in your spirit, and then you know that you are not to go against that restraint in your spirit. We need to know this spiritual fact now, when the enemy is counterfeiting the things of God so terribly, for there is not a single truth of God that Satan is not imitating. The enemy pushes truth too far, so that it becomes error; and even what is true can absorb you too far, so that you become blind to all else. Whenever one thing possesses your mind so that you *cannot think of anything else* it has gone too far, because if one truth occupies your mind entirely, it closes it to God's fresh revelations, and this is not a healthy spiritual condition.

HOW DO YOU DISTINGUISH BETWEEN THE MIND BEING PASSIVE, AND THE MIND BEING "SILENT" TO GOD? CAN SATAN GIVE AN IMPRESSION THEN?

The mind being "passive" means that it is sluggish and heavy, and unable to act and think; whilst the mind being "silent unto God" is simply an awakened liberated mind, refraining from healthy action in other directions, to be quiet before the Lord. You may know the difference by considering whether your mind *can* be still by

the decision of your volition, when you need to be "silent into God"; or whether your mind is unruly in action in either direction—manward or Godward. The mind should, in its normal condition, be awake, but not full of rushing uncontrollable thoughts. Always keenly alert to see the mind of the Spirit at the moment, by being awake and alert to every duty; awake to every thing in your environment—to see, to watch, to catch to think; in brief, ready to act as God gives you light and moves in your spirit to the doing of His will.

Sometimes you may look so heavy and dark, and there is not a gleam of light in your face. *The light of the inner lamp is dim*, for your "spirit" is the light of your face, and that is why, when you sing, you get the light back into it, because singing, prayer, or testimony RELEASES THE SPIRIT FROM THE PRESSURE which may be upon it. Learn to recognise when your spirit is sinking down into yourself, so that the light is hidden, and prevented shining out.

For example, you met a friend yesterday, and you said "we had spiritual touch at once." You meet him again to-day, and there is not a gleam of light about him—he is so heavy, hard, and frozen. What has happened? Without his knowing it some shadow has crept on to his spirit, and *driven him down into himself*. As you understand these things you will be watchful to say, "I am not going to live in myself." *What drives you in?* INTROSPECTION. Therefore the Devil attacks you to drive you into yourself, possibly "to see how you are getting on."

Again, the Devil works as an accuser, and he frequently accuses you just to drive you to look inside to see if the "accusation" is true, and thus for the time being he prevents you going out in aggressive prayer against him. Your spirit should be always above your circumstances and your own affairs, and going out in prayer against the powers of darkness; and then the Lord will shine through you without your knowledge.

The key to this victory of the spirit is always living out of yourself, and let the Lord see to your inner affairs. That is why it is not always helpful to shut yourself up in your room to "get right" after some attack of the enemy. Have you not found that you have come out of your room more burdened than when you entered it, for it was a *false accusation* the enemy suggested to you, and you were beguiled to take it on, and go aside to have a time of "inward examination," whilst *the Devil had a good time of freedom from your aggressive prayer*. Why not rather have committed all to God to put right, and claimed the power of the Blood speaking for you within the veil? You should be so living in an *attitude of resistance* against the powers of darkness that you will not turn in upon yourself for introspection. This is the secret of "*praying always*," for not one minute, but you will be praying *against* the powers of darkness, and watching unto prayer. You will see the adversary pushing a child of God to say something wrong, and you will instantly pray, "Lord, destroy that work of the Devil." You will have enough to do. You need not then come to a meeting without something to do—for you will be fully engaged in the work of prayer, and you will have effect upon your circumstances, upon your church, and upon all things around you. The glorious light of God from the throne will break through you, and dispel the darkness around you.

You ask if Satan can make an impression when the mind is "silent before God." Yes, if you do not watch lest the "silence" becomes passivity, or inactivity. You must learn to recognise how he makes impressions, first, by suggestions in the mind—thus in directly influencing the spirit—second, by pressure on your spirit—thus indirectly influencing your mind.

J. P. L.

* Notes at a Workers' Meeting.

The Word of Testimony.

Rev. xii. 11.

From our Correspondents.

The Key to Real Victory.

"I was so hoping you would speak on the subject of the powers of darkness, on Thursday, at Eccleston Hall. I am hungering to know more of this. I know just enough now to be convinced that it is the key to real, practical victory in every part of one's being, and life, and service.

The word about evil spirits getting into the body, and working through it, *whilst the spirit* is indwelt and controlled by the Holy Spirit, is light to me indeed, and explains a point of trouble and failure in my own life. What strength of purpose and courage it puts into one, as light increases, to stand against Satan, and to insist upon his withdrawal at every point, for the entire being is Christ's.

I am taking deliverance from the 'dumb spirit.' This has been pressed upon me by the Holy Spirit. I saw clearly from Mark vii. 35, R.V., that it is Satanic bondage—the bond of his tongue was loosed, and he spake plainly.

This is what is needed now for the message to reach others—the tongue loosed to speak plainly the things we have been learning, and receiving—the word of deliverance.

I am feeling much the need of prayer-help, and am sending some requests for the *Overcomer*. The Lord is drawing me now into the prayer-warfare very distinctly. I am so intensely burdened with the souls, and the state of the church, and I am finding increasing liberty in prayer; but I find also that the body gets very exhausted after these seasons of prayer. Sometimes I spend, say three-quarters of an hour in intense prayer—the prayer is intense because the burden is intense—I will feel the effects of it for two days, in a spent, weary feeling of exhaustion. I am not clear whether this is Satan's doings or whether it is a little taste of what is meant by 'spending and being spent' for souls. I have told the Lord if it is that, I am willing, Willing! more—I *covet* so to give myself!

I do praise Him that my *spirit* abides in victory all the time now, body down, or up, it does not matter.

I am learning now that actual, experimental victory is mine, only so long as I take it, and only continues as I hold this ground in His Name.

Then about the will. I find the more I say 'I choose' and 'refuse,' the more the foe is beaten back, so that he cannot cast that dreadful spell upon the mind and will, and cripple and paralyse it, until it is too feeble to act. I love that word 'loosed'—'The Lord looseth the prisoner;' 'Loosed from our sins in His Blood;' 'Bond of tongue loosed;' 'Whatsoever ye shall loose . . shall be loosed 'in' heaven.' As I wrote, light flashed on the significance of that little word 'in' in the margin of the R.V. of Rev. i. 6. The Spirit of God is showing me the connection between this word in Rom. vi., 'Baptized into Christ Jesus . . baptized into His death.' I see we know this practical loosing from our sins as we abide 'in' His death by the reckoning of faith, and choice of the will, surrendering to the Holy Spirit to make it actual in every detail.

Loosing from sins means more than freedom from guilt. It means freedom from its dominion also. Praise Him! How much God wraps up in a single tiny word. One thing I know, that whereas I was bound, now I am free, free by a mighty force at work in the very centre of my being; the overcoming, the all-conquering life of the

Risen Lord, and it lifts and carries in triumph. He has come in power into my life.

I had not so much as a glimmering of this years ago when I first heard the truth about Calvary. I had a bit of a theory, very one-sided too; but the real working power of God I did not know. The great secret of union with the crucified, and ascended Lord was hidden from me. I longed for what I heard others speak of, but had no clear idea of the way to get it.

I was never so filled with joy and peace in believing as now, and it has all come about by this revelation of the Cross by the Spirit to my heart."—F.

A Word from Russia.

"Very glad to have read the earnest note of 'a pastor' revealing his and his church's yearnings of heart, searchings for God. Kindly pass to him and his church sincere brotherly Christian greetings from Russia. We have prayed for him and his work. God bless them to be true and faithful to the gospel of the Cross to the end."—W. Fetter.

The Claiming of Life.

"Everything is exaggerated in these days by Satan, even the death-aspect of Calvary. I caught myself saying one morning as I awoke, feeling more than usually strengthless, 'Lord, I just sink into Thy death!' Then like a flash came the thought, 'No, it is His LIFE that I need now, not His death! Instantly there was a burst of quickening life, and that morning I was able to walk much better, counting on the power of His endless life.'—L.W.

(Note.—It is important for believers to know when they need the negative of death, or the positive of life. In weakness LIFE is needed.—John xiv. 26.)

Deliverance from the Wiles of Satan.

Some years ago, I discovered that it was possible for me to communicate with other people in spirit at a distance. I suppose it would be one form of what the world calls 'telepathy.' It was generally brought about through prayer. I thought it was the gift of God. Time went on, and as the 'gift' developed I found my mental and nervous life suffering through it. Still I did not think it wrong, though I began to have my misgivings. The last week of last year I prayed very specially that God would show me very definitely whether it was Himself.

The first night of this year, without knowing that I was going to do it, and not having thought of the subject at all previously, I found myself claiming the shelter of the Blood of Christ. Immediately it seemed as though a strong restraint was laid upon my spirit, and I simply had to keep quiet. Then all sorts of doubts filled my mind as to whether what I had so firmly believed to be of God was of Satan after all. The next morning I looked over your book, 'The Warfare with Satan,' which I had laid aside some time ago, as it did not appeal to me then, and I saw the whole thing as it was, and within a few days I knew I had had the greatest deliverance of my life so far.

A Word from Mr. Evan Roberts.

Let those who desire to overcome the powers of darkness declare death to them, and their workings, and by the power and protection of God wage war on them.

As the soul reckons itself dead to sin, and trusts God to make it true in its life, so also should the attitude be towards the powers of darkness.

"Fling off" or cast aside the works of darkness, but first reckon yourself dead to these works.

And let the Church pray God to bruise shortly under their feet the great adversary, and his hosts. Declare death to their guidance, their temptations, etc.

The Prayer-Warfare.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses."—2 Cor. x. 3, 4, Weymouth.

Will the Lord's intercessors pray
That the "Overcomer" may be used to equip prayer-warriors for spiritual conflict with the powers of darkness.

The Prayer-Warrior.

By Evan Roberts.

1. THE PRAYER-WARRIOR AND GOD'S WILL :
(a) Surrender. Jas. iv. 7, Rom. vi. 13.
(b) Understanding. Eph. i. 17-18.
2. THE PRAYER-WARRIOR AND CHRIST :
(a) Identification. Eph. v. 17.
(b) Union. Ephes. iii. 17.
3. THE PRAYER-WARRIOR AND THE HOLY SPIRIT :
(a) Fulness. Ephes. v. 18.
(b) Guidance. Rom. viii. 14, John xvi. 13.
4. THE PRAYER-WARRIOR AND HIMSELF :
(a) Denying. Matt. xvi. 24.
(b) Dying. 2 Cor. iv. 10, 11.
5. THE PRAYER-WARRIOR AND THE CHURCH :
(a) Unity. 1 Cor. xii. 13.
(b) Co-operation. 1 Cor. xii. 12-27.
6. THE PRAYER-WARRIOR AND THE WORLD :
(a) Loving. Rom. xv. 20.
(b) Saving. Jude 23.
7. THE PRAYER-WARRIOR AND THE POWERS OF DARKNESS :
(a) Wrestling. Eph. vi. 12.
(b) Overcoming. Rev. xii. 11.
8. THE PRAYER-WARRIOR AND THE BIBLE :
(a) Believing. 1 John v. 9.
(b) Practising. 2 Tim. iii. 16, 17.
9. THE PRAYER-WARRIOR AND THE FULL ARMOUR :
(a) Clad. Eph. vi. 14-18.
(b) Active. 1 Cor. ix. 26, 1 Tim. vi. 12.
10. THE PRAYER-WARRIOR AND SIN :
(a) Death. Rom. vi. 6, 11.
(b) Victory. Rom. vi. 13.

Special Prayer for the following Conferences.

These may be looked upon as times of special attack upon the kingdom of darkness, and all the prayer-warriors should "lift up holy hands" to God, against the enemy, months before, forestalling by prayer all the carefully planned schemes of the powers of darkness to (1) snatch away the truth from the minds of the hearers (Matt. xiii. 19); (2) fetter the bold speaking of the messengers (Ephes. vi. 19); (3) cause division, prejudice, criticism among the people; (4) cause trouble in the arrangements. Therefore "bind the strong man" by prayer on these points, and ask that all the schemes of the enemy to hinder God's work may be destroyed (1 John iii. 8).

THE ECCLESTON HALL MEETING for Workers on June 1.
MUNDESLY CONFERENCE, July 8-14.
KESWICK CONVENTION, July 24-29.
LLANDRINDOD WELLS CONVENTION, August 6-11.
PORTHAWL MEETINGS FOR CHRISTIANS, Sept. 8-8.
ROCKHURST (MILL VALLEY) CALIFORNIA PRAYER CONFERENCE, June 12-17.

An Appeal for Prayer from Africa.

On January 9th, 1908, I returned to East London—now over eight years ago. Many are praying God to arrange a furlough for me. Also for someone suitable to take the work for six months or so. Also a Helper, much needed. Humanly speaking these things seem impossible, but with God all things are possible. The prayers of God's dear children would be greatly valued, through your inspiring paper.—ANNA M. COOTE, Keswick Home, Location E, East London.

Prayer for Missionaries.

That all may understand victory over sin according to Rom. vi., and victory over Satan by aggressive prayer (Ephes. vi. 12-18).

For Miss WARBURTON BOOTH and other Missionaries in the midst of plague stricken districts in India.

Rev. W. T. HALPENNY, Montreal.

Mr. and Mrs. STROTHER, General Secretaries of the Christian Endeavour work in China, and all missionaries in China.

Miss PERRY and Miss PASH on their furlough in England and the work they leave in Korea.

Rev. J. D. McEWAN, Brazilian Inland Mission.

Mr. and Mrs. J. G. LOGAN and all E.G.M. Workers, Mr. and Mrs. ED. SWAN and Workers, and Mr. BRADLEY's work in Great Britain.

Pray also for Misses MAY HILLIER and GRACE GAFEN, and Mrs. M. A. MARQUEZ (Las Palmas); Rev. F. BRUNEL (Tahiti), BARON NICOLAY in work among students in Russia.

For Mlle. MEYLAN at work among a completely Roman Catholic population in the heart of France (Cubas, Dordogne), holding meetings Sundays and weekdays, and visiting house to house among the people.

For Russia and Pastor FETLER and all preaching the gospel in the Russian Empire, and that light and liberty of conscience may prevail.

Mr. and Mrs. GREET, Landour, Himalayas.

Miss BARBER, of Fukien, and Fellow-Workers.

That "the Lord may open a door for the issue in Dutch of 'The Warfare with Satan,' 'Face to Face,' and 'Abandonment to the Spirit,' which I have translated, and are now ready for print. O.Z.B. The Hague, Holland.

(1) Will you please pray that Satan as the hinderer may be defeated, Rev. iii. 8, fulfilled, and God's plan for my future carried out; and that I may be guarded at this time from any false step. (2) Also that a dear child of God may be shown the tactics of the foe in her life, and enabled to take deliverance on the ground of Calvary according to Luke x. 19. (3) Praise for deep and growing interest in the Overcomer in this district, and pray that the Holy Spirit may lead these souls right on to apprehend, appropriate, and apply the full victory of Calvary over sin and Satan in personal life, and aggressive prayer against the powers of darkness.—F.

Plead for Mrs. Baeyertz's Mission, Hadleigh, Suffolk, June 11, Ipswich, June 12-18. May it be the crowning time of Jesus Christ our King.

The "Lord's Watch."

Will all who write for prayer kindly note 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, Cartier 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. Foreign correspondents often have difficulty in sending English stamps. Reply coupons can be obtained in most countries at three pence each, which can be exchanged here for stamps to the value of 25 centimes (2½d.)).

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.

N.B.—Will Correspondents please take time for prayer and meditation ere replying to letters, and kindly note that, to avoid delay, orders and enquiries for the Overcomer Office should not be enclosed in letters for the Lord's Watch.

J. C. Williams.

A WORD TO THE "LORD'S WATCH" CORRESPONDENTS.

Mr. Williams asks if among all those who have valued the ministry of the Lord's Watch, there are any who would help him in the work by providing a Typewriting Machine, second-hand or otherwise—for his helpers in the correspondence, two Christian stenographers giving hours of their leisure time each week to this work. Five hundred letters, many of length, and with each prayerfully thought over, have been written from January to May, by Mr. Williams through these helpers. Any who desire to offer thanksgiving in this practical way, may write Mr. Williams, care of the "Overcomer" Office.—Ed.

The "Word of the Cross" Bible Booklet.

(Entered at Stationers' Hall.)

This little Booklet was compiled by Mrs. Penn-Lewis in 1903, and consists of 16 pages, $3\frac{1}{2} \times 2$ inches in size, with pale blue cover. It contains in the words of Scripture, what the Bishop of Durham describes as "the very soul of the Divine message." It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The Bible Booklet in English.

With page on "Victory." A.V. Pale blue cover.

1/- per 100, $\frac{4}{6}$ per 500, 8/- per 1000; post free (Great Britain only). To other lands the prices remain at 1/3 per 100, $\frac{5}{6}$ per 500.

The Booklet ($7\frac{1}{2} \times 5$ inches) in large bold type, and each verse numbered for use in enquiry room work. Price One Penny each, 6/- per 100.

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

For the convenience of our readers, Booklets may also be obtained from "Overcomer" Office, Cartref, Toller Road, Leicester.

The Booklet in Cantonese.

A MISSIONARY gave me the Bible Booklet on the steamer coming to China in 1909. Though put aside, it kept asserting itself from time to time to my mind, yet still it remained unread; but this week a newly-arrived missionary lent us 'The Proclamation of the Cross and Revival,' which has deepened our desire for similar blessing here. So at once I translated the 'Wee Booklet' into Cantonese Romanized, and had it printed by our leper lads, in a little hand-printing press. (Copies of Booklet enclosed.) Now we are circulating it. My husband hopes to teach it at a United Conference of three Missions, held for all the next week for the men converts, with the aim of rousing them to a sense of their responsibility as regards the heathen. We also hope to have a similar Conference for the Christian women at a later date. We long for the victory of the Cross, for we are so often oppressed and restrained by evil, and we claim 'the victory' now!

Would it be possible to GET A GRANT TO ENABLE US TO PRINT AND CIRCULATE THOUSANDS OF THESE BOOKLETS IN THE CANTON DIALECT OVER S. China? We can print them here in Pakhoi. Would you give a grant of 1,000 English Bible Booklets for our fellow missionaries and others here in S. China?

Please plead in prayer for Pakhoi—(1) Three missions: English, German, and American; (2) Native converts, including over 100 lepers; (3) Heathen lepers and non-lepers; (4) The special evangelistic effort to reach them by the 'Word of the Cross'; (5) Printing staff: five leper Christian lads, who did enclosed 'Wee Booklets'; (6) Bookbinder: a lad of 19, a heathen; (7) That hindrances against starting a permanent Bible Training School be removed, if it is God's will; (8) For the European community here, about 40, and missionaries, about 16. My husband is the only English clerical missionary in this south-west corner of China. He is Chaplain to the lepers also. This is the nearest port to England; may it be the nearest to the heart of God's remembrancers there

K.J.I., Pakhoi.

Donations for the free circulation and issue of the Booklets in foreign languages may be sent to Mrs. Penn-Lewis, Leicester.

The Booklet in Kaffir.

"I had only the one supply sent, which some months back have been distributed everyone prayerfully. I wrote at the time also saying how they were valued. Some of

the places where your precious Booklets carried their message are as follows:—Aliwal North, Lovedale Training School, Emgwali (Rev. Douglas), Rosemead, Grahamstown, Queenstown (Native Minister), East London Town, Native Coffee Shops, and specially this location; East London, with its reckoned ten thousand souls. How glad I would be for another supply in Kaffir and English. May our God incline some of His dear servants to who He has trusted money to send for this great need. Crowds of natives go up to their farms from 1 p.m. Saturdays until early Monday morning, so the 'Word of the Cross' is sent into many hidden away places. Some asked for one for a brother or friend. The thirst for God is great here also, there seems a revival of great longing after God—I praise God He is working among the children and young people very specially.

While this letter is on the mighty deep I will pray God to send you the means for ten thousand more Kaffir, and English Bible Booklets. He is able to supply all need according to His Riches.

May I take this opportunity of again thanking you for your valuable paper, the *Overcomer*, I do value it much."

Anna M. Coote, Keswick Home,
Location E, East London.

Booklet Gleanings.

"While at a village this week-end I heard the history of a copy of the 'Word of the Cross' Booklet given to an old man of 98 years of age.

From a small child he had regularly attended the Wesleyan Chapel, and nobody had enquired whether he had ever come as a sinner to the Saviour.

Last autumn he was ill, and a worker visiting him asked him if he were converted. The old man replied he had always gone to a place of worship, but had never seen his own need of a Saviour.

When the visitor had gone, he looked up the 'Word of the Cross,' and through reading that began to see his need and sought forgiveness and the gift of new life."

"About eighteen months ago a girl who lives with us visited the Scilly Isles. I gave her some of your Booklets, 'The Word of the Cross,' to distribute which she did, among others she visited two old ladies, praying with them, and leaving the little book. Now one of the old ladies has written to say what a comfort the message has been to her, and she has been led to trust her Saviour through it, the passage of Scripture being used was 'God forbid that I should glory save in the Cross of our Lord Jesus Christ.' 'Praise Him our Blessed Redeemer.'"

Mr. Gook writes about the Booklet in Icelandic, that of the 10,000 sent there are now but a few hundred in stock. Mr. Gook greatly desires an edition in better print and quality, and purposes sending a new translation, as soon as the Icelandic revised version of the New Testament is ready.

The Booklets in the KISWAHILI and CHIGOGO dialects, in use in East Africa, are now in course of preparation, and will shortly be passed through the press by a missionary in that district.

Received for Mr. Johnson's work in France.

From April 10th to May 10th, 1911.

Per Miss Waters—(17) $\frac{2}{6}$ (Booklets); (18) £2 (£1 Personal, £1 Booklets), (19) 10/- (Personal), (20) $\frac{2}{6}$, (21) $\frac{2}{6}$, (22) 10/-. Total £3 7s. 6d.

Per Miss Maurant—(5) $\frac{12}{4}$ (Booklets), (6) £2 (Booklets), (4) 10/- (Booklets). Total £3 2s. 4d. Full Total, £6 9s. 10d.

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.

For list of Foreign Centres of the Word of the Cross Booklets, see page vi. of cover pages.

Notes on New Issues.

The little message on "I can, versus I can't" has now been issued in leaflet form (2d. per doz., or 1/2 per 100, post free), for use in letters, a worker writing: "God blessed this to me. I practically found it successful." We earnestly desire to put the secret of victory in the hands of God's depressed ones, and trust our readers will co-operate in this precious ministry to the people of God.

The article on the "FOUR PLANES OF THE SPIRITUAL LIFE," by the Editor, is also now obtainable in Booklet form (6d. per doz., post free). Many of our readers have written saying how they have been helped by this message, showing where the aggressive warfare against the powers of darkness comes in the spiritual life.

The Word of the Cross Bible Booklet in large type, for the use of the aged, and with verses numbered for reference in enquiry-room work, is now obtainable from Mr. HOGGEN, at one penny each or 6/- per 100, post free, and also from the *Overcomer* office.

Books and Pamphlets Received.

From MESSRS. MORGAN & SCOTT, LONDON, the New Revival Series of penny books. No. 1 "Billy Bray, the Cornish Worthy"; No. 2 "Charles G. Finney"; No. 3 "The Ulster Revival of 1859"; No. 4 "Richard Wearer—Undaunted Dick." The Coronation Service of Hymns, compiled by Rev. J. Mountain (2d.).

From the DRUMMOND TRUST DEPOT, STIRLING. "Name in the Lamb's Book" (2d.); "Harry the Chorister"—"Too rich to be blessed"—"The radiance of glory"—"The Sinner's Friend" (rd. each. The latter is the 487th edition, and was read by King Edward VII a few weeks before he died. (See p. vi. cover pages.) Also two "Coronation" tracts—"Crowns for all"—"Will you see the King?" (2/- 100).

The Editor's Letter Box.

T.W.S. (*Bradford*). Thank you for your two letters, especially for appreciation of "The Javelin of Faith." May all the children of God understand this faith-attitude for victory. No, I did not write the account you speak of in the Life of Faith.

J.J.O. Thank you for your testimony for issue in *Overcomer*. Our great lack is more space for all we desire to put into it, and the Lord is so blessing the message that we might fill its pages with testimonies—not only of "help," but souls liberated from the power of sin and Satan through the truth—not through "views" of truth, but Truth which, when received and obeyed, truly sets free. If I do not use your message you will understand.

G.J. Thank you. Do not let the enemy worry you with an over-scrupulous "conscience," so that you become too occupied with yourself and your own condition.

A FRIEND (*Pontypridd*). Thank you for letter. Please send your address, and I will give you matter to deal with the subject you write about. All you say is incorrect. Prayer is the best weapon to wield against the workings of the powers of darkness.

A.L.C. (*N. Africa*). I am so thankful for your letter. The blessing on the message God is giving is "exceeding abundantly," and we lay all at the Master's feet with gratitude and deep desire, to spend and be spent for Him. May He use the message in Arabic, on "Why the Tree." I think that is the leaflet you mean.

Acknowledged with prayerful interest:—M.A. (London); E.M.F. (Stroud Green); G.E.C. (London); G.A.D. (Hampstead); D.L.; F.E.C. (Lancashire); N.B. (Beuares); A.M.N.; A.H.; F.M.I.F.; M.H.R. (Derby); L.K.; B.W.; Mrs. B.D.B. (New York); E.M.E.B. (Sidmouth); J.H. (Spain); H.L. (Balham); C.A.E. (Hull); A.S.L.L.; Mrs. J.B.; E.M.B. (Sidmouth); Mrs. J.C. (Sussex); A.B.L.; M.H.E.C.

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelopes enclosed for reply. Correspondents will greatly assist the Editor if they will please not write too closely, or in very small handwriting.

Gleanings from Letters.

"The Baptist Congress has just brought a number to our city from the other cities. One of our earnest Christians wrote me for 50 copies of the *Overcomer* to give one to each minister before they scattered. Another gentleman sent for ten copies a month, as he felt that the teaching in the paper was the right sort, and what was greatly needed. It is called "The Pure Little Paper," and so many write of receiving such great help and blessing. I think each month how wonderfully God

gives a true vision of the world's need. 'The Fury of the Oppressor' was so exactly our experience, and how many times have I referred to it."—*A Worker in Australia.*

"I do want to thank you for the tremendous help of the *Overcomer*. It is next to my Bible with me! I go with it heart and soul. I have known and felt the 'oppression of the enemy,' hardly recognising at the time that it was him. Thank God for the clear, definite teaching of your little magazine, as to how to recognise and deal with his assaults. I pray daily that your prayer for the Church of God, and Mr. Roberts's 'adaptation' of Eph. vi., may be answered. May the eyes of many be opened to see that victory is ours, and we must pray through to its manifestation!"—*A letter from England.*

The Gospel in Paris.

THE Gipsy Smith Mission has proved a real blessing in this city. Particularly has this been noticeable among the French. In fact, from the outset it was obvious that the French were more responsive than English or Americans, and special arrangements were made on their behalf. On the second night of the Mission (as last year) the Church of St. Esprit was filled to its utmost, whilst an overflow meeting on the other side of the street, in the English Church, waited until after 10 p.m. to hear Gipsy Smith. One man (knowing only the French tongue), had travelled over 800 miles to be present at the special service.

Some hundreds of decision cards were filled, and a veritable wave of the power of the Spirit of God passed over the assembly. Gipsy Smith said his impression was that they were in the midst of a very real revival.

Later in the week the evangelist met the pastors of Paris of all denominations (quite a half of whom were present) for conference. He did not attempt an address but held himself at the disposition of the pastors to reply to their questions. Strange, indeed, were some of the queries coming from ambassadors of Christ; for instance, "What part did the resurrection and the atonement take in his preaching?" I can leave it to your imagination how Gipsy Smith sprang to the occasion, to press home that the atonement and the resurrection of the Lord Jesus were the nails upon which he hung everything.

A question was asked why did they not make greater progress with the Gospel in France? Gipsy Smith did not feel competent to answer that, not knowing the ground, but he suggested to them to enquire whether they were aiming at the head or the heart. Quoting Rom. x. 10, he attributed the success with which God has blessed his efforts to the fact that he put quite as much emphasis upon repentance as upon faith.

A pastor asserted that the greater number of those who had professed conversion during the Mission were already nominally Christians. Yes, Gipsy Smith replied, it is very simple to write names down in a book, but you can not convert them that way. God must do that by the action of His Word, and if those in your churches are not converted what have you been teaching them?

Many more questions were asked and well answered. The questioning really enabled the missionary to judge the situation. He said he felt the pastors meeting had been the best bit of work done.

The closing Sunday meeting was held in the Salle Gaveau. The building was well filled—three tiers. Pastor Saillens translated for the benefit of the French. On the Monday evening following, the St. Esprit Church was again literally packed, and still greater was the response of the people.

Three meetings for thanksgiving, and in continuation of the good work have been held this week, mostly conducted in French.

H. Johnson.

Joshua 7:6-13

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III.

[Entered
Stationers' Hall]

JULY, 1911.

ONE PENNY,
Post free 1qd.

No. 7.

A Shaft of Light.

A SHAFT of light in the darkness
Fell on a weary heart,
Oppressed and bruised and suffering,
From many a "fiery dart."
Out of the ranks there had fallen,
A soldier both brave and true;
And the night was thick around him,
Yet no ray of light broke through.

A shaft of light in the darkness,
At length pierced through the night,
And the bruised and sinking warrior
Caught the first faint "gleam" of light.
And the weary heart took courage,
And the tired limbs grew strong,
The slack hand grasped again the sword,
And the lips broke into song.

For a shaft of light in the darkness
Reached that spirit rent and torn,
And the "evil" hosts all vanished
As the mists depart at morn.
The heavenly light thus reached him
From God's throne, and from the Lamb,
And instead of unrest and darkness
There was joy, and peace, and calm.

That shaft of light in the darkness
Broke through by prevailing prayer:
The hosts of evil were driven back
By a strong soul that could dare
To enter the dread thick darkness,
And fight till the light should break,
On the soul in need of "freeing,"—
Set free for the Kingdom's sake.

Ye armoured and light-filled soldiers,
"Pray through" where the fight is keen,
"Pray through," for the weak and fainting
Need strong ones on whom to lean.
Prayer-pierce the densest darkness,
Song-pierce the blackest night,
Till God's army all stand envelop'd
In a blaze, not a "shaft" of light.
Bessie Porter Head.

The Gift of Repentance.

THE enabling power of repentance (godly sorrow) is the very gift to dispense which, Christ is now seated on the Throne of His Glory, which fact is of such far reaching importance that it was borne witness to by the Apostles and the Holy Ghost. Acts v. 30, 31—F. Kehl, Calcutta.

"The night is far spent, the day is at hand: let us therefore CAST OFF THE WORKS OF DARKNESS, and let us put on the armour of light. . ."—Rom. xiii. 12.

Face the Foe.

The Supreme Need of the Hour.

"And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, he and the elders of Israel; and they put dust upon their heads. And Joshua said . . . Israel hath turned their backs before their enemies. . . . And the Lord said unto Joshua, Get thee up . . . Israel hath sinned . . . transgressed . . . taken of the accursed thing . . . dissembled. . . . Therefore . . . cannot stand [and] turn their backs. . . ." Joshua vii. 6-13.

JOSHUA, and the elders of Israel, only discovered that something was wrong with the people of God, when the armed men went out to battle, and instead of conquering retreated before the foe. The "Captain of the Lord's host" was still the Captain, but He did not tell Joshua what had happened, and Joshua was ignorant that Israel was feeble until defeat came. Even then Joshua did not understand what to do, and he and the elders cast themselves down with dust on their heads with humiliation and despair, in his anguish putting the blame on God, saying "Wherefore hast Thou brought us over Jordan to "deliver us into the hands" of our enemies!

* * *

But God had done nothing of the kind. Joshua had been told that if any of the children of Israel touched the accursed things of Jericho, the curse would come on the camp, and as the visible leader, he should have attributed the defeat to the right cause, and known at once that Israel had tampered with sin, and hence with the accursed forces of Satan at the back of the enemies in Canaan. Joshua and the elders might have remained on their faces for a prolonged period, and the enemy would have been gaining more and more whilst Israel was thus hors de combat, weeping and wailing over the defeat; had not the Lord said "Get thee up," and (in effect) "Find the sin," and then "FACE THE FOE." But He did not even then tell them about Achan, nor do for them what they had to do. It was their business to find out the specific cause of defeat, and a whole day of weeping need not have been spent, had Joshua used the knowledge he already had. So it is to-day. The church of Christ, speaking broadly, is in retreat before the foe.

Decrease in the churches, decrease in missionary funds, decrease in sacrifice, and decrease in spiritual power and life is the lament of the leaders on every side. "Joshua and the elders" are discovering that there is "something wrong." Israel—God's people—is turning its back before the onrush of the world, the flesh, the devil. On the other hand the apostasy "isms" are flourishing—money pours in for the aggressive spread of all things imbued with the spirit of Anti-Christ. What is the remedy? Repentance and humiliation on the part of the whole Church of Christ, say some of the Lord's burdened ones, and to a great extent this is true, but not all the truth for the present hour.

* * *

The lesson of Joshua's failure to understand the situation meets us just here. "Repentance" is needed it is true, and the Lord sounded out a call to "repent" to no less than five out of the seven churches in Revelations, but it was repentance over specific things, (1) over departure from first love; (2) over the false teachings penetrating the Church; (3) over the tolerance of false teachers with "deep things of Satan"; (3) over profession of Christianity with no real life; (4) over deep self-deception which kept the souls from readiness to receive the Lord, and fitness to share His throne. All this is needed to-day on the part of the Church at large, and should be pressed home to the consciences of men with piercing power. Let those also who feel the need of the Church, humble themselves before God with a specific purpose of seeking to find out God's will for her deliverance at the present hour. The moment Joshua and the elders were shown by God what was wrong, movement began. Let a whole day be spent on their knees by the Joshua's and the elders of to-day, to find out WHY Revival has not come; to discover what hinders the working of God; for He does not need humiliation before Him to cause Him to move for the Church. The objective result is that God's people may "Find the sin," and then "*Face the Foe.*"

* * *

On the other hand there are many of God's servants who have been on their faces before God again and again in this time of the church's shame. "Daniels" who have confessed again and again their people's sin. Many of the "inner circle" of the living members of Christ's Body have responded to the call of the Spirit long ere this, but *yet* the church is in retreat, the decrease in membership, money and men for the mission field continues. Is it not time then to recognize another call which the Holy

Spirit is ringing out to the spiritual section of the church to-day. That call is "Face the Foe." Rouse the passive church to take the field against the enemy. It is the AGGRESSIVE note that is now missing. "Take the aggressive" is the ringing note in the camp of the enemy. Use the Press, use the pulpit, use the street corners, is their cry—whilst the Church of Jesus Christ is in dismay crying "Alas, what shall we do." "Wherefore criest thou unto Me" said the Lord to Moses. "Speak . . . go forward." "Get thee up" said Jehovah to Joshua—act—take the aggressive, "Destroy the accursed thing"—then "Face the Foe." Face the *truth* about the foe; *facts* about the foe; the *works* of the foe; the *ways* of the foe; the *weapons* of the foe, the obstacles that hinder victory over the foe.

* * *

Mr. Evan Roberts unhesitatingly declares that the great factor which has hindered and checked all the Revivals—or movements of the Spirit of God—during the last decade, *i.e.*, in Wales, India, Germany, America and other parts of the world, has been the work of the powers of darkness, in their deceptions of the most spiritual children of God, as well as by their activity in other ways. And they have thus been able to hinder the movements of the Spirit of God, because they were and *are* ignored, for if they were recognized by the servants of God, they would be resisted and defeated, in the Victorious Name of the Lord.

* * *

The Keswick Convention now lies upon the near horizon, with its far-reaching issues to the whole Church of Christ. Will our readers very keenly take to heart these words, and give themselves to persevering prayer, that the Day of Humiliation and prayer set apart for the Sunday preceding the Convention, may be followed by a ringing aggressive note throughout the week, to arouse the Church of Christ to take the field against the spiritual forces of evil, clothed with the whole armour of God. We also bespeak the same urgency of prayer for the Mundesley Conference, and the Welsh Convention in the early days of August. Our readers who understand the "Prayer Warfare" could "control the situation" at these three Conventions, if they now grasp the need, and give themselves to prayer.

KESWICK CONVENTION.

The "Overcomer" for July may be obtained from the Bookstalls in the Convention grounds, or from G. W. McKane, Station Road, Keswick.

Further Notices about Keswick p. vi. of cover.

*Jesus Testimony of
Rev., Lord of*

"The Testimony of Jesus."

Rev. J. Gregory Mantle.*

THE Revelation which God gave to His servant John is full of mystery, and of the deepest and most precious spiritual teaching. There is a special benediction pronounced by the Lord upon all those who read, hear, and keep the commandments and teachings of the book.

It is of the greatest importance in these days when we are all feeling so greatly the oppression of the enemy, that we should get to know first hand something about his character, his malignity, and work. And this information is first-hand-given to us by the Lord Jesus Christ the conqueror of Satan, the Victor of Calvary, to His servant John and to us. He might well say, "Woe to the earth . . . for the Devil is come down unto you having great wrath." That statement which was read to you from Timothy about "evil men" waxing worse and worse, is true of the Devil, because his anger grows with the shortening of his time. He is unredeemed and unredeemable, and he knows that his time is short, and because of the shortening of his time, his wrath and cruelty and malignity wax greater and greater.

I am bound to tell you that in all my Christian experience I have never known so many people who are subject to the oppression of the Devil as to-day. I could give you a list of some of the choicest souls, names that are familiar to all of you, men who are in the thick of the Lord's battle, captains of the Lord's hosts, who are being oppressed, not through themselves, but through their children, or through circumstances.

I was talking to one of my own true friends in Jesus only yesterday, who is passing through a terrible time of depression, who poured out his soul almost in bitterness about the circumstances in which he found himself, and I got him to look behind them by reminding him that the Devil never comes out into the open. You cannot find a single place in the Bible where the Devil comes out into the open. He always hides himself behind someone—a creature sometimes, as in the beginning with the serpent.

It is a tremendous advantage when we can look behind the "tool" of the Devil, whether that tool is in the family, or in the circumstances, and see the malignant, fiendish, cunning enemy, whose business is as the last verse in Rev. xii. tells us, knowing that the Church of Jesus Christ can never be overthrown, "waxed wrath against the woman, and went his way to

make war with the rest of her seed that keep the commandments of God, and hold the testimony of Jesus."

If you keep the commandments of God, Satan hates you with a cruel, malignant hatred, because he wants you to break the commandments of God, as he did at the beginning of the race. If you will break the commandments of God, you will please him, because you will play into his hands, but every time you keep them his hatred grows in intensity. That is his business to-day—to assault those who hold the testimony of Jesus. Is the testimony of Jesus sweet to you?

John Bunyan in his Holy War puts one "testimony of Jesus" into the lips of Emmanuel, when Diabolus knew that he was to surrender Mansoul to Emmanuel. He sent his ambassador, Mr. Loth-to-stoop, to make the best terms he could with Emmanuel, who said that his master was willing to surrender on condition that Emmanuel would grant to Diabolus some place in the city of Mansoul in which to dwell privately; He might be Lord of all the rest. One of my friends, a great scholar, says that Bunyan here has proved himself a wonderful commentator, by taking out of the Gospel of John a passage, and using it as the answer of Emmanuel to Diabolus: "This is the will of Him that sent me, that of all which He hath given me I should lose nothing, but should raise it up at the last day" (John vi. 39). That is the answer that Bunyan puts into the lips of Mansoul, he makes Emmanuel to say "All that the Father hath given unto me"—not all in numbers but all in totality—the totality of your being—"all that the Father hath given me," the spirit, the soul, the body, every cubic inch of my own nature, redeemed from head to foot, from garret to cellar.

"Of all which He hath given me I should lose nothing." "No" says Bunyan, "not even a hoof nor a hair, I will therefore not grant him the least corner in Mansoul to dwell in, but I will have it all to myself." Has Diabolus got a corner of your being? If so, from that corner he will harass you, and harass other people, and hinder your work for God.

Now if you look in Rev. xii. you will see there a very remarkable series of names of the great Adversary. He is called "the great red dragon." However much you may underestimate the power of the Devil, Jesus Christ does not. This is what Christ says about him, he is a great red dragon, with seven heads and ten horns—the horns of course suggestive of his

* Address at the Leicester Convention.

many-sided power. Then in the verses which follow you have a suggestion of his arrogance. In the ninth verse he is again called a great dragon, the old serpent called the Devil and Satan, the Deceiver of the whole world. Further you have him described as the Accuser of the brethren, who accuseth them before our God day and night.

The word "red" is suggestive of cruelty, the blood-thirstiness of Satan. This is a very interesting fact, and if you will study Church history you will find it is abundantly corroborated and illustrated, that in certain epochs Satan has shown himself as the Dragon, then in others nothing is seen of the "Dragon," you only see the serpent. I am sure we are living in the day when we see very little of the Dragon except in certain special cases. These are the days when we see the Devil as the serpent, preaching from the same texts as he did in the beginning, as you have them in the third of Genesis.

The first text suggested doubt as to the goodness of God. He is always doing that to-day, always slandering the character of God, always trying to shoot out of his poison-bag unseen darts which reflect on the goodness of God. He says "what a cruel God this is, what a hard Master He is! I have just heard something—'Hath God said?' I have just come to see if it is true. Hath God said ye shall not eat of the trees of the garden?" An insinuation! Oh! who is there that has not heard it, this suggestion that God is not the loving God that we know Him to be? That He is a cruel God, that He is going to leave us in the lurch. That is always what the Devil is trying to do. You get into a tight place, and you hear his suggestion, "God is going to leave you!" Always trying to separate between God and man, and between man and man. That was his first text.

And then the next text was a suggestion as to the veracity of God. First of all he assailed God's goodness, and then he assailed His veracity. He said, "Ye shall not die." "It is not true, it is a lie, God knows it is true that ye shall be as gods, knowing good and evil; it is not true?" It was a direct charge of untruthfulness against God. And he is preaching from that text to millions of men and women to-day. He says, "You can live as you like; what these preachers tell you is not true that you are going to die, you will not end in eternal death as they say, you shall not surely die." Millions of men are listening to the Devil's lie to-day.

Then the third text was this: "If you only do what I tell you, you shall enter into this field of knowledge, ye shall be as gods, ye shall be gods to yourselves, knowing good and evil, independent of God!" Oh! the havoc, the

trouble that the Devil has wrought by teaching men that they can be little gods to themselves. It is about the last thing that you nail to the cross in union with our Lord Jesus Christ— independence of God. We find it clinging to us, we want to make our own little programmes, we want to make our own little plans, we want to go in this direction, and the other in independence of God.

Another passage that is full of interest is 2 Cor. xi. 2, "I am jealous over you with a godly jealousy, for I espoused you to one husband that I might present you as a pure virgin to Christ; but I fear lest by any means as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and the purity that is towards Christ." And the 14th verse, "And no marvel, for even Satan fashioneth himself into an angel of light"—comes with an open Bible, fashioneth himself, gets into the pulpit, and preaches from the Word of God. The serpent!

Go a little further into this chapter and you will see other suggestions of the subtlety and craft of the Evil One. In verse 4 "the dragon stood before the woman that he might devour her child;" (just as he made Herod his tool to murder the infant Christ). In verse 13 "the serpent cast out of his mouth after the woman, water as the river, that he might cause her to be carried away by the stream . . ." the floods of persecution with which the Enemy has assailed the Church of Jesus Christ at different periods of her history; and in verse 17 "the dragon waxed wroth with the woman, and went to make war with the rest of her seed which keep the commandments of God and hold the testimony of Jesus."

Satan is always changing his tactics, always seeking in some new fashion to assault and to destroy if it were possible those who keep the commandments of God, and hold the testimony of Jesus—going to and fro in the earth. That word "Going" to and fro in the earth, used to describe his wanderings in the world by Satan to Jehovah in Job i., is a very suggestive word in the Hebrew. It means "going about as a spy." For six thousand years the Devil has been tramping the earth as a spy. Never such a traveller as he. He has explored every part of this world, wherever men and women are found, and there is not anybody that has ever breathed the breath of life on this planet that has not been the subject of the Devil's temptation. When you remember that an overwhelming majority of the people in this world has been under his power, assisting him in his work, you have some idea of the vastness of his kingdom.

But notice the limitation of his power as

suggested here. Limitation of space—"cast down to the earth" (v. 9), this is the arena, this is the place where the battle is being fought—and limitation of time—"he knoweth that his time is short," and as the time shortens the wrath of Satan increases. There are six ways in which the Devil's power is restricted, in which his attacks are foiled. (1) In the 6th and 14th verses there are providential dispensations—"the woman fled into the wilderness where there was a place prepared for her." (2) No temptation hath happened to you which is unique—that you are not able to bear (1 Cor. x. 13). There will always be a way of escape, no matter how you may be entangled. (3) Then there is the angelic ministry suggested in this chapter—"Michael and his angels fought with the dragon," (v. 7). That was not the original war of course, because in that original revolt, it was not Michael but Satan, and the fallen angels, who assumed the aggressive. Here it is Michael and his angels who assume the aggressive. That makes all the difference—"Michael and his angels going forth to war; and the dragon fought and his angels; neither was there found place any more in Heaven." (4) Then there is the counteracting power of divine grace—"There was given to me a thorn in the flesh, a messenger of Satan to buffet me . . . my grace is sufficient for thee; and my power is made perfect in weakness," (2 Cor. xii. 7-9). You may have the buffeting, you will have it, but always and everywhere my grace is sufficient. And (5) what is always so precious to me is the intercession of the Redeemer—"Simon, Simon, Satan hath obtained you for the asking"—you in the plural—"that he may sift you as wheat, but I have prayed for thee that thy faith fail not" (Luke xxii. 31).

It may be I am talking to somebody who is going into a fiery trial to-morrow, who is even now being tossed as I have seen the tossing of wheat in the far East. It is not a sifting but a tossing, a tossing of wheat in the air, while the wind carries away the chaff until all has been separated from the wheat. "Satan hath desired to have you that he may toss you as wheat, but I have prayed for thee." Oh, to-morrow when the fighting is fierce, He has prayed for thee. Everything else failed in Peter, but faith did not fail—his courage, but his faith never. (6) And the next limitation of Satan is found in Christ's commanding word, "Go out of him, and enter no more into him." Oh, when will the day come back when we shall be able in the Master's Name and power, to say to these demons all around us "go out of him, and come no more into him?" When will that day come? God help us to hasten it.

A very important suggestion that this Revela-

tion gives us is: SATAN'S DEFEATABILITY. "They overcame him by the blood of the Lamb," that is to say, on the ground of the Blood of the Lamb. How much this Book makes of the Blood of the Lamb. Whatever place it may occupy in your preaching, remember it occupies a very great place in the Revelation which Jesus Christ gave to His servant John. If we are going to overcome, it will never be by other weapons than by "the Blood of the Lamb."

Oh, Satan knows that there is victory there. He knows that we are all poor helpless souls in ourselves, and of ourselves, that he can beat us, he can vanquish us and drive us off the field in a moment; but in Jesus Christ and the Blood of Calvary there is absolute victory over him. There is no doubt whatever about that. There is one verse Satan loves you *not* to sing, he cannot bear you to sing this:

He breaks the power of cancelled sin,
He sets the prisoner free,
His Blood can make the vilest clean,
His Blood avails for me.

If you are to overcome it will be on the ground of the Blood, sheltering there, hiding away in the cleft of the rock. There is safety and victory there. "And because of the word of their testimony"—the Word! The Word of Christ and His apostles, tested and tried, becomes to me testimony. Has the Word become testimony to you? You have got the Word, you have it in your intellect; have you tried it, *tested it*? If so, it becomes testimony, not argument. They overcame him, not by argument but by testimony; not by denunciation but by testimony, not by a peradventure, but by testimony.

Not only did they overcome by the Blood of the Lamb and the word of their testimony, but it is said, "They counted not their lives," or as Weymouth has it, "They held their lives cheap and did not shrink until death." Our testimony is of little value to anybody unless we are living a laid-down-life, unless we are following the rugged road on the way that leads to Calvary. Without this, testimony is weak. You must know what the Master said, "He that loveth his life shall lose it, but he that loses it for my sake shall keep it unto life eternal." If you know what it is to lose your life and find it again in other lives, you know what it is to overcome.

Two qualities characterise a good soldier. He is ready to lay down his body on the battlefield; and he is absolutely certain of the ultimate triumph of his cause. Never let that be questioned.

"Fierce may be the conflict with the powers of sin,
But with such a Leader we are sure to win.

ALL the victory of Calvary is ours so long as we do not allow anything in ourselves contrary to the spirit of Calvary.—Evan Roberts.

The Leicester Convention.

By Our Commissioner.

THIS was held in the Association Hall, Leicester, on May 25 and 26, and presided over by Mr. George E. Morgan, Editor of *The Christian*. Rev. J. Stuart Holden gave addresses on the Thursday, and Rev. J. Gregory Mantle on the Friday, whilst Mrs. Penn-Lewis conducted a Workers' Conference during the tea hour on both days. Two helpful prayer-gatherings were also held in the mornings under the guidance of Rev. J. Ellison. A special gathering of Christian workers (by invitation), held on the evening preceding the public Convention meetings, and which was convened for the purpose of conference over the Mission and Message of the *Overcomer*, and for explaining the object and ministry of the Lord's Watch, as conducted by Mr. J. C. Williams, of Derby, was one of the most helpful of the series, mainly because of the form it took without any pre-arrangement, and the opportunity thereby given for the answering of questions of great importance to Christian workers, in their learning to diagnose correctly the need of souls, and intelligent understanding of the laws of the spiritual life, so as to become able to lead others into the knowledge of God.

Our space forbids a detailed report, but we give gleanings from the utterances of Mr. J. C. Williams, and Mr. Evan Roberts who was present, and practically answered most of the questions which arose during the evening.

The Workers' Conference.

The Message of the "Overcomer."

J. C. Williams.

WE are here upon the "King's business," because the Holy Spirit has gathered us, because we are the children of God, born not of the flesh, nor of the will of man, but of God. We are here to talk of the deeper things of God, because we have become partakers of the divine nature, to learn of God, to be taught of the Spirit of God. I am not going to preach, but I want to say just a word about the purport of the paper which Mrs. Penn-Lewis edits, and which I know you all read. The *Overcomer* is the expression of a co-operate mind, and I have a conviction that it is destined in the hand of God to do great and mighty work—I may say revolutionary work—with regard to the Body of Christ.

I am in no way responsible for its literary production. I therefore can judge the paper as you yourself might be called to judge it, from the reader's standpoint. There are three dominant factors which it has always held tenaciously before the mind of its readers. It has endeavoured to show, as the Spirit has guided and taught (1) the relation of the believer to God, (2) to the world, and (3) to the Satanic power behind the world.

The *Overcomer* has been brought to birth and life by the Holy Spirit in order to unveil the workings of the Adversary of God and man, to show the methods of the spirit-warfare, which, as the day of His coming hastens, will become more intense, more complex, more perplexing in subtlety of deceit, and of attack, so that the very foundations of the elect of God will tremble before it; and to show from the Book the weapons of defence, and that those weapons of defence are not carnal, but mighty through God to the pulling down of strongholds.

You, friends, know something about Satan, but to the vast majority of people in Christendom Satan has veiled himself from the eye of all beholders, he has clothed himself with the fascinating garments of humanitarianism, he has come into this age as an "angel of light," having brought in his hand goodness to mankind; he has diverted the Church of God from the preaching of a dynamic gospel for the regeneration of men; into thinking that first of all she has been created and called for the amelioration of the external ills of the race.

And so we find that the Church is permeated with all kinds of machinery for the uplift of man, for reforming that which can never be reformed, for the purpose of putting new wine into old bottles which soon must burst, and lead to moral catastrophe. SATAN IS BEHIND ALL THIS. He tried in the first days of the Church's history to divert the apostles in exactly the same way, but they were men obedient to the teaching of the Spirit of God, who at once recognised the subtlety of the attack, and said, "As for us we will give ourselves to prayer, and the ministry of the Word."

Oh, I wish to God, by His mighty grace and power, every minister of the gospel were brought up to that apostolic position this day! What a wave of revival would sweep through all Christendom, if they who have been called after the apostolic calling, would, with apostolic wisdom, divinely taught and wrought into their being, give themselves to prayer—the life of prayer, and by prayer, to an illuminated Bible, marked and interwoven with the work of the Holy Spirit, and preach it in the power and demonstration of that Spirit!

The Lord teach us to pray for the ministry; to be less critical and to be more in prayer, that they might break through this Satanic veil that has so darkened the minds of men that they cannot see the power, the glory, and the light of the gospel in its entirety, and beauty, as it was ordained that they should see it by their Lord and Master Jesus Christ!

The *Overcomer* does more: It not only unveils the Satanic power in the world, but it shows us the workings of Satan; it shows us not only the master-mind, but it shows us the multitudinous number of those evil spirits who are obedient to that master-mind. To put the distinction crudely: We who are born of the Spirit of God, regenerated by the mighty resurrection power which bath quickened us, as our lives are obedient and as we

give ground to holiness, are *dominated by the Holy Spirit of God*; but the unregenerate mind that gives ground to the Satanic power, is *dominated by that power*, and becomes the habitation of the emissaries of Satan so that the mind and the body of the man, and the members of the body, may be absolutely and entirely under their domination.

If then this world is spirit-ruled, as we are taught it is, we can readily understand the subtlety of these powers of darkness, who have nearly succeeded in banishing the old gospel of regeneration from the pulpits of to-day. It is only spirit-born beings that can fight an eternal warfare against spirit-foes; and this I venture to think the *Overcomer* sets forth in plain language, that he who runs may read. We are born of the Spirit, energised by the Spirit. For what? Simply to be saved from the penalty of sin? Oh, ever so much more than that. We have the promise of the very fulness of God as our possession, and surely that fulness, those Godlike attributes of which by our Spirit-birth we become partakers, are given to us for the express purpose, that we may be co-workers with Him, to turn men from darkness to light, and from the power of Satan unto God.

Paul made no mistake as to the purpose of his calling. From the beginning he knew that he was called to fight, to be a soldier, a runner, a racer, an athlete, a man who lived a strenuous life from the moment that his Risen Lord met him on that Damascus road, until that glad moment when he gave up his life to the Lord who saved him.

Christ came "not to bring peace but a sword," and that sword of the Spirit has been put into our hands, and if we have not used it, oh, may the power of God so endue and fill us that we may go back as soldiers to the conflict.

There are only two spirit-mediums that we have—the Word of God and Prayer. From the beginning of the race man has been held in communion with God by spirit-union in prayer. Prayer is something greater than petition—it is holding on to the very life of God. Before every great crisis in His life, He who knew no sin, who lived in the centre of the will of His Father, gave Himself to prayer, in order that He might defeat the onslaughts of the powers of darkness; even in Gethsemane when the conflict was so keen, that it took a physical expression in His bloody sweat, even there our Lord poured out His soul in prayer until all heaven was moved.

Beloved, WHEN YOU MOVE HEAVEN, YOU MOVE HELL. Prayer is two-fold. Prayer cuts both ways, it cleaves upwards, and it cleaves downwards. I don't care how humble the child of God may be in intellectual attainments, he has power in prayer to move heavenly forces in opposition to the spirit-forces of hell.

How many times in "The Lord's Watch," correspondents have written to say "things are worse than they were when we began to pray!" Of course they are! Your enemy, encamped against you is watchful and alert—you take the aggressive, and he is roused to fury! Prayer in the beginning moves the opposing forces of the powers of darkness.

We have been called to fill a vocation—a vocal calling. We have been called by a word, the Word of God, and

our vocation is this: "that we are co-workers with Christ. Aye! poor mortal, you are a co-worker with Christ! And mark you this: "He ever liveth to make intercession," not for the world, but "for us!" He lives now, lives now, that same Lord Jesus who touched the eyes of blind Bartimeus; who brought light to that heathen heart at the well of Jacob; He ever lives for the purpose of making intercession for us. As we pray, He prays.

Christ demands from His people an intelligent observation. Why is not that man converted that you are praying about? Have you asked God? We run from conference to conference, and ask questions one of another, but we never ask God. That is to say, we do not take our *questions* to God. "Ye have an unction from the Holy One and ye know all things!" and if you do not know, ask, and ye shall receive.

That command is not restricted in any sense, shape or special form to material blessings, but I take that command in its literal meaning. If I want to know a thing, I ask my Heavenly Father. *Ash! ash! ask!* It is not petition, it is *question*, it is perplexity, it is doubt, it is the evil ramifications of the social life, the individual life—take *these* to God, and ask! God won't mock you. Oh! the Holy Spirit does teach men, but you must *ask*, for Christ desires an intelligent observation.

The instruction of our Lord is not "pray and watch," but "WATCH and pray." Prayer must be a reflection of your watching. That man over whom you have been praying, what have you done for him? You have prayed for his conversion month after month, you have asked the Lord to save him, you have prayed the same prayer, saying: "Lord save that man!" There may be a gradation in the earnestness, but also "vain repetition, as the heathen do!" Have you *watched*? Have you prayed through all the circumstances of that man, until there is absolutely nothing else that you can think of to pray for? Have you prayed through all the environment of that man? Have you prayed for that man's companions. It may be that there are six men standing between that man's conversion, and the answer to your prayers. We talk about "praying through," but what do we mean by it? It is praying through all the circumstances and details. Read the life and experience of Moses with God! Moses took everything to God. He had to; he was absolutely dependent and helpless. Are we less dependent, are we less helpless in this Satan-driven wilderness than Moses was for those forty years, when he led those thousands to hang upon the Word of God, dependent for daily manna, dependent for every move upon the counsel of God; yes—Moses prayed the children of Israel "through!"

And then Christ desires from His co-workers spirit-reasoning. There is a "knowing" of the spirit. You are sufficiently matured in the ways of God to know what I mean. When we come to talk of these deep things of the Spirit, we find that the human language very poorly clothes the spirit-conception of things, but you know what I mean when I say that, in your prayer-life you must reason, not by your mind, but by *your spirit*. Last, let us have *spirit-expression*. A man may have a "gift of prayer," and not have the *grace* of prayer!

It does not matter whether it is prayer, or what it is, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Those broken utterances of the spirit, how sweet they sound in heaven! Oh! when shall we get so away from self-consciousness, that prayer flows from us just like rivers of living water, sweeping in its stream our requests to God, sweeping through heaven, back into our heart, and flowing out again through us until we become real blessings, bringing these refreshing streams of living power into the lives of those for whom we pray!

Now the "Lord's Watch" is not a "prayer-circle." It was never intended to be such.* We get requests for prayer from all parts of the world, and we immediately begin to pray for the one who sends in the request, *that the writer may be taught how to pray.* We do not take the burden of other people's prayers. God has put that burden upon them, but we have been blest during the last eighteen months, in teaching others just what I have told you crudely, and briefly to-night, *how to pray the prevailing prayer.*

We have now something like four hundred correspondents on "The Lord's Watch" who write to me from time to time, telling me of the fluctuating movements of God in answer to prayer. The "Lord's Watch" is a panorama of the Divine working. It is also something more, it is a panorama of Satanic working; and there we get many an object lesson, that that which we have told you *works.* The "Lord's Watch" is used primarily as a testing ground of these truths, and we have testimonies that they do work. I have no doubt to-night we shall have demonstrations orally that it is possible to live in New Testament power, and to wrestle against the powers of darkness in prevailing prayer.

Wrestling is not done by battalions, or regiments, or in tens or fives; but it is a hand-grip with the power that opposes. It is a wrestle. May the Holy Spirit teach you how you may become wrestlers against the enemy in the power of God.

* * *

In answer to a question Mr. Evan Roberts then said:—

The Divine life in Paul the apostle grew more than in his converts. He "died" more, suffered more; and suffering is a factor in knowing God. We shrink from suffering, but that is the way we shrink from growth. The storms must come, and we must suffer if we are to know God. If we had more suffering our theories would break to the ground, and we should have more knowledge. "He shall baptize you with the Holy Ghost" and *with something else*; and we shrink from that something else. We need power to suffer—to lay down lives for the

* *For the removal of misconception on the part of some of our correspondents we take occasion to add here that (1) the "Overcomer" is not the organ of any "movement," but simply a paper for God to use to emphasize truths He desires set forth to His church; (2) there is no "membership" of the "Lord's Watch," which is not a "Prayer-Circle," but practically a correspondence with any of the Lord's children needing instruction in prevailing prayer, in "cases" burdening their hearts and lives; (3) the only organization connected with the paper is that needed for its issue and circulation as God opens doors. It is not intended to link together any special class, or "body of people," but to minister to the whole Church of Christ as God may enable us.—Ed.*

brethren. We cry for power, and God says "Are you willing to suffer?" All great men in the Church have suffered, and if you have not gone through suffering, you are full of theories, and that causes division, and those theories must go through the fire. We need more suffering, and all our knowledge put into the fire to be tested.

With regard to all these souls, the point is to find out what they actually need, else you will pray and never grip, never get "through," because you are on the wrong track. If the prayer is not answered, then find out why, and just there the *work* of prayer begins. It is quite easy to pray what is on your spirit, but to follow and track the cause of the unanswered prayer, is quite different.

This meeting began with definite grip. Did you notice the opening prayer—such mighty, mighty grip in prayer, and then, as reserve came in, the atmosphere closed up, and the weight came down. Why? *Because we did not understand how to co-operate with God in the spirit.* We need to know the difference between guidance in the mind, and guidance in the spirit. Some of us did not co-operate with God, either through ignorance or unconscious resistance. If we had gone on we might have had more victory in prayer.

Take all your difficulties to God in prayer, but the difficulty is this—we think we know, and we don't. Whatever you need, take it to God, and ask God to supply that need.

* * *

Mr. Williams then read the following request for prayer:—

"Some two years ago Mr. W— was having special meetings. A young man had been passing through trying experiences of soul, and had not the joy and peace of believing that he longed to have. One night the evangelist said those who so desired might be filled with the Holy Ghost, and invited several to pray. This young lad did, and after sitting down he said he saw Satan, and heard him say something like this: 'I have got you still,' and he got such a shock to his nervous system. Previous to this he had been much overwrought in some work—no rest or holiday for a year, and so quite run down. He is now in the asylum!"

Commenting on this Mr. Williams said:—

Satan works in the opposite way to the Divine order. God works from spirit and soul to body (1 Thes. v. 23), but Satan on the body to reach the soul and spirit. This young man went into a meeting with a spiritual environment, and a weakened body, an over-strained mind; and just at the moment when God would have met him, Satan takes advantage of that weakened body and mind, and he flashed before his consciousness a vision. The shock was such that the mind was unbalanced. Such is the purport of this letter. Now will you tell me how to pray for this case?

A Worker.—In the Name of the Lord Jesus command the evil spirit to go out of him.

E.R.—Is it "possession" to begin with? Why is he in the asylum? Is it a natural derangement of the brain, or is it supernatural interference with it?

A Worker.—It is the Devil.

E.R.—Can you prove it? Suppose you take it that it is the Devil, and you command, and command, if it is a natural derangement you will never thus get the man free. The importance of diagnosing correctly is this: If the man is there because of natural derangement, and you pray against evil spirits, that man will never come out of the asylum through your prayers. If it is natural derangement, you must ask God to heal the brain. It may be both, and if so, the evil spirit needs casting out, and the brain needs healing.

A Worker.—Don't you think we must always go to God for light for these cases first?

E.R.—What if you have the light already? Would you ask God to teach you the difference between white

and black? You have the knowledge, and the gift of discernment which teaches you that. So you may have the spiritual knowledge for such a case as this, and if so, you must use it. If I was asked to pray for this case I should leave nothing out. I would ask God for healing, and pray against the "possession." Christ cast out the demon, and the woman was straightened. I would not go to God and ask what this soul needed, but I would go straightway to prayer—"Lord, heal this soul!" and to prayer against "possession." Even if there is no need of healing, then there is nothing lost by thus praying. Nothing must be missed in this prayer life, but if you pray in the wrong direction—i.e., on the wrong diagnosis, you will never get the prayer answered.

That is the reason why souls, when they are attacked by evil spirits, and something is wrong in the life, they go to God and call it sin. They get forgiveness for the moment, but the "wrong" goes on for years and years. It is not "sin" from the evil nature that is the true cause of the wrong, but evil spirits, and what the believer needs to pray for is *deliverance from them*. Such souls "reckon" themselves "dead indeed unto sin," but still the "sin" does not pass away. Why? Because it is not sin caused by the evil nature, but from possession by evil spirits.

If you are to get prayer answered for specific cases, you must not be deceived when you go to pray. Neurasthenia and demon possession are both alike in their symptoms. The doctor says to his patient, "Go and rest, go and rest." He does rest, but after rest he is just as bad as before, because his trouble is not from natural but from *supernatural causes*. That is why you must find out the true cause. It is a war on sin, and a war on Satan, and a war on disease, and you must miss nothing. In that young man, pray against the sin, against possible evil spirits, and against the possible disease there.

Prayer must be constructive as well as destructive. If you pray, "Lord, destroy all the Devil's work in this young man," and there is no answer, then pray, "Lord, heal the man, and give him the healing touch to his brain." That is constructive.

It is easier to save a man from the penalty of sin than from the power of sin. The penalty of sin is eternal death. Get that man to accept Christ as a Saviour, and he is saved from it, but to teach him how to be delivered from the power of sin is a more difficult work, because it includes instruction of what is right, and what is wrong. It may be he does not understand God's way of dealing with the power of sin. If a believer understands Romans vi. verse 11, and takes that attitude for a long period, and the specific sin does not pass away, then he can conclude where it comes from. So many souls take an attitude, saying, "I have died with Christ on the Cross." God does not ask you if you have died with Christ on the Cross, but are you *now* dead to sin? At that point you may discover why souls do not get the value of Romans vi. 11, because of a wrong conception of it.

The "old man *was* crucified." God does not say "Reckon he was crucified." All that was judicial; but He says, "Reckon *ye* also yourselves to be dead unto sin!" Present tense "reckon," and on that reckoning you trust God to make it true in the life.

A Minister.—In my village there is the son of a preacher who was minister in that village for 50 years. This son is a married man, gifted, cultured, but he is practically an atheist. Now that man has been placed on my heart to pray for him; I am certain of that. In my study last week I felt I must go on my knees and pray for that man. What advice would you give me in a case like that? What should I pray for?

E.R.—You must pray from principle, from facts, and from the witness of the Spirit; and exhaust all those

three, leaving nothing unprayed for. Pray for the man, for his actions, for his spirit, for his soul, his body, his past life, his future life. Leave nothing unprayed for, don't leave out the details at all. The more facts you know about the man's life, the more you can pray and prevail in prayer.

J.C.W.—You see prayer is spiritual thinking. Now suppose, Sir, you sit down, and think about that man, there would pass through your mind many of that man's circumstances. You will find that you know more about him, if you try to think about him, than you ever dreamt of; because such is the nature of the brain, that we take impressions of things, and men unconsciously; and when we sit down to think about them, we are able to tell much of what we know. Now, if you turn these thoughts into prayer you will meet the need. This prayer life does not mean that you are to run upstairs, or down into the cellar somewhere that you may be alone. You do not go down into the cellar to breathe. You are always thinking whilst you are awake. If you are reading and your mind gets tired, your mind goes on when you have put the book away. It wants practice I know, but you should always be in such an habitual attitude towards God that it is just like that. Here is a spring made of steel wire—the normal condition of that spring is, when it is extended, thus. Pressure comes upon it, and it is compressed, but the moment the pressure is removed, the coils of the spring return to their proper places. So it is with prayer—the pressure of business comes upon it for the time being, but the moment it is removed, if we are walking with God, the moment we can drop the business, and all things around us, we return to our normal condition, the condition of prayer. That is all, and it is absolutely simple. But you will find it is a great conflict to get there. You think you are master of yourself, but you are not.

Another Minister.—"We had an anarchy in our work to such an extent that I had actually to consider the idea of getting out of the ministry altogether. Even preaching became an impossibility. One's gift was being strangled. Such was the condition of things when a missionary came to us for a Mission. He had been in touch with our friend Mr. Evan Roberts, and he had come right out on this truth of the prayer-warfare. While he sat in my home he told me he had been praying for half a year for our Mission, without leaving out a single detail, spiritually, financially and everything else. That filled me with shame. I had been rushing round filling up my dates, but I had not time, except to pray that God would bless my work. He introduced a flow of spiritual power. It was not his *facts*, for every one of them was vindicated. Although we have had great evangelists to our Mission this little David with the weapons of God, simply lifted the whole thing for the time being, and I saw what ought to be. That was the greatest vindication of truth, it was there living before us. We "came through" personally on the Wednesday evening, and Thursday morning we entered the "war," we took the field against every one of these slumbering forces. I say slumbering, and I mean that, because, as soon as we took the field, they all rose up. All I can say now is this—and it is perfectly and simply true to say it—the whole tide turned, everything turned completely back in the opposite direction. Many things began to be thrown out. We have been throwing them out ever since. I realise that it is a process that may take years, but while they have been absolutely out off, and destroyed in the Name of the Lord, along the lines to which we have listened to-night, they are going out as fast as they can go, and the whole thing is growing in the Spirit. I was nearly dead spiritually, and physically, and everything else, at the beginning, but I think God has restored to us the years that the canker worm has eaten—seven long years the process of the enemy's workings in

Rev. 5:4
Christ, Lion & Lamb

our midst has been going on, but the Lord has completely restored everything, bodily, physically, financially, spiritually, everything, fruitfulness in the Mission, the throb of a strong life, victory in all the branches. Oh, it does work!" (Amen.)

* * *

E.R.—If you knew how to keep the spirit triumphant, you would know the secret of a triumphant life. Sometimes you feel full of glow, and the next it is dark. Why? Something has come upon the spirit.

First of all, when the man has received the Baptism of the Holy Ghost, the life comes in apart from the intelligence of the person, but it does not remain in fullness without the soul understanding and co-operating with God, and if he does not co-operate with God, the spirit will sink, and the man will be dominated by the soul. The secret is how to get the divine life flowing through the spirit unchecked.

There are seasons in the divine life as in the natural; there is a time when life is rising from the roots in the earth, and there is a time when the life appears gone. That is also true in the spiritual world. The Apostles knew the secret when they said, "We will give ourselves to prayer." That is one of the chief outlets of the divine life in you, that of prayer—prayer for the whole world, prayer against the powers of darkness. "For all nations." *If your prayer-life is checked*, the life will flow back into the "root," so to speak. You say you want more power. No, you have the power, but it is checked. Two things alone can check the inflow and the outflow of the divine life, and they are sin and Satan. Ask God to keep the inflow and the outflow of divine life unchecked.

If you will pray for the whole world, you will not sink back into your own spirit. *The life in you must flow out.* Learn intelligently how to keep the spirit uppermost, dominant in spirit, soul, and body; but the more you find that the more you will find the conflict. You must know how to use your spirit as you do your arm. As you do that, it is then that you feel the power of the enemy, you understand what wrestling means, what withstanding means. You say, "In spirit I will not go under," but somehow you do go under. May God teach you how to break through the powers of darkness, how to sit above and not under; thus you will be in "the heavenlies."

How will God do it? *By prayer.* When the Devil brings a weight on you, pray it off. If you are bound, pray the binding away, but keep the spirit free, and on the top. It is not more power, but more understanding, more light, that is needed, in order to keep the spirit free, and on the top. "Loose thyself from the bands of thy neck," and from the bonds of thy spirit! The river of life must ever flow. It is not a reservoir, it is a river. Life must flow unchecked, and whatever checks it must be prayed away.

Do you find that in past years you were more generous than you are to-day? If so, you have checked the spirit life. Seek to understand about prayer, how to pray, and pour out over everything for everybody. If you see the Devil coming with an onslaught, you resist, you maintain an even life. As Christ did on the Cross, we must "shake off" the principalities and powers.

You do not understand this wrestling? No, because you have not tried. Remember you do not wrestle with the Devil with your body and soul, *but with your spirit.* Body wrestles against body, mind against mind, spirit against spirit. If a weight comes, find out why, and pray it away. This we must understand if we are to keep the life flowing.

Revival is but the beginning of the spirit life. Souls get the baptism of the Holy Ghost, and they rejoice in it, but what about the "death." Christ offered Himself to death through the eternal Spirit. After the baptism comes death; and not only must you "die," but you

must live. We must "give ourselves to prayer." Not one half-hour in the morning, and another in the evening but give without ceasing.

You say what is prayer? I can pray everything in an hour. That proves your ignorance, and one chief factor in prayer is knowledge. It governs the prayer life. It is not repetition. You take one prayer, and you work with God all the time, as to how that prayer is to be answered. Pray about the details. You say, "I'll never get through that." That is just where the secret lies. The details in the artist's work take much longer time than the long strokes. It is the *detail* of prayer life. You must work with God.

What is "praying through!" It means this, that you must pray and act with God until the thing you want done is accomplished.

May God teach us all about the conditions of Revival, although when Revival comes, the Devil will come with all his counterfeits. We can get a pure Revival, and we can keep it: and may we all understand the conditions.

The Lion Lamb.

By D. M. Panton.

"COULD not an all-powerful God," wrote an unbeliever recently, "especially at this time when criticism is raising so many honest doubts in many minds, send an angel to the earth to tell us really what to believe? This would be proof for ever and ever."

From angels has come the most tremendous testimony to the Lamb of God that the universe has ever known. With the scales of infinite justice, as it were, in his hand, and a cry flung into the furthest recesses of the universe, a strong Angel challenges all creation for a soul of spotless holiness and infinite worth. "WHO IS WORTHY?" On the palm of Deity, in the secret blaze of the Godhead, there lies a little book. Who is so holy as to see it, so meritorious as to take it, and so powerful as to open it? A hush falls on the assembled multitudes of Heaven, broken only by the sobbing of John. "I wept much, because no one was found worthy" (Rev. v. 4). No one with a vicarious merit; not one with a commendable holiness; not one with a divine fidelity! Creation has no holiness in itself with which to deliver a fallen world.

One Figure now draws all eyes. In the midst of the Elders, closer still, in the midst of the Throne, a Man stands. "And He came, and He taketh it out of the right hand of Him that sat on the throne." In His eyes before whom all character is as transparent glass, here is the face that never knew a shadow, the heart that never knew an unfaithful throb, the only stainless, radiant, infinitely worthy life. Jesus! . . . in the midst of the throne.

The silence is suddenly broken by a rush of hallelujahs. The Lamb draws all hearts, He enlightens all eyes, He governs all angels, He

blesse all creation, He is the theme of all heaven's song. Heaven has no potentate too mighty to fall before the Lamb. It is only on earth that men are too great to worship Him.

John heard "The Lion," but when he turned, he saw "A Lamb"—a Lamb with the might of a Lion, and a Lion with the heart of a Lamb. But why is the Lamb upon the Throne? Why are the faces of all creation turned towards a Lamb? Because the wounds are there, they flush forth in the heart of the glory—it is the "Lamb as though it had been slain."

The crowning worthiness Heaven puts upon Christ, is due to Calvary. All the splendid attributes, all the incomparable glories, concentrate in the wounds. The place of a Lamb is upon an altar, but, because of a perfect atonement perfectly accepted, the *Lamb* is now upon the *Throne*. The wounds abide. It is, as it were, a fresh death, for the atonement can never lose its freshness. God never forgets it, the angels never forget it, the redeemed never forget it. Eternal wounds are the pledge of an eternal pardon. The man who knows the incarnate God slain for human sin, stands at the innermost core of truth, and knows heaven's final secret.

The testimony of all God's angels now reveals what is the theology of Heaven: "Thou art worthy . . . for Thou wast SLAIN." Heaven is not ashamed of the Cross on which Christ was slain. What a slaughter, and what a song.

Christ was slain prospectively from the foundation of the world, He was slain typically in a thousand sacrifices under the Law, He was slain judicially by the pre-determined counsel of God, He was slain actually by Jew and Gentile, He is slain retrospectively by every trampler upon the Blood. "Thou didst purchase unto God with Thy blood, men of every tribe, and tongue, and people, and nation." The Blood alone purchases the sinner to God. The Father comes into His inheritance of human souls only by the blood of His Son. Therefore what do all angels yield to the Lamb? "The power, and riches, and wisdom, and might, and honour, and glory, and blessing." What a song! All crowns meet upon that brow, all power is in those pierced hands, all love flows from that rent side, all the Godhead shine in that face. This is the theology of all the angels of God.

LUTHER, speaking to the young preachers of his day, said, "I did not learn to preach Christ all at once. The devil has been my best professor of exegetical and experimental divinity. Before that great schoolmaster took me in hand, I was a sucking child, and not a grown man. It was my combats with sin and with Satan that made me a true minister of the New Testament. It is always a great grace to me, and to my people, for me to be able to say to them: I know this text to be true! I know it for certain to be true! Without incessant combat, and pain, and sweat, and blood, no ignorant stripling of a student ever yet became a powerful preacher." So says one of the most powerful preachers that ever entered the Pauline pulpit.—Dr. Alexander Whyte.

Voices from Other Lands.

The Sanctified Will (ii.)

"If any man willet to do His will, he shall know. . ."
John vii. 17, R.V.

LET us now review the chief phases of Christian experience, and see how the Scriptures emphasize the fact that in them all God deals with us directly through our wills.

I. IN SALVATION GOD DEALS WITH THE WILL. It is very instructive to see how often the Scriptures having to do with salvation indicate that the will is the final decisive factor. We sometimes think that salvation rests entirely with God, but such is not the entire truth. God has done His part in providing complete salvation, and in offering it to us irrespective of persons and absolutely free of cost. The reason why men are not saved is no longer because God has something more to do, but because *the men themselves will not do what God expects them to do*.

What this thing is which man must do is revealed by various Scriptures. For instance Revelation xxii. 17, "Whosoever will, let him take the water of life freely." The word "will" which is found in this verse, and in the various other passages we shall proceed to quote in these chapters on The Will, is not simply the future tense of the verb, [but] a separate Greek verb (*theleo*) meaning to will, or to determine. These verses therefore indicate not simple probability and futurity, but a *special act of determination*. From the passage just quoted we learn that whosoever "wills" to do so, may take the water of life freely.

Matthew xvi. 24 is to the same effect. If any man *will* come after Me, let him deny himself, and take up his cross and follow Me." The way to become a disciple of Jesus is not to desire it only, but as Christ Himself says, to "will to come after Me."

One of the plainest passages on this point is John v. 39, 40, "Ye search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me. And ye *will* not come to Me that ye might have life." Here Jesus acknowledges that these Jews searched the Scriptures (see Revised Version). Their failure to come to Him therefore, and receive life, is not due to a neglect of the oracles of God. Nor is it due, we may safely infer, to any ignorance of the doctrines of those oracles. They read the Old Testament, and knew its teachings, their theology was all right for their day. Why then were they not saved? We find it in this

expression, "Ye will not come to Me that ye might have life," which means, "You do not *will* to come to Me."

It appears then that the chief reason why men are not saved is because they do not will to come to the Lord. They may desire to come, they think about coming, they may have commendable views on the doctrines involved, but with all this, if their *wills* do not definitely act toward Christ for salvation they can never have eternal life . . .

There are many persons unsaved who really wish to be saved, but they are waiting for some great feeling to possess them, and carry them into the Kingdom of God on its currents. Or they are waiting for some remarkable demonstration to be manifested in them as an evidence of God's favour extended to them. Or they are waiting to learn more perfectly the steps, and processes of the way of life. All these honest and earnest men and women need to learn that salvation is not a matter of thinking, or feeling, or demonstration, but a simple determinate step of the will towards the Lord Jesus Christ, and submission of their lives by the *will* to him as their Master.

And yet there are many who have strange experiences and unusual feelings, and who think thereby that they are the Lord's. As a matter of fact in many instances their *wills* have never acknowledged Christ as Master, or believed in Him as Saviour, and they are still unregenerate. Their condition is most precarious because they are self-deceived, thinking they are all right, when in truth they have never yet found the Lord. In the matter of salvation, as in all the other experiences of the Christian life, there is great need in these days of getting down to rock bottom, and learning that God deals with us through our wills.

II. IN CONSECRATION GOD DEALS WITH THE WILL. If this were fully understood there surely would be many more believers living a joyful consecrated life, for there are numbers who want to do God's will in completeness, but do not know how. . . A clear understanding of John vii. 17, should make this question very plain. There we read, "If any man will do His will he shall know the doctrine. . ." The clause translated literally reads as follows: "If any man will to do His will. . ." THE WAY TO DO GOD'S WILL IS TO WILL TO DO GOD'S WILL.

There are times when we feel like doing God's will in its completeness, and there are times when we do not feel so,—but our feelings need have nothing to do with it. If we *will to be His*, we are truly His no matter how we feel. For so many people, their experience of consecration is indicated by the state of their emotions. This

is disastrous because the feelings fluctuate greatly. The slightest physical or mental disturbances may seriously affect one's feelings. The feelings are uncertain and capricious, and the many passing moods and frames of mind are often without explanation and generally, so far as our spiritual life goes, without significance. . .

It is so strange that we exercise our will against our feelings in the unimportant matters of secular life, and then when it comes to the eternal interests of the spiritual life we immediately fall back into the baby stage and are swayed by our feelings.

Time after time the readers of these words have risen early in the morning when the feelings of their bodies were against such an act. But they summoned their will to their aid, and deliberately left their bed against their feelings. And yet, for none of these things does a man call himself a hero, or expect a martyr's crown. No more does he for going to work at a certain hour in the morning when he feels like staying home, or for attending to certain duties which fall to his lot during the day when he would much prefer doing something else.

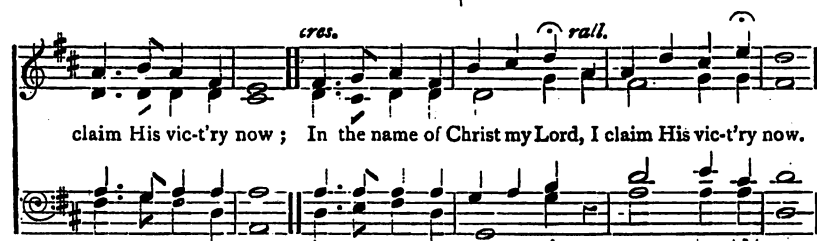
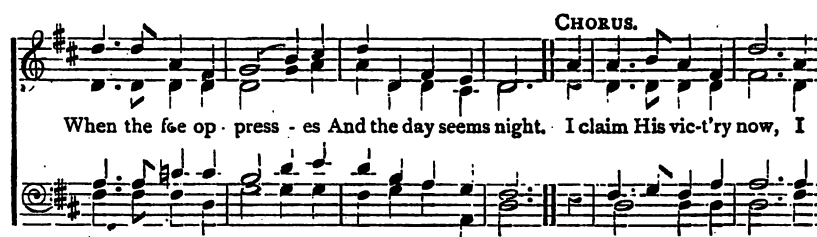
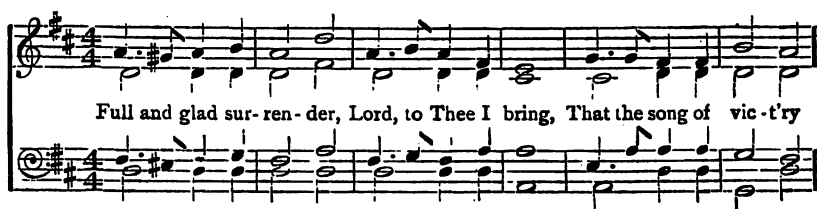
The will guided by the judgment decides against the desires and the feelings. We are continually doing this in every day life. Why do we not live on the same manly plane in spiritual things? Why do we not continually do the will of God because our sanctified judgment is convinced that it is best to do His will? Why do we not rise up and "*will to do His will*," when at times we may not really in an emotional sense, *desire* to do His will, or often may not actually *feel* like doing His will. . .

III. IN TRIAL GOD DEALS WITH THE WILL. Very many times the trial is so great that the flesh breaks down, and the mental reserve gives way. We may be unable to study, to eat, and even to sleep. The shock may be so great that we are all but crushed under it. But what a wonderful message it is to know that throughout all this the will may be standing true to God. Surely no other thing could have made Paul say, "I will rather glory in my infirmities" (2 Cor. xii. 9). . .

God . . . seeks for the attitude of the will, and *whatever he finds the will saying*, that he accepts as final. If the *will* is remonstrating and complaining, and blaming God, the Christian has surely failed in his trial. But if through all the suffering the will says to God, "Oh, Father, I accept this at Thy hands." God considers that that soul has perfect victory in the trial. How blessed to know that no matter how the feelings and the flesh give way under the shock *our wills may worship His will* throughout the deepest trial.—Rev. J. Hudson Ballard.

Claim Victory Now.

Words and Music by Jean Perry.



1 FULL and glad surrender,
Lord to Thee I bring,
That the song of victory
I may ever sing,
When the tempter cometh,
In the thickest fight;
When the foe oppresses,
And the day seems night.

CHORUS.
I claim His victory now,
I claim His victory now,
In the Name of Christ my Lord
I claim His victory now.

2 Victory through obedience
To the Father's will,
Victory through submission;
Victory, standing still,
Victory for the body,
Victory for the mind;
Victory through His victory
We may ever find.

CHORUS.
I claim His victory now,
I claim His victory now,
(*pp*) By His death on Calvary
I claim His victory now.

3 Claim His victory ever,
Claim the victory
That His great obedience
Wrought for you and me.
Victory at noon-tide
When the heat o'erpowers,
Victory at midnight
Through its darkest hours.

CHORUS.
I claim the victory now,
I claim the victory now,
By His Resurrection Life
I claim the victory now.

Note.—When needed the chorus will be found helpful in hours of conflict if it is changed to "ASSERT the victory now."

The Prayer-Warfare.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses."—2 Cor. x. 3, 4, Weymouth.

Will the Lord's intercessors pray
That the "Overcomer" may be used to equip prayer-warriors for spiritual conflict with the powers of darkness,
That all the readers of the "Overcomer" may seek to understand and to use its message and live lives of triumphant victory.

Special Intercession for the following Conferences.

Mundesley, June 3-14.

Keswick, July 24-29.

Llandrindod Wells, August 6-11.

Porthcawl, Sept. 3-8.

The Eccleston Hall Meeting for Workers on July 6.

These may be looked upon as times of attack upon the kingdom of darkness, and all the prayer-warriors should "lift up holy hands" to God, against the enemy, months before, forestalling by prayer all the carefully planned schemes of the powers of darkness, to (1) snatch away the truth from the minds of the hearers (Matt. xiii. 19); (2) fetter the bold speaking of the messengers (Ephes. vi. 19); (3) cause division, prejudice, criticism among the people; (4) cause trouble in the arrangements. Therefore "bind the strong man" by prayer on these points, and ask that all the schemes of the enemy to hinder God's work may be destroyed (1 John iii. 8).

Prayer for Missionaries.

That all Missionaries in the foreign field may have the gift of discerning of spirits, and that all may understand and carry out the "binding" of the "strong man."—E.R.

For Miss WARBURTON BOOTH and all Missionaries in the midst of plague stricken districts in India.

Rev. W. T. HALPENNY, Montreal.

Mr. and Mrs. SPROTHER, General Secretaries of the Christian Endeavour work in China, and all missionaries in China.

Miss PERRY and Miss PASH on their furlough in England, and the work they leave in Korea.

Rev. J. D. McEWAN, Brazilian Inland Mission.

Mr. and Mrs. J. G. LOGAN and all E.G.M. Workers, Mr. and Mrs. E. J. SWAN and Workers, and Mr. BRADLEY's work in Great Britain.

Pray also for Misses MAY HILLIER and GRACE GAPPEN, and Mrs. M. A. MARQUEZ (Las Palmas); Rev. F. BRUNEL (Tahiti); BARON NICOLAY in work among students in Russia.

For Russia and Pastor FETLER and all preaching the gospel in the Russian Empire, and that light and liberty of conscience may prevail.

For Dr. and Mrs. FRASER, and Mr. W. R. Roberts at work in the Lushai Hills.

Mr. and Mrs. GREER, Landour, Himalayas.

Miss BARBER, of Fukien, and Fellow-Workers.

That "the Lord may open a door for the issue in Dutch of 'The Warfare with Satan,' 'Face to Face,' and 'Abandonment to the Spirit,' which I have translated, and are now ready for print. O.Z.R., The Hague, Holland.

For Miss Meylan who has now left France and will be conducting missions in Switzerland during the summer.

That doors may be opened during the summer for an Evangelist whom God has used and is using daily to win many souls for Christ.—C.T.

"That by the constant aid of the Holy Spirit all the missionary and other objects of the 'Trust and Obey Institution,' a native Christians' organisation at Singapore, Straits Settlements, may be accomplished in God's way, and to the glory of Him who has called us out of darkness into His marvellous light, that 'we may shew forth His excellencies' among those still sitting in awful ignorance of the power of the Gospel of Salvation by faith in Christ Jesus."—C.G.C.

The "Lord's Watch."

Will all who write for prayer kindly note 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). Foreign correspondents often have difficulty in sending English stamps. Reply coupons can be obtained in most countries at threepence each, which can be exchanged here for stamps to the value of 25 centimes (2½d.).

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.

N.B.—Will Correspondents please take time for prayer and meditation ere replying to letters, and kindly note that, to avoid delay, orders and enquiries for the Overcomer Office should not be enclosed in letters for the Lord's Watch.

J. C. Williams.

NOTE.—The Lord's Watch is not a Prayer Circle, but practically a "correspondence" with the Lord's children needing instruction in prevailing prayer, over "cases" burdening their hearts and lives.

As Mr. Williams is a business man, and this work is carried on in his leisure hours, correspondents are asked kindly not to write at more length than is necessary, also not to enclose orders for the "Overcomer" office in Lord's Watch correspondence as thereby delay is incurred.

IT IS ALSO UNDERSTOOD THAT ALL WHO WRITE TO THE LORD'S WATCH ARE REGULAR READERS OF THE "OVERCOMER," as the teaching of the paper supplements the letters, and forms the basis of the correspondence.—Ed.

Christians, Watch.

A Message to Weak Ones.

IT is quite possible for some to say: "This 'warfare' is far above, and beyond, my comprehension. I cannot attain to such heights of spiritual experience." Away with such thoughts! They come from the enemy. Do not trouble yourself about what you do not know, but take what you DO KNOW, and use it with determination to conquer in the Name of Jesus.

We might put the whole matter into a nutshell, so that the weakest believer shall take courage, and stand in victory against all the power of the enemy.

Now let us be very practical. Turn to Ephes. vi. In the 12th verse we have the word "against" five times. To me this has been a startling discovery in the prayer warfare.

Now, quietly, but determinedly, we will place all we DO KNOW between these two verses, and acting firmly upon this knowledge, we will turn it into a positive aggressive declaration, and stand upon it, as we go out into the battle against sin and Satan.

I WILL "be strong in the Lord, and in the power of His might;"

and trusting God to give me victory over sin, and over the powers of darkness.

I WILL WRESTLE "AGAINST" principalities;"

I WILL WRESTLE "AGAINST" powers;"

I WILL WRESTLE "AGAINST" the world-rulers of this darkness;"

I WILL WRESTLE "AGAINST" spiritual wickedness in the heavenlies."

F. Spencer Johnson.

Further "Lord's Watch" items on page vi. of cover pages

Calvary, Light from

THE OVERCOMER.

III

The "Word of the Cross" Bible Booklet.

(Entered at Stationers' Hall.)

This little Booklet was compiled by Mrs. Penn-Lewis in 1903, and consists of 16 pages, $3\frac{1}{2} \times 2$ inches in size, with pale blue cover. It contains in the words of Scripture, what the Bishop of Durham describes as "the very soul of the Divine message." It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The Bible Booklet in English.

With page on "Victory." A.V. Pale blue cover.
1/- per 100, 4/6 per 500, 8/- per 1000; post free (Great Britain only). To other lands the prices remain at 1/3 per 100, 5/6 per 500.

The Booklet ($7\frac{1}{2} \times 5$ inches) in large bold type, and each verse numbered for use in enquiry room work. Price One Penny each, 6/- per 100.

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

For the convenience of our readers, Booklets in large and small type may also be obtained from "Overcomer" Office, Cartref, Toller Road, Leicester.

Received by Mrs. Penn-Lewis for the issue of the Booklet in Foreign Languages.

(4) Kaffir, 8/-; (5) 10/8. Total, 18/8. Also Box of Jewellery.

Light from Calvary.

Some Notes on the "Word of the Cross" Booklet
for young Christians.

By THE EDITOR.

"THE WORD OF THE
CROSS."—1 Cor. i. 18. R.V.

"When they were come
to the place which is called
CALVARY,
there they crucified Him."
—Luke xxiii. 33.

"[Jesus] said
It is FINISHED."
—John xix. 30.

"God hath made that
same
JESUS,
Whom ye have crucified,
both
LORD and CHRIST."
—Acts ii. 36.

THE Apostle Paul writes in his letter to the Christians at Corinth, that "the word"—or "preaching"—of "the Cross" is to "them that are perishing, foolishness; but unto us which are being saved it is the power of God," and we can see to-day in the world how true this still is, for the wonderful fact made known to us in the Bible that we are saved by the death of the Son of God upon a cross, sounds "folly" to those who do not believe God's word, and are therefore "perishing," as

the Apostle says. But "unto us which are being saved" the preaching or "word" of the Cross is "the power of God." The meaning of this word "power" is very wonderful, for in the Greek it is the word from which we get our English word "dynamite." Dynamite is used in the quarries to blast great rocks. A very little of it is necessary. See the men piercing a tiny hole in the rock. They then put in just a little dynamite, and then a long way off they set a spark of fire to it, and away the great rocks go into the air—moved out of the way.

So, the Apostle Paul practically says, does the Word—or preaching—of the Cross contain in it God's power—or "dynamite,"—that is divine power to break rocky hearts, divine power to save sinners from their sins.

How important it is, then, that the "Word of the Cross" should be preached, when God has said by His servant Paul, that it contains in it the "dynamite" of His power to save men from sin. But we must remember too, that the dynamite which men use to blast rocks in a quarry needed a spark of fire to set free in the dynamite its terrific force to break the rocks. So it is with the preaching of the Cross. The Bible tells us very much about the "fire of God" which is briefly the Holy Spirit Himself, and so the "dynamite" of God's power to save contained in the preaching of the Cross, needs the heavenly fire of the Holy Spirit to accompany the preaching so that the dynamite power in it may really break rocky hearts (see Jeremiah xxiii. 29). In the great Revival in Wales men saw this wonderful power of the Spirit—pictured by "fire"—working through just a few words about Calvary, and changing men's lives. Hard rocky hearts, never caring about God, were "blasted," and not only broken, but melted. It was all done by the Holy Spirit using the "word" about Calvary to do the mighty work. Sometimes just a testimony about the Lord Jesus, and His wonderful love in dying for us—sometimes a text about God "commending His love" to sinners by giving His Son to die. It was the heavenly fire releasing the "dynamite" in the "Word" of the Cross.

When we have seen God's power in Wales like this, should we not then desire that the "Word of the Cross" should be preached all through the world quickly, and that all who call themselves Christians should know for themselves the meaning of the Word of the Cross as the power of God? For it is only as we prove God's power ourselves, that we care about others knowing it too.

The page of texts printed herewith is the front page of the tiny booklet called the "Word of the Cross," which contains 16 pages of only texts from the Bible all about Calvary. It is so tiny that it can be carried in the pocket easily, and given away in thousands. Ten million of this little messenger carrying the "Word of the Cross," in seventy or eighty different languages, have already been scattered throughout the world, and it has indeed been the "dynamite of God," set on fire by the Holy Spirit, to melt hearts, and change many lives.

Parcels of 5,000 Booklets (and upwards) will be granted to any accredited society or worker, at slightly above printer's cost, on application to Mrs. Penn-Lewis, Leicester. (The applicant paying carriage.)

Some 50,000 have now been applied for since this offer was made in the May Overcomer.

The "Overcomer" in France.

Mr. H. Johnson has been on a visit to England, and was present at the Leicester Convention and Eccleston Hall Meetings on June 1st.

At the latter Workers Conference he laid before the meeting the great need of France at the present time, and gave most encouraging reports of the interest awakened by the messages in the *Overcomer*. The reprints in French of Mr. Williams' paper "I cannot pray" and "Controlling the situation," drawing forth from a French Pastor the remark of "splendid."

Mr. Johnson feels the time is ripe to issue occasionally an eight-page paper, containing translated articles from the *Overcomer*, but no step can be taken until the Lord lays it upon His stewards to share in such a service for the help of workers in France. A letter from a missionary on the inside cover of the present issue, and the one from Khartoum on p. vi. of the cover pages, show how the workers abroad recognize the meeting of their need in the *Overcomer*, and we commend Mr. Johnson's desire to the prayerful consideration of the Lord's stewards, who may send to the Corresponding Secretaries as mentioned below.

Received for Mr. Johnson's work in France.

From May 10th to June 10th, 1911.

Per Miss Waters—(33) 7/- (Booklets); (34) £3 (Travelling), (25) 5/- (Travelling), (26) 5/- (Booklets). Total £3 17s. 0d.

Per Miss Maurant—(8) £1 (Travelling), (9) 5/- (Booklets). Total £1 5s. 0d. Full Total, £5 2s. 0d.

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.

Satan and Finance.

Our Readers will recollect a note in the February "Overcomer" stating that "The Bible of To-day" (New York) had devoted an Editorial article to a request for prayer mentioned in the December "Overcomer," as follows:—

IN the December number of the *Overcomer*, edited by Mrs. Penn-Lewis, and published at Leicester, England, is this request:

"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?"

Such prayer is of the utmost importance. Those who are not ignorant of Satan's devices know that by bringing about a financial shortage he seeks to gain an advantage over the servants of the Lord. When Christian workers are seeking to do only those things that are pleasing in the Lord's sight, they should not submit to any device of Satan for the overthrow of their work. Satan is our antagonist and hinderer. We are to yield to him not for an instant.

When he cannot entice the Christian disciple into sinful living; or lead to the denial or minimizing of Christian truth, he is likely through his wiles to endeavour to retard and embarrass Christian workers by bringing about a financial shortage.

In this latter way, for several months, he has been attacking the National Bible Institute. Along with multiplied tokens of the love of our Heavenly Father, and of the presence and power of the Holy Spirit in evangelistic meetings outdoors, and in the Gospel Halls, there has been a constant and heavy financial strain. . . . Satan has shown his strategy by keeping the income somewhat below the necessary expenses, just enough

below to make the path of the work rough and brambly for the larger part of 1910.

We therefore earnestly invite every Christian who reads this page to pray AGAINST this work of Satan and for his complete overthrow, that this God-given work for the proclamation of the Gospel to the non-Christian multitudes, may go on. . . . We believe that because it is God-ordained we must expect and withstand continued Satanic onslaughts.

DON. O. SHELTON,
President, National Bible Institute.

In the June issue of the same magazine we rejoice to find a testimony to the answer of this prayer. Under the title of "Satan: A Testimony," the Editor writes:—

THE Christian's watchword, through faith in the Lord Jesus Christ, should be, *Victory*. The faith-filled Christian has on his side, and at work in his behalf, One whose strength and strategy are invincible and who always leaves triumphant every battle-field to which He is called. And He will always come to our battle-fields if we will let Him. He was manifested to destroy the works of His foe and ours (1 John iii. 8). Whenever, therefore, we discern the approach of the Enemy, in whatever disguise, or in whatever subtle ways he may come, we may expect, through exercise of faith in our Risen Lord, to triumph over him.

It is to one victory over a condition which had clearly been brought about by Satan, that we now bear our witness.

For the first ten months of the fourth fiscal year of the work of the National Bible Institute, the receipts fell below the necessary expenses, though the total income was considerably in excess of that of the previous year.

Early in February it became apparent that this growing shortage was the work of Satan for retarding and injuring the work. . . . As a careful scrutiny of the working force of the Bible Institute, in February, did not reveal anything but Christian obedience on the part of the workers, it was evident that the financial shortage was the result of Satan's subtlety. We therefore began to pray definitely that our Lord Jesus Christ would overthrow Satan in this matter. Day by day prayer was offered in behalf of the entire removal of the shortage. On February 11 there was received a voluntary contribution of \$3,500, which set the work free from all indebtedness to January 31.

Again day by day, prayer was offered for funds sufficient to meet the expenses of the month of February, so that Satan might not again gain an advantage over us, and, through the power of our Lord, a full answer was given to these requests, and the month was closed with every financial obligation entirely met.

Then came the month of March, the last month of the fourth fiscal year of the National Bible Institute, and again persistent prayer was offered for the continued manifestation of the power of our Lord, to the end that the year might be closed without any financial shortage whatever. These prayers, too, were abundantly answered, and the fourth fiscal year ended with all financial obligations fully met, the contributions for the year exceeding those of the previous year by more than \$8,000.

During the first month of the fifth fiscal year (April, 1911), the receipts were sufficient to meet all expenditures.

We rejoice in these manifestations of the power of our Lord, and desire to bear testimony to His faithfulness and His power.

We commend this witness to other servants of God, who are discovering Satan as a Hinderer in the matter of Finance for the work of God.—Ed.

Spirit, be filled with

Gal. 5:18

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III.

Entered
Stationers' Hall

AUGUST, 1911.

ONE PENNY.
Post free 1st ed.

No. 8.

A Powerless Enemy.

NO weapon . . . formed against thee"—deadly though
It often be—"shall prosper"! "Heritage"
Of triumph, for "the servants of the Lord"!
What though the enemy should "roar" and rage
Around? "I will contend," so says our God,
"With him who doth contend with you." Then "turn,
Oh turn ye to the stronghold"; let us learn
That "even to-day" God does declare "the foe"
Shall vanquished be. God shall "put him to flight."
Oh, do we realise, this is our right,
Our "heritage"? Shall we not always claim
These "great and precious promises" in prayer?
Lord help us! (then the Devil will not dare
To hurt us) for the glory of Thy Name.

L. M. Warner.

Isa. lii. 17; 1 Peter v. 8; Isa. xlix. 25; Zech. ix. 12;
Isa. lix. 19 m.; 1 Peter i. iv.; Psalm lxxix. 9.

Be Filled in spirit.

Ephes. v. 18, R.V., M.

THIS is the marginal reading of a verse much quoted in connection with the emphasizing of the need of the believer's infilling with the Holy Spirit, and generally it is taken to mean that Paul urged the Ephesians to "drink deeply of God's Spirit" (Weymouth), or to be "Filled with the Spirit," but little is said about the *place* of the Holy Spirit's indwelling, so that much ignorance prevails as to the conditions of the Holy Spirit's "Filling," and the way of the believer's co-operation with Him, so that He is able to lead the soul on into spiritual maturity and knowledge of God.

* * *

It is not generally known by ordinary readers of the Bible, that in the Greek Manuscripts, from which our English text is taken, there are no capital letters employed, and that what we would call a small "s" is used both for the Spirit of God, and man's own spirit. Hence, in the margin of Eph. v. 18, an alternative reading is called attention to. The text can mean "Be filled with the Spirit," *i.e.*, with the Spirit of God, or "Be filled in spirit," *i.e.*, the place which the Holy Spirit fills and indwells.

* * *

In contrast with the first part of the verse, the

latter reading is very suggestive. The Apostle says, "Be not drunken with wine," *i.e.*, which fills the body, but "be filled in spirit," *i.e.*, so that your body is dominated, and controlled by the law of the Spirit of life in Christ Jesus. "Filled in spirit," and (not in body) the believer will find utterance from the spirit in "psalms and hymns and spiritual songs," with a spirit of thankfulness, and easy yielding to others, when it can be done "in the fear of God."

* * *

The spirit of man (*i.e.*, "my spirit" 1 Cor. v. 3-4; 2. 11), is the organism, so to speak, or capacity in man, which is renewed by the new birth (John 3. 6; Ez. xi. 19), and brought into communication with God; and is capable of being made the residence of the Holy Spirit of God. It is the inner shrine where God dwells, and which can be expanded in capacity for an ever-increasing "filling" of the Holy Ghost. It is by His Spirit in the "inward man" *i.e.*, the regenerate human spirit (Moule), that the believer is strengthened to apprehend the vastness of the love of God, and be "filled" unto "all the fulness of God" (Eph. iii. 18-19).

* * *

To be thus "filled in spirit" by the Holy Spirit, the spirit of the man must be "divided" from the entanglements of the "soul" (Heb. iv. 12), the work being done by the Word of God "piercing to the joints and marrow," and revealing the mental thoughts, and conceptions, which come from the "soul," and do not belong to the spirit and supernatural sphere. The spirit cannot expand in capacity, and be open to the Spirit of God for specific infillings for special need, unless it is thus liberated from the soul bonds. But when it is gradually freed by surrender to the knife work of the Word of God, the believer becomes "strong in spirit" (Luke i. 80), and walking "after the spirit" (Rom. viii. 4)—note the small "s," indicating the spirit of the man, brought into the ruling position over soul and body—he learns to read his spirit, as Paul did, and by its being "pressed" (Acts xviii. 5) or "bound" (Acts xx. 22), or enlarged with a specific influx of the Holy Spirit for authority over the powers of darkness (Acts xiii. 9, 10), he knows the mind

of God, and how to co-operate in spirit with the Holy Spirit.

* * *

The aggressive prayer warfare with the powers of darkness, which is the burden of the message in our pages, can only be understood and entered upon by those who are "spiritual," i.e., who "walk after the spirit," and not "after the soul"; for it is distinctly a *spirit* warfare against *spirit* foes. The mental apprehension of the "warfare" is not enough for *spirit*-authority over the powers of darkness. "The *spirits* are subject to you," said the Lord, when He said, "I give you authority to tread upon serpents" (Luke x. 19). Real actual "command" over the spirit foes of Christ, and His Church, is only possible "in the spirit." "Be filled in spirit" is, therefore, a necessity for the real apprehension, and experimental proving of the truths set forth in our pages.

* * *

Our message is to "*the spiritual*," and they that are "spiritual" do take knowledge that the things we write are truths of God (1 Cor. xiv. 37), but they are not received, or discerned by the natural man (1 Cor. ii. 14-15). The "man of soul" (lit.) cannot understand "prayer" that "binds the strong man," as being more powerful than work on the public platform: nor can he discern that just as in the days of Luther, God raised a man to lead His universal Church back to the foundation truth of justification by faith, so He may raise a man to-day to voice forth to the universal Church, the truths exemplified in the Life of Christ and His Apostles, in their aggressive authority over the powers of darkness.

* * *

That Mr. Evan Roberts has been called of God to this ministry, the ever-increasing number—quadrupled in two and a half years—of the readers of the *Overcomer* can now bear witness, for its pages have been filled and penetrated with the truths he opens to those around him. That these truths are *workable*, and are doing "mighty works" in many parts of the world, we have sought to emphasize by giving the testimonies of letters which come to us with increasing frequency. "He that is *spiritual*" will have read our purpose, and known that there has been no thought of advertisement in the giving of those letters, any more than in a Testimony Meeting when souls bear witness to the working of God. We desire the Church of God to understand the urgency of the message, and seek by all means in our power to press the truth home, for we are more and more persuaded that it is the key to the unsolved problems of multitudes of the children of God.

We also take occasion to say in connection with this matter, that we do not believe the Spirit of God would have us in the conduct of the *Overcomer*, bow to the etiquette of the business world, and withhold from our readers the testimony of the working of God through the truths given in its pages, lest we should be considered advertising the paper. We believe that the Church of God is called to walk "according to God in the Spirit" in all its service, and we purpose walking by that standard to the uttermost of our power. If some of our readers are in circles where the truths given in the *Overcomer* are opposed, or misunderstood, and they are tempted to think that they are "unworkable," or "visionary," letters from those who are proving their power, will strengthen them to stand in the warfare. Moreover, as there is no financial gain in the *Overcomer*, nor any financial purpose in its issue, we feel we are free before God to use every lawful opportunity to make its message known, as well as being under a solemn "woe is me" if we "preach not" this aspect of the gospel.

* * *

For the same reason we give in this number three papers written by workers, who are personally in contact with Mr. Roberts, that the Church of God may understand the truths burdening his spirit, and the life of prayer to which he is called. The *Overcomer* stands as evidence of the power of the truth meeting the need of God's people, and to the strenuous service of his prayer life this last three years, during which time we may liken him to a man in the fire zone of the battlefield, unceasingly keeping at bay the enemy, with the ordinary claims of life put aside. To "stand by God's side," the "will fused with His" (page 120), asking the deliverance of the children of God from the powers of darkness, means a conflict with those powers (Ephes. vi. 12), which, only the "spiritual" can understand, and means also a knowledge of Matt. xxi. 21, which the Church of God, as yet, has not grasped. Those who know Mr. Roberts, believe he is breaking ground for the whole Church of Christ to press on in the spiritual sphere, as he holds the flag of aggressive advance against the powers of darkness. "Bring the flag down to the men," cried a soldier to a standard bearer on an exposed eminence in a day of battle. "Nay," said the flag-bearer, "BRING THE MEN UP TO THE FLAG."

LLANDRINDOD WELLS CONVENTION.

The "*Overcomer*" for August may be obtained from the Bookstall in the Convention grounds, or from Messrs. Hughes & Hughes, Middleton Street, Llandrindod.

"Authority" over the "Enemy."

S. D. Gordon.*

ABOUT six months before the end of His life our Lord Jesus sent out seventy men. He picked out thirty-five deputations of two each, and sent them out in twos everywhere He planned to go Himself. He bade them heal the sick, and cast out demons, and preach the gospel of the Kingdom, and invite men to come with their lives to Him, to repent, and to trust, and to live for Him. The seventy went away, and they made a great campaign. They came back and made a report, and as they returned their hearts were full of joy and delight.

In their report they said, "*Even the demons are subject to us in Thy Name,*" as though that was the last thing they expected, as though that was the most difficult thing that could be done. They had done everything else, but the thing that rejoiced them most was this the most difficult thing to accomplish: the evil spirits that were tormenting men, and taking possession of men, were actually forced to leave these men free, in the Name of the Lord Jesus.

As the disciples said that, the Master said, "I beheld Satan as lightning falling from heaven" (Luke x.), and then He turned to these seventy men and said this, "I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall in any way hurt you."

There are two words in that verse that I want you to notice; the one is the word "enemy," and the other is the word "authority."

There is an Enemy. The Lord Jesus says so. There is a being who is known chiefly by this, that he is an Enemy, and he is our Enemy. He is all the time seeking to disturb our lives, and to drive us away from God. He has great power. He is concerned wholly about us, he has great skill in organization. He is a distinct personal being who knows very much about our earth and about our race. The Word tells the whole story—he is God's Enemy, the Enemy of the Lord Jesus, and he is our Enemy.

Now if one has an enemy, the question is this: how can we, and how shall we overcome him? Here there comes in the second word, "I have given you authority!"—that is we people who are trusting in the Lord Jesus Christ. I want to go back a little bit and trace that word authority, because if we do that together in a very simple way, we shall find a new meaning in the word "prayer." And we will find more

than a new meaning—we will find new life, new praying, new victory, and new things opening in our lives.

You know the Lord says, I will show you "new things," and in many places we need to see new things. I am sure there are new things awaiting us in our service, if we can get the secret underneath that word "authority," and then use the authority given to us.

A little bit of a chain of things to notice, very simple but very helpful: Man was given "authority" over the earth when he was first created—dominion over all the works of God's hands (Gen. i. 28). We were given authority, we were made masters of the earth, and all the powers of the earth, and masters of our own power as well. Man was made a master, man was born a king, he was given dominion over all the powers of the earth, everything subject to him.

But notice, we hold what God gives us only by obedience. Obedience is the one title clear to what God gives us, and failure to obey breaks the title. And so man lost his dominion through his disobedience, and through that disobedience somebody else usurped the dominion; the enemy who tempted man to disobey, and led him astray, not only robbed man of his dominion and of his mastery, but himself stole away or usurped the mastery of the future that God has given to us. And not only so, but he usurped authority over us.

John says, "The whole world lieth in the Evil One," that is to say, he, through our act of disobedience, has gotten the mastery in large part over the whole race of men.

When Jesus came He came to win back what we had lost. Adam failed; we all failed: we are all failures of ourselves. That is rather discreditable talking, but that is the plain truth. Of ourselves we are just plain failures, just as much a failure as was Adam. There came a New Man, the Lord Jesus Christ, who was to be the New Leader of our race, and win back what we had lost through our sin. All authority was given to Him. If you will turn to Matt. xi. 27, you will find what He says about it: "All authority has been delivered unto Me of My Father"; and in John iii. 35, and xiii. 3, and xvii. 2, the Master says the same thing: all things are given to Him. He has authority over all the world and over all mankind. He is the Father's New Man, who was given just what Adam was given, but what Adam lost.

And then notice about the Lord Jesus this:

* Notes of an Address. Not revised by the Speaker.

He held mastery through obedience. He was made Master as Adam was. He was given dominion over everything, over all the powers and over us as well, and He was tempted just as Adam was tempted; but He held true, and He held the title to the power given to Him, through obedience. If He had slipped once, if He had failed to obey, then the title at once would slip and the power be gone.

You remember how Satan did his best and his worst, during those thirty-three years, to make Jesus disobey. He did his best and his worst to make obedience difficult. The whole thing he was aiming at all the time during our Lord's life was this: to get Him to deviate, to turn aside just a bit, to turn aside *some* from the Father's plan for His life. The marvellous thing about Jesus was this: He was obedient, even unto death, yea, the death of the cross. Think what obedience meant to Him—He was the Son of God, He was the "only begotten Son of God," who came from the highest heaven, and He came and lived in a white-washed cottage, a little narrow humble home for those years, because it was the Father's plan.

He was obedient, though it meant a home of that kind, though it meant a very common place, a tread-mill kind of a life, though it meant working in a carpenter's shop for eight or ten hours a day year after year. Do you think no temptation came to Him like this: What am I doing here—the Son of God spending all these years in a carpenter's shop, making yokes and tables and chairs, with the whole world waiting to be taught and redeemed? Do you think the Evil One never suggested that? Did there come no temptation to find the carpenter's shop irksome, and the cottage home of Nazareth narrow, and too humble? No one who knows the Devil will think for a moment that he did not bring that temptation to our Lord Jesus; but, Son of God though He was, the one touch-stone was this: He was obedient, obedient in Nazareth, obedient in the wilderness!

Satan said, "Make bread out of this stone!" That would not have been wrong of itself. He multiplied bread at His *Father's* word when the need came, but He would not do even a good thing at the Evil One's suggestion. The one touch-stone was this: obedience to the Father, no matter what that means. He did not come down here to do good—that very common fallacy. That was not the aim of His life, to do good. The one aim of His life was to do His Father's will—to obey, obey, OBEY; that was the one touch-stone of His life; and He obeyed, and when the cross was thrust in His path, and all the shame and all the ignomy, all the indignity, and all the real pain of body and

spirit that came with it; when all this was thrust in His path, and obedience made just as difficult as it could be made, He was obedient!

There is no finer line in the whole Bible than that: "Obedient, even unto death!" Aye! such a death, the death of the cross! He held His title to the mastery of all things given to Him by His Father; held it through His obedience. Then when He rose up from the grave, after the resurrection, and went back to the Father's right hand, He was given a Name above every name. His right was conferred after the resurrection. He was placed above all earth and power and dominion and authority, and given a Name above every name.

Through His obedience our Lord Jesus has won back the title that we lost through our sin. We were given dominion and mastery. We lost it through disobedience, and Satan stole it away, he usurped it, and he is in it by right, by taking it by force and keeping it. Our Lord Jesus was given that mastery we had lost, and He held it by His obedience; and now He says this: "I have given you authority over all the power of the Enemy!"

Why does He say "I have given you all authority?" Because He won it back for us. It was ours. We lost it through sin. He came down here as our brother, as our new Leader of the race, and He said "I will win back what you have lost!" and He did. And now all power hath been given unto Him in heaven, and on earth. He is all-powerful over all the power of the Enemy, "and nothing shall by any means hurt you!"

Do we realise what it means if we used our authority? Do you need something? Are you praying for something? Because when you need something, you are to *take* it. It belongs to you in your Brother's Name, the Lord Jesus, the Elder Brother. He has won back authority for all you need down here, and against the Enemy, who holds back and restricts and hurts our lives.

Prayer is this: It is not pleading with God, it is not begging of God, it is not persuading God. Prayer is taking from the Enemy what we ought to have, what is our right in the Name of Jesus Christ who has won that authority back for us. Take the friends for whom you are praying day by day, your dear ones, your neighbours, your Church, Mission, Class; where does the authority come in there? Simply here. These men and women around you who are not trusting in the Lord Jesus Christ, are simply being *deceived by the Evil One*. There is a great prayer to be regarding them: "deliver them from the Evil One!"—for he is the one that keeps them from God; his subtle, his serpent-like skill and

cunning, his power. If his power were moved, everything would be changed.

Now the Lord Jesus says, "I have given you authority over all the power of the Enemy," and we ought to be using that authority. Kneel in prayer, and say, "LORD JESUS, THOU HAST DEFEATED THE FOE, THOU ART VICTOR, THOU HAST THE MASTERY; THESE DEAR ONES OF MINE, THESE NEIGHBOURS DO NOT TRUST THEE; THEY ARE BEING BEFOOLED BY THE EVIL ONE; I CLAIM THEM FOR THEE IN JESU'S THE VICTOR'S NAME." Thus you see, prayer is not asking, it is not pleading, it is not begging, it is not extracting favours from God, but it is taking in Jesus' Name what has been won for us. It is ours by good right, but we lost the right. The Lord Jesus Christ by His obedience has won the right back, and now in His Name you may have what He has. In this matter of men being won for God, without doubt we may take them captive for God from the Evil One, by the power of our persistent prayer, claiming the power, claiming the authority the Lord Jesus Christ has given us—"I have given authority over all the power of the Evil One!"

That touches prayer of every sort; every need of every sort. The great fact is this, that our Lord Jesus Christ has given us authority over all the evil power, and that evil power twists a man's will, it holds back the money from the Kingdom of God, it affects our bodies very seriously; and He has given us authority over all that. What we want to do is this, first to put our lives in touch with Him. There is to be no thoughtless or careless working here, but the whole life must be in touch with the Lord Jesus Christ; and then the daily going along with Him, to be taught by His Spirit through His Word, to learn His plans and purpose, and then to claim the authority He has given us—to say it, to take men captive from the Evil One, to loosen the gold, to free our bodies from the weakness that comes to them, to free our friends, to lead those whom we touch all around us into the freedom and the victory of our Lord Jesus Christ.

For the Master says to us, "I have given you authority to tread upon serpents and scorpions, and over all the power of the Enemy, and nothing shall in any wise hurt you."

The Enemy is disturbing our lives far more than we know. I have been conscious of that since I have been talking against him during the last six months. If ever I was in doubt about the existence of a personal Satan, that doubt has all gone during the last few months, since I have been telling what the Bible teaches about him. I have no doubt about him, for I have known his attacks in a very subtle way, I have been conscious of his temptations, of difficulties all

around me which I could not analyse and could not check, until one day I began to say in the midst of all that was disturbing: "Jesus! Jesus! Jesus!" and as I repeated that Name, I could feel the power of temptation weaken, I could see the shut-up path opening, and I could feel the conflict yielding to the victory of that Name; and from that day I have known the power, more and more day by day, that is in that marvellous Name.

As we go out, we ought to go out to do two things: To recognise the Evil One. The beginning of victory over temptation is to recognise that it is a temptation. The first half of victory is to know there is a fight on. Go out to RECOGNISE the Evil One, to RECOGNISE his temptations, to RECOGNISE the conflict around you; but not to stop there, but to plead the power of the Name of the Lord Jesus. "I have given you authority over all the power of the Enemy," and we have a right to claim victory in temptation and victory in conflict, to see our loved ones coming to Jesus, and everything needful—the money that we must have for the Master's service, and ought to have to send out workers and to change the condition of things in foreign missionary lands and the home land, the money that is now hindered and checked by the power of the Evil One on every hand. We have the authority in that Name to solve every problem, to win men one by one out of his strength to the Master, to loosen gold, to resist temptation—power over everything needful in the marvellous Name of the Lord Jesus.

He has given us authority. We ought to do less pleading and more taking. If you will not misunderstand me, I'll say we ought to do less asking and more claiming of victory in the Name of our Lord Jesus Christ. Fully, gladly, joyously obeying as He guides us we have a right to use all the power of Jesus Christ over the things of our own lives, and over the things of the Kingdom of God in the earth.

Just this last word about faith. Faith is this: it is faith in HIM, I mean in what He has done. Faith is saying I know that He is Victor, He is Conqueror; I have no doubt about HIM! It is His victory we are claiming, and so we step out into victory in His Name. When He fails things may fail; but as long as Jesus Christ is Victor so long may we have the same power through our claiming as He had, "The works that I do shall ye do also, and greater works than these shall ye do, because I"—the Victor, go to the place on the throne! The Victor is crowned, He is empowered, and because of that we shall do these works, and even greater works, but everything under the touch of the Holy Spirit's guidance.

From the Mission Field.

The "Overcomer" in France.

OUR nearest "Mission Field" might well be the description of France, separated only from England by a narrow strip of water which can be crossed in an hour. The need of France, and its deepening darkness has already been referred to in these columns from time to time. The "darkness" is more than the darkness of heathenism which is the darkness of ignorance, the darkness in France is the darkness of *Satanic conquest*, when by the strategy and deception of a counterfeit Christianity, the forces of Satan triumphed, and drove out, or slaughtered, the believers who knew God after the manner of the early Christians, and later, by instigating the awful spirit of defiance of God Himself, apart from the reception or rejection of the gospel.

That the evangelical workers in France need all the light they can get on victorious conflict with the powers of darkness, and how to obtain and exercise the "authority" over "all the power of the enemy" which the Lord Christ gave to His disciples, and which the believers of the early church knew and exercised, is abundantly clear, as well as the pressing need for the keenest forward steps in sending the message of the Cross to the French people.

Mr. H. Johnson has now ready for issue the first eight page transcript of matter from the *Overcomer*, which he hopes to issue every month, as the Lord may enable him.

Mr. Johnson writes: "The moment is most opportune, and of highest strategic importance . . . the only light I have is to 'go ahead' as far as I can, and 'woe is unto me' if I do not. . ." In addition to the issue of *Le Vainqueur* (The *Overcomer*) a "Lord's Watch" ministry to the needy souls in France, on similar lines to the one connected with the *Overcomer* will be begun.

We give below an English version of the Editorial introduction to *Le Vainqueur*, and the description of the "Lord's Watch," given in the first number, which will also contain "Reckon," by Mr. Evan Roberts, and "Talks with Evan Roberts," etc., as both so clearly set forth the ministry of the *Overcomer*, and "Lord's Watch," for the understanding of our English readers.

LE VAINQUEUR.

(The *Overcomer*.)

THIS little paper is a translation from the *Overcomer*, an English magazine edited by Mrs. Penn-Lewis (author of "La Croix du Calvaire," "Ame et Esprit," etc.) It is also the medium used by Mr. Evan Roberts to convey his messages to the Church of God.

In English the *Overcomer* has a world-wide circulation. It is not, however, the organ of any movement or pro-

jected movement, but simply a paper for God to use to emphasize the truths He desires to set forth to His Church.

The only organization connected with the paper, is that needed for its issue and circulation, as God opens doors (see July number). This by way of introduction.

As the title will indicate, the paper is intended to reach those who are already Christians, and who are pressing forward in the conflict against sin and Satan. That such may know the truth of God, that they may be "Overcomers"—overcomers not of flesh and blood (mentalities, etc.), but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual hosts of wickedness in the heavenlies (in the air, etc.), against the god of this world, the spirit that now worketh in the children of disobedience.

In the present age the prince of darkness has arrayed himself as an angel of light, and comes forward piously to lead the Church of God against the "effects" of sin, leaving the *cause—sin itself* untouched. Whilst he undermines, and seeks to destroy the gospel of regeneration, substituting worthless ideals which can never meet the just claims of a Holy God, he leads men to reject the Cross of Christ for a cross of their own; or to make of it an idolatrous charm, a sign, a model of art or poetry, entirely hiding the fact of the Cross of Christ being the place of identification, of union and communion of the sinner with God; hiding the Cross as the place of power and deliverance, from sin, the place of light and knowledge—of God, self, sin, Satan.

Satan's hiding the Cross, renders meaningless and void, for all practical purposes, the Word of God and prayer. For apart from the Blood of the Cross, prayer is withered, or even may become communion with demons rather than with God.

How often set against all this subtlety of hell, there is the mere pretence of opposition—opposition "mentally inspired, mentally equipped, mentally maintained fruit of the carnal mind, which is enmity against God, because of its inherent bias from God." The *Overcomer* aims (a) to expose Satan and his workings, and so make way for spirit-warfare; (b) to set forth the Cross of the Lord Jesus in all its relationships; (c) and bring into active operation by the Spirit of God, His mighty mediums—the Word of God, and effectual, fervent prayer.

LE TOUR DES SENTINELLES.

(The Prayer-Warfare.)

IN connection with the *Overcomer* a prayer-service is carried on, under the name of "The Lord's Watch," e.g., "Le tour des Sentinelles." A great number of requests for prayer are dealt with day by day, sent in from all parts of England, in fact from many parts of the world.

The object of this prayer-service is not that the burden of petition may be unloaded from one, and placed upon another, but rather a co-operation: prayer concentrated upon the loosing of captive souls from the power of Satan; prayer that others may be enabled to pray, and to remain victors in unceasing prayer, not as a matter of vain repetition, merely marking time, but by prayer cutting through, or destroying every hindrance to the answer expected, and creating favourable conditions.

Few can deny that this aspect of prayer, although a great need, has been little understood.

The powers of darkness appear to have the supremacy in France, and comparatively little headway is made in the presentation of the simplest evangelical truth. Why? Is the vital force of the elect of God diminished? or, under the stress of these last days, is the Holy Spirit less powerful? By no means! but the power has been locked up, imprisoned in the lives of men, hidden, unexpressed.

How has this state come to be? Not by might but by subtlety has Satan done this mischief; by his wiles, his counterfeits, deceiving, oppressing, depressing, even men of God, and blinding them to the truth. These are most obvious facts.

What is the remedy? That those who know, or are willing to know the victory of Calvary (Rom. vi.), co-operate in definite prayer. A small group who have been training in this prayer conflict for some time in Asnières, are uniting to give themselves to this service, and requests for prayer will be dealt with lovingly, persistently, and faithfully, under the following conditions:

(Here follows "Lord's Watch" instructions.)

Mr. Johnson purposes widely scattering *Le Vainqueur* at the Morges Convention, and amongst French workers everywhere. Earnest prayer on the part of the Lord's prayer-warriors is earnestly asked for the issue of the first number, and we trust our French readers (of the English *Overcomer*) will co-operate with Mr. Johnson by writing for copies, and by prayerful fellowship as God may lead them.

Revival in Central Africa.

Rev. Walter Searle writes to the *South African Pioneer* a very full account of the Revival we referred to in a recent number of the "Overcomer." We are glad to give extracts from this report, showing how the missionaries at Lutubeni are recognising the deep need of watchful prayer over the inroads of Satan during the time of Revival.

Mr. Searle writes: "It is two months since my son sent a messenger saying the Holy Spirit had fallen on his station with real Revival power, and urging me to go down and see and help. . . . On my return home I reported what I had seen, and that my son would come up with his evangelists to give testimony. . . . My report stirred up desire, and prayer on the part of my people, and when my son came up with his helpers, God began immediately to work. Testimony as to the radical change of professed Christians, and native preachers, and the teacher, was irresistible. . . . We had meetings twice daily, and the meetings are still held at sunrise. This morning the gathering was characterised, as at the first, by that marvellous spirit of simultaneous prayer in which there seems no discord. . . . It is impossible to doubt the presence and power of the Holy Ghost or the faithfulness of our Father in answering prayer to the glory of His Son, whose Cross has been openly displayed, as to the ancient Galatian converts. . . .

"The teachers have all professed conversion, and they seem to follow the lead of the old evangelist, whose professed conversion I shall never forget. It was after days, if not nights of agony. . . . He actually made a large pool of water with his tears on the church floor, refusing to eat the little food sent down to the church, declaring he would never leave until he found Christ. . . . It was after all this . . . that he came running to my study, saying with excited yet joyous voice, that he had seen the road for the first time, although he had been for years in preaching, trying to point the way to others. That way at last appeared as he read the "Word of the Cross," the little booklet by Mrs. Penn-Lewis, which he found in his Bible, but which he had never read. . . . He acknowledged how he had resisted the preaching of the Cross, with the offer of pardon through the Blood (the "Word of the Cross" is no new thing here) but as the Lord Himself has declared, certain things indulged in, make faith a moral impossibility.

"I think my son and I have learned something of the philosophy of Revival, and conversion, and, may I say reverently, the philosophy of the Cross. I fear that in these days there is a quick mental assent to the proposition "Christ died for me," which brings no salvation with it, because the conscience remains unsprinkled with the Blood.

"We have had no time for writing an account; some meetings have lasted seven hours at a stretch, but they are indelibly printed on the memory. All available time has had to be given to prayer. I have kept the names of all who have testified to the experience of conversion. I have warned them that Satan can counterfeit experiences, and give dreams and visions, and I cannot say how many that are in my book are in the Lamb's Book of Life. . . . Our work now is to lead them on, and we labourers are too few, for the harvest is great.

"They need much watching and teaching, for, though to our joy many are beginning to buy Bibles, a large number cannot read, and there will be danger from ignorance, sloth, fanaticism and emotionalism. Never shall I forget one memorable meeting. The sun was setting, I made them sing on their knees a hymn which tells Christians to rejoice because of the wonder of Christ's salvation. . . . They looked at one another, and said, "It is a wonder that we are saved," and then their rapture became an ecstasy! I said to one, "What is this?" He said, "Sir, it is a new thing to us; we have never felt such a joy." And I found it was a thing altogether unknown in any revival services. After the sun had set they came up in orderly procession to the house to sing their joy to their mother (Mrs. Searle). I am not surprised they tried in their ignorance of Satan to reproduce this wonderful experience, and then I saw the danger from the hosts of darkness, and I had to rebuke and to warn. My eyes fill with tears of joy literally, as I write these words about this joyous experience; and then a cloud passes over me, as I see the fury of the oppressor sweeping down upon them. I understand what Evan Roberts has written, saying Satan will rush in with his counterfeits, unless we beat back his power by prayer. Revival may leave matters worse. It is a solemn, responsible thing to pray for revival. . . .

We want prayer, persistent and determined, that God will overcome Satan, and carry on His work into the ranks of the enemy; for as yet it has not touched the outside mass, and therefore, while we thank God for so many who have professed blessing, we can after all only call it the *beginning* of Revival."

WITHOUT, the hurry and clash, the race and the rush;
Within, the keeping in peace, the silence and hush.

Without, the love of the seen, the pomp and the show;
Within, simplicity sweet, all quiet and low.

Without, the labour and toil, the wave's frothy crest;
Within, the working of God, the centre of rest.

Without, the grasp for the first, the anger and strive;
Within, the waiting for God, the letting-go life.

Without, resentment and rage, hate, bitterness, death;
Within, the sweetness of heart, the Spirit's calm breath.

Without, the unyielded will, the love of one's way;
Within, the listening for God, His voice to obey.

Without, the stubbornness strong, the boast and the blow;
Within, the meekness that yields, humility low.

Without, the sunshine and rain, the night and the day;
Within, the light of His love that shineth alway.

Without, the spot, and the stain, the curse and the sins;
Within, the cleansing divine, a new life begins.

L. S. P.

Voices from Other Lands.

The Sanctified Will (iii.)

"If any man willeth to do His will, he shall know. . ."
John vii. 17, R.V.

IV. IN TEMPTATION GOD DEALS WITH THE WILL. The will is the ultimate object of Satan's temptation. As has been indicated elsewhere, Satan seems to be able to control our feelings with comparative ease. It is not strange that he works upon these and so endeavours to drag our wills down to his bidding.

It is a matter of fact that in temptation even the best of Christians do not always have the support of their feelings. Sometimes their desires and their feelings are in favour of yielding to the temptation. It is worth a great deal to know that at such times no sin has been committed *until our will takes a step toward the tempter*, and away from the Lord. It is a sad but true record that in the majority of instances the will follows the feelings. But it should not be and need not be.

Our wills can say no, and can refuse to recognize the temptation. We can reckon ourselves dead to it (Romans vi. 11-13). Sometimes when a temptation comes to us we are so shocked to find our feelings favouring the temptation that we immediately break down, and capitulate. This would not often happen if we understood that it is the *attitude of the will* which determines whether or not we do wrong. We may be tempted for hours at a time and our feelings may clamour for the gratification which the temptation offers, but if in our wills we refuse to acknowledge the claims of the tempter, and insist that we are the Lord's, and will to do His will, there is no harm, but on the other hand we are greatly strengthened by the trial.

V. IN HEALING OUR BODIES THE LORD DEALS WITH THE WILL. This is very clearly indicated in John v. 6, where we read that Jesus asked the infirm man, "*Wilt thou be made whole?*" The literal rendering of this would be, "*Dost thou will to be made whole?*" The man was not asked what his desires were, for of course he desired to be well; but this is not enough. He was not questioned as to his theory on the subject,—as to how or when he might be made whole. Christ asked him whether his *will* took hold of the healing as a gift of God.

VI. IN PRAYER GOD DEALS WITH THE WILL. John xv. 7 reads: "If ye abide in Me and My words abide in you, ye shall ask what ye *will*, and it shall be done unto you." This verse is often understood as saying that we may ask anything we want, and we shall receive it . . .

But such is an incorrect understanding of the promise. In the first place there are two very important conditions to be met before we can ask as He tells us, and be sure to receive. In the second place, we are to ask only what we *will*, which does not mean necessarily what we think, or what we desire. . . .

The same truth is brought to us by the example of the Master. John xvi. 24 tells us how He prayed. He said, "Father, I will that they also whom Thou has given me, be with me where I am." Let us notice here that Christ said, "I will." This was the way He prayed. His will prayed and everything He asked came not from some passing wave of feeling, or from some sudden thought, but *from the depths of His will*. He did not ask for certain things so much as will that God should do those things, and they were done.

Here is a very deep and delicate point, but if we can see it without being led astray by a false conception of it, it will make prayer mean more to us than it may have meant in the past. When we pray in the Holy Ghost, it is not so much a matter of requesting, as it is of standing by God's side, *our wills fused with His, and deliberately willing things to come to pass*. Not that they are brought to pass by the force of our own wills in any sense at all . . . but that *our wills acting in the full power of the Spirit* set God's omnipotence into motion, and He causes the things to come to pass which we *will* shall come to pass.

This does not mean that God submits Himself to us absolutely and becomes the machine through which we work, but it does mean that He offers to do for us many things which it is His pleasure to accomplish, but that He does not put His forces into operation toward accomplishing these things until we take the place of SPIRITUAL AUTHORITY HE HAS DELEGATED TO US, AND BECOME IN THE TRUEST SENSE HIS CO-WORKERS. Without our co-operation He has indicated He will do very little. It is our sanctified wills in prayer and faith which set free and put into motion the mighty forces of God.

And all this means more still. It means for instance that we can *pray with our wills* when our feelings are not up to the desired standard . . . It is possible to pray with great fervency and at the same time to have our wills in the prayer in every sense, but it is difficult to do this until we have learned by *careful disciplining of the spirit* how to keep out the purely human factors. As a rule those prayers which we pray when we do not feel very much like praying, are the deepest prayers of all,—strange as it may seem. Such prayers would not be

offered if we did not gird up the loins of our minds, and deliberately press through the opposing forces . . . being compelled to use our sanctified wills at every step. . . . If we are babes we will give way to the emotion of the moment, and neglect to pray, but if we have learned that in prayer as in everything else God deals not with our feelings, but with our wills, we will defy our feelings, and with our wills WILL address the Lord as though there were no hindrances at all to real prayer. This revelation of Scripture makes it possible for us to pray at any time under any circumstances, if only our heart is right with God. . . .

Let it be distinctly understood that one cannot make himself what he wishes simply by using his "will power." The "will power" as it is generally understood is just the opposite idea from what is urged in these pages. Our human will power amounts to very little. But when we yield our wills to God, and link them with His, then great things may follow. . . . All the effective power comes from the Lord and belongs to the Divine realm; but we deal with Him and obtain the benefits of the working of His power by communicating with Him in our wills rather than in the less central and fundamental parts of our being. Throughout, the willing is our part, the powerful performing is His part.—Rev. J. Hudson Ballard.

Satan Binding **Binding the Strong Man.**

Notes on Matthew xii. 22-35.

UNLESS we bind the strong man he will bind us. Who is the strong man? "The prince of the power of the air;" "the ruler of the darkness of this world;" "the father of sin and sinners." He is the evil one, whose fiery darts every soul must meet.

Our Lord in this illustration (Matt. xii. 22-35), portrays vividly some of the characteristics of our relentless opponent. Satan is a "strong man." He is "the spirit that now worketh in the sons of disobedience." (Eph. ii. 2). He is ever seeking to enter into and take possession of the inner life of men.

Every soul not regenerated by the Spirit of God is Satan's residence. Every such soul he possesses and governs.

There is no agreement between Satan and Christ. Satan's Kingdom is one of darkness and evil. Christ's Kingdom is one of light and holiness. Satan, who is in constant opposition to Christ, uses all his power against the Kingdom of Christ.

No other warfare is more real or more bitter than warfare against Satan. "Mansoul's matchless wars," as Bunyan knew after much conflict with Satan, "no fables be." "I saw," he says in the introduction to his Holy War—

"I saw the Prince's armed men come down
By troops, by thousands, to besiege the town.
I saw the captains, heard the trumpets sound,
And how his forces covered all the ground.
Yea, how they set themselves in battle'ray
I shall remember to my dying day.
I saw the colours waving in the wind,
And they within to mischief how combin'd
To ruin Mansoul."

There must be no compromise on the part of the Christian. Christ came, not to improve Satan's house, but to utterly destroy it. In his conflict with Satan the Christian must never cry, "Peace, peace," for there can never be peace until Satan is utterly routed and vanquished.

Satan deludes many into thinking that he cannot be cast out of their lives. Being a liar, and the father of lies, he persuades all such that they are his rightful possession. "I will return, into *my house whence I came out*" (Matt. xii. 44). Though he is not the lawful tenant of any human soul, he persistently occupies every house from which he is not dispossessed.

Satan is more than a match for man's own strength. If we go into battle against him, trusting in our own might, we shall be overcome. His power is exceeding great. See Matt. vi. 13 (r.v.), xiii. 39; Luke xxii. 31; John viii. 44, xiv. 30. The only weapons that can conquer Satan are those that are "mighty before God to the casting down of strongholds" (2 Cor. x. 4).

Our Lord has made it possible for His disciples to win a complete victory over Satan. His exceeding great promise is "I have given you authority over all the power of the enemy" (Luke x. 19). The sincere follower of Jesus Christ is never exempt from conflict with Satan, but he may ever be exempt from defeat by Satan. "They overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. xii. 11). And we may also. One there is stronger than "the strong man," and all the exceeding greatness of His power is for us if we will but believe.—"The Bible To-day," New York.

A Practical Example for Workers.

A Minister in one of the largest North of England towns has put to the proof the truth of the above message on Matt. xii. 22-35, under striking circumstances. In a large market square, where crowds of the townspeople gather, a strong assault was lately made by Socialists and Atheists upon the Christian workers of the town, so much so that it seemed necessary to take some steps to refute the attacks. Our correspondent, who had grasped the truth of dealing with the powers of darkness, on one Sunday afternoon, in his Mission Hall, dealt publicly with the situation, and thus writes:—

"Sunday afternoon I exposed the working of Satan on our Market Place. At the end of the meeting one hundred and fifty Christians present saw the spiritual way of dealing with the situation, and prayed for the curse of God on the devil and his works. We then all sang the chorus, 'Dare to say to Satan now. Go in Jesus' Name'." Now, blessed be God, the latest news is that there has been, on the very day following, a division in the camp of the Atheists, and their leader has disappeared from the town. . . ."

Later our correspondent writes.—

"I have a remarkable new witness to give. You recollect that we have been holding the judgment of God upon the power which has been so actively at work upon our market ground this summer; we have just had a very dramatic vindication of the truth. The ringleader has been arrested, and brought to judgment in the police court. This has cleared the atmosphere wonderfully, and as I have been teaching our people to *strike at the power behind the man*, it has been a great vindication of their faith, and a stroke for the evil one.

We are just going forward in the strength of the Lord, practising and developing truth as we have learned it through the *Overcomer* message. This week there is a flood-tide of glory and blessing with us. Oh, that it may burst in widespread Revival."

* "In His Name," (tune "Dare to be a Daniel,") price 3d. dozen. *Overcomer* Office, Toller Road, Leicester.

Roberts, Evan
Biography, Evan Roberts
122

THE OVERCOMER.

Evan Roberts at the present time.

We give the following papers, written by workers in close association with Mr. Roberts, to supplement an article in "The Christian" of July 27th.—ED.

THE closing scenes of the Welsh Revival left Evan Roberts in the depths of physical exhaustion, the body enervated by the poisonous vapours of packed meetings in ill-ventilated buildings, by the strain of overwork. From the tempestuous tumult of multitudes, he was led by the Spirit into the stillness of suffering, lying in the house of a friend, week after week, month after month, in such silence of the inner life, as was found by Moses in the solitude of mountain heights, and in the stillness of the desert by Paul; the great silence from whence comes the teaching of the Holy One, fitting men to carry out the greater plans of God's purpose, sending them forth in the fullness of time to witness for Christ, and to His Church.

In those days, weak and silent, Mr. Roberts' spirit rose in ever-ascending power and communion with God. Then as the care of friends, the skill of the physician, the rest and quiet, began to play their part in the renovation of his shattered life, gradually, and with almost imperceptible movements, the Holy Spirit unveiled the inner history of the Revival, and of his own experiences. His mind touched and renewed by that same mighty Power, became keenly alive to spirit forces. Watching in the silence, he was enabled with keen spirit perception, to weigh the incidents of the Revival, and to discover the deeper meaning of phases which hitherto had been accepted as part of that Divine movement; and as the phenomena of those months of spiritual energy were unfolded to him, he was led of God to see that every spirit was not of God; that side by side with the Divine work there was a counterfeit working of evil spirits in the heavenly places—of wheat sowing in the light, and tare sowing in the darkness. He saw how the powers of darkness had swept upon the land, and upon the people whom God had so signally visited; not only as a "roaring lion," not only with malignant fury; but as deceiving spirits, clothed as angels of light, deceiving and binding the most spiritual of the children of God.

Evan Roberts entered the vale of suffering a man whom God had used in mighty fashion; he is emerging a man whom God has taught mighty truths—truths concerning the powers of darkness; which, if spiritually understood, grasped and applied, would mean the emancipation of multitudes of souls from the thralldom of Satan.

It is recorded that during the Revival, Evan Roberts was a man of prayer—of prevailing prayer. In those days, as many will remember, his prayers were petitions to the Throne of Grace, so insistent, so melting, with such spirit abandonment, that men were moved and swayed as by an Unseen Hand, while the suppliant poured out his soul for the unsaved. To day there is the same power, the same abandonment, the same implicit obedience to the Spirit; but it is not only petition, but "conflict"—spirit-warfare, spirit-wrestling with principalities and powers, with clear vision of the objective. It is not so much the cry of the child to God, but the battle cry of the armoured warrior standing with God "in the evil day." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Prayer may be described as an exact science, which, given fulfilled conditions, will bring about certain results. It is not merely "petition"; not a "repetition"; not only a posture of body; it is in its highest and holiest

* Morgan & Scott, London.

sense a WORK OF CO-OPERATING with God, an habitual attitude of spirit, an alertness of mind in expressing prayer, and watching thereunto—watching, also, prayer, answered, or unanswered.

How many have, during the last few years, deplored the retirement of the Revivalist, have misunderstood this trial of their faith, have asked again and again, "What is he doing now?" I rejoice the time has come, as God's time always does come, when we can say with heart-gratitude to God, that Evan Roberts is now, through the ministry of intercession, doing more for the Church of Christ in a real, spiritual, constructive sense, than ever before. In the true apostolic succession, he has given his life to "prayer, and the ministry of the Word."

In the light of past experience, Mr. Roberts enters keenly into the needs, and the position of the spiritual Church to-day. With true spiritual intuitiveness, he understands the workings of the forces of darkness, as well as the working of the Spirit of God, and with this knowledge inwrought into him, he is able to make plain to others that "though we walk in the flesh, we do not war after the flesh," so that at the present moment, ministers and laymen, such as God sends, who are brought into touch with him, take away with them what they feel to be a new vision of their ministry; a deeper insight into the spirit realities of life; and as this man, young in years, yet advanced in the counsels of God, is enabled to unfold to them the real hindrance in their life and ministry, they are amazed, not at the man, but at the TRUTH; and it is the truth which sets them free.

Whatever question, problem, difficulty or situation is presented to Evan Roberts, his first step is always prayer to ascertain the will of God—quiet, persistent, exhaustive prayer, until the path is made plain, and the hindrances fought in the spirit realm; for he is masterly in conception, and patient in detail.

Such, in brief is the trend of his life during these last few years, such is the form and scope of his ministry, not only for England and Wales, but for the whole world. Mr. Roberts has a very strong conviction that if the religious leaders and preachers of to-day realized the spirit warfare in which they are engaged, and that they can only overcome by fulfilling spiritual conditions, and by using spiritual weapons, it would mean a revolution in the Christian Church. This warfare is the chief message, clear and reasonable, which Evan Roberts has for the Church to-day.

J. C. Williams.

Some Impressions by a Minister.

FIVE years have elapsed since Evan Roberts retired from the stirring scenes of the Welsh Revival to a place prepared of God, even as was the brook Cherith for Elijah. Perhaps no one will ever know the personal cost, in the way of physical exhaustion, that was paid, but God's people will rejoice to learn that He has given His servant back again to the Church, with unimpaired and multiplied powers: as one Welsh minister, who knew him during the Welsh Revival, said the other day, "I have never seen him so buoyant and free as he is to-day."

During the past few months the writer has mixed with ministers and Christian workers from many parts of the land, and has met with much inquiry. "What is he doing now? Is he restored to health? What are his plans? Where is he going?" These are a few of the questions asked; and it has been thought desirable for one who has been privileged to spend seven days of intimate fellowship with the Revivalist, to attempt a little pen picture by way of interpretation.

Evan Roberts can speak with the Apostle to the Gentiles, of "the ministry which I have received of the

Lord Jesus" (Gal. i. 10-12); a ministry of far-flung dimensions, embracing the world, and not restricted by limitations of human organization; and possibly, even as Paul had some difficulty (Acts ix. 15) in convincing his fellow countrymen that his ministry included the Gentile world, even so, this servant of God may have a task in showing his compatriots, that the cessation of his local ministry means the enlarging of the scope of his influence to world-wide dimensions.

Firstly, he is exercising a world-wide MINISTRY OF PRAYER, and prayer of a mightier order than we commonly see in these days, spiritual, powerful, embracing all the vital points of need, and piercing through the envelope of oppressing darkness which encompasses the Church. To join Mr. Roberts in prayer is to sit in a new school of intercession; and there is a vital impression that you are getting things done, not for yourself alone, but for whole towns and districts and countries.

Evan Roberts, moreover, has a ministry of PERSONAL SERVICE, and in this aspect of his work he is a counsellor of the highest order. His is the gift of unravelling the tangled skein of a man's life, and switching him on to the right track. Many workers from different parts of the world have come to him with complicated spiritual difficulties, both personal and public, only to have their entire outlook transfigured with light, as they gladly testify. The writer is an example, and he knows of many others.

And what shall be said of his MESSAGE? Evan Roberts has acquired his grip of the Divine Truth in the Gethsemane of personal suffering, and has come forth seven times purified. He is as the householder which "bringeth forth out of his treasure things new and old" (Matt. xiii. 52), albeit saying "nothing but what the Prophets and Moses did say should come, how that Christ must suffer, and how that He first, by the resurrection of the dead, should proclaim light" (Acts xxvi. 22). Passionately devoted to the Holy Scriptures, he speaks with authority on matters dealt with in a similar way by the Wesleys, and Luther before him, and yet one feels that it has been given to him to rescue old Truth from falling into disuse, and to restore the "Accent" according to the mind of the Spirit, who interprets the deepest need of the hour. His utterances are marked by complete independence of thought and action. There is not a trace of bondage to the ways or thoughts of others, no fanciful, erratic or morbid turn in the current of his life; but just a steady, healthy existence, governed by the simple principle of ministering to others the truth of the overcoming life.

We recognize in Evan Roberts one of the "Gifts of Men" which the ascended Lord has given to His Church in these latter days. In every age He raises up His own witnesses, charged with leadership and light, and it remains for the Church to welcome or neglect the forces which her Divine Head places at her disposal. The Herald's voice is certainly among us to-day. "He that hath ears to hear, let him hear!"

G. H. D.

What Mr. Roberts himself says.

IN a recent conversation with Mr. Roberts, we are impressed by the fact that he himself believes that through his prayer ministry he is now doing a greater work than even in the days of the Welsh Revival. He considers his prayer service to be more radical in effect, and more advanced in spiritual power and knowledge than in those stirring days in Wales which aroused the wonderment of the world. At that time also, his burden was for the "Church," and his message to believers "Have ye received the Holy Ghost since ye believed?" (E.v.) After all that he has gone through, he now under-

stands, and can interpret to others that pathway of fellowship with Christ in His death which follows a true Baptism with the Holy Ghost, and leads to spiritual maturity.

Mr. Roberts believes too that his sphere of work is now greatly enlarged, for in the days of the Revival his conscious horizon was the bounds of the Principality; but now it is, to quote his own words: "ministry to the whole Church of Christ," for the "whole world"; with a sphere of conflict "against all the powers of darkness," for most keenly he urges the need of the church actively and ceaselessly combatting, by the *aggressive weapons of prayer*, the source of evil emanating from the powers of darkness, and he persistently emphasizes the necessity of the Church of Christ carrying out an aggressive war, not only on sin, but on Satan, and *Satan as the instigator of sin* behind the sinner. The Lord's command *first* to bind the "strong man," is certainly exemplified in his own life and work.

Speaking of his spiritual growth, Mr. Roberts points out that during his break-down, the Spirit of God utilized two great conditions for rapid growth in the knowledge of God, in his (1) physical weakness and (2) mental inactivity; for through these conditions, he says he was able to learn so much about his own human spirit, its senses and use and cultivation. In brief, during his prolonged time of weakness he learned experimentally the meaning of the Apostle Paul's words about the walk after the Spirit, and the minding of the Spirit; so that he now understands the need for knowledge of these spiritual facts and laws, as factors in personal victory, and in aggressive power in the service of God; and is able to interpret to others the life in the Spirit, and according to the Spirit, as he could not do before.

His present message to the Church of God is along the lines of what he himself has learnt in the school of suffering; (1) First on the basis of Romans VI, he emphasizes the call to the believer to "reckon" himself "dead unto sin"—in this attitude—as a logical deduction—to include Satan and his evil spirits also—and standing on this ground, to make war on the entire forces of darkness. (2) Second, in the consequent warfare—which is carried on by the weapons of prayer—to pray "against all evil" and for all good, (3) As a necessary factor for this spiritual warfare, the believer must understand, and use, and cultivate the human spirit for intelligent co-operation with the Holy Spirit of God; and (4) the absolute necessity of every believer receiving the Baptism of the Spirit as the initial step for experimentally understanding, and living these truths in practical life and service.

Speaking of the OUTLOOK FOR THE FUTURE, as to his personal service to the Church of God, Mr. Roberts could only say that he must continue in his present path as long as the Lord so willed, but he realised that at any moment his present course was open to alteration, according to the sequence of work for him in the purpose of God. The future, he said, would continue to be the outworking of his steps in the past—the "following on" of advancing knowledge and experience. Mr. Roberts pointed out that his course during the last five years had been a consistent following of what he believed to be the leading of the Lord, as in the beginning of the Welsh Revival, when he had gone to a place for one day, and found himself obliged to follow on in the path set before him by the will of God. In the same manner he does not choose his present path and service, but finds himself under the necessity of fulfilling a burden laid upon him by God—a "necessity" of prayer, even as Paul was conscious of a necessity to preach the gospel (1 Cor. ix. 16).

In brief, his future will be as his past,—a faithful following of the known will of God, and hence, because

the work given to him of God is spiritual, and it is difficult to estimate the time that spiritual things take to work out in visible facts, he is unable to map out his course in advance.

Turning from himself, and his work, to the present need of the Church of Christ, Mr. Roberts said that he sees a vast number of spiritual believers who needed deliverance from the powers of darkness, because they had become entangled by the counterfeits of Satan. For Revival in England, meetings should specially be held for believers to receive the Baptism of the Holy Spirit; as it was clear to him that many had taken it by faith, who did not know it *actually in experience*.

As to the places, or countries, such as Wales, India, Korea, where Revival had been, the believers now needed light on (1) The pathway of the Cross, and the war on Satan. They also needed to understand practically (2) Prayer as a defensive and offensive weapon, prayer as a destructive and constructive weapon, and prayer as an outlet for the divine power in them. (3) Light on the human spirit, and the laws for its co-operation with the Holy Spirit, and consequent path of victory over sin and Satan.

Revival, Mr. Roberts said, is essentially spiritual, and any suppression, compression or depression of the human spirit, is a binding of the Divine life, which finds its outlet through the human spirit; and, hence, a checking of the Revival Spirit. Where there has been a manifestation of Revival in the freedom and buoyancy and brightness of the spiritual life, now many are "bound" in the spirit, and heavy or dull, chiefly through ignorance of the laws of God and the workings of Satan—the "deep things of Satan"—in his counterfeits of God and man, and himself. In the places where Revival has been, there is now a great need of *light and truth* to set the "revived" ones free. These revived ones need a vaster sphere to live in, if they are to retain the Revival spirit in increasing power. They must pray (a) for *all* saints, (b) *all* nations; and against (c) *all* the powers of darkness.

Such, in brief, is now Mr. Robert's own view of his present and future work. Many also will be thankful to know that he is in the best of health, and that his severe breakdown has left no traces upon him of its severity. That it has served, on the contrary, to produce spiritual ripeness of life and character is increasingly manifest to all who come in contact with him, a well-known Keswick speaker, who met him recently, observing that he had "grown from a child to a full-grown man in the last five years," and "gives marked evidence of possessing a ripe and powerful thinking mind," as well as retaining in added purity, the keen spiritual perception, and prophetic insight so marked in the Welsh Revival.

"X."

The "Location" of God.

THERE is amongst believers a mistaken "location" of God, so to speak, when they locate Him as (1) in them (*consciously*), (2) or around them (*consciously*). When they pray, they think of or pray to God *in themselves*, or else God around them in the room, or atmosphere. They use their imagination, and try to "realise" His presence, or they desire to *feel* His presence in them, or upon them. The logical sequence of prayer to God as located within, can be pressed to absurdity, *i.e.*, if the soul prays to God in himself, why not pray to God in another, in Australia?

Upon these same principles of the mistaken location of God will come the strong deceptions of the last days, foretold by Christ in Matthew xxiv. 24 in "false Christs." God is Spirit, and mind or body cannot hold communion with spirit. Sensuous feelings or conscious *physical* enjoyment, of some supposed spiritual presence, is not a true communion of spirit with spirit, such as should be the fellowship of man with God. God is in heaven. Christ the glorified Man is in heaven. The location of the God we worship is of supreme importance. If we think of our God as in us, and around us, for our worship or for our enjoyment, we unwittingly open the door to the evil spirit atmosphere which surrounds us, instead of in spirit penetrating *through* the lower heavens to the throne of God, which is in the highest heaven, above principality, and power, and every name that is named, not only in this world, but in that which is to come.

The Word of God is very clear on this point, and we need only turn to such passages as Heb. i. 3, ii. 9, iv. 14, 16, ix. 24, and many others, to see it. The Christ we love is in heaven, and it is as we approach Him there, and by faith apprehend our union in spirit with Him, we too are raised above the plane of the lower heavens where the power of darkness reigns, and seated with Him, we see them under His pierced feet.

The Lord's words in John xiv., xv., xvi. give very clearly the truth concerning His indwelling in the believer, the "IN ME" of being WITH HIM, and IN HIM in His heavenly position, being the fact for the believer's faith and apprehension; the "I IN YOU"—spoken to the company of disciples, hence to the Body of Christ as a whole—following as a result in the activities of life. The union with the Person in the glory, resulting in the inflow and the outflow of His Spirit, and life through the believer on earth (John xiv. 20). Or, in other words, the "subjective" is the result of the "objective," the "object" of Christ in heaven, being the basis of faith for the subjective inflow of His life and spirit (Phil. i. 19) by the Holy Spirit of God.

To be occupied with the subjective result of "Christ in you," and make it an *objective* of faith, is therefore bound in fact to turn the believer from his true attitude, and position of union with *the Christ in heaven*, and hence separate him from adjustment to Christ's source of life, according to His words: "If ye abide IN ME (*i.e.*, in the glory), and My words abide in you." Christ abides in us by His Spirit, and through His words, but He Himself as a Person is in heaven, and it is only as we ABIDE IN HIM there, that His Spirit and life through the

medium of His word, can be manifested in us here (John xv. 7).

Since "abiding" means an *attitude* of trust, and dependence on a Person in heaven, if the attitude ceases by turning inwards to occupation with a Christ within, it is really an attitude of turning *from* the Christ in heaven, which blocks the avenue for the inflow of His life, and disassociates the believer from co-operation with Him by the Spirit; therefore any "manifestations" of a "Presence" within, cannot be a true manifestation from God, *when the believer is uncentred from his right attitude to the Christ in heaven.*

There is a true knowledge of the presence of God, but it is in *spirit* when joined to Him who is within the veil, a knowledge of spiritual union and fellowship with Him, which gives clear vision of the subtle devices of the deceitful hosts beneath His feet.

(Extract from a book, in course of preparation, on the work of deceiving spirits among the children of God, by the Editor and Mr. Evan Roberts.)

The Spiritual Clinic.

'So that the man of God . . . may be perfectly equipped for every good work' (2 Tim. iii. 17, Weymouth).

(Answers to Correspondents.)

XII. I HAVE BEEN EARNESTLY PRAYING A LONG TIME FOR ONE WHO IS DEMON-POSSESSED, AND HAVE SIMPLY PLEADED THAT ALL-PREVAILING NAME OF OUR VICTOR-LORD, BUT NO ANSWER HAS COME YET. OUGHT I JUST TO GO ON TILL IT DOES COME, OR TO SEEK FOR FAITH TO BELIEVE FOR AN IMMEDIATE ANSWER, OR OUGHT I TO EXPECT TO HAVE TO WAIT AN INDEFINITE TIME TO SEE THE ANSWER?—M.G.

You must know why the person is possessed. The cause of the admittance of the evil spirit will be the cause of the expulsion of it, and as the cause of admittance is lessened, the extent of the "possession" lessens. You say no answer to your prayers has come yet! You should know that there is an unseen progressive answer, and also a *visible* progressive answer. You evidently refer to the latter, and for the strengthening of your faith it is well to bear in mind that possibly, like the answer to Daniel's prayers, the answer to yours is being carried out in the *heavenlies* by the unseen powers. Some prayers if they are to be answered, and if they *TOUCH DEEPLY THE KINGDOM OF DARKNESS*, NECESSITATES A PROLONGED FIGHT IN THE UNSEEN WORLD, and those not knowing this unseen battle, are liable to faint in the prayer-life. Some "answers to prayer" have peculiar manifestations, *e.g.*, sometimes you pray, and there is a terrible battle in the unseen before there is any visible manifestations, and which may necessitate months of prayers. You must therefore learn how to read the signs of answered prayer. When the moment you begin to pray things look worse, then you need to remember that this "appearing" to look worse of things or persons you pray for, is only a sign of answered prayer. Things are not really worse, but only apparently so; and you must be very careful not to confuse the two.

XIII. EIGHTEEN YEARS AGO A LADY PALMIST, POINTING OUT TO ME A LINE ON MY HAND, SAID THAT I SHOULD SOME DAY SUFFER FROM BRAIN FEVER. SINCE MY CONVERSION

I HAVE LEARNED THAT IT IS A SIN TO HAVE ANYTHING TO DO WITH DIVINATION (DEUT. XVIII. 10-18), AND HAVE NEVER SINCE CONSULTED ANY ONE AS TO MY FUTURE.

AM I WRONG IN THINKING THAT, AS SATAN IS THE PRINCE OF THIS WORLD, HE KNOWS SOME OF THE THINGS THAT WILL HAPPEN, AND THAT HE USES PALMISTRY AND FORTUNE TELLING, ETC., TO DRAW PEOPLE TO HIMSELF BY REVEALING THEIR FUTURE? SOMETIMES IT IS AS IF I COULD NOT RESIST THE TEMPTATION TO LOOK AT THAT LINE ON MY HAND, AND IT FRIGHTENS ME. I FEEL IT IS SATAN'S POWER, AND WOULD LIKE TO BE DELIVERED FROM IT.

Satan's so-called "foreknowledge" is really "fore-planning," *i.e.*, he and his evil spirits are always scheming to injure and deceive human beings, and when he uses palmistry, and other ways of appearing to foretell the future, his evil spirits speak of things future which are really what they purpose to do and "foretell," and will carry out if they are not frustrated by prayer or some other means. For this reason their "foretelling" is not reliable because they may fail in the accomplishment of their plans.

In your own case, you must (1) first use your mind and intelligently, as a true child of God, face the truth; *i.e.*, on which side, think you, can we place palmistry and fortune-telling? On God's or Satan's? Is it of God? If it is of God, is it carried on by recognised "prophets" of God, who alone can have the future revealed to them by God?

If palmistry is not of God but Satan, look upon the whole of it as EVIL, and PLACE NO RELIANCE UPON THE PALMIST'S WORDS. You have formed a habit of reliance upon the words, which must be broken. You must, therefore, deliberately dismiss from your mind the (1) interview, and (2) the effects, saying you do not believe in palmistry at all, and the attitude of rejection may be sufficient to break Satan's attack on you in the matter.

(2) In going to the palmist, even in ignorance, you gave ground to evil spirits to carry out their plans for you, *e.g.*, your very going was complying with part of their schemes to deceive you, and then when you yielded to their suggestions so far as to go, they used the palmist to suggest to you what they had purposed afterwards to bring about, *i.e.*, they knew that the very statement about "brain fever," if constantly urged on you afterwards, could eventually bring it about.

YOU MUST, THEREFORE, get rid of the whole thing, or your very "anxiety" may bring about the fulfilment of their plans to cause you to "break down."

(3) As the basis of the fullest deliverance from this Satanic attack on you, you will need to take your stand on Rom. vi. (1) Call the going to the palmist SIN. (2) Read Rom. vi. carefully, and in dependence upon the Spirit of God, obey verse 6 and 11. Reckon yourself "dead indeed unto sin," *i.e.*, to that interview and all its effects; then (3) look again and again at that line in your hand till all "fear" of looking at it passes away.

(4) Ask God to teach you how NOT to "break down." Learn to cast all "burdens" on Him. Refuse "anxiety." Live in the moment, in quiet doing of your duty, and thus you will frustrate the plans of Satan to cause you to break down, through his "foretelling" what CANNOT come to pass if recognised as of him, and frustrated by prayer.

*The Tempter now is raging,
He tempts me now to sin;
But trusting in Thy keeping,
I will not, Lord, give in.*

*Give victory over Satan,
And over sin, to me,
And keep me ever blameless,
In spirit always free.*

(Tune 65, Con. and Faith.)

The Prayer-Warfare.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. . ."—2 Cor. x. 3, 4, Weymouth.

Will the Lord's intercessors pray

That all the readers of the "Overcomer" may seek to understand and to use its message and live lives of triumphant victory.

Special Intercession for the following Conferences.

Keswick, July 24-29.

Llandrindod Wells, August 6-11.

Porthcawl, Sept. 3-8.

The Convention at Morge, Switzerland,
Sept. 11-15.

Prayer for Missionaries.

That all Missionaries in the foreign field may have the gift of discerning of spirits, and that all may understand and carry out the "binding" of the "strong man."—E.R.

For Miss WARBURTON BOOTH and all Missionaries in the midst of plague stricken districts in India.

Rev. W. T. HALPENNY, Montreal.

Mr. and Mrs. STROTHER, General Secretaries of the Christian Endeavour work in China, and all missionaries in China.

Miss PERRY and Miss PASH on their furlough in England, and the work they leave in Korea.

Rev. J. D. McEWAN, Brazilian Inland Mission.

Mr. and Mrs. J. G. LOGAN and all E.G.M. Workers, Mr. and Mrs. ED. SWAN and Workers, and Mr. BRADLEY's work in Great Britain.

Pray also for Misses MAY HILLIER and GRACE GAFEN, and Mrs. M. A. MARQUEZ (Las Palmas); Rev. F. BRUNEL (Tahiti); BARON NICOLAY in work among students in Russia.

For Russia and Pastor FETLER and all preaching the gospel in the Russian Empire, and that light and liberty of conscience may prevail.

For Dr. and Mrs. FRASER, and Mr. W. R. Roberts at work in the Lushai Hills.

Mr. and Mrs. GREER, Landour, Himalayas.

Miss BARBER, of Fukien, and Fellow-Workers.

That "the Lord may open a door for the issue in Dutch of 'The Warfare with Satan,' 'Face to Face,' and 'Abandonment to the Spirit,' which I have translated, and are now ready for print. O.Z.R., The Hague, Holland. (The Translator writes: 'Face to Face' has just come to hand, and is ready for sale now. I send you a copy. I have been from one editor to another with a copy of 'The Warfare with Satan,' without the least success. It is sad to see that this kind of literature is too deep for most of our Dutch Christians. . . So many nowadays don't believe any more in a personal Devil. Still I go on praying, and the Lord, whose matter it is, will help us through, and we shall conquer at last. One editor writes, 'We dare not undertake the issue of such strictly religious books.' It seems that people want this kind less and less. All they ask for is light Christian-ized novels! This characterises the inward life of the greatest part of our poor Dutch nation. May the Lord help us!)

Pray for SHEBIM-EL-KANATER, EGYPT. The Moslems themselves are beginning to feel the power of the message, and are devising means to counteract its force. A conference recently held decided to actively oppose mission work, and a society has been formed to carry out the resolution. They distribute literature amongst the people, urging them not to send their children to Christian schools, nor to attend Christian dispensaries or evangelistic meetings. Prayer is urgently needed, focussed upon this working of the power of darkness to resist the message of the Cross.

For Miss Meylan who has now left France and will be conducting missions in Switzerland during the summer.

That doors may be opened during the summer for an Evangelist whom God has used and is using daily to win many souls for Christ.—C.T.

Please pray (1) for a College town in Iowa, U.S.A., where we are to hold Union Evangelistic Meetings for four weeks this fall; (2) for guidance in our next winter's appointments; (3) for a church whose pastor and leading officials are unspiritual, and are a stumbling block to dozens of young men.—Mrs. H.L.S.

The "Lord's Watch."

Will all who write for prayer kindly note 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. *Foreign correspondents often have difficulty in sending English stamps. Reply coupons can be obtained in most countries at threepence each, which can be exchanged here for stamps to the value of 25 centimes (2½d.).*)

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.

N.B.—Will Correspondents please take time for prayer and meditation ere replying to letters, and kindly note that, to avoid delay, orders and enquiries for the *Overcomer* Office should not be enclosed in letters for the Lord's Watch.

J. C. Williams.

NOTE.—The Lord's Watch is not a Prayer Circle, but practically a "correspondence" with the Lord's children needing instruction in prevailing prayer, over "cases" burdening their hearts and lives.

As Mr. Williams is a business man, and this work is carried on in his leisure hours, correspondents are asked kindly not to write at more length than is necessary. IT IS ALSO UNDERSTOOD THAT ALL WHO WRITE TO THE LORD'S WATCH ARE REGULAR READERS OF THE "OVERCOMER," as the teaching of the paper supplements the letters, and forms the basis of the correspondence.—ED.

Received for Lord's Watch Expenses.

(77) 2/-, (417) 2/-, (202) 1/6, (263) 10d. Total 6s. 4d.

Received for the Lord's Watch Typewriting Machine,

Up to and including July 15th, 1911.

Amount previously acknowledged, £4 7s.; two fellow-helpers £2, (124) £1, (18) 10/-, (324) 10/-, (314) 10/-, (24) 10/-, (317) 5/-, (184) 4/-, (276) 5/-, (63) 2/6, (377) 2/6, (115) 2/6, (383) 2/6, (187) 2/-, (210) 1/6. Total £10 14s. 6d.

Letters received up to July 15, 1911, needing no reply:—11, 19, 41, 57, 61, 71, 74, 89, 102, 118, 101, 104, 120, 184, 119, 169, 199, 200, 228, 236, 212, 251, 270, 304, 313, 316, 320, 325, 334, 338, 350, 370, 400, 412, 430, 434, 277.—J.C.W.

Some Light on Prayer.

YOU ask "can you pray anyone 'through' who is not a special burden on your heart, simply because you see a big need?" What governs the prayer life? You have a burden on your spirit, and pray that burden away, or you may see a need, and feel that you ought to pray for that until it is prayed through. But this you must keep in mind, you cannot "pray through" all the needs which you meet, because you may not have the time, the capacity, or the spiritual strength. If you see a big need pray on it, simply because you see it is a need, then if your spirit goes out follow it up until you feel that you have done all that you can. Don't get into any bondage in what you are to pray for.

Sometimes a person may ask you to pray for a certain thing, and you may have no response in your spirit, although you see it to be a great need. Your spirit may be too burdened with other things, or it may not be the right time to pray, or there may be some hindrances that stand in the way of God answering.

These are the principles that govern the prayer life. You can pray from your spirit, that is by *feeling the burden*. You can pray from your understanding, that is by *seeing the need*. Watch any burden that comes upon your spirit, and get rid of it, for if the burden is left upon the spirit, it becomes dulled, and less able to act, in other words you cannot use your spirit sense, because it is out of gear. If I feel a weight upon my spirit, I get alone if I can. I refuse it and its causes, I resist the powers of darkness, I wrestle, stand, withstand, and pray until the burden or weight passes away; then I am free for the next thing. C.H.U.

Calvary Light from

THE OVERCOMER.

127

The "Word of the Cross" Bible Booklet.

(Entered at Stationers' Hall.)

This little Booklet was compiled by Mrs. Penn-Lewis in 1903, and consists of 16 pages, $3\frac{1}{2} \times 2$ inches in size, with pale blue cover. It contains in the words of Scripture, what the Bishop of Durham describes as "the very soul of the Divine message." It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The Bible Booklet in English.

With page on "Victory." A.V. Pale blue cover.

1/- per 100, $\frac{4}{6}$ per 500, $\frac{8}{-}$ per 1000; post free (Great Britain only). To other lands the prices remain at $\frac{1}{3}$ per 100, $\frac{5}{6}$ per 500.

The Booklet ($7\frac{1}{2} \times 5$ inches) in large bold type, and each verse numbered for use in enquiry room work. Price One Penny each, $\frac{6}{-}$ per 100.

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

For the convenience of our readers, English Booklets in large and small type may also be obtained from "Overcomer" Office, Cartref, Toller Road, Leicester.

Light from Calvary (ii.)

Some Notes on the "Word of the Cross" Booklet
for young Christians.

BY THE EDITOR.

ON the first page of the little Bible Booklet, which was printed last month, and which, of course, all our young readers have now learnt by heart, the special word was CALVARY. This was the Latin name of the place where the Lord Jesus was crucified. In English it means "the place of a skull," and Matthew, the writer of one Gospel, calls it "Golgotha"—also meaning the place of a skull. The story of that terrible deed our young readers well know. It was terrible to crucify an innocent man just because a raging mob cried "Crucify Him"; but more than terrible when we know that the Man crucified was none other than the Son of God Himself—God in human form, as we shall see when we read other pages of the Booklet. If the crucifixion of the Lord Jesus had been only of a good man we should simply have read of it in history, and said "very sad" and thought little more about it, for other innocent men have suffered and died in bygone ages, and the story of the tragedy is well nigh forgotten; but because Calvary was indeed the place where God Himself in the person of His Son died on a cross, even now—two thousand years afterwards—it is known and spoken of by millions of people—and not only spoken about, but thousands, yea, millions have their lives changed through a wonderful power which comes to them as they trust in that death as the one sufficient sacrifice for sin.

The reason of this is told also on the first page of the Booklet. "They crucified Him" we read, but God made that very same Jesus whom they crucified, both "Lord and Christ." The Man they crucified as a criminal, God made "Lord" over all, and Christ—the Anointed Messiah. The death on Calvary was therefore no ordinary death for "Christ crucified" was "the power of God."

On the second page of the Booklet we read how God sent His Son.

"GOD SENT HIS SON."

Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.—He humbled Himself, and became obedient unto death, even the death of the Cross.—For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Gal. iv. 4. Phil. ii. 5-8. John iii. 16.

(Page 2 of the Booklet.)

This tells us who the Jesus crucified was, and why He died. God sent His Son—sent Him from the glory of heaven, down to the poor sinful world; and the Lord Jesus Himself, although "in the form of God," and "equal with God," came and "made Himself of no reputation." He who was in the form of God, came and took the "form of a servant." He who made the world and ruled it, came down to take the place of a servant, and "became obedient unto death," even "the death of the Cross."

How little we can understand to-day how terrible was this death on a Cross. Not only in its suffering, but in its shame. It was so low a death, such a disgraceful death, that in those days it was not considered polite to speak of it in good society; and among the Jews it was written in their law that he who was hanged was "accursed of God"—God's curse was upon all who hung on a cross—or tree. And yet the Son of God "became obedient unto death," even "the death of the Cross."

And why? Ah! it is all in John iii. 16: "For God so loved the world that He gave . . ." and Christ loved the sinner and gave Himself. Let us thank Him and say "Yes for me."

Received for Mr. Johnson's work in France.

From June 10th to July 10th, 1911.

Per Miss Waters—(27) £2 (Booklets); (28) £2 (Personal); (29) $\frac{4}{6}$ (Booklets); (30) 10/- (Personal); (31) $\frac{6}{4}$ (Personal). Total £5 0s. 10d.

Per Miss Mourant—(10) £1 (Booklets); (11) £8 (Booklets £4, Personal £4); (12) £1 (Booklets); (13) £1 (French Overcomer); (14) 10/- (French Overcomer). Total £11 10s. 0d. Full Total, £16 10s. 10d.

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, 78 Lancaster Road, West Norwood, S.E.

From our Correspondents.

SUNG KI HSIEN,
FOOCHOW, S. CHINA.

Dear Editor,

May I ask the name and address of the kind friend who passes on to me the *Overcomer*, postmark Woolwich. I have learned to look for, and value it, for its freshness and clearly defined purpose, based upon the sure Word of God.—Believe me,

Very sincerely, yours in Him,

Church Missionary Society. JAS. BLUNDY.

(Will the donor from Woolwich kindly write.—ED.)

OAKHURST, ST. HELEN'S PARK,

To the Editor of the *Overcomer*. HASTINGS.

Dear Madam.—For some 18 months I have received monthly a number of the *Overcomer* from some unknown donor. May I ask through your correspondence column if this kind donor will communicate with me, that I may have an opportunity of personally thanking him or her for this monthly message.—Yours faithfully,

W. G. KEMP.

KOREA,

Mr. Evan Roberts.

April 13th, 1911.

Dear Sir.—God has so blessed the message of the *Overcomer* to some of us in Korea, that we feel a strong desire to come into closer fellowship with those who so clearly understand the tactics of spiritual warfare, and to ask for your personal co-operation in prayer regarding several matters.

First. That the Summer Bible Conference held during past few years in Wonsan, may be mightily used of God, and become to the East what Keswick has been to Europe. Please pray that teachers and leaders may be equipped, and sent to this work. To this Conference many Korean missionaries trace the beginning of Revival in Korea, now so widely known, and Satan has used many devices against its influence.

Second. That a strange movement in a village near Wonsan, which seems a counterfeit of the Holy Spirit's work, may be entirely overcome, and all who have been led astray delivered wholly from its influence.

Third. That all missionaries in Korea may be baptized with the Holy Ghost, and given discernment for the difficult work in this new era of the country's history.

May I add that those of us who know the *Overcomer*, are praising God for the stimulus it has brought, and for the light He has given through its pages, on some dark and trying days. We pray that God may continue to give you His word, for "faithful men, who shall be able to teach others also."—Very sincerely yours,

A Missionary.

Books Received.

"PERSONAL WORK FOR CHRIST," by the late George Soltan, contains 12 chapters of valuable exposition, and one of personal experiences in the application of spiritual truth. Thousands of persons helped by this teacher and evangelist in England, India, Australasia, Canada, and the United States, will rejoice over this memorial volume; with its lovely portrait of the author, and careful selection of some of his best utterances. A biographical sketch by Mrs. Soltan serves as an introduction, and fills the heart with praise to God for the gift of such a precious life, and for His faithful guidance and sanctification of His servant. (Saml. E. Roberts, 5a Paternoster Row, E.C. 3/-, post 3/4.)

"WHAT WE PREACH," and "DEATH'S DOMINION AND THE WAY OUT," are evangelical booklets written by Philip Mauro, issued at 1d. each by Samuel E. Roberts. Also a new edition of "ORATIONS BY JOHN BO GOUGH." Morgan & Scott, cloth 1/-.

Miscellaneous.

Mr. Spencer Johnson, of Havelock House, 48 Trinity Square, Borough, London, S.E., will be glad of back numbers of the *Overcomer*, "Word of the Cross" Booklets and other similar literature, for distribution in connection with the "Home Missionary Movement", summer campaign.

It is interesting to read in the Welsh papers that the passage of Scripture read at the Investiture of the Prince of Wales, at Caernarvon Castle, was Ephes. vi. 10-18.

The Editor's Letter Box.

Letters acknowledged with prayerful interest, from N.E.W. (Exeter); H.B. (Satyamangalan); L.K. (Melbourne); E.M.B. (Crediton); F.A.W. (Guernsey); J.P.; G.A.D.; M.E.; C.M.H. (China); T.H.L.; E.C. (Folkestone); E.A.R.; J.R.; N.B. (Benares); A. St. G.

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Correspondents will greatly assist the Editor if they will please not write too closely, or in very small handwriting.

The Bible Booklet in Foreign Lands.

English.—

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

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

United States of America.—(Enquiries only) Rev. Dr. Rudiaill, Alexandria, Va., 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. (100, 1/10; 500, 4/6.)

Fraulein von Hennig, Pultitzstrasse 13, Berlin, Germany.

Arabic.—Mr. J. G. Logan, Masken es Salam, Zeitoun, Cairo, Egypt. These Booklets are in ordinary classical Arabic (Bible language), and suitable for use in any country in the East where Arabic speaking people are found. Supplies free on payment of postage only.

Italian.—Rev. H. H. Pullen, Spezia Mission, Casa Alberto, Spezia (Free, for carriage only.)

Miss Wall, 35 Piazzala Lucina, Rome. (Free, for carriage only.)

Danish.—Baroness Kurck, Mynstersvej 3, Copenhagen, Denmark. K.M.A., Mynstersvej 3, Copenhagen, Denmark.

Swedish.—K.M.A., 46 Malmkillnadsgatan, Stockholm, Sweden. Baroness Kurck, Ryne, Sweden.

Norwegian.—Miss B. Ihlen-Hansen, Toldbodgaden 35, Christiania Norway.

Korean.—Miss Pash, Seoul, Korea. (Free, for carriage only.)

Greek (Modern).—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna Asia Minor.

Chinese (Mandarin, also Delegate's version).—Enquiries to Mr. M. Hardman, China Inland Mission, Shanghai. (Free, for carriage only.)

Hungarian.—Enquiries to Prof. Szabo, Varosmajor U 48, Budapest Hungary.

Indian Dialects.—Orders to Rev. A. E. Ogg, Agent, Methodist Publishing House, Madras, India. The following dialects are obtainable: BENGALI, BURMESE, GUZERATI, HINDUSTANI, HINDI, KANARESE, MALAYALAM, MARATHI, NEPALESE, TAMIL, TELUGU, ROMAN URDU, ASSAMESE.

Prices: 500, Rs. 2 (s.s., 2/8), 1,000, Rs. 3 (4/-), 10,000, Rs. 20 (26/8). Packing and carriage extra.

Orders may be sent to Mr. Ogg direct to forward any quantity to Missionaries in India. An International Money Order may be obtained at any British P.O.

Russian, Russian-Polish, and German.—Pastor J. Lübeck, Nawrot 27, Lodz, Poland.

Tahitian.—Rev. G. Brunel, Ralatea par Tahiti. (Free, carriage only.)

Icelandic.—Mr. A. Gook, Akureyri, North Iceland.

Lesuto.—Mission Printing Press, Morija, Rhodesia.

South Africa.—Various languages, Mrs. H. L. Scott, Rosemount, Walmer, nr. Port Elizabeth.

Persian.—Miss Petley, C.M.S., Kerman, Persia. (Enquiries.)

The Booklet may be issued in the language of any Country by accredited Missionaries or workers resident therein. Letters asking permission for doing so should be addressed to Mrs. Penn-Lewis, Leicester.

To "Lord's Watch" Correspondents.

Mr. Williams will be glad of NO LETTERS during September unless of urgent need.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III.

Entered
[Stationers' Hall]

SEPTEMBER, 1911.

ONE PENNY.
Post free lpd.

No. 9.

Advance!

FOR some months we have been asking prayer from the readers of the *Overcomer* for the Llandrindod Wells Convention held August 6-12, and now as we look back upon it, we are thankful for all the evidences of God's seal upon the utterances of those truths we have been opening to the readers of the *Overcomer*, as verily the truths of God for the present need of the Church of Jesus Christ, in the closing days of this age. We are not able to give space to a general account of the Convention, so will therefore only confine ourselves to those aspects of it which specially concern the readers of this journal; at the same time greatly wishing that we were able to place on paper a panoramic inside view of the week, from the spiritual standpoint, as it came to us while we watched the working of God, and proved the power of the weapons He has provided to meet the present need.

* * *

Three *spiritual* facts stand out in our memory in connection with the Convention; First: That the faith position of union with Christ in His place of authority over all the principalities and powers, brings into ACTIVE OPERATION THE STRONGEST CURRENT OF THE POWER OF THE HOLY GHOST AT THE PRESENT TIME, indicating to those who have spiritual vision, that God is calling the Body of Christ to a *plane of union with Him above those powers*; and that the might of His power will be manifested in and through the Church, as she takes her true position with Him, to meet the exceeding fierce opposition of the forces of evil in these latter days. Secondly, That all we have voiced in the *Overcomer* concerning the binding of the "strong man" by prayer, is absolutely workable; and that as the children of God lay hold of this truth, they will find in their hands, really and actually, the way of triumph over all the power of the enemy.

* * *

The Sunday before the Convention was spent in prayer by a group of praying souls, and it was to them one long day of hand-to-hand conflict with the forces of darkness, contesting the possession of the atmosphere. As

a result of this background work, victory was manifested in the spiritual conditions of the preliminary meetings held on the Monday—meetings that were gripped by the utterance of strong messages on authority over the enemy. Mr. Mantle in his opening address on Monday night brought this out again and again, quoting at some length from Mr. Gordon's message in the August *Overcomer*. Mr. Mantle's addresses kept this position during the early days of the Convention, and it was greatly strengthened by the arrival of Rev. F. B. Meyer on the Tuesday; who was led by the Spirit of God to speak to the same end. Mr. Talbot Rice's addresses on the grace of God were illuminating and beautiful, in the clear atmosphere brought about by the binding of the enemy by prayer; while those of Mr. Pengwern Jones on the crucified life, ably unfolded the Calvary message, as the foundation of personal victory in the vicissitudes of daily life.

* * *

In the background the lessons of the prayer warfare were most striking. We have already referred to Sunday, when the praying group were in wrestling conflict most of the day. During the week we had an opportunity of watching the variations, both in the atmosphere, and in the utterances of the messages, as these praying ones kept their ground. For instance on the Monday—as the result of Sunday's prayer—the atmosphere was clear, and the messages rang clear. Tuesday afternoon these praying ones, assuming the victory well advanced, left their prayer post, and went to the tent; but that afternoon the hindrances were so marked, that we had to stop, more than once, in the delivery of the message, to pray the atmosphere clear. This taught them a lesson, and the praying ones went back to their post; and on Wednesday afternoon, whilst they held the fort in the background, it was possible to again give with liberty of utterance, the truths about the powers of darkness, and the way of victory. At the Breakfast Conference on the Wednesday morning, Rev. F. B. Meyer gave a remarkable, though brief address, which may truly be described as "prophetic"; and he was followed by Mr. Mantle with a striking word of the way God

Prophecy

had been leading him into an apprehension of the truth, concerning a call of the believer to apprehend "authority over all the power of the enemy," as the present need of the Church. There was no doubt that the messages on this line of truth, met the needs of large numbers of the attenders, for at each meeting where they were given, many needy ones remained seeking help, and many children of God in the bondage of the enemy, were blessedly set free; and large numbers of souls were so met, that they could scarce refrain from voicing their thankful witness to the messages, as they were being given.

* * *

We thank God, therefore, for the Convention, and for the renewed proof to ourselves personally, that the truths we are giving forth in the *Overcomer* are meeting the need of the advancing ranks of the (spiritual) members of the Body of Christ. We have therefore set ourselves with deepened purpose of heart to fulfil our ministry, and to this end taken one more step of obedience to the revealed will of God, in handing in to the Council of the Convention, a letter, written ere it began, asking to be released from the work of joint organizing Secretary, so that we might be increasingly free to give undivided attention to the growing claims of the *Overcomer*, and the work arising therefrom, especially in the form of books, dealing more exhaustively with the themes of the paper, than is possible in the pages of a monthly magazine. Thankfully therefore, we record that we are now finally free from all ties of organizing work, to give ourselves unreservedly to sending forth the message of authority over the powers of darkness, which the Church is called to exercise in union with the Ascended Lord.

"All authority hath been given unto Me in heaven and on earth." (Matt. xxviii. 18, R.V.)

"Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy." (Lk. x. 19, R.V.)

IN the Overcomer's Name,
Be an Overcomer too!
Stand: and put the foe to shame
All the livelong battle through!

Jesus is the name to sound,
Name to rally fainting hearts,
To recapture "forfeit" ground
Lost awhile through Satan's arts.

Backward drive the Evil One!
Force him out of every hold;
Smite until the sinking sun
Sets upon the warrior bold!

In the Overcomer's Name,
Be an Overcomer too!
Stand: and put the foe to shame
All the livelong battle through!

W. A. Doherty.

Written after reading "Authority over the enemy" in the August "Overcomer."

A Prophetic Outlook.

By Rev. F. B. Meyer.

The two following addresses were given at the Ministers' Breakfast at Llandrindod Convention. They have not been revised by the speakers.

After some references to the Convention, Mr. Meyer said, "It seems to me without throwing any slight upon previous teaching, all that previous teaching has been leading the Church up to a new level on my favourite spiral staircase; and that, as far as I know, we are permitted to stand upon the last round in that staircase, as far as the Church has reached it.

You must not for a moment, when you have realised that, and I say it again because I want to emphasise it, you must not throw any slur or discredit upon what the Holy Spirit may have taught us in the past. It is necessary not to contradict truth we have known in the past, but to listen to the complementary truth—the truth on the other side. We are so in the habit of exaggeration, that we go from one side of truth to the other, but all progress is by extremes. Now it seems to me, that God is indicating to us a new line of advance, and that we are more and more clearly realizing the direction that advance is to take.

You realise that all the history of the Church has been preparatory to this. Think of the wonderful first ten Councils of the Church, that dealt with the nature of Christ, and exposed the heresies of the Church, and compelled the Councils to lay down the great doctrines of our Saviour's nature. When that was all settled, and those ten Councils were a thing of the past, there came the time of the Reformation, when the great doctrine was laid of justification by faith. And then came Zinzendorf, and the Moravians, and the Wesleys, teaching the power of the Holy Ghost, and the necessity of the new birth. Then came the Mildmay Conference, with its teaching largely at that time, of the Second Advent, upon which Mildmay laid so much stress. Then came Keswick, with its teaching on the indwelling life, and of identification with Christ in death, resurrection and glory, along the lines of consecration, with its surrender to Jesus Christ.

Now there is a further advance before us, that has been anticipated by a great deal of working all round. It is a very remarkable fact at this time, that there never was more spiritualism outside the Church of Christ than to-day. Then there is the outbreak of "Tongues," which may be the soul-imitation of a spiritual fact. I do not dispute, but there are many soul-imitations on the lower part of our nature; and the air has become full of excitement along these different lines. And it does seem that all that indicates that the Church is being called on to another level, as Mrs. Penn-Lewis said yesterday: We all admit that the Church has been fighting on too low a level, when she has been called out to fight on the spiritual level.

Now this advance is going to be a much more terrific affair than anything of the past. For if Jesus Christ will lead us into this conflict, we are not going to have an easy time of it in our own personal life. We shall have to take

a great deal of care how we talk about one another. The devil is going to attack us all round by bringing divisions, and you may depend upon it that spiritual difficulties through which we are going to pass, can only be overcome by a Baptism of the Holy Spirit beyond anything we have ever known.

I cannot exaggerate the importance of such a movement as this, and I do want to say to myself, things have got to be disentangled. If you are going to take part in this, you are going to have a fight—be sure of that; and be sure that Satan will come in, in our relations with one another. That is absolutely so; and it is equally sure that the world outside will very much misinterpret an attitude like that I am foreshadowing. The Lord sweat blood in His conflict in Gethsemane, and there is no doubt there is "bloody sweat" when people come into the hour and the power of darkness.

I say these things from my heart, and I am beginning to see things as I never saw them before. You young ministers, I would give a good deal to be back where you are. I cannot get back. I am so glad I am not so old, but that I am going to have a share in this; but you young fellows; crowd all sail, make the most of this. You are going to lead the advance, and mind you get hold of it right, mind you are humble, and that you don't give the devil a chance.

It seems to me that the teaching which has laid the stress upon the triumph of Christ over the Evil One, has led us so absolutely to believe in that triumph, as being finished for ever, *that we have not sufficiently identified ourselves with the triumph of Christ* in our attitude against evil spirits. That is, we have so entirely handed over the conflict to our Saviour, that there has not been the identification of our own personality with Christ in His victory over the power of evil; and that if there is to be any change it seems to me that we ourselves have to use our spiritual muscles, in association with the conquering Christ in our antagonism to the power of evil. Do you understand me?

As by faith we appropriate, and use, all that Christ has done for us—but we do not leave Him to do things; we appropriate them—so it seems to me in the spiritual victory of Jesus Christ over the power of evil; I am to use the power of Christ spiritually, if I am to come into triumph. It is faith that allies itself with the power of Jesus which works through us. I put my personality with Him. So it is a further advance, and I realise it. It is true that Christ has done it, but this further truth has to balance it, that *the Church has to throw its own personality—its spirit personality—into alliance with Christ in this fight.*

"Permanent Revival."

Rev. J. Gregory Mantle.

ONE of the first little chapters which I wrote in a book which God has been greatly using in different parts of the world, is a chapter on what I call "The all-methodical God." It came to me with wonderful force and power, that God was not only almighty and all-merciful, but He is all-methodical. He is a God of method, of law; a God of order. There is nothing haphazard in the spiritual, any more than there

is in the natural realm. There is nothing capricious about God, and if there are times of barrenness and depression and decrease and disheartenment, like this through which we are passing, it is not right, it is not fair of us, either directly or indirectly, to attribute any barrenness or weakness to God. We are in danger of doing it indirectly, as if He were in any way responsible for the dearth we are so painfully conscious of in the Church of Jesus Christ.

Now I have felt very strongly since coming to this Convention, that what Mr. Meyer has just said is literally true. This is prophetic. Without any disparagement about past experiences—because it is wrong for us to do that. It is wrong for the boy to disparage the drudgery of boyhood because he has got further on, and it is wrong for us to disparage what God has done for us in the past. But I believe we are on the edge of the discovery of the laws of permanent revival in the Church of Christ. We have specimens of intermittent revival, but I believe we are on the edge of discovering how we may live in the abiding atmosphere of spiritual revival, at the very top, and not to come down to the bottom.

If that is so, I cannot help feeling that a great responsibility rests upon all of us at this time; especially upon those of us who have to guide and speak—and I am sure I am saying this for my brother ministers, and for Mrs. Penn-Lewis, as I am saying it for myself. Do pray for us that God may keep us advancing day by day, that there may be no going back.

But what is God's plan in this? How is it that my heart has been led so strenuously in recent months along these lines indicated by Mr. Meyer? Let me tell you. I believe it has been in answer to the prayers of Mr. Evan Roberts. I thank God for my intercourse with Mr. Roberts. I believe that his prayer is mighty intercession; because, though he is not here in body, he is with us hour by hour, he is fighting our position yonder and winning the battle day by day; and I believe God is answering his prayers in this wonderful way.

And may I say this to you: let there be no word of criticism in you, as to whether he is doing the right thing or not. I believe he is, and that God is doing the right work through him in sending through this Principality this great message of victory.

The breath of God is about us to-day; and strange to say, I was speaking to Mr. Meyer a few minutes ago—I wish I was in my fourth year of ministry rather than in my thirty-fourth, but thank God I am not too old to share something in the victory. I hope God is going to spare me to shout victory before I lay down my weapons of warfare.

THE least misjudgment of one believer by another, immediately hinders the oneness of mind and spirit.

It is the character and nature of evil spirits to hinder man in his desire to do good; and also their device and determination to hinder all good, and to help onward all evil.

Christ not only states that the strong man must be bound before he is spoiled of his goods, but gives the order of the binding—"FIRST bind the strong man." Then since it is written "bind the strong man," and "whatsoever ye shall bind on earth shall be bound in heaven" (Matt. xviii. 18), see to it that the strong man is bound before you attempt to spoil his goods.

"There was more power in Samson than in all the obstacles outside of him. Bind him with ropes, he burst them; tie his hair to a beam, and he carried the beam; give him the jaw bone of an ass, and he leaves a thousand dead on the field; present him with a lion, and he rends his jaws; go with him the next day, and he finds a dish of honey in the carcase of the lion."

The Second Adam a Life-giving Spirit.

Dr. F. B. Meyer.*

READ thoughtfully from the first epistle to Corinthians, 15th ch. 42nd v.: "So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption . . . it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." For "natural body" the Greek has "psychical body," and that word psychical is from *psuche*, the soul—"it is sown a psychical, or *soulish* body, it is raised a spiritual—a *pneumatical* body." There is a very clear distinction there. You will kindly bear that in mind. It is sown a soulish body, and it is raised a spiritual body. "For there is a soulish body, and there is a spiritual body. The first man Adam became—came to be, became into—a living soul; the last Adam came—or became—a life-giving spirit."

Then the Apostle announces a general principle—"And not first is the spiritual, and then the soulish, but first the soulish, and then the spiritual." It is a very important matter I want to talk to you about—not first the spiritual, and then the soulish; but first the soulish, and then the spiritual. The first man came of the earth, earthy; the second man is from heaven.

You will notice there in the 47th verse of the A.V., "The second Man is the Lord from heaven;" but that reading is not sustained. The better reading of the R.V. gives it, "The second Man is from heaven." Here, then, is a great principle that runs through the whole of God's creation, that the natural or the soulish precedes the spiritual. In other words, the advance of the soul, and probably of the universe also, is on a spiral staircase; the distinguishing characteristic of which is, that you are always coming upon the same view point higher up, and see therefore the same panorama, the same spectacle from a higher level.

We are all aware of course that in our own nature, there are three great levels: there is the physical of our body; there is the psychical, or soulish, of our individuality, of our egoism; and there is the spiritual, which is akin to the nature of God.† Just as of old the Tabernacle, or Temple, had three parts—the outer Court, the Holy Place, and the Most Holy where the Shekinah shone; so your nature is constructed upon the same principle. There is the outer court of the physical, there is the inner court of the psychical, and there is the central court

where the Shekinah spirit lives in the regenerate man.

And it is always in that order—first the soulish, the natural; then the spiritual. The great question as the end of this analysis talk, is to know whether you are living on the lowest of these levels, the physical; or the next of these levels, the psychical; or whether you have reached to, and are living upon the highest of these three, the spiritual.

It is very remarkable that just as the body has five senses, the eye, the ear, and so on; so is it with the mind, and so is it with the spirit. Those of you who are familiar with the Word of God will bear me out when I say, that the Word of God constantly refers to the eyes of the heart, to the sense of smell that distinguishes things which differ, to the taste of the spirit for the Bread of Life, and so forth. And it is a very important thing for every Christian person, seriously to ask which are the senses of reception, and which are the forces of influence that they are occupying, and using.

For you may be living on the lowest level of all, driven by the appetites and passions of your body; or you may be living on the low plane of your soul, which is centred upon your ego, the fussy activity of your individuality; or it may be, and I trust it will be, that you have reached the third round in the spiral staircase, and that you are living on the highest level possible to man, and *only possible to man through the Holy Spirit*.

Now again, think of the different realms in which these words are true: first the natural, the psychical; and then the spiritual. It is true of nature: when we were children we loved nature with a sort of voluptuous love—the touch of the sunlight, the beauty of the hills, the glory of the heavens as it is displayed to us at night. It was a sort of child's wonder, may be the wonder of the physical organs. Well then, as life advanced, we came to see nature from the intellectual standpoint, we saw it from the standpoint of the chemist, or the botanist, or the astronomer. And it may be some of us have reached the highest level, and nature has become to us the organ of God, through which the Great Father of our spirits is communicating with us.

Or take it also of the Bible: when we were children we came to the Bible for its pretty stories. A little later on we came to the Bible psychically, that is intellectually. We then began to study the Bible as we might study any

* Address at Llandrindod Convention.

† Only *akin* because it is spirit, and not that there is any 'Divine' in man to be "developed," otherwise there would be no need of a "new birth."—ED.

great classic ; but after a while we forsook these two lower ranges, and began to absorb the spirit of the Bible. That was not first which is spiritual, but that which is natural ; and afterwards that which is spiritual.

Or take your friends : friendship passes through these same three phases. We know our friend first, because he or she is attractive. A little later on we find affinity of intellect and of soul—we love the same books, the same music ; and we rise, then, in our friend, to a higher standpoint, the level of the intellect or the soul. But after awhile the kinship of souls in God is apparent, and we love now, not because of the physical, the intellectual, or moral attractions, but because two souls have found themselves in Jesus Christ.

The apostle says that this is also true of the body : that we have the lower, the body of the present life which answers to the impulse of the soul ; but no doubt underneath this present body, there is also forming a spiritual body, which is our inner garment, our tunic next to ourselves ; and that sometime, at the call of God's high angel, this spiritual body will become the vehicle of our nature ; untired, unbent, unsorrowing, the glorified body in which day without night we shall worship God.

Now if these analogies are true, you begin to see exactly the meaning of my text. You remember of course, in Genesis i. that God "breathed into Adam the breath of life, and he became a living soul." It is quite obvious that Adam knew God. Living soul as he was, he met God in the Garden of Paradise ; and when the soft evening breeze was flowing over the landscape, Adam and Eve walked with God, and had communion with Him in the garden, and I suppose that all our religion begins likely enough on that level. It is largely the result of soul-activity. We think that we must fear God, we must avoid all evil, we must seek after Him. And a great deal of our preaching, brother ministers, is soulish preaching. We begin by the natural attractiveness of pulpit oratory. We study the great models of Demosthenes, of Spurgeon or Beecher, we think out our sermons with careful accuracy, we use every method we can discover of portraying the truth, and setting it forth, so that the mind of man may receive it ; but do you not think that after awhile we leave that lower level.

Take your great preachers in Wales : you cannot say that their sermons (some of them of course are exceptions)—but I think for a moment of some of Christmas Evans' sermons, as all the world is familiar—they are pictorial, they are beautiful ; but you cannot say that there is any strong intellectual force in them. They were

distinctly delivered in the power of the Spirit of God ; they were spiritual utterances, soaked and saturated. And no doubt many now listening to me now have passed through these phases, and whereas once preaching was entirely an intellectual exercise, the time has come when you merely wait on your knees before God, that you may not preach a sermon but get a message. And it seems to me that distinction between the sermon, elaborated out of the mind, and the sermon hot from the lips of God, exactly discriminates what I desire to say.

But I desire more especially now to ask whether you have passed from the soul stage of your religious life. The soul stage of the religious life is capable of fellowship with God, as Adam with God in the garden of Paradise. Such religious life springs from the sense of right and the fear of wrong, from the individual activity and impulse of our own nature ; whereas you will kindly notice, that the apostle says distinctly (especially as you take that alteration which I have indicated, and which is no doubt the original in his mind, and from his pen) : "the second Adam is from heaven."

Now mind you, the first Adam from which the man springs by nature, is Adam the living soul ; but in regeneration, in the new birth, we come in contact with Jesus Christ the Last Adam, who is made a Life-giving Spirit—as though He impregnated our spirit with His own wondrous nature, so that we rise out of the life, the religion of our own activity, into a life which emanates always from His inbreathing, from the impulse of His own Divine being.

Oh ! see the wonderful meaning therefore which flashed from that magnificent phrase "The second man !" I do not think that it refers to Christ. I think the last, the Second Adam is certainly Christ, who became the Life-giving Spirit in death and resurrection, and ascension and in Pentecost ; but it seems to me that "the second man" is the second man from heaven—that is, our manhood which was once from the impact and impulse of earth, becomes under the impact and impulse of heaven ; and instead of a man approaching his fellows merely on the earth-plane, he comes down to them as one who has looked into the face of God, and felt the passion of the heart of God.

Now if this be so, do you not see where your failure has come in. You have failed because you have lived a soul life ; whereas Jesus Christ desires to inbreath to you, and to fill you with His own Spirit. Then you will still be a man—for I do not preach a gospel which exterminates any property of our human nature—you will still laugh with your children, you will still be the gayest, the sweetest man for a summer

picnic, a man with whom Robinson Crusoe would be quite happy to spend years of captivity in his desert island. You will be just absolutely "natural": if you have love for art, it is purified and ennobled; if you have power of music, that certainly is enhanced; if you have intellectual power, it becomes luminous with the light greater than that of mind; if you are a poet, your poetry becomes transfigured and exalted to the Psalter. All your natural life is there as far as its properties go, but the driving force of it is no longer you, of course; it is no longer from below, but from above; you are no longer a man of the earth, but of the heavens; and constantly you are drawing from Jesus Christ the mighty power of His life.

Now, just to close, let me illustrate that as it was illustrated to me the other day as I crossed the Atlantic. It was a lovely day; the sea was perfect, and the sky was a cerulean blue. We were advancing towards mid-ocean, and I was watching the wonderful gulls, five feet from tip to tip of the wing; and I noticed this particularly, that the gull has three methods of locomotion. You have all seen it walking on the sand, and leaving the marks of its imprint there. Then secondly, the gull can swim, and you have all beheld quite a large number of gulls rising and falling with the waves. But then thirdly, the gull is able to use its heavenly power of flight, and to touch the unseen air; indeed so much so, that I noticed that the gull kept even with our vessel, which was going at twenty miles an hour, without moving a wing, which I could only explain by reflecting that the pull down of gravity was transformed by the balancing power of the wing into a forward pull, so that what would have pulled the bird down really pulled it on, so that it had not to do other than transform that down pull into drawing power. I saw at once that by the use of the wing beating against the air the gull obtained mastery over the earth power, and transformed it into a forward power.

And I saw that, whereas my body, like the locomotion of the gull on the sand, tends downward; and though the motion of my soul at the very best can only swim upon the heaving wave; yet when I put forth, by the grace of the Living Christ, the power of the winged spirit, then one is lifted above the earthward pull, like the pull of the boy's kite, one is lifted above the pull of the string, and one is able by touching the unseen forces of the spiritual world, to do things that could not otherwise be done, and to transform hindrances into helps.

Oh! that is possible. I want for the rest of my life to be the man from heaven—the man, always the man, always strong and manly, always

taking an interest in everything that is going on, not removed from the great stream of life flowing around us; but always a man from heaven—the word "ex"—out of heaven. Oh! that you and I might come down to every task "out of heaven!"

Oh, Lord, we do not want only to talk about these things. Vouchsafe to make them realities from to-day. We have been living on the earth power, on the earth level, or on the mind level. Some of us have even been consecrated on the soul level, and by our soul we have said we will be good, we will be consecrated, we will be filled with the Spirit. Oh! Saviour, lift everybody in the tent to the heavenly level, the spiritual level, that we may transform all our temptations that pull us down, all the drudgery, the old home, the old room, the old study where we have failed so often, into the forward flight; oh! my God, let us all go back to the old places, as men who have been bathed in the Spirit of the Eternal Christ, and who can go down out of heaven to meet the need and sorrow of the world!

THE sixth of Romans is a great anchorage-ground for this way of victory. It is not an *aspect* of truth, it is a *FOUNDATION*. Every other truth is an outcome of the sixth of Romans. It is the *FOUNDATION TRUTH* upon which you must absolutely stand, if you are to know anything about victory. It is not only the very heart of Calvary, it is the very heart of the resurrection. Calvary means the death-identification of the believer with Christ, so that he lives and moves in a spiritual sphere in resurrection life. "Christ being raised from the dead dieth no more, *death hath no more dominion over Him*; for the death that He died, He died unto sin; the life that He liveth, He liveth unto God; *LIKEWISE SO RECKON YE*." There is a life side to the sixth of Romans, the resurrection side. On the resurrection side of the Cross, "death" hath no more dominion. You must not dwell on the negative side of "death" all the time, but on the positive *LIFE SIDE* of the identification with Christ. The death is to be reckoned an accomplished fact, which you are to stand upon every moment. "Christ being raised dieth no more." He is alive, and you are now united to Him in His life on the life-side of the Cross.

You must reckon to everything that you *have* died, —not that you are *going* to die—and believing that you are alive in Christ on the life side of the Cross, remember you are "alive unto God." If you again and again ask God to "put to death" some one point over and over again, you will never get into the positive life power. You must not be going over and over the old ground. Are you saying, "I have not 'died' to this and that." Take the positive now, on the sixth of Romans, "*reckon yourselves . . . ALIVE UNTO GOD*," and as you are alive unto God, you will surely come into the conflict with spiritual foes, in the spiritual sphere, and standing on the foundation fact of Romans six, go on to victory.—*Note of an address by the Editor.*

WELLINGTON became the greatest conqueror by knowing his enemies, their strength, and their stratagems.

When the builder of the Menai Bridge was suggesting various cautions, his co-adjutors sometimes said to him that he was raising difficulties. "No," he answered, "I'm solving them." And so for every accident he was prepared.

"Spiritual Things to the Spiritual."

By the Editor.*

THE aggressive warfare against the powers of darkness is essentially a spirit conflict, and the "natural man" knows nothing about it. It is to be understood only by spiritual men and women, hence the importance of knowing what is the meaning of the term "spiritual," and how to walk in the spirit. We have put a capital S on the word spirit in the New Testament, where often it reads with a small s, or we have done that in the mind, by reading in the large S—referring to the Holy Spirit—in places where there should be a small s. The large S so read in by the majority of us, has hidden the fact that we have a human spirit, which is the organ for the Holy Spirit, and the place where the Holy Spirit dwells.† In the shrine of that spirit comes all His divine light, and leading. Not having understood clearly about the human spirit, we have not known how to co-operate with the Holy Spirit, and when He has come into our spirits, we have thought everything He had to say to us, must be given to the mind, with the result that we have mainly walked "after the soul," and not "after the spirit."

It will help you if I show you clearly from the Word of God what the spirit life is, and how to walk in it. First of all let us turn to 1 Cor. ii. 11, where Paul says, "Who among men knoweth the things of a man, save the SPIRIT of the man, which is in him?" Here we have the statement that the "spirit of the man" alone has knowledge of the man; and "even so the things of God none knoweth, save the Spirit of God." None can know about God, only as the Spirit which is of God comes from God to reveal Him and His mind, to the believer, through the medium of his human spirit. The human spirit is the organ for the reception of the Spirit of God, and through which He reveals truth to the mind, and gives the knowledge of God. Hence, continues Paul, "We received not the spirit of the world." There is a "spirit of the world." People forget that. They ticket the world as "things," but there is a "spirit" of the world, and some "spirit" must work in us—either the Spirit which is of God, or "spirits" instigated by Satan, i.e., the "spirit of the world," the "spirit of error," etc. How can you know the way to shut your spirit against all these spirits outside in the world, unless you understand how to co-operate WITH THE SPIRIT OF GOD in the things of God?

You must shut your *spirit* to the influence of the world-spirit, as well as shut your mind to world thoughts and ways. You may have the "spirit of the world" in you without outwardly appearing to be worldly, hence the importance of understanding the teaching given by Paul in 1 Cor. ii. and iii. "We have not received the spirit of the world, but the Spirit which is of God, that we may know the THINGS that are freely given to us of God. Which THINGS we speak, not in words which man's wisdom teacheth, but which the Holy Spirit teacheth." Here is Paul speaking of "THINGS"—i.e., substantial facts in the spiritual realm, not of theories, opinions, visions, illusions, but "things," and the Holy Spirit actually giving words to describe these things, to "spiritual" men, able to apprehend them—"interpreting SPIRITUAL things to SPIRITUAL men . . . for the natural man (*lit.* "man of soul") receiveth not the things of the spirit, neither can he know them, because they are *spiritually* discerned."

Now you see the place of the spirit in man, in regard to the things of God, and the necessity of our becoming spiritual men—men of spirit—not men of "soul," i.e., "the natural man," the man who seeks to apprehend spiritual things with his natural mind, which the Apostle emphatically declares he cannot do.

From various expressions used by Paul it also appears that the spirit of man is a distinct entity, or organism, if I may use that word.* See 1 Cor. v. 3-4, "Ye being gathered together, and *my spirit*, with the power of our Lord Jesus." He does not refer there to the Holy Spirit, but to his own spirit. In ch. xiv. 14, he adds a distinct action of the human spirit: "*my spirit prayeth.*" In Rom. xii. 11, there is described both a characteristic of, and action of the spirit—"Fervent in spirit, serving the Lord"—and in 1 Peter iii. 4, you read of a "meek and quiet spirit"—again descriptive characteristics.

We also read of a "cool spirit" in Proverbs, the "heat of spirit" in Ezekiel, while it is said of John the Baptist that as a result of his wilderness time of fellowship with God, he got a "strong spirit," strong enough to go and face Herod, and to proclaim a message which was objectional to Jew and Gentile. We are needing for this spiritual warfare with principalities and powers, just such a strong spirit; a cool spirit, a fervent spirit, a spirit ruled, for "he that

* Address to Workers, August 7, 1911.

† See "The Place of the Indwelling Spirit," in *May Overcomer*.

* Gall has a chapter on "The physiology of the spirit" in "Primeval Man Unveiled."

ruleth his spirit is greater than he that taketh a city" in co-action with the Spirit of God.

The trouble to-day is the lack of knowledge of the spirit. Men are so "soulish," and even Christians walk as 'natural' men, viewing everything from the natural standpoint — "of the earth, earthy" — with only the natural vision. Or, on the other hand, "spiritual" men do not understand how to "rule the spirit"; how to keep it "cool," as well as "fervent"; nor do they realize the danger of the *power of darkness interfering with their spirits*; nor the temptations of the spiritual sphere from forces of evil working upon, or driving their spirit out of steady co-operation with the Holy Spirit. If you get this light from God's Book, you will be able to read everything to-day without perplexity. You will see that the "spirit of the age" — Ephes. ii. 2 — is a driving spirit, and that the forces of the spiritual realm have come upon us, demanding an understanding of what these forces are, and how we are to meet them.

Next, notice the powers of the human spirit. The spirit is capable of feeling. Paul said his "spirit" was refreshed. He did not say that his heart was refreshed, but his spirit. In one of his missionary journeys he says he was "*pressed in spirit*," showing that there is a pressure of spirit, which requires an understanding of what it means, so as to know thereby the leading of God. A great deal of our supposed "spiritual experiences" are soulish, that is to say they take place in the realm of feeling. Our demand is for something we can "feel" in the soulish realm, and not for something we may know in the inner shrine of the Spirit.

Paul knew he was "bound" in the spirit, and that indicated, by the witness of the Holy Spirit, that "bonds and afflictions" awaited him. He knew, too, when his spirit was released, and the pressure and difficulties had passed away. As clearly as you understand the senses of the body, he understood the actions of his spirit, and of the Holy Spirit in and through his spirit as His channel. Through eyes and ears you understand the physical realm; and through the spirit you know the spiritual realm, and read the communications of God's will made known by the Holy Spirit (Rom. viii. 16), which are always in harmony with the Word of God.

Again, Mary said, "My *soul* doth magnify the Lord," and that magnifying came into the soul-realm; but she added "my *spirit* hath rejoiced in God my Saviour." In Acts xix. 21, "Paul *PURPOSED IN SPIRIT* to go to Jerusalem." That is a very different thing from purposing in the mind, for it includes a knowledge of God's will in the spirit, and a purpose to do it. Our Lord Jesus Christ was "troubled *IN SPIRIT*," and when

He went to the grave of Lazarus, we read in the margin that "He groaned in Himself with *INDIGNATION IN HIS SPIRIT*." Such an indignation in the spirit precedes an outbursting of victory over the powers of darkness. He stood by the grave of Lazarus, and with a loud voice, said, "Lazarus, come forth!" He went to that grave with His Spirit groaning with indignation against the prince of death, and in the outflashing of that indignation, Lazarus was loosed from the captivity of death, and raised to life.

In this story of Lazarus we have a glimpse of the source of spiritual authority over the powers of darkness. It is not the authority of words, nor the authority of Christ given to the *natural man*; but the authority of Christ communicated through the Spirit of God in action through the spiritual man. Those who take the aggressive against the Prince of this world in their own soul power, will find their words empty of spiritual force (see 1 Cor. iv. 20).

Now notice further that the spirit of the man is under the control of the will: The spirit of the prophets is subject to the prophets" — subject to the control of the will. Again note the words of Solomon, "He that *ruleth his spirit*." You, as a new creation in Christ, joined to Him in spirit, must rule the mind (1 Pet. i. 13), rule the body (1 Cor. ix. 27), rule the spirit. If you fail to rule the spirit, the spirit can carry you beyond God's measure, as much as the *soul* can carry you out of control. In many things we hear of to-day about ecstatic experiences, there is an element of great danger, lest the spirits of these believers are carried beyond the control of the will. It is almost a new danger in the Church of Jesus Christ which we have now to face. The Church has been so carnal in the past, that now when numbers are becoming "spiritual," the danger lies in not knowing the laws of the spirit, and the forces in the spiritual realm able to affect the spirit, as the thought-world affects the soul.

In the life of the spiritual man, the first thing is the new birth: "That which is born of the Spirit is spirit," "a new heart will I give you, and a *new spirit* will I put within you." In the new birth we get a renewed spirit. Again it is written, "Let us cleanse ourselves from all filthiness of the flesh, and *spirit*." Apparently there is a constant cleansing of the spirit needed. Our Lord "poured out His *soul* unto death," but He "committed" His *SPIRIT* to His Father. The soulish part of us must likewise be poured out to death, if the spirit is to be brought into essential union with God.

This separation of the spirit, from, what an old writer calls "the entanglements of the soul," is set forth in Heb. iv. 12, "The word of God is quick and powerful . . . *dividing soul and*

spirit." How often we are conscious of so much mixture in even consecrated believers, and how rarely you can meet a pure spirit; how often there comes a word, or action, first from the spirit, and then from the soul part, the emotions, the intellect, or the mind. As the spirit is brought into pure union with God, it becomes sensitive to the touch of "soul," either in yourself, or in others. You will meet the "soul" element as if it were some little bit of hard substance which checks the flow of your spirit. Or you will discover it in the varying states of your own life: at one time there will be communion with God, when the spirit is open to Him, and thus full of light; then without any apparent cause a veil falls over it, and it is dark. That is just the action of the soul, you have gone back into the soul life, out of the light into the dark. Hence the importance of learning that position in Christ where the spirit is continually dominant. Let us look at this for a moment.

Paul says "The God of peace sanctify you . . . spirit, soul and body." God in the spirit sanctifying the soul, controlling and dominating the body. Fausset—a Commentator of authority—says, that "In the threefold division of man's being, body, soul and spirit, the due state in God's design is, that the spirit which is the recipient of the Holy Spirit, uniting man to God, should be first and rule the soul, which stands intermediate between body and spirit. In the natural man the spirit is *sunk into subserviency to the animal soul*, which is earthly in motives and aims. The carnal sinks still lower, for in this the flesh, the lowest element rules. Not having the Spirit means that in the natural man, the spirit which is the highest part, and ought to be the reservoir of the Holy Spirit, is not so, and therefore the spirit is not in the state that God wants it to be."

From this clear statement you will understand that the spirit must be first, and dominate the soul, and through the soul control the body. The "spirit man" is he who has the spirit in its due order, ruling soul and body. To become "spiritual"—i.e., under the rule of the spirit; the word of God needs to divide the soul, and spirit. For at first—when the man is a "natural man"—the spirit is sunk into the soul, netted round as it were, and all bound up in the soul. Sometimes the spirit gets a little light, and breaks into freedom, then the soul again predominates, and becomes like a thick film covering the light of the spirit. These phases affect the countenance—when the spirit sinks down into the soul the face becomes shadowed from within, and when the spirit rises to the place of control, the face is full of light. In truth the outer man is, what John describes

as a "lampstand," to hold the light that comes from the spirit, which is meant to be indwelt by the Holy Spirit, and filled with the light of God.

Now the devil knows all about this, for he has studied man for a long time. He has observed, that when in meetings you have sung a spiritual song, you have broken into victory, and the spirit has ruled, then you have gone away to look upon a world that seemed different because all the dark shadows have disappeared in the light of God. With this knowledge, he comes along to the children of God who have the Holy Spirit dwelling in them, and he brings all the weights he can bring, stirs up all the troubles he can, and puts them on the spirit, and as these heavy weights press upon the spirit and presses it down into the soul, you lose your testimony, and the ringing song of victory; all because you do not understand what he is doing.

To keep the spirit in real victory in union with Christ, you must understand the approach of the enemy, and know what he brings. This leads us to the spirit-warfare, we have in mind—expressed in crude language doubtless, but expressing something that is real. We want to get at this: what is victory, where is victory, how can we walk in victory?

The spirit is the place where the Holy Spirit dwells, and everything that God does in you comes from the spirit. It is *through our spirit* He works out to soul and body, not from outside in! The devil knows this, though we do not, and he brings things *from the outside life* to burden the spirit within. From the outside he also gives supernatural power, working upon the emotions and the senses, and gets hold of the bodies even of the children of God. It will help you to detect and to discern for yourself, *to know that everything that the Spirit of God does, is through the organ of your spirit.* It is in your spirit that you learn to know God for the spirit is the sanctuary, the shrine, the organ of the Holy Spirit, and it is there that He bears His witness—"The Spirit beareth witness *with our spirit* that we are the children of God." We have seen that the first thing the Holy Spirit does in regeneration is to give a renewed spirit, when you are "born of the Spirit," and you receive the Spirit of Christ, the Spirit of sonship, when from your spirit comes the cry, "Father!" Then you know God as your Father. Then you next receive the Holy Spirit as a Person, as the Sanctifier, and He fills your spirit and makes it the shrine where He dwells, and the centre from which He works, and in that shrine He brings you into union with Christ when you become "joined to the Lord, one spirit." From the centre of the spirit He wields the Word of God,

and cuts away the soul's entanglements with the knife of the Word; and as you obey that Word and submit to its requirements, the spirit becomes clarified, and drawn away from the soul-envelope into a deeper, closer, essential, perfect union with Christ the risen and ascended Lord. It is only in this real union of one spirit with Christ, that He is able to exercise His authority through you over spiritual foes.

In the light of these facts about the spirit of man, and the Indwelling of the Holy Spirit, the eighth of Romans is simply wonderful: "*If we walk in the spirit,*" "*if ye live in the spirit,*" "*the mind of the spirit is life,*" "*ye are not in the flesh but in the spirit.*" "*The mind of the flesh is death.*" "*The minding of the spirit is life and peace.*" At the back of all these words can be seen the PERSONAL VOLITION of the man, as the helm of the ship, so to speak, at the centre. The ACTIVE EXERCISE OF THE WILL, moment by moment, determining his obedience to the mind of God through the Spirit, or his walk "*after the flesh.*"

It is not a *state* you are brought into, but a position, where you have to *choose* every moment what you will do. Therefore it is important that you understand what is flesh, and what is spirit, since you have to hourly decide which you will obey.

In 1 Cor. xv. 42 we read, "*The first man Adam was made a living soul, the second Adam a life-giving spirit.*" All the life you get from the first Adam is soul, and all the life you get from the new Adam is spirit. First that which is natural, or soulish, and then "*that which is spiritual,*" for there is a "*natural body,*" and there is a "*spiritual body.*" So that the Church will be prepared for translation by being brought to know this spirit life, where the LIFE OF THE SPIRIT QUICKENS THE MORTAL BODY. Through all the tossing and the tumult and the suffering, God is preparing His Church for the coming of Jesus Christ; and through travail and often bitter tears, God's children are pressing on to know all that He can do for them.

When the spirit gets to its right place of predominance, united to Christ, and filled with the Spirit of God, and joined to the Lord, one spirit, "*the Spirit of Him that raised up Jesus from the dead, will quicken your mortal body by His Spirit that dwelleth in you.*" The devil just now is contending for the bodies, and for the mind of God's children. Did Christ not say to Peter "*Satan hath obtained you by asking, that he may sift you as wheat, but I have prayed for thee that thy faith fail not?*" He did not say "*I have prayed that you should not go into it;*" but "*I have let you go into it; you are so self-confident, Peter; you*

boasted that if all would forsake Me you would not, and I had to let Satan have you to sift you, and to break that self-confidence from you." That was soulishness in Peter, it was not of the spirit; and so he was sifted and prepared for his Pentecost in the judgment hall of Pilate.

How could God have used Peter if he had not got rid of his self-confidence first. All Peter's impulses, that wild devotion, that something about Peter that made him go headlong out of the ship towards his Master—God had to get it out of him. You would not say that Satan cannot touch a child of God, if you carefully read the Bible. Paul was a child of God, and yet he said he had a "*messenger of Satan*" to beat him, to keep him from being exalted above measure through the abundance of God's revelations to his spirit. Through Satan's buffetings and siftings, the children of God will advance into the knowledge of union with Christ, and victory over sin and Satan, which will prepare them for the Lord's coming.

What is the basis of this walk after the spirit? CALVARY. We must take our position with Christ in death, according to the sixth of Romans, crucified with Christ, we must know victory over sin, before we can talk about victory over Satan. Because Satan holds through sin, and it is only on the ground of the cross, standing there crucified with Christ, that you can dare take your position of victory over Satan. Romans vi. is the basis of victory.

In its practical outworkings you will see the need of avoiding a clouded spirit, because if you get a shadow, you will lose that keen spirit light which illuminates the mind, and shows you what to do. If the spirit is kept in clear unbroken victory, dominant over soul and body, the mind is given clear perception to detect the Spirit's leading; for "*they that are led of the Spirit are the sons of God.*"

You know how to avoid sin, but do you know how to avoid weights? The devil knows that a shadow on your spirit will suit his purpose as well as anything else, so he does all he can to bring troublesome things to you in order to shadow your spirit. There is no outflow from a compressed spirit. It is absolutely essential for revival that the spirit shall be free, for thus only is the outflow continual. The law for keeping the spirit in victory is that it must be always going out; it must never turn back upon itself. Because these powers of darkness are outside, and they are always seeking to press you in. The enemy tries to accuse you, and get you occupied with yourself, and thus to lose all aggressive power against him; but you have to go out against him all the time.

But you say, "*They won't let me pray in the*

prayer meeting; how can I always go out against him?" But you have a world-wide sphere in the prayer life, your spirit can go out in victorious prayer against all the powers of darkness, persistently, steadily for the whole church of Christ.* That will keep your spirit going out. The truth is you either must go out against what is outside, or else what is outside will come in, and crush you down.

Some of you have no flow now in testimony. In the Revival days your spirit was free. How easy it was then to speak; but, alas! the attacks, the conflict, the opposition, and the difficulties, have come like a great thick wall of clay, and the poor spirit has gone back into prison to be locked up and bound and compressed, so that it cannot move; and you have lost the power to perceive the will of God, and you don't know what to do. Let us ask God for liberation from all the accumulated weights that crush you down in spirit, so that you may enter into a sphere of mightier work in the unseen realm. Though you cannot pray in the prayer meetings, God calls you into a spirit union with Himself, that in prayer you may drive these forces of darkness back. It is a mightier work than anything else, and that field is open to any of you. The closing of the prayer meeting door against you can drive you to pray for Wales as you never prayed before. If you understood how to walk in the spirit, if you knew how to detect God's will in the spirit, that is possible for you.

Though absent in the body from them, Paul told the Corinthians that he was "present in spirit." Again he said to the believers, "*Stand fast in one spirit*," striving with one soul for the truth of the gospel." "Ye are all made to drink of one Spirit," ye are a "habitation of God through the Spirit." Endeavouring to keep the "unity of the spirit" in the bond of peace, "praying in the spirit," "fellowship in the spirit." It is "all in the spirit," and if the church of Jesus Christ was united in the spirit, there is no power of darkness that could stand before her. She would be fair as the moon, clear as the sun, and terrible as an army with banners.

Do you see in the light of this what is the matter with the prayer meetings? This great thick cloud of the powers of darkness comes down on the prayer meeting, and because you do not know how to fight in spirit *through that wall*, you are defeated. Satan tells you that God is not listening to you. Oh! if you knew how to penetrate through. Someone has said, "The Lord Jesus Christ has gone through the plane of the prince of the power of the air, and sat down on God's right hand, praying and keeping

the way open for His people. The only way through is a blood-marked way; He is keeping open the way through the hosts of darkness." "Having boldness to enter by the blood"—a blood-marked way. If you have once known that life with Christ in God (for "ye died and your life is hid with Christ in God"), cease to walk after the natural man, the man of flesh. Learn to live in spirit with Christ on the Throne, and live the will of God as you learn it there. Your spirit must remain there, for that is the ascension place—"joined to the Lord, one spirit," and from that place you must understand how to resist everything that comes to you from the powers of darkness, direct, and indirect through men. Be determined that the one thing that you will do is to keep your spirit clear with God, so that you know the will of God. God must work out His own plans in His own way; and your one thing is to know Him, to live and walk in the spirit with Him, to obey His word, to refuse to have clouds that will shadow your spirit-fellowship with God, who is Spirit. That is the place of authority, and power over all the power of the enemy.

Bible

"Exceeding Fierce."*

A Word about the Bible.

"**S**TAND fast and hold," or, as the same word is rendered in Hebrews and Revelation; "Hold fast." "Stand fast" because it is a conflict, not merely with man, not merely with Higher Critics, but with the powers that lie behind them. Read that sixth of Ephesians, and learn what that conflict is "against the spiritual hosts of wickedness in the heavenly places." Beloved, these are dark days I said, and I gave God thanks last night in prayer, that we are permitted to witness for Him in such dark days, in such darkness. They are dark days, they are "perilous times."

That word "perilous" used by the apostle in connection with these times, only occurs twice in the New Testament—once where we read of the demoniacs, where it is rendered they were "Exceeding fierce." These are "fierce times" that are coming upon us—darkening days. Oh! beloved, let me in God's name, pass on to you the apostolic exhortation, and command, "Put on the panoply of God."

If you give up the Scriptures you will not stand, if you give up any one thing, Satan will gain an advantage over you. "Stand fast and hold fast." Yes, blessed be God, hold fast to the precious Word that He has given us, that has wrought such wonders. Do not yield one jot, or one tittle of it to the enemy, but hold it fast. You have a power in your hand of which Satan is trying to deprive you. Is it a marvel that he is seeking to attack the truth of God, when we see what effect it had in the hands of the Lord against himself? Thrice Christ answered the temptations of Satan, and always from the book of Deuteronomy! Do not forget this.

"It is a myth," "it is a forgery" our modern critics tell us; but blessed be God, we know otherwise. Satan knows well the value of that book, and he is doing all he can to make us give it up.

* Quiet Talks on Prayer, by S. D. Gordon, gives much light on this.

* From an address delivered at the Clifton Conference, Oct., 1908, by Mr. G. F. Bergin, director of the George Muller Institution.

"The Crucified Life."

Rev. Pengwern Jones.*

SOME time last year a number of missionaries were sitting together speaking about spiritual things, and the subject of "the crucified life" was discussed. One of our number asked the others, "What do you mean by the crucified life we are asked to live," but no one present could give an answer. I went home thoughtfully from that conference seeking an answer from God to that missionary's question, and now I come to you with the answer received.

Paul said of himself, "I am crucified with Christ." Can you put your name in the place of that "I"? Do you know, do you live that crucified life? Have you been able to define it? Is the crucified life anything more than a "saved" life? Is it anything more than a "sanctified" life? I think it is another aspect of that life.

When I went home from that conference of missionaries with the enquiry in my heart and prayer, it was shown to me that the way to find out the meaning of the question was to look at the crucified life of Christ. With this in view I looked at the death of Calvary where His life was reaching its climax, I followed His thoughts as they were expressed in the seven utterances of His cross, and in them I found in some measure the crucified life I was to live.

I would like to impress upon you the necessity of studying the cross, not only to see the dying of Jesus for us, but to understand what is meant by *our dying with Him*, and His death to be worked out in us. The Holy Spirit always leads to the cross. This is the mistake many made in the Revival in India; they thought that the Holy Spirit always led upwards to power. Many of the native Christians when they were filled with the Holy Spirit, thought they could immediately take the positions of teachers. The Holy Spirit leads men downward to the cross, first of all to learn, and then to live the crucified life.

Have you been led by the Holy Spirit to the cross? It is by an act of our own will, handing ourselves over to Him that He may put us there. When Jesus was filled with the Holy Spirit at His baptism, was He led by the Spirit to the mountain to preach? No: down to the wilderness to be tempted. The first step is often downwards. That is how the Spirit leads to the cross; and when He has put us on the cross with Christ, what is the crucified life? I will answer by presenting to you one aspect of it at this time, from the first saying of our dying Lord, "Father forgive them, for they know not what they do"; the attitude of Christ towards the world, how He felt towards men and what He sought for them.

Before that cross we discover two classes of men represented. First there was the indifferent class, including the men who passed by wagging their heads, and saying, "He saved others, let Him save Himself." That indifferent class passed before the thoughts of Christ,

and for them He lifted up His heart in loving prayer, "Father forgive them."

How do you feel toward the indifferent crowd in your village or town when you meet them on the Sabbath day? If you live the crucified life, your heart will immediately go out towards them in love, and you will be impelled to pray for them.

In front of Christ stood another class: the callous soldier, the hard-hearted sinners; those who, without any compunction whatever, drove the nails into His hands, and gambled at the foot of the cross. You too have these hard-hearted sinners in your village and town, but what is your attitude towards them? Do you pray for them as your Master did? Yes, you will, if you are living the crucified life.

Then think of another class: the sneering class, the priests who said, "Let Him save Himself;" the men who scoffed Christ when He was on the cross. What answer did our Lord make to them? Only the answer of prayer for them. There will be people in Llandrindod this week who will sneer at the Convention. Will you pray for them? Bitter enemies stood before the cross, and Jesus knew their thoughts of malice, but still He prayed for them, "Father forgive." Ah, and do we not have them still—enemies who do their utmost to injure our reputation, to oppose our progress? Do they anger us? or do they provoke us to prayer. If we are living the crucified life, we, too, shall pray for our enemies. It is the height of blasphemy to ask God to forgive them if we ourselves have not done so. The man who is at enmity with his brother cannot possibly live the crucified life. It is only when we come on the cross with Christ that we begin to live as He does, and to pray like Him for the indifferent, for the sneering, for the hardened, and for our enemies, that they too may receive God's forgiveness and enjoy His salvation.

Is there anyone you have not yet forgiven, any person with whom you are still at enmity? Oh, remember it is impossible to live the life we have in view if there is enmity towards any man. **WE MUST FORGIVE BEFORE WE ASK GOD TO FORGIVE.** Did not our Master forgive even in the moment of His suffering, and shall not you? You have been wronged, you have been injured? We grant it, but you are to forgive them if you wish to live the crucified life.

The opposition of those who oppose us, instead of making us angry, leads us to prayer. If we are on the cross, we cannot resist the desire to pray for those who are even our enemies. Shall I ask, therefore, in this very first meeting, and in my first message, Do you want to live this crucified life? Will you allow the Holy Spirit to lead you to the cross? Will you just tell Him that you want to live the crucified life? If you have found it hard to forgive, tell Him so. You will see your enemies in a new light, the people around you in a new light; and you will be so full of love for them, that you will pray for them, "Father, forgive them, for they know not what they do."

Such is the attitude of Christ towards the world—one of love coming out in intercession. May God lead us all into it!

* Address at Llandrindod. Not revised by the speaker

Voices of the Past.

The Monarchy of the Air (iii.)

By Dr. Thomas Goodwin.*

President Magdalene College, Oxford, 1650.

"According to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. ii. 2.

THEY are not only powers in respect of physical power, but in respect of authority. All power is of God, and Satan's power is of God, at least by permission. He Himself said in Luke vi. 6 that this world was delivered unto him; and therein he spake truth. It was indeed delivered unto him—that is by God's permission; though he lied in this when he said, "I give the kingdoms of the world to whomsoever I will"; for that is God's prerogative. Indeed he gave it to Antichrist, as I shall show you anon; but it is God's sole prerogative to give the kingdoms of the world to whomsoever He will (Dan. iv. 17). But Satan had this permission, as Christ gave permission to the demons to enter into the swine; it is a word of permission. Now he hath a kind of a property in wicked men, whilst they continue in his kingdom. In Luke xi. 21-22, a wicked man is called his own house, and his own goods; and they are said to be his captives, taken captive at his will. And therefore some interpret that place, when Christ did come to cast those legions of demons out of the man, saith he, "What have I to do with Thee?"—that is, What hurt have I done Thee? I am in this man that I have possessed, I possess but my own, and this is my castle; why shouldst Thou come to torment me before my time? Am I not in my own? And he hath them by conquest, "Of whom a man is overcome, of him he is brought in bondage" (2 Peter ii. 9).

Now my brethren, see the mercy of God in freeing and delivering those from this power whom He hath translated into the kingdom of His Son! Our Saviour Christ hath redeemed us; not that the price was paid to Satan, but to God; for so He hath pulled us from the power of darkness by redemption (Col. i. 13). And how doth He do it? By being in some respects subject to the power of Satan. You know the expression Christ hath in Luke xxii. 53, "This is your hour, and the power of darkness." That is, by your means, you Jews, to whom God hath given this hour,—for wicked men have but an hour, the saints of God shall have the day of it—the Devil, who is the prince of darkness, and is that great power of darkness (as you may see by comparing this with that Col. i. 13, where by "power of darkness" the Devil's kingdom is intended), cometh thus to have a power over me, to crucify me, to kill me, which is the thing he aims at.

Now Jesus Christ, being in this respect subject to the power of Satan,—for otherwise He was not subject; "the prince of this world cometh," saith He, "and hath nothing in Me"; nothing in Him to tempt Him, or to subdue Him that way, but it was the Devil's plot to have

Him crucified, and he stirred up the Romans and Pilate, and all these Jews for the crucifying of Him, and He subjected Himself so far to the will of Satan—and by this He delivered us out of the power of darkness. Yea, though his kingdom is thus great, God useth poor flesh and blood, men, we that pray and preach, to overcome him; and we do it. In Revelation xii., "There was war in heaven: Michael and his angels fought against the Dragon, and the Dragon fought and his angels, and prevailed not." By Michael's angels are not meant only the angels of heaven, but men, the saints on earth too. Why? Because, at the 11th verse it is said, "They overcame Him by the blood of the Lamb,"—which cannot be meant of the angels—"and they loved not their lives unto the death"; that is, they gave away that part of their lives to death that was to come, and by this they overcame the Devil.

The thing that is here is, the place of this prince's dominion, the air. He is the "PRINCE OF THE POWER OF THE AIR." The denomination of kingdoms is from the place where themselves, and their subjects live, and and by "air" is meant this elementary, this sublunary world, and especially the airy part of it, the *interstitium* between heaven and earth.

Hesiod, speaking of the demons, saith, "Being clothed with air, they run up and down." It is the place where they are. And if the devil appear, all his workmanship, his apparitions, his VISIONS IS AIR CONDENSED. He took Christ into an exceeding high mountain. Why there? That he might in the air make a brave prospect of all the kingdoms of the world, for it was done by an outward vision; all his power lies there. Some have thought there might be an allusion to it when he is called Beelzebub, the god of flies; for the air is as full of them as of flies in summer. Sure we are they are called the "fowls of the air" (Luke viii. 5, 12) . . . they are as wind, as meteors in the air; so the air is their proper place, or at least that place where their proper kingdom is in; therefore now, if they do not possess men's bodies, or the like, they fly up and down in the air. It is the "prince of the power of the air!"

Prayer still needed on the Opium Traffic.

"Although the end of the traffic with China is in sight, it is not yet accomplished. (1) China still needs all the moral support we can give her, for the more speedy ending of this traffic is made dependent upon what she may accomplish in her own country; and she is not without those who would be glad to maintain the trade if possible, for their own benefit. (2) A God-honouring ending has not yet been obtained, for we are only following the lead of China, and are still handicapping China in her efforts. (3) The ending of the traffic with China does not mean the ending of the traffic altogether, for there is besides what is sent to China, 16,000 chests of opium prepared for vicious purposes sent to other parts, of which as yet done little to check. (4) The home consumption of opium in India itself, where opium is unfortunately a growing evil. My father's message to the supporter of the anti-opium cause after hearing of the new agreement was: "THERE MUST BE NO SLACKENING OF EFFORT."—Noel Broomhall.

"We note with thankfulness the 'Threefold Call to Prayer.' The Chinese Christians are greatly interested in what is being done by the British Churches on their behalf, and scarcely a Sunday passes without prayer being offered for the ending of the Traffic during the present year (1911)."—A Worker among the Chinese in Liverpool.

* One of the "Puritan Fathers." Extracts from a sermon on Ephes. ii. 2.

The School of Prayer and The Lord's Watch.*

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. . ."—2 Cor. x. 3, 4, Weymouth.

The Power of the Name.

"I believe the Lord has bidden me write to thank you for the light He is giving on the enemy's modes of attack, also on our one safe, and sure way of defence, and way to defeat his purpose. With all my heart I praise my God and Father that He has enabled me to receive such teaching, and in any measure to grasp it."

I wish to tell you how it has worked in a very real attack of the powers of darkness. I have a friend who became very worried over difficulties and trials in her circumstances, until she seemed unduly troubled.

A little while ago she seemed physically well but very worried, but she became brighter after prayer, and we retired to rest as usual, she appearing happier before she fell asleep. Towards morning I was awakened by a loud startling noise. I called her repeatedly, believing she had nightmare very badly. She quieted a little, but receiving no answer to my questions, and noticing her strange breathing, I went to her, and tried to rouse her.

In the dim light I saw her eyes open and close, but she was evidently unconscious. I felt her throat, heart, pulse; all seemed as quiet and healthy as a little child's. I bathed her face with cold water, and blew on her face, calling her by name repeatedly, but to all outward appearances my friend was mad. I am small and my wrists very weak; yet God strengthened me to hold her hands, as she was sitting up in bed, raving and struggling to free her hands. I felt it was the awful power of darkness, and that only the Victor of Calvary could cast out the Evil One.

For two hours nearly she remained in that state, but as I kept asserting the victory of Calvary, the Lordship of Christ, the cleansing power of His precious Blood, and called on Him to assert His power, and the might of His Blessed Name, gradually she grew calmer. Oh! the power of that Name. It seemed to penetrate her spirit, and finally the dread power of evil was broken, and the light of reason once more shone in her eyes.

Apart from all else, God permitted me to stand there alone. Our doctor came about 9.30, and said he had no idea what could have caused the attack, for there was absolutely no physical cause.

During the attack (which began about 3 a.m.) she did not know me, and appeared in mortal terror; but the Name of Jesus rendered her quieter, sometimes for a few seconds quite still, and she gazed at me as though in wonder. But it was the constant assertion of the power of the Blood, and the Lordship of Christ, that finally brought complete deliverance. When it was all over she had no recollection of anything till she heard me saying the Name of 'Jesus!' and then, full consciousness returned.

Beyond a slight feeling of confusion, she said she was perfectly well. Many times since, fear has come upon me with awful power, but as I have refused it as from the Devil, and turned with all my being from it to God, and sheltered in His victory over hell, and all its powers, the fear has left me; and now I want to testify to the Power of that Name which is above every name, and the glory of His victory!" X.

* The reason for the change of title for this page will be dealt with in a later issue.—Ed.

Will the Lord's intercessors pray
That all the readers of the "Overcomer" may seek to understand and to use its message and live lives of triumphant victory.

Special Intercession for the following Convention.

Morge, Switzerland, Sept. 11-15.

Crouch End, London, Oct. 2-5.

Prayer for Missionaries.

That all Missionaries in the foreign field may have the gift of discerning of spirits, and that all may understand and carry out the "binding" of the "strong man."—E.R.

For Miss WABBURTON BOOTH and all Missionaries in the midst of plague stricken districts in India.

Rev. W. T. HALPENNY, Montreal.

Mr. and Mrs. STROTHER, General Secretaries of the Christian Endeavour work in China, and all missionaries in China.

Miss PERRY and Miss PASH on their furlough in England, and the work they leave in Korea.

Rev. J. D. McEWAN, Brazilian Inland Mission.

Mr. and Mrs. J. G. LOGAN and all E.G.M. Workers, Mr. and Mrs. Ed. SWAN and Workers, and Mr. BRADLEY's work in Great Britain.

Pray also for Misses MAY HILLIER and GRACE GAFEN, and Mrs. M. A. MARQUEZ (Las Palmas); Rev. F. BAUNEL (Tahiti); BARON NICOLAY in work among students in Russia.

For Russia and Pastor FETLER and all preaching the gospel in the Russian Empire, and that light and liberty of conscience may prevail.

For Dr. and Mrs. Fraser in the Lushai Hills.

Mr. and Mrs. GREET, Landour, Himalayas.

Miss BARBER, of Fukien, and Fellow-Workers.

For Miss Meylan who has now left France and will be conducting missions in Switzerland during the summer.

For the "long neglected" Thada-Kookies. The Lord is working mightily amongst them, and we need friends who will claim with us the Victory—all that CALVARY means—for the work and workers.—W. R. Roberts, Lushai Hills.

The "Lord's Watch."

All requests for prayer to be addressed, Mr. J. C. Williams, c/o The Editor of the "Overcomer," Carefree, Toller Road, Leicester.

Note—The "Lord's Watch" is not a "Prayer-Circle," but a correspondence with the Lord's children needing help and instruction how to prevail in prayer in "cases" burdening their hearts and lives.

It is understood that all correspondents are regular readers of the "Overcomer," as the teaching of the paper supplements the letters and forms the basis of the correspondence. Rules governing the correspondence may be had on application to Mr. Williams. Stamped envelopes should always be enclosed for reply.

Received for the "Lord's Watch" Typewriting Machine,
Up to and including August 12th, 1911.

Amount previously acknowledged, £10 14s. 6d.; (136) £1 1s., (242) £1, (263) £1, (135) 10/-, (385) 7/6, (385) 5/-, (71) 2/6, (346) 2/6, (150) 2/6, (360) 1/6, (63) 1/6. Total £15 8s. 6d.

Letters received up to August 12, 1911, needing no reply:—41, 46, 57, 101, 147, 154, 245, 267, 332, 398, 441.

To "Lord's Watch" Correspondents.

It is requested that NO LETTERS be addressed to the "Lord's Watch" during September except such as are of urgent need.

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

We have received from Mr. H. Johnson a few copies of the first number of *Le Vainqueur*, and rejoice to see the sympathetic way in which it has been prepared and issued. We ask for much prayer for the little paper as it goes forth on its mission among the workers in France and Switzerland.

Received for Mr. Johnson's work in France.

From July 10th to August 10th, 1911.

Per Miss Mourant—(15) £2 (*Le Vainqueur*); (16) 1/8 (*Le Vainqueur*). Total £2 1s. 8d.

Per Miss Waters—(33) £1 (Personal); (33) 3/6 (Personal); (34) £2 (Personal); (35) 8/- (Personal); (36) 2/- (Personal); (37) 8/- (Personal). Total £3 15s. 6d. Full Total, £6 15s. 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, Sydenham Hill Road, Sydenham, S.E. (please mark envelope "France"); Miss Waters, 72 Lancaster Road, West Norwood, S.E.

The "Word of the Cross" Bible Booklet.

(Entered at Stationers' Hall.)

This little Booklet was compiled by Mrs. Penn-Lewis in 1903, and consists of 18 pages, $3\frac{1}{2} \times 2$ inches in size, with pale blue cover. It contains in the words of Scripture, what the Bishop of Durham describes as "the very soul of the Divine message." It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

The Bible Booklet in English.

With page on "Victory." A.V. Pale blue cover.

1/- per 100, 4/6 per 500, 8/- per 1000; post free (Great Britain only). To other lands the prices remain at 1/3 per 100, 8/6 per 500.

The Booklet ($7\frac{1}{2} \times 8$ inches) in large bold type, and each verse numbered for use in enquiry room work. Price One Penny each, 8/- per 100.

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

For the convenience of our readers, English Booklets in large and small type may also be obtained from "Overcomer" Office, Cartref, Toller Road, Leicester.

Received by Mrs. Penn-Lewis for the issue of the Booklet in Foreign Languages.

(6) £1; (7) 5/-; (8) 2/6 (Cantonese). Total £1 7s. 6d.

Light from Calvary (iii.)

Some Notes on the "Word of the Cross" Booklet for young Christians.

BY THE EDITOR.

ON pages 3 and 4 of the little Booklet we read of the death and resurrection of the Lord Jesus, and we give both these pages, so that His sufferings, and the glory of His resurrection may be clearly seen.

"THE SUFFERINGS OF CHRIST."—1 Pet. i. 11.

He is despised and rejected of men; a Man of sorrows, and acquainted with grief.

—Isa. liii. 3. Surely He hath borne our griefs, and carried our sorrows.—Isa. liii. 4.

He was wounded for our transgressions, He was bruised for our iniquities.—Isa. liii. 5.

We have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.—Isa. liii. 6.

And the Scripture was fulfilled which saith, And He was numbered with the transgressors.—Mark xv. 28. Reproach hath broken My heart.—Ps. lxxix. 20.

(Page 3 of the Booklet.)

The tragedy of His terrible death on the Cross we have already spoken of, but in the verses written on page 3 of the Booklet we see quite clearly why He had thus to

suffer and to die. In the fifty-third of Isaiah we read the wonderful word-portrait given by the prophet, describing the Lamb of God *four hundred years* before He came to earth. The whole story of His earthly life is depicted so clearly, for He was indeed despised and rejected of men; He was a "Man of sorrows," but it was *our* griefs and *our* sorrows which He bore, for God had laid on Him the iniquity—the sin—of us *all*. Pure, holy, without sin, He "was numbered with the transgressors," and on the Cross it was "reproach" which broke His heart. On the Cross He died from a *broken* heart. The prophet Isaiah beholds in spirit-vision this Man of sorrows, and cries "He was wounded for *our* transgressions, and bruised for *our* iniquities." It is when we see Jesus dying for us, and we change the little word *our* into "*my*" and say "He was wounded for *my* transgressions" that we lose the burden of sin, and find Him a personal Saviour.

But the sad story of His death is followed by the glad news of His resurrection. Think of it. Jesus died—yes—but JESUS LIVES! A real Living Person. "This Jesus hath God raised up." He died on the Cross bearing *our*

"THE RESURRECTION OF THE LORD JESUS."

—Acts iv. 33.

This Jesus hath God raised up, whereof we all are witnesses.—Acts ii. 32. Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.—Acts ii. 24. Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead.—Acts iv. 70. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts iv. 12.

(Page 4 of the Booklet.)

sins, but God raised Him from the dead, and He eat and drank with His disciples after His resurrection. And then He ascended into heaven and sits there on the right hand of God, *the very same Jesus* to-day that they crucified on Calvary's tree. The very same Jesus who took our sins to the tree, now living and able to save us through His Blood. The very same Jesus to whom every one reading this may speak, and thank Him for dying on Calvary. The very same Jesus able to save us every moment from every sin by His almighty power. Let us *thank* Him for His death, and praise Him as a living Saviour.

Parcels of 5,000 Booklets (and upwards) will be granted to any accredited society or worker, at slightly above printer's cost, on application to Mrs. Penn-Lewis, Leicester. (The applicant paying carriage.) Some 50,000 have now been applied for since this offer was made in the May *Overcomer*.

Blackburn, Lancashire.

Prayer is asked for a special Booklet Campaign from House to House during the third week in September, preceding a Mission by Mrs. Baetzert. A band of seventy is being enrolled for the work.—G.H.D.

The Editor's Letter Box.

Notes on Letters from our Readers.

We are thankful to find that the "Clinic" note on Palmistry, has proved helpful to many, and N.B. asks that it may be issued in leaflet form, "as the evil is so widespread." This we hope to do shortly. Another reader - a missionary on furlough - says that the same Clinic note "comes most appropriately just now, as it is about 16 years since I was told in a similar way that I should die when 37 - my present year! I cannot say I was altogether 'bound' by this 'prophecy,' but it did sometimes worry me. . . ." In the light given by the Clinic note, this correspondent truly liuks on, what he calls, a "fainting fit," which he wrote us about a little while ago, when he was unaccountably pressed by the powers of darkness to yield to a feeling that ill-health he was in, must end in death. Not knowing of the "prophecy" he now refers to, we wrote him urging a strong resistance to the acceptance of this pressure, with the result that the "fainting fit" has passed away. We can link together now the "prophecy" of years ago, and the attempt of the powers of darkness to get it fulfilled in the year which was mentioned, confirming the light given by Mr. Roberts on the so-called "fore-telling" of Satan.

A Missionary writes, "God gave you to define my need perfectly, and I am learning to 'refuse all suffering pushed on me by the devil.' I cannot tell you how I have suffered for years through 'passivity,' truly crushed, buffeted, perplexed, and hindered in the work of God, cast down, discouraged, wounded, bound . . . but now God is graciously freeing me. . . ." Four planes of the spiritual life 'has given me courage to go on. . . ." The attitude here mentioned is greatly needed by souls who have learnt something of the death-pathway, for we can see now how the enemy seeks to press too far every spiritual truth so as to get some advantage through it, i.e., in this case the "crushing," etc., meant no outflow of life, or note of victory. Paul said "as dying and behold we live," and "Always bearing about in the body the dying of Jesus, THAT THE LIFE ALSO OF JESUS MIGHT BE MANIFESTED. . . ." We may know that the measure of "death" is true if we see the corresponding measure of life; beyond this the powers of darkness have added their pressure, and the poor soul abides in a "death" condition without any compensating life in personal experience, or to others. To any such we would repeat the word to this Missionary, "Take a steady attitude of refusing all suffering caused by Satan, and of accepting only what is the will of God." As this is maintained, any pressure from the enemy will slowly (or quickly) lift, and the "life of Jesus" find outlet in due course.

C.L. writes that she only recently saw the *Overcomer*, and then went to one of the Meetings at Eccleston Hall, she left "in a maze," but followed the advice given to ask God to reveal the truth then spoken, with the result that her Bible now reads quite differently and she sees quite clearly the "secret of overcoming." She can now say "Once I was blind and now I see" the way of victory, after an "up and down Christian life for 23 years." We earnestly pray all readers of the *Overcomer* to take the same course as this correspondent. The truths set forth in our pages represent *real facts* in the spiritual realm, and they will be revealed to all who sincerely desire to know them. If our readers would set themselves to seek from God all that we write about, they would find the unsearchable riches of Christ at their hand. That many do this we thankfully acknowledge, for a reader from America, in sending a large donation for the free distribution fund, writes "From what my copy means to me, I want others to be able to keep their own copies, because as one prayerfully studies, and later GOES AGAIN AND AGAIN TO THE ARTICLES, TRUTH GROWS MORE AND MORE

LUMINOUS—because we are growing!"

These instances practically answer the letter of a village worker who thinks the matter in the *Overcomer* is "clothed in obscure and difficult language" and that it would be "more useful if written more simply." This worker says she could not "expect the poor to understand it." Yet the native Christians, in heathen lands eagerly watch for the paper, and we have found the *most ignorant fully understand the truths we give*, when they know the *Holy Spirit as a Person*; when the most cultured and educated workers are compelled to put the paper aside as beyond their comprehension! We can see by this that *theoretical "truth"* is welcomed by the "natural man" i.e. the soulish Christian, but *experimental truth* is wholly closed to him apart from the revelation of the Holy Spirit. Every believer, be he rich or poor, high or low, educated or ignorant, needs the *Holy Spirit* as teacher of the truths of God. May all our readers seek His aid in assimilating and passing on the messages in our paper.

I.C. writes suggesting papers given in the *Overcomer* of each "plane" referred to in our April issue, "setting forth the plane by the Word of God, and Satan's manner of attack on the particular plane. Questions to be allowed and selected experiences given." We shall be glad to do this when the way is clear, and time permits, but the pressure of work is oftentimes too great to allow us to do the writing we see is needed.

Letters acknowledged with prayerful interest, from M.B. (Sunderland); A.St.G.; O.M. (Switzerland); W.M. (Talywain); A.B.; G.E.; F.B.B.; S.M.; J.L.T.; E.B.; M.E.C.; E.W.J.; W.A.D.; E.W.; F.G.O. (Great Yarmouth); M.E.F.; M.M.M.; E.E.N.; A.E.B.; W.R. (Northampton); I.V.; B.B.; N.M.; M.B. (China); A.B. (Kent); B.B.; L.K. (Australia); W.A.D.; M.S.O.H. (S. Africa); S.P. (Cardiff); M.M. (India); A.G.; S.G.; N.B. (London); C.E.N. (Ealing).

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Correspondents will greatly assist the Editor if they will please not write too closely, or in very small handwriting.

The Bible Booklet in Foreign Lands.

English.—

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

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

United States of America.—(Enquiries only) Rev. Dr. Rudisill, Alexandria, Va., U.S.A.

French.—Mr. H. Johnson, 32 Avenue de Courbevoie, Asnières Paris, France.

Herr J. Hoffman, 26 Rue Courbre, St. Gilles, Brussels, Belgium.

German.—Fraulein Wasserzug, Freienwalde a/ Oder, Malche, Germany. (100, 1/10; 500, 4/6.)

Fraulein von Hennig, Pultitzstrasse 13, Berlin, Germany.

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

These Booklets are in ordinary classical Arabic (Bible language) and suitable for use in any country in the East where Arabic speaking people are found. Supplies free on payment of postage only.

Hungarian.—Enquiries to Prof. Szabo, Varosmajor U 48, Budapest, Hungary.

Welsh.—Mrs. R. B. Jones, Ty'r Cae, Vaenor Terrace, Porth Glam., Wales. (Free, for carriage only.)

Indian Dialects.—Orders to Rev. A. E. Ogg, Agent, Methodist Publishing House, Madras, India. The following dialects are obtainable: BENGALI, BURMESE, GUZERATI, HINDUSTANI, HINDI, KANARESE, MALAYALAM, MARATHI, NEPALESE, TAMIL, TELEGU, ROMAN URDU, ASSAMESE.

Prices: 500, Rs. 2 (i.e., 2/8), 1,000, Rs. 3 (4/-), 20,000, Rs. 20 (25/8). Packing and carriage extra.

Orders may be sent to Mr. Ogg direct to forward any quantity to Missionaries in India. An International Money Order may be obtained at any British P.O.

Russian, Russian-Polish, and German.—Pastor J. Lübeck, Nawrot 27, Lodz, Poland.

Tahitian.—Rev. G. Brunel, Ralatea par Tahiti. (Free, carriage only.)

Icelandic.—Mr. A. Gook, Akureyri, North Iceland.

Lesuto.—Mission Printing Press, Morija, Rhodesia.

South Africa.—Various languages, Mrs. H. L. Scott, Rosemount, Walmer, nr. Port Elizabeth.

Persian.—Miss Petley, C.M.S., Kerman, Persia. (Enquiries.)

The Booklet may be issued in the language of any Country by accredited Missions or workers resident therein. Letters asking permission for doing so should be addressed to Mrs. Penn-Lewis, Leicester.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III.

[Entered
Stationers' Hall]

OCTOBER, 1911.

ONE PENNY
Post free 1½d.

No. 10.

"He... gave them... authority."

O H the "power" that's lying idle;
God has "given" us, for His use!
Such "authority" o'er Satan
As would let his captives loose!

Only, we must grasp the meaning
Of the conflict and the fight.
Not our foes alone; but God's foes,
Stand opposing us and Right.

And the "armour" we must fight in
Must be His, and His alone:
His strength, and His the wisdom;
Only such will Satan own.

But—if God has "given" this power,
And "His Spirit puts to flight"—
When the foe comes like a flood-tide
Victory's sure: "*Fight the good fight!*"

L. M. Warner.

Luke ix. 1. Luke iv. 8. Eph. vi. 10-18. Acts xix. 15.
Isa. lix. 19. 1 Tim. vi. 12.

The Last Cry of the Church.

"AVENGE me of mine adversary" was the brief but intense petition voiced by the widow in her cry of need to the judge (Luke xviii. 1-8), until by her "continual coming" even the immovable man was moved, and she obtained relief from her oppression. It was only one sentence, but it expressed her whole need. She had no influence, and no other help; only a cry, but it was a cry wrung out of her desperation. So, said the Lord, His elect "ought always to pray, and not to faint," and pray—it is clear from verse 7—"day and night" the same prayer as the widow, "Avenge me of mine adversary"; for the *direct answer* to that prayer is that God will avenge His church in answer to her cry.

This parable is generally described as emphasizing the need and the result of importunate prayer, but its real meaning is generally overlooked. "The primary and historical reference," writes Fausset, "is to the CHURCH in its desolate oppressed condition," and the *time* when the church will be brought by desperate need to the one cry of the widow, is obviously during the last days of the dispensation, AT THE TIME OF THE LORD'S COMING (v. 8). A time when the

church will be so oppressed by her "adversary" (1 Pet. v. 8), that she will be brought to one continual "*day and night*" (v. 7) cry to be delivered from his oppression.

But to cry such a cry to God, it is clear that the church will have come to an end of all her own resources, and recognised her utterly helpless condition; and have had her eyes opened to the fact that she *is oppressed* by an adversary, and that only the coming of Christ will truly and finally deliver her from this adversary, and avenge her of all the wrong she has suffered at his hands. "Yet," again writes Fausset, "ere the Son of Man comes to redress the wrongs of His church, so low will the hope of relief sink . . . that one will be fain to ask, will He find ANY FAITH of a COMING AVENGER left on the earth?"

Is this parable not strikingly applicable to the present hour at the close of the dispensation, and does it not throw light upon the call to the Church of Christ to awake and take the aggressive of PRAYER AGAINST the powers of darkness? The cry of the church which will precede the Lord's coming is clearly shown to be the result of an intense sense of the oppression of the adversary, inducing such a "day and night" cry to God that He will come forth to avenge His church and deliver her from his power. Moreover, it is clear, that the oppression of this adversary must have become so acute, as to compel the church to a cry, which will swallow up all other petitions in its overwhelming need, and lastly, to our joy we see, that WHEN THE CHURCH BEGINS TO CRY FOR VENGEANCE ON THE ADVERSARY, IT WILL BE THE FINAL STEP TO THE LORD'S RETURN.

The writer of a recently issued book on the Lord's coming, writes concerning the messages in our pages: "What is the result of the 'Warfare with Satan'? Is it not that he may fall as lightning from the heavens, and so clear the way for the saints to dwell above? What is the result, but the making up of the band of the overcomers who shall be caught up to Christ *when He comes*? These two facts rest upon each other; they are mutually inclusive and they can-

not be separated in the pages of the *Overcomer* . . . This is our own increasing conviction, as gradually we are seeing the purport of the messages in our pages. The "last hour" must mean a conflict in the spiritual realm as the adversary oppresses God's "own elect" in such measure that they are compelled to betake themselves to a "day and night" cry for deliverance and vengeance on the foe which will result in the coming forth of Him for whom she waits with eager hope and joy.

The "church" of "His own elect" is made up of members. Were we free to lift the veil, we could show how the Spirit of God is working to bring the church to this "Last Cry," by permitting the "Fury of the oppressor" to reach many of the leaders and teachers of the spiritual section of His people, by personal attacks in physical breakdown, or by working havoc in their families, and other ways. So that out of their own experience they will perforce be driven to voice the cry of "Avenge [us] . . ." which many of the rank and file of the people have been crying in secret for many days. God Himself is working to bring an increasing number of the children of God to "faint not" in the cry to God on behalf of the whole church throughout the world, "Avenge [us] of our adversary," with deepening faith that as they persist in the cry, the moment of God's time will come for Him to "avenge speedily," and bruise Satan under the feet of His ascending church "speedily" (Rom. xvi. 20).

A leading worker in India writes of criticisms which come to him that "*the 'Overcomer' stands only for one truth, and that other truths are shut out.*" The reply given by our correspondent reveals such keen spiritual insight, and is so excellent, that we quote at length from his letter, as follows:—

"My defence is, Where else is Satan exposed but in the *Overcomer*? Do we not need at least one paper to make a stand against the great adversary, who is neither known or understood in his disguise as an angel of light? Where are our teachers who teach about the 'deep things of Satan?' They are not heard on the Convention platforms, but needed they are all the same; oh so needed! The message naturally must stir up Satan! Who knows the need of the hour, except he who has the finger on the pulse of the whole Body of Christ. That need is known to you from letters from all parts of the world. To meet this need, you can write with no pre-arranged plan. The choice is never your own, but month by month you must seek guidance, and definite leading, because necessity is laid upon you. So I understand your difficult position, but how can others be made to understand? It is practically impossible, and therefore it may not be necessary. They will come to know by and bye. One thing is true: Satan will do his utmost to hinder the work, as it is aggressive work directed against him. We need not wonder, it is all so reasonable. Let

us then keep the ground so far won, and let us keep our "Javein" stretched out, claiming the victory over the whole present day battle-ground."

How the truths we are giving concerning the powers of darkness, are meeting the need of the souls, who have not been set free by other aspects of the truth of God's word, we could fill many pages of the *Overcomer* in evidence. Letters such as the following are frequently reaching us. An evangelist writes: "We met one of the city missionaries the other day, who the last few years thinks that he has lost his 'first love.' Hours he has spent in prayer, asking God to restore him. We at once recognised the work of the enemy, and showed the brother how to take the aggressive in prayer. In a day he was a changed man, and to-day he is free. During these years his work as a missionary has suffered tremendously; but now he has a changed look, even in his face, and I am told is preaching with great power. How the enemy works! Here is a man switched off, his labour blighted, because he was troubled with evil spirits, suggesting that he had lost his 'first love!' The moment he recognised, and refused to yield to them, they fled, and he is free. This man has been to Keswick for the last three years, seeking to get back his 'first love.'"

Again a worker writes of her proving of the message in time of sickness and death: "Every day," she writes, "I saw the powers of darkness driven back, and the Lord Jesus being victorious again and again. My sister was in delirium, and at times unmanageable, but as I resisted the enemy (in spirit) by her side, quiet would reign in a minute, and at last she fell asleep in Jesus as peaceful as a babe." Turning to the vaster manifestations of the Prince of the air in the "strike fever" of August last, one of our readers writes: "Last week, through 'binding the strong man' by definite prayer, this town (in South Wales) was saved from a cleverly organised riot and shop-looting. To God be the glory."

With these increasing evidences of the practical power of the message of victory over Satan, as well as sin, we earnestly pray our readers to seek with unprejudiced minds, the light of the Spirit of God upon all they read in our pages, and to use the weapons pointed out to them, and prove for themselves "whether these things are so."

SPECIAL NOTICE.

As the "*Overcomer*" Free List is now being revised, will readers who receive the paper free, kindly send a post card to the office verifying the address, and saying if they are desirous of its continuance in 1912, otherwise their copy will be transferred to another recipient at the close of 1911.

"Praying" is "Fighting!"

By S. D. Gordon.*

THERE is a great hunger in the heart of God over His world. The great passion in the heart of God is to win His world back home again. He has given His own Son that He might win it, and that Son poured out His very life's blood, that through His dying and rising men might come back home to God. We can help Him win His world back home. He always uses men in touch with men. Man may be the pathway for leading man back to God, for all whom He will touch, and all whom He can touch.

The greatest power we have in bringing men back, and in bringing in God's plan, is the power of prayer. THE GREATEST THING ANYBODY CAN DO IS TO PRAY. It is not the only thing, but it is the chief thing. When the Holy Spirit touches a man's heart and life anew, He always breathes a soft burning passion into his heart, He always draws a man aside into the prayer-place, the secret place of his life in touch with God, and He leads a man to find out this, that all the rest of the life grows out of prayer—the serving and the doing, all we are and all we attempt to do, grows out of our touch with God.

The thing that the Evil One fears most is prayer. "Satan trembles when he sees the weakest saint upon his knees," is excellent truth. Satan is not so much afraid of his walk so much, though he fears a pure life lived for God among men; but when we get to our knees he trembles most, for he fears prayer and he hates prayer. He hates Jesus and he fears Him, and he hates the Jesus-man and is afraid of him. When that man comes along to pray, Satan is troubled. If he can keep us from our knees it pleases him very much. It is surprising in how many ways he can keep us from the quiet touch with God in prayer; I mean keep us who are true in our hearts, and yet are kept in so many ways from having a quiet time alone with God.

It is not surprising that there should be hindrances if prayer be what the Book says it is. There are three great hindrances. First, the things in us that break off touch with God, such as sin, anything wrong in the life, selfishness ruling the life, an unforgiving spirit in the heart—these things break off touch with God; and of course they hinder prayer. Then, second, the lack of skill in praying is a hindrance. Skill comes very easily and very simply to the man who puts his life in touch with God, and goes along daily

with the quiet time with the Book, praying as the Spirit teaches him to pray through the Word by the Book-touch.

Then third, there is the great outside hindrance—the Evil One has the power to hold the answer back for a while; he has not the power to hold the answer back finally, *if somebody understands praying*; but this is rather a big "if!" The great thing to place over against that is this: On the one side Satan has the power to hinder prayer for a time; on the other side, prayer is the one thing that overcomes Satan, for that he cannot stand. He can stand a lot of preaching. He does not object to good theological sermons. There are two things he does object to—the man who puts his whole life in touch with the Lord Jesus, who puts out of his life anything that the Holy Spirit shows ought not to be there; and the man who lives in touch with God. Satan fears that man, and he fears that man most when he prays. Prayer overcomes the Evil One. It is our highest weapon in overcoming him, but prayer can be used only to the full by the man who follows the Master fully. We can all do that. His grace makes it easy, if we will to follow Him fully, even though the road be rough.

There are two special scriptures that I want to bring to you, one from the Old Testament, and one from the New. So I want to bring you in a broad way from the tenth of Daniel in the Old, and then the teaching from the New in the sixth of Ephesians. For Daniel x. and Ephesians vi. are twin chapters, each explaining the other. The Daniel chapter is the illustration of the Ephesian, and the Ephesian chapter is the explanation of the Daniel picture.

This is the story-illustration in Daniel: Daniel is an old man at this time. He is the Premier of the world-power of his day. He is no novice, he is a genius. The world-power of his day is Babylon, and he controls the affairs there. That is the kind of a man intellectually, in force of will and power. He is an exile, a Hebrew; he has been taken captive as a boy, has been in captivity most of the years of his life, and he is homesick for the home-land of Palestine, heart-sick over the plight of his people. He had been reading the prophecy of Jeremiah, and he finds the promise made there that after seventy years his people are to go back, and their captivity end; and the very thought makes his heart beat faster. Go back to the home-land! He does some quick counting—the time is almost up.

* Address delivered in Swansea Convention.
Not revised by the Speaker.

Now notice what this old man does—he arranges the affairs of the empire, so as to be gone for a time from his office. He takes two or three other congenial spirits who understand about prayer, men of God; and they go down by the river to spend a day in prayer. They pray the whole day from morning till evening, fasting, meditation and prayer. They are expecting an answer—these Old Testament intercessors are famous expectors; they always had eyes in their faith—but there is no answer that comes to them. They go on praying a second day, a third, a fourth, a week, and no answer comes to them. They pray two weeks; no answer! But you cannot befool Daniel like that. He is an old hand at prayer. He has not the least idea about quitting. They pray for twenty full days, no change comes, no answer, nothing at all happens that they know about; but Daniel still goes right on. It is the touchstone of true prayer when you know you are right, and go on until the answer comes. "Men ought always to pray and not to faint," the Master said.

The chief thing is prayer. The chief temptation of prayer is to lose heart when the answer does not come, the chief strength of prayer is persistence—hanging on until the answer comes. The twenty-first day the answer came. There is a visitor from the upper world, a being of great glory, and this is what he says: "Daniel, the first day that you began to pray, your prayer was heard, and I was sent from God's presence to talk to you and to give you the word about your prayer, but the Prince of the Power of Persia withstood me, beset me one and twenty days, and then Michael, one of the chief Princes, came to help me, and then I was free to come with this answer which I now come to bring to you from God."

Now notice, this person talking to Daniel was a spirit-being. He is opposed by somebody, therefore the opponent is likewise a spirit-being. This spirit-messenger who opposes God's messenger is from the other camp—he is from the Enemy's headquarters. That, I think, is clear, and the strange thing is this: that the evil messenger has the power to hold back God's messenger for three full weeks until reinforcements came, and then the messenger of God is free to come with the answer.

There is a scene going on in the spirit-world: here is God's messenger come, a spirit-being, here a spirit-being checking and holding him back, and a real conflict going on; and here is another messenger come to help God's messenger in the conflict. All the time there are three or four men down there on their knees praying, and they are concerned about the same thing. The

other messenger is trying to hold back the answer to these men's prayer, and this for three weeks, while number one wonders why; but there is the other fact, that this man's praying brings the answer through, past the spirit-opponent up in that spirit realm. That is the Daniel story.

Now, if you will turn to Eph. vi. 12, you will find the parallel truth to that, and, as I read, will you please keep in mind the Daniel picture, these men on their faces praying by the river, and this spirit scene above the earth where that wrestling match is going on between the spirit beings, and among them. Now listen! "For our wrestling is not against flesh and blood"—never against men. Man may oppose you, but the opposition is something far subtler than the man. "Our wrestling is not against flesh and blood, but against principalities"—that is a word for an organisation of beings. There are two or more principalities in the federation of German States in the German Empire. "Against principalities and powers"—that is a word likewise for an organisation of beings. We speak of the "powers of Europe," the "powers of Asia," so "principalities and powers, against the world-rulers of this darkness, against the hosts of wicked spirits in the heavenlies"—not in hell, but in "the heavenly places," somewhere below God's throne; a compact organisation of evil spirits, under one who is called "the Prince of the Power of the Air," and "the Prince of this World."

There is a vast host of evil spirits all around us. They tramp the streets of this town, and every other town and city on this world of ours. They are coming in and out of all the churches and chapels, they are in our homes; they are everywhere—an innumerable host of evil spirits that are on the earth and round the earth, and concerned only with this earth; and above the earth somewhere is the head-quarters of the evil world as of God's world. That is the Foe—"against principalities and powers and world-rulers of this darkness, the host of wicked spirits in the heavenly places."

Then Paul tells how to overcome the Foe. Please keep the Daniel story in your mind as we go on talking and reading. How is this Foe to be overcome? He explains this by giving a description of a Roman soldier—the christian man under the guise of a soldier armed for the conflict. He says "put on the breast-plate," and "taking the shield," "the feet shod," "the helmet" and "the sword" all the parts of the armour of the Roman fighting man; and then when he comes to the end of his figure, he ought to say this, "with all fighting, strong-fighting." That would be a proper ending to that figure.

rhetorically; but Paul is very intense, and when he gets to the end of his figure, he drops the figure, and in place of the word "fighting" he puts in the thing with which in our case the fighting is done—"WITH ALL PRAYER, PRAYING!" That is to say, "PRAYING IS FIGHTING, IT IS SPIRIT-FIGHTING. Our fighting is praying! I might put it in this way: the fighting has been done. Our Lord Jesus has worsted the whole evil world. He has made a "show of the principalities and powers openly," He is dragging them behind in His conquering-train as those whom He has taken captive, He is victor over the whole host; and now when we are praying, we are insisting that His victory shall apply *where* we are praying. Prayer is taking from the Enemy, in Jesus' Name, *what we are to take*. Prayer overcomes the Evil One.

We ought always to keep three persons in our mind in praying; not two but three: God to whom we pray; the man who prays; and the Evil One against whom we pray. I know you will not misunderstand me when I say, that the whole purpose of prayer is not upward. It is OUTWARD. It is not to influence God; it is to influence the Evil One. Our prayers never influence God's PURPOSE. Shall I tell you why? Because everything you ever ask for He has planned to give, and He has planned to give far more than you are asking for. Nobody ever yet has asked for as much as God is planning to give.

All prayer begins in the heart of God. It comes into our hearts. Everything you ever ask for He was planning to give before you thought about it, and He put into your heart the desire for that thing, and the prayer-spirit to ask for it. It all begins yonder in God's heart. It swings down to the human heart, and if it have only sway there, it swings back again, having done its work down on the circle of this world, which is intersected by the circle of prayer.

The whole driving-power of prayer is towards the Evil One. Prayer does not change God's PURPOSE I say, but—if you listen very keenly—IT DOES CHANGE HIS ACTION; because He works through our human consent. He needs us far more than we have ever guessed or suspected. He needs our love, He needs our prayer. He asks us to pray, and our praying helps Him; and the man on his knees, or the one who is praying in his whole life, gives God the opportunity of doing as otherwise He could not do. Prayer changes God's action, because it gives Him an open way into our lives, and through our lives to those whom we touch.

We ought always to keep three persons, I say, in mind in our praying, and one of the three is Satan. I do not mean the Satan of the poets.

I do not mean the being with horns and hoofs and forked tail, such as the artists have sketched out for us. I mean the Satan of this Book. He is a being of great beauty, even great though scarred beauty, a beauty hurt by sin and selfishness, but a being of great beauty and great dignity of position;—and he is not chained yet. Satan is not chained; he has tremendous power, and as he will force his centre towards this earth and towards our mankind, in our praying we ought to keep him in mind—Satan, great beauty, great power, great dignity; and turning all his guns towards the warfare on this earth.

Don't forget Satan when praying; but second, remember the Lord Jesus, God's Man. Those two had a running fight from the cradle of Bethlehem to Calvary. Through those Nazareth years, in the wilderness, through the three and a half years of His ministry, through Gethsemane, through Calvary, they had a fight, and our Lord Jesus was Victor at every turn. Victor first of all in His life, by His obedience; and then Victor in His death by being "obedient even unto death" on the Cross; and then Victor of victors in His resurrection. He is a three-fold Victor—in life, in death, and in the life beyond the death.

The whole purpose of prayer is this—it is insisting that the Lord Jesus' victory shall come where you prayerfully claim it. He has taken this world. We are to take possession in His Name; it is insisting that His will shall be done in any life where you are concerned. "Thy kingdom come," means the other kingdom go; "Thy will be done," means the other "will" be undone!—Victory in this man's life, I take this man here for the Lord Jesus Christ and away from the Power of the Evil One; Thy will in this man, and in this church, and in this problem, in this class in the Sunday School, these boys, and in this Mission field! That is the real force of prayer. It is taking the Blood-red banner of Jesus Christ and standing on the Enemy's territory, and saying "I take this in my Victor's Name."

The Evil One will fight. He has power to fight. He will object. He has great objecting power, he is very subtle, he is very sly and cunning, he won't go until he must; therefore prayer must be persisted in. He won't go except from the spot that you claim—therefore prayer must be definite. You will have to pray and pray persistently and go again seven times, and sometimes seventy-times-seven, always to pray and not to faint; but not one thing that you ask for shall be withheld, although you will never know a tenth part of the result until the night is gone, and the morning breaks, and the shadows flee away.

About the Mission Field.

The Revival in Korea.

Jean Perry.*

THE revival in Korea began with the conviction of sin among the missionaries. What missionaries? The CHIEF MISSIONARIES in the country, not those who considered themselves chief, but those whom God had already mightily used. The Revival began with conviction of sin—a conviction which came in answer to the prayer of one lady who prayed for one man.

We need to be very careful when we pray to God for the Holy Spirit. God cannot fill unless the vessel is cleansed. This is how it was with these missionaries. It seemed to me they were the best missionaries I ever met. I have known them for twenty years, and yet they were under deep conviction of sin, they put things right with one another, they were all melted together. One of them who was not present in the meeting when the climax came, was riding across the country at the time, and while he was riding, he came under conviction of sin during the hour of prayer; and when he returned he went right into town and amongst his friends, and told them wherein he had offended.

That man for whom the lady prayed, put things straight in his own home with his wife and children. I lodged in his house for a year, and what he had to put straight I do not know, for I never saw a more consistent man. He also went to his church, and from his pulpit he told his people in what ways he knew he had been an offence to them—a most difficult thing to do here, but especially in Korea. The consequence was that the congregation was melted. That is exactly how the work began all over the country: first with the missionaries before the congregation, then the congregation breaking down with the same spirit of conviction of sin, then forgiveness, cleansing, restitution and praising.

How did they praise? It is one thing to praise God with the mouth and another to do it with the life. The Koreans praised God by their service—they went out in this wonderful work, generally two by two all through the country, spreading the good news. They praised God by their testimony to others. The vessels overflowed, and the overflow went in blessing to others. Then they made a wonderfully unique offering to God: one man said he would give God so many days, and another said he would give so many, until the Christians offered to

God THE EQUIVALENT OF THE SERVICE OF ONE MISSIONARY FOR ONE HUNDRED YEARS.

Last year there was a report given here of a Korean "prayer for a million souls." I have never heard a Korean pray for "a million souls." They make that the starting point. They say "Oh, God! save a million and MORE," always. I do not know how many souls are saved, for we never counted them up. Last year it was borne on us heavily that there must not be a reckoning of figures before God. In the first place how can you tell in a year the souls that have been saved? Why to all eternity we shall gradually be learning what souls were saved last year. I felt as if we were likely to have an outburst of evil spirits upon us, if we did that thing. We just consecrated ourselves to God to work with God in this, and last October in Seoul we had a campaign, to visit every house seven times, a campaign that was carried throughout the whole country. It started last year in Seoul, and every house was visited seven times, and a different coloured tract was left at each house every visit. Miss Pash and I had 25,000 souls entrusted to us in one district.

In the Korean houses of worship there are no benches; everybody sits on the ground. The Oriental custom in the time of homage is to bow the forehead to the earth. For instance, if a son salutes his father, he places his hands crossed, and puts them right down to the ground, and bends upon them. So when a person does homage, the brow is put on the ground. The Koreans bend right over with their faces to the floor. Now, when they got conviction of sin, they simply flattened on the floor, some of them almost fainting with the struggle that went on. What was the struggle? They would not yield—it was the evil spirits holding them. Some people say, "Oh, well, evil spirits, there are no such things!" You go to Korea. When these prostrate people yielded to God, they were able to stand on their feet. Those evil spirits were literally cast out of them, for when they stood up, they were different people. What became of the "spirits?"

When we were in London, and saw the sights and the fashions there, I said to Miss Pash, "I am quite sure that if our Korean Bible woman, Mrs. Wan, came to the streets of London, and saw the women's fashions, she would simply get out as fast as she could, and she would say that the WOMEN WERE DRESSED UP FOR THE WORSHIP OF EVIL SPIRITS. The dress means a great deal. I am not talking about uniform, but the dress is the outward expression from within, and I am sure dear Mrs. Wan would say, 'They are dressed like that to worship evil spirits.'"

These people have for generations worshipped

* Address at Keswick, 1911

Satan. There is a temple in Seoul for the worship of Satan. This temple has an image of Satan. When the worshippers go into that temple, they are so afraid of Satan that they never bow down straight to him; they bow on one side to the corner of the room, and then they bring their offering, which goes to the priests of this devil worship. They are afraid to look at Satan. They also have pictures of Satan. We had one in our house which a woman gave us after becoming a Christian; and the servant would not touch it.

What are these evil spirits? If you go to a Korean house you will find under the eaves a dirty bundle of straw. I went one day, and asked what it was. I said it was only rubbish; and the woman there said, "It is not rubbish, it is the devil's sign." Everything they use in their worship is a "sign" to Satan. He has his signs. You don't tie bundles of straw to your houses, but we can see the signs even in England. Our eyes get trained in Korea for looking after his signs, so that we can pray them out of the way. Oh! I wish you would LOOK FOR THE SIGNS OF SATAN IN YOUR COUNTRY, AND THEN PRAY THEM OUT OF THE COUNTRY.

What do the Koreans do with these things? They burn them all in a bonfire. They do not bring them to our house, but burn them. Miss Pash and I do not burn them, but we have a number of converted people in our meetings, and these women workers go out—after Sunday School perhaps, six of them will come to us, and they will say, "We shall not be in Sunday School this afternoon, for we are going to Mrs. So-and-so, and we are going to burn the 'Marquee—the devil—out.'" (If you do not like to say "turn the devil out," say "Marquee out;" it is just the same!) They take down the old bundle of straw from the eaves, the little package of rice, and they hunt the inner room, and behind a little shelf they find a bit of wood, and on that wood is written the name of the ancestor who has died, and whose spirit is supposed to dwell in that piece of wood, and sometimes there is a little curtain hung before it—a little altar in the eight feet room. That is the ancestral tablet. These Christian women will take all these things, and they know where to look for them, and so often they are *little things* that the people do not want destroyed; but the Bible women say, "We won't have a bonfire unless you give everything in." If they won't give everything up, they say, "Very well, we will pray over it, and we will come another day, and have a bonfire."

Everything which is devoted to the service of Satan is filthy beyond description. In our meetings and churches we like to have every-

thing beautifully clean—anything that has to do with the worship of Christ; but with devil worship there is not an idea of cleanliness. Why, the women, after such a bonfire as I have described, have to go home, shake all their clothes, and have a bath—they are just filthy, from bundles of papers and coats and everything. They have to take special clothes when they go to burn the things of Satan.

Before the bonfire, the people have been attending the meetings, and the Bible women have been backwards and forwards, keeping on and on and on. They don't go to a house and persuade them to be Christians in half-an-hour, but they pay visit after visit, "pegging away" as we say. One lot of Christian women made up their minds that they must win a whole family for Jesus, so they came to our study, and after a cup of tea together, they said, "We are going down to Mrs. Chew's house—a rich lady—and stay there until we bring them to Jesus." And there they prayed and sang and taught until they got the whole family in. At five o'clock they brought the son, and dear old Granny Chew at 73 years of age—all her old ideas changed. She came to me, and she put her arms around my waist smiling and rejoicing, saying "Everyone we have got." We had been away from home when this announcement was made, for two weeks. We arrived at eight o'clock in the evening, passing that station where the friends were waiting to welcome us with the good news to commemorate our coming. When they reached our house we had gone to bed, so we got up, and they came to greet us although we had only been from home a fortnight. They said, "Suppose when Jesus comes we are at the wrong station, and we are not ready to receive Him!" That is how the Korean Christians work, and that is how they praise God in everything, going out to help the lost, to gather the lost sheep.

We gladly give the following kind remarks from Dr. Griffith Thomas on our Editorial for August.—Ed.

"Have you ever noticed that when the fulness of the Spirit of God is mentioned in the New Testament, the fulness itself *with which we are filled* is invariably in the genitive case, as for instance, in Act xiii. 52; while the dative case (with, or without the preposition 'in') refers invariably to the Spirit of God, as the *instrument* by which we are filled? Now in Eph. v. 18 it is the latter form in the Greek, namely the dative, with the preposition, and I cannot help thinking that the phrase should be rendered "Be filled *by* the Spirit," and then the five participles immediately following indicate the definite results in the life on our being filled *by* the Spirit. This rendering has the obvious advantage of keeping up the strict parallelism between the first and second parts of the verse. 'Be not drunk *by* wine . . . but be filled *by* the Spirit. . . . ' Of course what is said about that in the article is perfectly true, apart from the exegesis of this passage."

W Griffith Thomas.

The Spiritual Life.

Exousia (Authority) versus Dunamis (Power),

Rev. J. Ellison.

IN the New Testament Greek there are two constantly recurring words which are hopelessly mixed in the English translation. They are the words "exousia" and "dunamis," the former is often, though not always, rightly translated "authority," and the latter "power." Wherever used in the New Testament "exousia" carries with it the idea of administrative authority, given by one person, and received by another, with definite ends in view, as in Matt. viii. 9, x. 1. It is the administrative power given, for instance, by a king or government to a commander-in-chief in time of battle, to a Consul in time of peace. It is delegated authority, not at all inherent or personal, belonging distinctly to the man in his related—his official capacity. It is apostolic—the "being-sent" by the Master to do His bidding.

The word "dunamis" is always at the back of "exousia" and brings it into existence—it is the inherent, originating power; the king himself as the representative person of the nation. It is the power inherent in the nature, and position of God as the Creator of the world, and Redeemer of His people. It is the power inherent in the Lord Jesus as the prophet, priest and king of the fallen race, and lies behind the "authority" which He exercised over every hindrance of disease, hunger, demoniacal possession, natural law, or death, that lay in the path of His work on earth. It was this deep-seated "dunamis" that flowed out of the centre spirit of Christ, when the poor sick woman touched the hem of His garment. Had it been "authority" it would have been an execution of the fiat of His will, but it wasn't that. It was the power itself from which all the "authority" of His earth life flowed, on which this woman, through her childlike faith, made a draught; and our Lord was conscious that it had flowed from Him into another life, and turned to enquire who the happy possessor of such enrichment could be. Having the "power" (*dunamis*) our Lord Jesus could give the "authority" (*exousia*). He was free to make any transfer of His own possessions. Being the owner and the master of all, He could break to any person or persons, some little share of the whole. He could, and He did make His "dunamis" into an "exousia" in the lives of His disciples, constituting them stewards, or administrators of His power.

The "dunamis" is that which the Holy Spirit imparts to the believer. He is that power in them from God, and they receive it in receiving Him; as stated in Acts i. 8. Without that, there is no spiritual "authority" in the life; but with it, each believer is constituted a "dunamic" centre of God in the world, that authorises him to act, and to execute to the fullest extent the redeeming purpose of God. The "dunamis" necessarily included in the life of God, is transferable from its original source, and that transfer is exemplified, as well as affirmed, again and again in the New Testament.

The word "dunamis" also expresses the inherent power (*dunamis*) of Satan (Luke x. 19). Though standing in an entirely separate ethical position, he is necessarily like God in this respect, that his personality and his sovereignty over the whole empire of evil, carry with them a "dunamis"—a fundamental, and inherent power over all things, and all men that belong to him. There is "authority" in him also, on this account he can set his "power" in motion, transmute it into "authority," delegate it to others for action, and achievement. All who enter into criminal alliance with him must become personal centres of his "dunamis" before they can administer on his behalf.

The "authority to tread" which our Lord gave to His disciples, was an authority to administer the "dunamis" of Christ against the "dunamis of the enemy." That is exactly the position of Luke x. 19, and Mark xvi. 17, 18* and other scriptures. If space allowed, one might support this position by dozens of other references to the New Testament where it is repeatedly expressed. It is the Lord's "authority" over that which is inherent "power" in the person and in the sovereign position of Satan. It is not that the saint is a sort of military "authority" sent to fight against the military "authority" which Satan has delegated to his emissaries only, though that is also true of New Testament teaching; but it is an "authority" i.e., administrative power over ALL the "power" of the enemy; and includes the divine sanction to invade his sovereignty, and his empire, even though for the time being it could be imagined that he was not in a particularly hostile mood.

The "exousia" is impossible without the "dunamis." Power, like money, must exist before it can be administered. There must be electricity before there can be illumination; hence the believer must privately receive from his Lord a personal share of His "dunamis" before he can presume to administer in acts of authority the "exousia" He has ordained.

* "shall recover" in the Greek here is "exousia"—i.e., the word means that the believer shall "invoke authority." Query—authority over what?

From this point of view one can appreciate the apostolic prayer of Paul in Col. i. 11, "In all 'dunamai dunamoumenoi'"—in "ALL POWER EMPOWERED." Get that from Him in "the Holiest," and the "authority" will follow in the outworking.

*The Danger of "Passivity."**

THE word passivity simply means the opposite condition to activity, and in the experience of a believer it means briefly (1) the loss of self-control, in the sense of the person himself controlling each, or all of the departments of his personal being; and (2) loss of self-will, in the sense of the person himself using his will as the source and guiding principle of personal action.

The danger of passivity in the surrendered believer, lies in the advantage taken of the passive condition by the powers of darkness. Apart from these evil forces, and their activity through the passive person, passivity is only inactivity or idleness. In simple inactivity, where the evil spirits have not taken hold, the inactive person is always holding himself ready for activity; whereas in the passivity which has given place to the powers of darkness, the passive person is *unable to act out of his own volition*.

The chief condition, therefore, for the working of evil spirits in a human being, apart from sin, is PASSIVITY; and this is in exact opposite to the condition which God requires from His children for His working in them. Granted the surrender of the will to God, with active choice to do His will as it may be revealed to him, God requires co-operation with His Spirit, and the *full use of every faculty* of the whole man. In brief, the powers of darkness aim at obtaining a passive slave, or captive, to their will, whilst the objective of God is a regenerated man, intelligently and actively willing, and choosing, and doing His will, in liberation of spirit, soul and body from slavery.

The powers of darkness would make a man into a machine, a tool, an automaton; the God of holiness and love desires to make a man into a free, intelligent sovereign in his own sphere (Gen. i. 26), a thinking, rational, renewed creation in His own image.

Passivity must not be confused with quietness, or the "meek and quiet spirit" which is, in the sight of God, of great price. Quietness of spirit, of heart, of mind, of manner, voice and expression, may be co-existent with the most effective activity in the will of God.

The souls who are open to the passivity which the evil spirits take advantage of, as ground for their activity, are those who become fully surrendered to God, and are brought into direct contact with the supernatural world by receiving the Baptism of the Holy Ghost. There are those who *use* the word surrender, and think they are surrendered, but are only so in sentiment and will; in reality they are walking *by their own natural reason and judgment*, although they submit all their plans to God, and are sincerely desirous of carrying out His will. But

those who are really surrendered, are those who actually give themselves up to implicitly obey, and carry out at all costs what is *revealed to them supernaturally*; and not what they themselves think, plan and reason out, to be the will of God.

Believers who surrender their will, and all they are, and have to God, yet who walk by the use of their natural minds, are not the souls who are open to that passivity which gives ground to evil spirits; although they may and do give ground to them in other ways. . . . Surrendered souls fall into passivity after the baptism of the Holy Ghost, (1) because of their determination to carry out their surrender at all costs; (2) their new relationship with the spiritual world which opens to them supernatural communications, which they at first only think to be of God; (3) their surrender leading them to submit, subdue and make subservient all things to this supernatural plane.

Passivity may affect the whole man, in spirit, soul, and body, when it has become very deep, and is of many years standing. The progress is generally very gradual and insidious, and consequently the release from it is gradual and slow.

There is a PASSIVITY OF THE WILL, and the will, as we know, is the helm, so to speak, of the ship. This originates from a wrong conception of what the soul's full surrender to God means. Thinking that a surrendered will to God means no use of the will at all, it ceases to choose, determine, and to act of its own volition. The serious effect of this is not allowed by the powers of darkness to be discovered; and at first the consequences are trivial and scarcely noticeable. In fact, at first it appears to be more glorifying to God. The strong-willed person suddenly becomes passively yielding. He thinks God is "will"-ing for him in circumstances and people, and so he becomes passively submissive to all things around, and passively helpless in action. After a time no choice can be got from the believer in matters of daily life; no decision or initiative in matters demanding action. Others must choose, act, lead and decide, whilst this soul drifts as a cork upon the waters.

After a time the powers of darkness begin to make capital out of this surrendered soul, and work about it evil of various kinds, which entangle it through its passivity of will. It has now no liberty of will to protest or resist. Obvious wrong, which THIS SOUL ALONE HAS THE RIGHT TO DEAL WITH, FLOURISHES, AND GROWS STRONG AND BLATANT. The powers of darkness have slowly gained, both personally and in circumstances, upon the passive will, which at first was merely the passive submission of will to environment, under the idea that God was "will"-ing for the soul in all things.

The text that such souls misinterpret is Phil. ii. 13: "It is God that worketh in you to will, and to do of His good pleasure." The preposition "to" is the overlooked word, for the passive soul reads it: "It is God that worketh in me the willing and the doing"—*i.e.* willing *instead* of me! But the true meaning is God working in the soul "to" the point of "willing," whilst the "passive" attitude assumes Him actually "will"-ing *instead*, and *working instead* of the believer.

* Extract from "The Work of Deceiving Spirits among the Children of God. A Text Book for Workers," by the Editor and Mr. Evan Roberts. In course of preparation.

"The Crucified Life" (ii.)

Rev. Pengwern Jones.*

WE have already looked at Jesus Christ on the cross, and seen there a picture of our own crucified life, and we have drawn attention to the fact, that in our Lord's seven words on the cross we were able to understand the feelings of Christ in His various attitudes towards the world; and if the Holy Spirit led us to the cross, we would also come into the same attitude towards the world. The crucifixion of Christ on the cross was only the climax of His whole life—it was the place where His crucified life came to an issue.

Now I want to emphasize this before I proceed with these sayings, that the crucified life is one that we must take up by an ACT OF OUR OWN WILL. Jesus will not put us on the cross unless we are willing to go there. He says "take up thy cross," but the crucified life is one that we have of our own free will to commence to live.

So many people speak of their "crosses." "Oh, the crosses we have to bear!" when really they are not crosses. The cross is what we take up of our own will. Clow, in his wonderful book on the Cross, says, that there are three words in the Bible for the trials of life: burden, thorn and cross. The burdens, he says, are those trials that we have to bear, whether we wish to do so or not—the sicknesses of life, the ordinary trials of life; these we often call "crosses." They are not real crosses; they are burdens. We have to bear them, and God has promised that if we go to Him He will take us with our burdens, and in taking us He bears our burdens; but these are not the "crosses." Then there is the "thorn"—some one great trial that we never like to speak about. We know that God has given us that trial in order to strengthen us. There may be some disfigurement of the body. We know that we have to bear this thorn in the flesh as long as we are in the flesh, and we know too that it is given to us by a Father's hand to strengthen us. That is the "thorn," but the "cross" is still something that we of our own will take up. It is a question of the will whether we accept it or not.

We say reverently that even Christ said that He GAVE His life; He "steadfastly set His face towards Jerusalem" to the cross. Of His own will He took up the cross, and we have to do the same—something we can either reject or accept, the choice of this way or that way; the crucified life. The crucified life is a life that we enter into of our own will.

Now what is the crucified life? In Christ's first saying on the cross, "Father, forgive them," we discovered what it meant to Him in His attitude of prayer and forgiveness towards the world; and if we are living the crucified life we too will love all men, and that love will come out in intercession for all classes, so that whenever we come in contact with them we cannot help praying for them. Now we will take up the second saying, the answer Jesus gave to the thief: "To-day shalt thou be

with Me in paradise"—Christ's attitude towards the individual sinner.

Now what is this attitude? It is one of NOT SAVING HIMSELF. I put it this way purposely. Christ did not save Himself; and if we are on the cross, we shall not consider ourselves, but the individual we are anxious to bring to Christ.

Have you noticed how everybody that spoke to Jesus when He was on the cross was under the impression that He wanted to save Himself? "They that passed by railed on Him saying, Thou that destroyest the Temple, save Thyself!" They were under the impression that Christ would have saved Himself if He could have done so. Likewise the chief priests mockingly said, "He saved others, Himself He cannot save." And in St. Luke, "The soldiers also mocked Him saying, If Thou be the king of the Jews, save Thyself." The people around the cross also manifested the same expectation, "Let alone, let us see whether Elijah will come down to take Him down!" *i.e.*, to save Himself. All the people there thought that is what He wanted, and even the thieves on the cross said at first, "Save Thyself and us!" Even Pilate said when he was trying Christ, "Knowest Thou not that I have power to release Thee and power to crucify Thee?" Of course Pilate thought He *wanted* to be released, He *wanted* to be saved!

Now notice that the thief caught another idea, because he addressed Christ, not as 'Lord' as you find it in the A.V., but as it is in the R.V., by the word 'Jesus,' "Saviour, remember me when Thou comest into Thy kingdom" *i.e.* "I understand that you want to save others, remember me."

Now if we are on the cross, we also will forget ourselves in trying to save others. I ask myself while I am asking my fellow ministers: Do we give the impression to men that before even ourselves, we want to save men? Is it not a secondary thing with most of us this salvation of men? Do we not save ourselves first, our own health, our own life, our own reputation; and then after ourselves we want to save other men? Oh! if we are on the cross, if we are living the crucified life, we shall reverse it, and the object of our lives will be to save others at whatever cost to ourselves; even though everything will go, the first object will be to save others. The crucified life is one of not saving ourselves. I put it that way purposely—not saving ourselves but endeavouring to save others.

Christ died to save the individual. We are willing to make a sacrifice in order to save the multitude, but Jesus did not think of Himself in taking hold of the individual. If as ministers we knew that if we went to a certain *far* that there would be hundreds there who could be brought to the Saviour, we would go and sacrifice almost anything; but if we knew that there was only one poor soul needing salvation, then would we go—not saving ourselves, but giving up all and everything for the sake of that one individual?

Jesus spent a great deal of time with the individual. He went out of His way to seek him. And this again is the characteristic of the crucified life. That one man on the cross would never be of any use to the world, for he was at the point of death. He was a man of poor, yes,

* Address at Llandrindod. Not revised by the speaker.
(No. 1 in September issue.)

of evil character, and yet Jesus did not forget him. If there could have been any time when the Lord could have been excused, when He could have said to that seeking man at His side, "O, don't trouble me now, I am dying for the world's millions," it was at that time; but no, on the contrary He said, "Never mind that, I want to save this man." "But Lord Jesus, he is of no value to You, he will be in the world only a few minutes, don't trouble about him!" "Oh!" said the Master, "I want just to save him!"

But again, we find here that there is instant salvation. We realise that of course there is instant salvation for the lowest of sinners. I am afraid we are losing sight of this truth, I fear we do not realize that we can go out and take hold of men, and bring them to the Saviour in one preaching service.

Do we believe in the salvation of men, that the Holy Spirit can so apply the word to the hearts of men, that they will be illuminated and understand enough of the gospel to be saved at one preaching service? Do we realize, do we believe this? When we are down below, we are apt to forget it; but when we take our stand with Christ on the cross, then we understand that every man can be saved, that the Holy Spirit can so apply the plan of salvation, that men can be brought into the kingdom even at a single preaching of the word. That again is the crucified life—we think of the individual as a lost individual, and we realize that that individual can be saved at one sitting, at one hearing of the word of God, by an instantaneous salvation, if we only take hold of the means that God has put within our reach—the presentation of the full gospel, and the Holy Spirit to apply the truth to the hearts of men.

Again, take the third saying: in Jesus speaking to His mother and to John, we have the attitude of Christ towards His beloved ones. Jesus said to His mother, "Behold thy son," and to John "Behold thy mother." What should be our attitude towards our loved ones when we have given ourselves wholly, habitually to Christ. It is a question that troubles missionaries very often. They have to face the question, "What is my duty towards my old parents, what is my duty towards my children? If I have given myself to Christ, how am I to act towards my dear ones?" Possibly in this country you have to face a similar difficulty. If I understand this saying aright, I feel able to say that Christ sacrificed His loved ones. If He had asked His mother, "Mother, shall I go to the cross?" she certainly would have said "No!" If He had asked John, "John, shall I go to Calvary?" John would certainly have said "No!" He had to sacrifice His beloved ones; and if we are living the crucified life, our most sacred relationships must be sacrificed.

To this let me add another word: we receive them back in a far more sacred way. We give them up, we tell Jesus Christ that they can all go to the altar; but our Master is so honourable He gives them back to us with interest.

Will you forgive me for referring to an instance in my life to illustrate this? I do not like to speak of myself, but I know this, that when I decided to go out to India 24 years ago, I had to leave a widowed mother. I had to

tell her of my decision, so I wrote to tell her I wanted to see her, for before long I should be starting out. I remember how that after supper we sat and talked about this. I felt I was giving up my mother at a time when mother never was so dear to me, as she was that night especially when she said to me, "I thought you would be here when I am ending my days, but I gladly give you up for Jesus Christ!" I never realized how dear mother was to me till she gave me up; but do you know she took India into her heart, and she got me back again, and almost 300,000 of souls—she seemed to take the whole of India as interest. If you truly sacrifice the whole, Jesus will give it back with interest.

To those of you who are afraid of sending your children perhaps to a foreign land in the name of Jesus Christ, let me say that I know He will give them back to you with interest. Already we have had Christ's attitude towards the world, His attitude towards the individual, and now His attitude towards His loved ones. May God lead us to-day to the cross to live this crucified life.

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

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

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

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

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

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

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

Rev. Evan H. Hopkins.

"The death of Jesus was God's master-stroke. At one stroke He told man His estimate of man and His estimate of man's sin; His love and His hate."—Selected.

AP 1008

The School of Prayer and The Lord's Watch.

"It is no worldly warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. . ."—2 Cor. x. 3, 4, Weymouth.

WE have for a long time felt that the title, "The Prayer-Warfare," which has headed this page, did not adequately describe its object, nor the prayer-service the "Lord's Watch" is rendering to the church of God; but we have allowed it to remain until we could more clearly express what the Lord is opening to us on the line of prayer; neither have we felt that the expressions "Prayer-Warfare" and "Prayer-Warrior" were wholly satisfactory in making clear the aspect of prayer, which we are seeking to emphasise to the children of God.

An aspect of prayer unfolded in the epistle to the Ephesians—the church epistle—setting forth the heavenly calling and experience of the Body of Christ in the spiritual realm; prayer, which Paul calls "wrestling" against spiritual foes in the spiritual sphere, and needing "perseverance" at "all seasons." "In the spirit," and for and with "all saints," as joined in a common battle against a common foe; prayer only understood by those members of the Body who know in actual experience their union in spirit (Eph. ii. 6) with the ascended Lord. An aspect of prayer not plainly referred to by the Lord, when He walked on earth, as the "church" was not formed, nor the mystery of the Body made known (Eph. iv. 16); and prayer only possible after He had ascended to the throne, and triumphed over principalities and powers by His cross.

An aspect of prayer which means, as Mr. S. D. Gordon expressively puts it, not so much "upward" as "OUTWARD"; i.e., not the believer praying upward to God, but standing "in the Lord," and praying outward against the foe. Prayer which means warfare with opposing forces in the Name and authority of Christ, rather than the petition of a child to a Father. The prayer, in brief, of believers of "full stature" in Christ, called into partnership with Him (John xx. 21-23).

Having carefully tested the effectual power of this aspect of prayer for the past two years, in "The Lord's Watch," as conducted by Mr. J. C. Williams, we have been feeling for some time that we may now, without undue presumption, describe its work as a "School of Prayer," and more clearly define to our readers its scope and object, as not only dealing with requests for prayer, but in personal correspondence training the Lord's children to the WORK of prayer.

In this work, over 1,000 personal letters have been written by Mr. Williams in the past nine months, each after much care and prayer. Every request sent in, is made the occasion of giving light to the writer on the conditions of effective prayer, as bearing on the specific need. The correspondents thus form the "watchers," as they are shown how to "watch and pray" their special needs through. The act of "watching" being of little avail, unless the watcher is able to interpret what he sees; i.e., (1) signs of God working; (2) the Adversary working; (3) of good; (4) of only apparent good; (5) of answered prayer; (6) of unanswered prayer; (7) of evil; (8) of apparent evil." A "watching" that may be described as keen perception, so as to pray intelligently, and work with God for the answer to prayer.

Of the remarkable results to this watching prayer life, as learnt through the ministry of the "Lord's Watch," we have no space to write; but believers who have been in darkness for many years have been set free, and many souls in bondage set at liberty.

In brief, through the "clinic" work of the Lord's Watch, as a medical student proves his "materia medica" in hospital practice, the truths set forth in the pages of the *Overcomer*, have been tested and tried; so that we speak that which we *know* is workable, and meeting the need of the church of God at the present time.

We propose now devoting more space in the *Overcomer* to matters connected with the School of Prayer, and in due season to deal with questions, such as "why are my prayers not answered?" "why cannot I concentrate my mind in prayer?" "why do I feel 'sleepy' in prayer?" "why have I felt evil thoughts during my time of prayer?" etc., etc., and to give from time to time extracts from letters which are calculated to throw light upon prevailing prayer.

As the number of missionaries desiring mention in this page for help in prayer is increasing, and our space is limited, we have also handed over to the "Lord's Watch" the list we have hitherto printed, to be added to the large number of missionaries with whom Mr. Williams is already in correspondence; purposing only to print in future condensed subjects for prayer for the Foreign field, the Church of Christ, Special Conventions, etc., earnestly asking the Lord's intercessors to present these requests before the Lord day after day from month to month.

THE SCHOOL OF PRAYER AND THE LORD'S WATCH

- (1) For training by correspondence, in the conditions of prevailing prayer, and their application to specific need.
- (2) For dealing with special cases in prayer, and by correspondence and monthly reports.

(3) For the receiving of special requests of immediate importance, such as prayer for Missions, Conventions, &c., with correspondence giving helps on how to pray for Missions and Churches.

(4) For correspondence and prayer for Missionaries in the Foreign Field.

All correspondence should be addressed to Mr. J. C. Williams, c/o "Overcomer" Office, Toller Road, Leicester.

It is understood that all correspondents are regular readers of the "Overcomer," as the teaching of the paper supplements the letters and forms the basis of the correspondence. Rules governing the correspondence may be had on application to Mr. Williams. Stamped envelopes should always be enclosed for reply.

Received for the "Lord's Watch" Typewriting Machine, Up to and including September 14th, 1911.

Amount previously acknowledged, £15 8s. 6d.; (161) 10/-, (414) 10/-, (199) 10/-, (111) 2/6. Total £17 1s. 0d.

Letters received up to September 14, 1911, needing no reply:—61, 65, 68, 136, 140, 212, 232, 238, 277, 294, 325, 364, 408, 407, 425, 426, 434, 435, 441, 447, 455, 413, 437, 459, 461.

F.W. (Birkenhead). Please send name and address.

J.C.W.

Mr. Williams thankfully acknowledges the kindness of so many friends who have now contributed sufficient funds for the purchase of two second-hand typewriting machines, which will greatly lessen the labours of his voluntary assistants in the ministry of the "Lord's Watch." The Fund is now closed.

Will the Lord's intercessors pray

That all who know the truths set forth in the "Overcomer" may be strong and courageous to USE them, and carry out the war upon the powers of darkness.

Special Intercession for the following Convention:
Crouch End, London, Oct. 2-3.

Prayer still needed on the Opium Traffic.

Prayer for Missionaries.

That all Missionaries in the Foreign Field may be fully equipped by the power of the Holy Ghost to use the "power over all the power of the enemy," which is part of their equipment.

For Special Missions.

For Missions in *Wilstead* (Beds), Sept. 24 to Oct. 8; *Coalville* (Leicestershire), Oct. 14-24. O.T.

For a Mission at *Oxton*, London, N., Oct. 14-22. H.B.

For a Mission at *Fosse Rd. Church, Leicester*, Oct. 29. A.E.W.

That God will awaken real interest in the *Crouch End Convention* by the Clergy and Ministers of the district, and many be constrained to attend the gatherings. F.D.T.

For special services at *Buxton* during the month of October. F.S.J.

"There is a scattering that increaseth, and it may be that, by confining your prayers to the limited circle of your own church, you may have defeated your own ends. The sequence of prayer is to pray from the personal to the local, out to the national, and to the utmost borders of the universal; and I doubt not that, if you would pray through every detail, every hindrance that may be presented to you by the Holy Spirit with reference to your own church, and then take on a wider view of the other churches in your own town, and then of Scotland; that you may be blessed in your prayer.

Of all the exercises of faith, prayer is one where selfishness must have no part. 'Ye have not because ye ask not; ye ask and receive not because ye ask amiss, that ye may spend it in your pleasures' (Jas. iv. 3, 4). You must pray and fight against that dullness that comes over you in prayer. It is mainly satanic in its origin, and it is best to drop the objective in prayer at that moment, in order that you may fight through those hindrances, until you know that your spirit is alert, and in co-operation with the will of God."—J. C. Williams.

Mr. Evan Roberts.

As frequent questioning about the health of Mr. Roberts continues to arise, we are glad to give the following extract from a column article by a writer in the "Life of Faith," of Sept. 20, who recently saw him at Leicester.

"Mr. Roberts now enjoys perfect health, and has the appearance of an athlete who revels in open-air exercise, which, in fact, he cultivates. . . . He possesses a highly scientific and logical mind, and hence his great liking for scientific and mathematical studies. His is one of the clearest heads, with the critical faculty well developed. He is difficult to beat in debate. He is keen, cautious, and quick in argument. The spiritual conflict in which he has been engaged, especially since the Revival, has made him alert, watchful, courageous and victorious.

All ask "What is he now doing?" And when it is stated that his greatest work is prayer, we do not understand. The Church has forgotten that a great and important part of her work is to pray, and that in her warfare she must stoop in prayer to conquer. The Rev. J. Gregory Mantle reminded us at the Llandrindod Convention that Evan Roberts was fighting the battle of the Church, in Wales and the world, on his knees. Dr. F. B. Meyer has repeatedly told us that he owes more to the Revivalist in this than to any other man. It is uncertain whether Mr. Roberts will again lead in another Revival. What he is anxious about is, that the CHURCH SHOULD REALIZE THE GRAVITY OF THE PRESENT CRISIS, AND THAT THERE MAY BE LEADERS IN THE CHURCHES, INSTRUCTED AND TRAINED TO CO-OPERATE WITH THE HOLY SPIRIT AGAINST THE ATTACKS OF SATAN AND HIS HOSTS, WHO ARE NOW PUTTING FORTH MALIGNANT EFFORTS AGAINST THE PEOPLE OF GOD.

I have to confess that, with others, one has been inclined to be impatient with Mr. Evan Roberts, believing his time to be back in the Principality overdue; but when face to face with him he has the best of the argument, and makes one feel that, after all, it may be better to wait and see. Whilst he is much in prayer for the whole Church, let us remember him in our prayers."

Asking Mr. Roberts for a message to our readers at this time, he said that an appeal should be specially made as follows:

1. To those who know and USE the weapons of victory over Satan and his deceiving spirits—NOT to grow weary, but be persistent in the warfare, assured that the aggressive attitude is telling upon the foe.

2. To those who have the *light* of the truth, to faithfully put it into practice and prove the weapons of victory for themselves.

3. To those who do carry on the "war" undauntedly, to PRAY that all who know the truth may have COURAGE to put it into practice.

TRUTH must always be used and obeyed irrespective of consequences.

There must be no "looking back" nor looking too far forward. The price of declaring and practising "truth" must always be costly.

There must be NO COMPROMISE with the powers of darkness.

LET INSTANT AND EARNEST PRAYER BE MADE FOR THE WHOLE CHURCH TO AWAKE, AND TAKE THE AGGRESSIVE AGAINST THE ADVERSARY.

The Word of Testimony.

Rev. xii. 11.

From our Correspondents.

"Rom. vi." needed every hour.

"FOR a long time I have felt a lack of power in the Bible Class I take on Sunday afternoons, and then reading your little book it came to me that months ago, when I had definitely taken, before the class, my place on the Cross, there had been power. It came to me that I had not been doing this, and it was the secret of want of power. I told the Lord about it, and there was a different atmosphere last Sunday. I have been putting it down to the hearers largely. I think it is myself—I don't want to forget to take my place. The difference is wonderful. I thought *knowing* it was enough. I didn't see the need of DEFINITELY TAKING THE PLACE EVERY DAY, and before special work. I have proved it now."—E.B.

Praying things right.

"How exactly the article called 'Planes of Spiritual Life' seems written for me! I believe I am beginning to faintly see that I am called to live the ascension life with my Lord, and claim the authority of His Name over all the power of Satan. You speak of going too far in a spirit of submission, and that it can become submission to the 'will of Satan.' I clearly see that I have done this, and believed that a very real daily trial in my home life is the will of God for me. Since, however, it comes through a wrong in another, it cannot be His will. His will is that I should pray this matter right, which means that a spirit shall be set free from a most trying temper. Surely this is a more God-honouring way, than just to 'submit' to the trial. I am very inexperienced in the work of prayer-conflict, but since your precious paper has opened my eyes to the need of this, I am seeking to give myself to it daily, and I believe that God will give me to see the one for whom I must now particularly pray for deliverance, truly freed from the bondage of evil temper."—X.

Found to work gloriously.

"I have found the teaching set forth from time to time in the pages of the *Overcomer* of such real help and blessing to me, I should like to send a small donation towards its free circulation, and enclose a P.O. 5/- for this purpose, as one feels that such a message should be widely circulated. Without doubt it is THE message for the Church of Christ to-day. May I say how very greatly I was helped by the message given on the Monday afternoon after the Keswick Convention. It so exactly suited one's need on many points, and since then it has again and again been put to the test, and FOUND TO WORK so gloriously! For many years past one's whole mind and thought have been in a certain way dominated by the Evil One, and the memory has become greatly impaired. Now as one refuses all ground to the enemy, and claims back in the all-victorious name of Jesus, the

lost ground for Him, the POWERS OF MIND AND MEMORY ARE SLOWLY, but I believe, surely, returning. Again very often as one goes to prayer (the chief work for Christ in this place), and a feeling of 'tiredness' oppresses if it is of Satan it is refused, but if 'natural,' as one claims the risen life of Christ from our place on the throne with Him, His divine energy just flows through, and one realises the glory of living on the life-side of Calvary. Praise the Lord for Calvary! It is victory! I was hoping that the Keswick address would be reproduced either in the *Overcomer*, or as a booklet; but no doubt the Lord will make His will clear in the matter."—J.C.T.

More than ever necessary.

"The message of the *Overcomer* is more than ever necessary in these days, when the professing Church knows neither the Holy Ghost, nor the Devil. The One is ruled out, and the other does not 'exist'; consequently the emphasis laid in the *Overcomer* on the personality and absolute supremacy of the Holy Spirit, and His work in the believer, and on the work and devices of the Adversary, is of the utmost importance. I rejoice in the work you are doing, and value the privilege of fellowship by prayer, and advocating the paper, where its message will be received. I follow with the greatest interest the accounts of the 'Lord's Watch.' There is great need for such a work here."—An Australian Reader.

Read and re-read in the Hour of Need.

"Just at the height of a spiritual crisis in my life, through some kind friend, the *Overcomer* was forwarded to me. From the beginning it proved itself a great blessing, and we re-read the numbers on hand over and over until the next issue arrives. 'The Fury of the Oppressor' opened our eyes, and made us to some extent understand our peculiar position. It describes our case exactly. We are going through deep waters. . . .—A Reader in Central America.

A successful way of dealing with Satan!

"I am writing to tell you that I received great blessing at the workers' meetings at Llandrindod Convention.

I am a student for the ministry, and had got depressed and discouraged through difficulty in the work, but the address on Thursday gave me just the light I had been seeking and praying for.

I confess I had been holding aloof to this teaching before, but the Holy Spirit shewed me that it was right; and since then I have found that this is a successful way of dealing with Satan and the powers of darkness."—A Student for the Ministry.

Discerning of Spirits.

"When I first saw copies of the paper I did not value the teaching, for my eyes were blinded to the subtlety of the workings of Satan in our day. In fact I did not take him into definite consideration very often, and of course I could not understand much of the prayer warfare teaching. I did not feel the need of the gift of the 'discerning of spirits,' and I did not ask for it in consequence. Now my eyes are being opened on many points, and I praise Him who has enabled you and your co-workers to furnish us with such plain and needed truths."—A Missionary in India.

* This address will appear in a later issue.

Calvary, light from

The "Word of the Cross" Bible Booklet.

(Entered at Stationers' Hall.)

Compiled by Mrs. Penn-Lewis in 1903.

The Bible Booklet in English.

With page on "Victory." A.Y. Pale blue cover.

1/- per 100, 4/6 per 500, 8/- per 1000; post free (Great Britain only). To other lands the prices remain at 1/3 per 100, 5/6 per 500.

The Booklet (7½ x 5 inches) in large bold type, and each verse numbered for use in enquiry room work. Price One Penny each, 6/- per 100.

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

For the convenience of our readers, English Booklets in large and small type may also be obtained from "Overcomer" Office, Cartref, Toller Road, Leicester.

Light from Calvary (iv.)

Some Notes on the "Word of the Cross" Booklet for young Christians.

BY THE EDITOR.

"REPENTANCE UNTO LIFE."—Acts xi. 18.

It behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His Name.—Luke xxiv. 46, 47. Behold the Lamb of God which taketh away the sin of the world.—John i. 29. A Saviour, for to give repentance.—Acts v. 31. The goodness of God leadeth thee to repentance.—Rom. ii. 4. Godly sorrow worketh repentance to salvation.—2 Cor. vii. 10. Repent ye therefore, and be converted, that your sins may be blotted out.—Acts iii. 19.

(Page 5 of the Booklet.)

ANOTHER page of the wee Booklet now claims our attention, and I hope all who read these papers are committing the pages to heart as we come to them. It is on the ground of Christ's death on Calvary that God calls sinners to "repent." The Lord said to His disciples, before He ascended, that they were to preach repentance and remission of sins in the Name of the Crucified and Risen Saviour. And, later, Peter said that He was a Saviour to give repentance!

But what is "repentance"? Is it merely being sorry for sin? But millions are not sorry for sin, only for the consequences of it. How many who do desire to be different in their lives say, "But I haven't 'repented,'" because

they think that repentance is sorrow for sin, and only when they are "sorry" God will forgive them. This means that, unknown to themselves, they are really relying on their "repentance" to make them fit to be forgiven. But Christ is a Saviour—not merely a Helper. He saves, and He is a Saviour, not only to give salvation, but to give "repentance."

Repentance is really a change of mind, which is followed by a change of heart! For instance, Esau "found no place of repentance"—in the margin it says—"way to change his mind" (Heb. xii. 17), that is, when he saw what a mistake he had made in selling his birthright, he wanted to "change his mind," but it was too late. All that God wants is that we should "change our mind" toward sin and toward Him. This can be done with no feeling of sorrow or any tears, but simply by changing our mind about Christ as a Saviour and accepting instead of rejecting Him. As Christ is a Saviour to "give repentance," we can confess how hard we are, and take from Him as a Saviour power to "change our mind" and to choose to be His, and to let Him save us from sin. "Godly sorrow" does work this change of mind it is true, but we can choose Christ without any feeling of sorrow for sin at all. It is this call to sinners to "change their mind" toward God and toward sin, which the Lord's witnesses are bidden make known to all men. Christ has died; He has taken away on the Cross the sin of the world. Now, let all who have rebelled against God change their mind, and believe He loves them, and has provided for them a "Saviour."

May all who read this message "repent,"—yes, change their mind, and choose to be Christ's to the end.

Parcels of 5,000 Booklets (and upwards) will be granted to any accredited society or worker, at slightly above printer's cost, on application to Mrs. Penn-Lewis, Leicester. (The applicant paying carriage.)

The Booklet in Lushai dialect

"I feel sure you will be glad to see the enclosed little books, 'The Word of the Cross,' in Lushai. The only change from the original in English is that the words 'Jesus whom ye have crucified' have been printed on the cover. It is the FIRST BOOK PRINTED IN LUSHAI LAND. We have printed 6,000 on a little press we have, and we hope to get the little messenger into a large proportion of the bamboo houses of Lushai. We feel that we ought to thank the Master very much for the ammunition for fighting His battle, which is to be found in the Overcomer. His cross wins the victory against Satan, the world, and that deadly, mortal enemy, our own dear self."

Dr. P. Fraser.

Received for Mr. Johnson's work in France.

From 10th August to 10th September, 1911.

Per Miss Mourant—(17) 10/- (Personal); (18) 10/- (Personal); (19) 10/- (Personal); (20) 10/- (Personal); (21) 10/- (Personal); (22) 2/4 (Personal). Total £22 12s. 4d.

Per Miss Waters—(38) 8/- (Personal); (39) £1 (Personal); (40) 10/- (Travelling); (41) £1 (Travelling); (42) 6/- (Travelling). Total £2 19s. 0d. Full Total, £25 11s. 4d.

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.

Will the Lord's stewards remember "Le Vainqueur" ("The Overcomer"), and be much in prayer for its ministry in France. Mr. Johnson is at the Morge Convention as we write, where he will be spreading the printed message.—Ed.

The Editor's Letter Box.

E.T. asks for a series of articles in the *Overcomer* on Rom. vi. especially emphasizing its aspect as "Declaring an attitude" to anything contrary to God. "So many are looking for a 'state'" he writes, "instead of knowing how to maintain a right attitude towards sin, self, the world and the devil. They are looking for something to 'die' in them, instead of looking to Him in whom the death unto sin and the life unto righteousness is a Divine reality to be made good in us by the power of the Holy Spirit as we maintain our 'reckoning,' or, in other words 'Declare our attitude.'"

M.T. writes of a poor girl who is a great invalid and unable to help herself—has to write with a fountain pen between her teeth—taking prayerful interest in the *Overcomer*, and writing to say that she has already obtained nine subscribers, and has heard of much blessing through its pages. May the thousandfold blessing be given back to this child of God who in affliction herself is seeking to lift the burden on others.

We have a large number of letters waiting attention, both for the "Clinic" and this column, which we hope to give in our next issue.—Ed.

Letters acknowledged from E.A.; E.H.; R.J.W.; F.A.W.; B.R. (Ireland); F.W.; B.G. (California); N.S.; A.L.R.; M.M.; M.M. (Brighton); M.B.; H.P.; S.P. (Cardiff); I.R.D.; E.M.J. (Baltimore); L.A.M.R.; R.F.M.; A.H.

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Correspondents will greatly assist the Editor if they will please not write too closely, or in very small handwriting.

WANTED A few new or second-hand books on the Message of Warfare and Victory to form a Lending Library in London. Such books as Mr. Gordon's "Quiet Talks on the Tempter"; Mrs. Penn-Lewis' "Cross of Calvary," "Warfare with Satan," etc., etc. Many are too poor to buy them, and the Lord is greatly blessing this method of systematic lending. A few copies of the bound volumes of the *Overcomer* would be very useful. Mr. Spencer Johnson desires to thank all the friends who responded to his appeal for old copies of the *Overcomer*; any further supplies can be sent to Havelock House, 43 Trinity Square, Borough, London, S.E.

Notes on New Books.

"DR. PIERSON AND HIS MESSAGE," by J. K. Maclean, justifies its title. Six chapters, or 68 pages, are devoted to "his life and work," and 15 chapters, or 280 pages, to "his message," to selections from unpublished writings, to the spiritual things that matter, such as "Vicarious dying," "An incomparable pardon," "Christ's secret of rest," "The inevitable alternative," "These shall go away into everlasting punishment," etc. For more exhaustive biographical treatment one may have to wait, but the book is just right for the busy man who wants facts rather than details; and it is beautifully written. The frontispiece is a picture of Dr. Pierson in his latest years—perception, firmness, fearlessness, sternness and compassion are all portrayed on his face. (Marshall Bros. Ltd., London. 3/6.)

"THE STATE OF THE CHURCH," by Dr. Andrew Murray. The verdict of the World Missionary Conference is that the church is utterly unfit for the work God has put before it, and the writer meets the need by a striking call to "the supernatural, the one condition of change." "Christianity is nothing if it is not supernatural. It came down from heaven, and is still unceasingly to be received from heaven. It is ever dependent on the extent to which believers yield themselves to the immediate operation of the Divine power." The book is a call for the church to enter into its

appointed supernatural sphere, to seek the supernatural power that belongs to it, the apostolic authority for the administration of it, and the personal holiness for its maintenance. "Seven times more prayer" than the church is now offering is needed, for "THE PRAYERS ON EARTH ARE THE CONDITION FOR THE POWER FROM HEAVEN." (James Nisbet & Co., Ltd., London, W. 2/6.)

"AFTER CIVILIZATION, WHAT?" by Edward C. Rowland, M.D. The vital part of this pamphlet begins with page 28. Though the title suggests speculation, it is thoroughly practical, and rests upon revelation. Its treatise on demonology, the aim of medicine to nullify the curse, Satan's purpose, agency, limitation, the church's false objective and blindness, human improvement as simply a transfer of method to sinning on a higher plane, are excellent. (S. E. Roberts, 5a Paternoster Row, London, E.C. 4d.)

"BY WHAT MEANS?" by Philip Mauro, is a reply to communications on trusting God in sickness. The author thinks it should not give offence to any child of God to say that medical science is one of the results of rebellious man's efforts to make himself independent of God. That it has to a large extent stolen from Him the confidence of His people, in the time of bodily affliction, is undeniable. (S. E. Roberts, London. 2d. 40 pages.)

VERAX.

The Bible Booklet in Foreign Lands.

- English.**—**California.**—Mrs. Berry Goodwin, Rockhurst, Mill Valley.
Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto.
United States of America.—(Enquiries only) Rev. Dr. Rudisill, Alexandria, Va., 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. (100, 1/10; 500, 4/6.)
Fraulein von Hennig, Pultitzstrasse 13, Berlin, Germany.
Arabic.—Mr. J. G. Logan, Masken es Salam, Zeitoun, Cairo, Egypt.
These Booklets are in ordinary classical Arabic (Bible language) and suitable for use in any country in the East where Arabic speaking people are found. Supplies free on payment of postage only.
Italian.—Rev. H. H. Pullen, Spezia Mission, Casa Alberto, Spezia. (Free, for carriage only.)
Miss Wall, 35 Piazzala Lucina, Rome. (Free, for carriage only.)
Danish.—Baroness Kurck, Mynstersvej 3, Copenhagen, Denmark.
K.M.A., Mynstersvej 3, Copenhagen, Denmark.
Swedish.—K.M.A. 46 Malmskillnadsgatan, Stockholm, Sweden.
Baroness Kurck, Ryne, Sweden.
Norwegian.—Miss B. Ihlen-Hansen, Toldbodgaden 35, Christiania, Norway.
Korean.—Miss Pash, Seoul, Korea. (Free, for carriage only.)
Greek (Modern).—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.
Chinese (Mandarin, also Delegate's version).—Enquiries to Mr. M. Hardman, China Inland Mission, Shanghai. (Free, for carriage only.)
Hungarian.—Enquiries to Prof. Szabo, Varosmajor U 48, Budapest, Hungary.
Indian Dialects.—Orders to Rev. A. E. Ogg, Agent, Methodist Publishing House, Madras, India. The following dialects are obtainable: BENGALI, BURMESE, GUZERATI, HINDUSTANI, HINDI, KANARESE, MALAYALAM, MARATHI, NEPALESE, TAMIL, TELEGU, ROMAN URDU, ASSAMESE.
Prices: 500, Rs. 2 (s.e., 2/8), 1,000, Rs. 3 (4/-), 10,000, Rs. 25 (25/8). Packing and carriage extra.
Orders may be sent to Mr. Ogg direct to forward any quantity to Missionaries in India. An International Money Order may be obtained at any British P.O.
Russian, Russian-Polish, and German.—Pastor J. Lübeck, Nawrot 27, Lodz, Poland.
Tahitian.—Rev. G. Brunel, Raiatea par Tahiti. (Free, carriage only.)
Ioeländic.—Mr. A. Gook, Akureyri, North Iceland.
Lesuto.—Mission Printing Press, Morija, Rhodesia.
South Africa.—Various languages, Mrs. H. L. Scott, Rosemount, Walmer, nr. Port Elizabeth.
Persian.—Miss Petley, C.M.S., Kerman, Persia. (Enquiries.)

The Booklet may be issued in the language of any Country by accredited Missions or workers resident therein. Letters asking permission for doing so should be addressed to Mrs. Penn-Lewis, Leicester.

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III.

[Entered
Stationers' Hall]

NOVEMBER, 1911.

ONE PENNY,
Post free 14d.

No. 11.

"Always to Pray."

Luke xviii. 1.

"**T**OO busy to pray"! Is that what you'll say
When our Lord descends from heaven?
If He asks you why you have failed to "cry"
'Gainst the forces—Satan-driven.

Away with the work which hinders prayer!
'Twere best to lay it down,
For prayerless work however "good"
Will fail to win the crown!

Hold fast! Pray on, whate'er befall,
Your Saviour prays above,
Inviting you to share with Him
This ministry of love.

G.B.

Suggested by the address at Eccleston Hall, Oct. 5th, on "Avenge me of mine Adversary."

What Seest Thou?

"Go set a watchman; let him declare what he seeth . . . and he cried as a lion. . ." (Isa. xxi. 6, 8.)

"When ye see a cloud rising . . . ye say there cometh a shower . . . ye know how to interpret the sky . . . but how is it ye know not how to interpret (prove R.V.m.) time? (Luke xii. 54-57).

The Spirit expressly declares that in later times . . . deceiving spirits, and . . . teachings of demons. . ." (1 Tim. iv. 1. Weymouth.)

THE pressing need to-day for every believer, is vision—clear spiritual vision. Not only in the way of "discrimination of spirits," but in ability to discern the "time" in which we live; so as to interpret correctly all that is passing around us, both in the church, and the world. To fail in vision is to fail in action, and to fail in taking the right attitude toward the momentous matters of our day. There was no "open vision," it was said in the day when Samuel was given to Israel. "We grope as if we had no eyes" said Isaiah; and, "anoint thine eyes . . . that thou mayest see" was the ascended Lord's earnest warning to the Laodicean church. "Where there is no 'vision' the people perish," but we will not seek what we do not know we need. If we say "we see," yet lack the anointed eyes, then Paul's words to the Jews (Acts xxviii. 26-28), "seeing ye shall see and not perceive" will be fulfilled to the professing Church of Christ of the twentieth century, as it was to the very Israel of God at the close of their dispensation.

It is a time when every servant of God should earnestly seek from God anointed vision . . . "anoint thine eyes" said the ascended Lord, as if the man himself had to do it—and not in any wise rely upon his experience of the past to meet the present need; nor even upon the vision resulting from his own integrity of character, and acuteness in the affairs of men; for it is a time when nothing but the fresh anointing with the divine eye-salve, may save the most earnest believer from failing to interpret correctly the ways of God, in this travail hour of the church. Without freshly clarified vision the most mature believer may *strengthen what God ordains to perish*, and resist what must prevail in the counsels of God. Earnest persistent seeking of the anointed vision, with deep consciousness of our need, will alone enable us to discern how to co-operate with God in the ever new crises meeting us on every side.

* * *

It is also true that if all the people of God had clear spiritual vision, there would rapidly come unity among them; for incorrect diagnosis of (1) events, (2) experiences, etc., is a cause of division. One section resists what they see "bad" in a movement, and declare that *all* is bad; others stand by what they see to be good, and declare *all* to be good. Yet both are one-sided because of one-sided vision. They need "vision"—power to see the *mixture of good and bad*, and how to discriminate the evil from the good. In resisting the "bad" also, the earnest servant of God appears to put himself out of sympathy with the good; and sometimes the devil stirs up the "bad" with the purpose of disuniting the people of God, whilst on the other hand God overrules the conflict to purge, and remove the bad away. So also with those who are dealt with: they keep their eyes on the "good," and shut their eyes to the evil, insisting to themselves that *all must be "good"* because of the part that is good, and then resent the earnest words of those who perceive the evil.

* * *

The true diagnosis of the church's condition to-day may be described in the word MIXTURE. In the professing church—"wheat and tares"—

to be left side by side till the harvest (Matt. xiii. 30). In the service of God a MIXTURE of "wool and linen"—animal energy and pure spirituality—which God expressly forbade to His priests of old (Ezek. xlv. 17, 18). In devotion to God the mixture of cold and heat which produces lukewarm, and in spiritual experience again MIXTURE—the mixture of soul and spirit (Heb. iv. 12), and the mingling of the Divine and Satanic workings—according to the ground given to each—in every aspect of the spiritual life. Men have a short sharp line in regard to sins of *action*, which is good, but beyond that plain sphere of right and wrong, there is another—a sphere of neither good nor bad, but a mingling of *both*. It is here that vision is needed to discern things that differ. And this discernment is not only given as a gift, but as a gift put into *active use* by the use of the faculties of the man through which the anointing is manifested, *i.e.*, "those who by REASON OF USE have their SENSES EXERCISED to discern both good and evil" (Heb. v. 14).

* * *

In the parables of the "wheat" and the "tares," and of the drag-net filled with fishes, Schofield points out in his notes, that in each case both were left together until the end of the age (Matt. xiii. 24-30; vv. 47-49.) God's time of separating MIXTURE will be only at the END of the age, but God's servants must have VISION to discern the MIXTURE long ere this, so that they may strengthen the good, and reject the evil in their own sphere of duty, right up to the end.

* * *

We have received several letters of thankfulness for the message in the October issue on "The Last Cry of the Church," one correspondent saying that it expressed "exactly the remedy for the present distress all round," also that the extract on "Passivity" met the condition of "present spiritual difficulties in which so many are found." In response to request we give in our present issue a partial report of the address at Keswick referred to by a correspondent on p. 158 of the October number, thankful for the increasing testimonies that these truths are being used of God for the liberation of His people. One correspondent writes, "The message is beyond question that of God's word, interpreting many of the strange and perplexing experiences through which the Church of God is passing. . . It is no exponent of a new theory, but a true interpretation of Scripture respecting the power of the Adversary and his tactics, and the articles are read, and re-read, and re-read with a feeling of satisfaction and rest which *uncertain* teaching does not give. . ."

The two "Conventions" (Porthcawl, S. Wales; and Crouch End, London, N.) which we recently conducted were entirely given up to the opening of these truths, and in each the rich blessing given of God was most marked, as from meeting to meeting, in steady sequence, the hearers were led from plane to plane of the spiritual life, on the foundation of the finished work of Christ at Calvary. We give a brief report on page 175 of Crouch End Convention, greatly regretting that our Commissioner was not present at Porthcawl, where Mr. J. C. Williams gave five valuable morning addresses on the prayer warfare, and the power of God grew in intensity day by day, so that at the close a deputation from the people earnestly conveyed to us their desire that the Convention should be repeated in 1912. The hand of God in every detail was so marked that we have acceded to this call for September, 1912, as well as the desire of the Crouch End Committee to take charge again on September 31st to October 5th, 1912. From the experience gained at these two Conventions, we are satisfied now that the truths relating to the warfare with Satan need a *whole Convention* to present them in their harmonious relationship to all other truths of the Gospel, and to show that they are fully in accord with the Pauline epistles, which contain—as Professor Stroeter points out—the full revelation of truth, needed for the Body of Christ, for her growth into the full stature of Christ.

* * *

Will our readers note the special arrangements for the Eccleston Hall monthly meetings on Nov. 2 and Dec. 7. Rev. J. Gregory Mantle has kindly promised his help for these dates, freeing us for the literary work connected with the book on "The work of deceiving spirits, etc.," which is so greatly needed that we feel we must put aside other work to complete it. We hope to conduct the usual Two Days Conference for Workers in Eccleston Hall on January 11 and 12, 1912, when Mr. J. C. Williams will also take part.

* * *

We give with this issue a special inset list of books and literature, bearing upon the themes of the *Overcomer*, which our readers may find helpful for making selections for their Christmas and New Year gifts. Since the "conflict" message of Ephes. vi. belongs to those who have reached the "plane" of life in the "heavens," it is important that fullest help is given to souls at the *earlier stages* of growth. From the continued demand for, and increasingly thankful testimonies to the "Pathway" Books, we see how the Spirit of God has, through them, been preparing for years the believers who are now becoming matured souls, able for aggressive warfare against the forces of darkness, and able to assimilate the "meat" for "those of full age" given in our pages.

We would also suggest to our readers desiring to send a gift book to Ministers, S. D. Gordon's "Quiet Talks about the Tempter" (Fleming Revell Company. 2/6), as specially throwing light upon the adversary, and the need for the aggressive warfare against him in these last days of the age.

"Translated out of the Power of Darkness."

By the Editor.*

Col. i. 13.

"It is God who has delivered us out of the dominion of darkness, and has transferred into the kingdom of His dearly-loved Son. . ."—Col. i. 13, Weymouth.

WHAT is God's purpose concerning the believer in Christ, and the powers of darkness? To see this we must first turn to the work of Christ at Calvary, and understand Calvary's victory. On the cross of Calvary He offered Himself to God, and flung off from Himself the principalities and powers of evil, and put them to open shame. The soul identified with Christ in His death is translated with Him, and in Him, "out of the kingdom of darkness" into the "reigning life" of the Ascended Lord. Through Calvary's victory you have been in God's purpose translated out of that kingdom of darkness, not to be walking in its sphere, nor to take its view point, nor its standards; its ways, its wickedness.

But before this becomes actual experience you need first to apprehend God's full ideal for you, and that He has translated you out of the power of darkness, so that the Prince of darkness has no further claim on you, no right to you; for God "hath raised us up together [with Christ] and made us to sit with Him" in His reigning life. However much you may come short of it in experience, remember you must never lower God's ideal for you; but ever keep in sight His intention, and ask Him to draw you on to the life He proposes for you. Your standard is that you are "translated out of the power of darkness." Then how much hold will you *practically* give them in yourself, and your life? What is your *will* in the matter? What is your attitude towards them? Is your will what God's will is—"translated out of the power of darkness into the kingdom of His dear Son;" "raised, and made to sit with Him in the heavenly places in Christ Jesus?"

Now, as to the practical outworkings of this position. First of all there must be simplicity of faith in Christ and purity of thought toward Him. Paul said "I fear lest as the serpent beguiled Eve, your *mind* should be corrupted from the simplicity that is in Christ." Paul would hardly be afraid of what could not take place, or be anxious about the impossible. So you cannot say it is "not possible" for a Christian to be beguiled. Eve was innocent, yet she was beguiled; and the knowledge of this fact led Paul to be anxious about this for the Corinthians. We

must walk in simplicity of faith and purity of thought, as those who are delivered, and translated, and raised together with Christ.

Next, there is the need of care in speech (Matt. v. 37), and after that forgiveness—"lest Satan should get an advantage" (2 Cor. ii. 11). The unforgiving spirit always gives Satan an advantage. Paul appears to have been always on the alert against the Adversary, taking care that he did not gain any advantage in his actions. In 1 Tim. iii. 6, we read "Not a novice, lest being puffed up he fall into the judgment of the devil." Apparently the devil has a right to judge any who were "puffed up." The apostle is speaking about a *Christian*—albeit a young one—and of the possibility of this believer falling under the "judgment of the devil" directly he gives him ground. Are there no "puffed up" Christians to-day? The enemy seems to have certain rights which even God respects, and that right includes the power to "judge," or have some power over any believer who gives him occasion. What force this gives to Eph. iv. 27, "Give no place to the devil!" In all these passages you have warnings to the children of God.

Satan also goes about in various aspects. Peter writes "Be sober, be vigilant, because your adversary the devil, as a *roaring lion*, walketh about, seeking whom he may devour; whom resist, steadfast in the faith" (1 Peter v. 8-9). Are you quite sure that you must be a special exception, and he will not "devour" you; nor touch you? If not, then "BE SOBER," never be off guard one minute; be watchful, for your adversary "walketh about." He is *your* adversary as well as Christ's, and he goes about roaring as a lion, making a noise which deafens, and frightens so many. The adversary "roars" by stirring up "flesh and blood." He, as spirit, must find channels for his working. If he "roars" he must find a human voice to roar through. Therefore, the children of God should be on guard and never act under the pressure of others, nor come to decisions in a time of storm. When there is clamour and strife of tongues, they should wait and be still. The adversary's "roar" is to drive them into a false step, and out of the calm, clear knowledge of the will of God. Always recognize the adversary behind flesh and blood when there is a clamour of voices, and stand still in the position of victory. As your eyes are opened to see and understand the devices of the enemy you will lose sight of "flesh

*Partial Notes of an Address at Keswick, 1911.

and blood," and understand you must never act under the clamour of men. Alas, alas, the roaring lion can hide behind the greatest saint! Not with the saint's conscious co-operation, of course, but none the less true on that account. This is one of the solemn things we have to learn to-day, as we discover how the enemy can use some of God's best children unconsciously to themselves, simply because they are not awake to his power and his devices.

The reason for this is that Satan "*works on the "natural" man*." He makes the "natural man" come to you with his view point, and his alarming pictures, but you do not see the "roaring lion" in that; so you get frightened, and wonder whether you are in the will of God; you get confused, and lose your guidance, while the devil laughs, and knows he has accomplished his purposes.

Then you will find in 2 Cor. xi. 14, that the prince of the air also goes about AS AN ANGEL OF LIGHT. As a lion he seeks to *devour*, as an angel of light he seeks to *deceive*. Satan is a deceiver. If he can appear clothed in light—the very nature of God—then your *vision* can be no protection to you. When Satan makes a roar behind the voices of men your *ears* are no protection to you, and when he comes as an angel of light, vision is not enough to detect him. You say "it was all *light*" so it must be "of God," yet the prince of darkness can appear as "light," i.e., as God, you must therefore have more ways of detecting and testing him than by vision, i.e., eyesight (even spiritual eyesight) and hearing. The safest detecting test is "*fruit*" (Matt. vii. 20), and *knowledge of basic principles* which eternally divide between God and Satan, between Him who is truth itself and he who is the "father of lies."

In 2 Cor. xii. 7, we see how the adversary goes about as a tormentor of the most godly and saintly servants of God. He "buffeted" Paul—and he did it with God's permission—"a messenger of Satan to *buffet me*." Paul's resource was prayer, "*I besought the Lord*," he said, and then came strength to "glory" in his weakness." In Luke xxiv. we see also that he goes about as a *sifter* of the children of God. He attacks them in all these varied ways, "as a roaring lion," an "angel of light," a buffeter, and a sifter.

In relation to all these four aspects of the adversary's workings, there is one strong central position which the believer must hold toward them all. We have it tersely described in James iv. 7. "*Submit yourselves to God, resist the devil and he will flee*;" which briefly means, SAY "YES" TO GOD, AND "NO" TO THE DEVIL. "Joined to the Lord one spirit" your place in *spirit* is with Christ on the throne, "far above

all principality and power," and this position of victory you must hold persistently by the power of the Holy Ghost, whilst in regard to the approaches and attacks of Satan, either as a "lion," an "angel," a buffeter, or a sifter, your will, as the deciding factor, persistently asserts your choice to walk with God, obey God, and say "No" to the devil. From the position of victory in spirit you are, as it were, to be awake to what Satan seeks to do to your circumference in all his various disguises, and from your centre-position to say in your will just "Yes" or "No"—i.e. "Yes" to God, "No" to the devil. You live in your centre, and will to act with God in the spirit, and to resist Satan seeking to draw you out of co-operation with God in the spirit, and to live, or walk, "according to men."

Granted your centre in union with Christ, how can you be free from the bondage of the enemy in your circumference; that is to say in mind or body? The spirit in union with Christ is in victory, but the enemy attacks the body or mind—the mind with depression, and with dullness; or inflames the imagination, the body, with its nerves and muscles, all in the circumference, as you see.

If the believer understands his true position in Christ, and by the will maintains a simple attitude of (1) submission to all that is of God, and (2) resistance to all that comes from the adversary, these attacks *do cease*. The "fight" is to maintain the attitude of the helm of the ship, to keep the helm set toward God; the "resistance" is a refusal to yield to Satan at all costs—then he does FLEE. How simple it really is. Let me repeat it: The position in *spirit* is IN Christ, joined to Christ. To maintain it, the believer has just to say "Yes" to God, and "No" to the devil, steadily, persistently. But suppose the adversary appears as "light," and gets the "Yes" of the will under disguise? Alas, it is *Yes*, even though the believer gave the "Yes" under deception, and it gives the adversary power over the believer to the extent of the "Yes" which the Deceiver obtained by fraud.

This is the reason why believers need light on the devices of the enemy. If the Lord Jesus is a reality to you, surely you can bear some light on the foe who is always seeking to trap your feet. How are you going to resist the foe if you do not know when he attacks you? If you do not know that he can take hold of your imagination, and torture you with his pictures, or your mind, and fill it with all kinds of thoughts, how are you going to resist him at these points. But immediately you RECOGNIZE that it is the adversary, he cannot stand the light, he *will FLEE* from you.

The Lord gave much light upon the charac-

teristics and aims of the powers of darkness, which enable us to understand their workings, for they are the same now as then. For instance, the Lord said about the wicked spirit, that when it goes out of a man it goes "through waterless places seeking rest," then because it can find no relief, and no sustenance, it says it will go back to "MY HOUSE." This shows that a human being is looked upon by them as a "house" wherein they can find REST. This throws great light upon their condition and their desires. They want relief and nourishment, and outside the human "house," this is to them a world of waterless places.

We see therefore why Satan's emissaries seek so actively to gain entrance to human bodies, and why when they can get a footing they seem to feed upon the vital power of the life, and dry up the sensibilities and even sympathies, withering up what has been expressively described as "the milk of human kindness." This explains the inhuman actions of fanaticism, and the cruelties performed under the name of religion, which is "not after Christ"; and how even "supernatural experiences" to-day act upon the man in such a way, as to rob him of all tenderness and kindness, for every touch of the Satanic power *hardens*, and blinds men to the needs and feelings of others.

We must speak plainly about these things, because of the paralysis that has come upon the spiritual section of the church, from these subtle workings of the enemy. Strife and division may be the fruit of the carnal life; but when there is lack of sympathy and tenderness amongst the fully-surrendered souls, we know it is not from the "carnal" life, but from the unrecognized workings of the enemy, causing the drying up of sympathy and love to others, joined to the same Lord. Whenever you find that "supernatural" experiences *harden* you, you may gravely question the source, for everything that comes from God makes you *tender and sensitive*. Note that metallic sound in the voice which tells of the adversary's interference, and see how he brings the believer into bondage, and makes him hard, unreasonable, powerless and stony; whereas everything that comes from the Holy Spirit liberates, and quickens; increases tenderness, sympathy, acuteness of conscience, and power of discernment of right and wrong.

The reason also why many Christians do not get into full liberty in the life, lies in the fact that the Holy Spirit in the centre of them, is not relied upon to liberate the circumference. Many receive the fulness of the Spirit, but lose all the power of it, because there is a working of the enemy on their circumference which they are not aware of.

Full deliverance depends upon the recognition of the possibility of these things. But, you may say, "If I trust God to *keep* me, how can the adversary thus attack my body, or mind?" We need to understand that all God's promises are conditional. If we trust God to keep us, and the *conditions* are not fulfilled, then our "faith is vain," *i.e.* if you trust God to keep you, and at the same moment **FULFIL THE CONDITIONS** for the enemy's working, God does not stop him working. We must earnestly seek to know the conditions upon which God can do what we ask Him to do, otherwise we may be terribly deceived.

This explains why, when we trust God to keep us on a certain thing, we have yet made mistakes and blunders in relation to it. These facts have perplexed logical minds, but they can be explained. God's children are not *careful to examine the ground upon which they may expect God to keep them*. Again, God will not "keep" you without your watching. You must watch, and ask Him for vision and power and knowledge to recognise the attacks of the enemy on you, so that you may work with God in the keeping, *i.e.* "He that is begotten of God keepeth himself, that the wicked one toucheth him not" (1 John v.). He "keeps himself" by watching, by resisting the adversary, by giving him no "advantage" by admitting an unforgiving spirit; by knowing his devices, so as not to yield to them unawares. As he does *his* part, God does *His*, and keeps him by giving him the power of the Holy Spirit for all he has to do.

If you as a "spiritual" man, will recognize the existence of the powers of darkness always round about you, because you are in a spiritual realm, then in much that comes to you in ordinary life you will recognize one degree to be "natural" causes, and possibly ninety-nine degrees supernatural. Take, for instance, that "tired feeling" which comes upon you unaccountably, and when you "rest" you are no better for it, for you find you become heavier, and you say, "I did not know how tired I was." You need to test this, and not yield to it. You were "tired" it is true, but you let your spirit go down, too, into passivity, with the result that the adversary gained his aim to stop the work, or sidetrack you out of some vital service which he feared. You will quickly grow suspicious of everything when you discover the devices of the foe, and you will reason this way: "I do not know what the enemy has to do with this, but I resist him in any plan he has, and refuse to let him have anything from me." And thus you watch, watch, and watch, and all the time maintain an attitude of "watching" and resisting [refusing], praying continually to the Lord for light upon your path, and upon the foe, and

throwing things off you which once you yielded to so quickly, so that there comes increasingly into your spirit buoyant victory.

What joy now comes into the life, as you see the way of victory over everything touching you, in your circumference of mind and body. Calm in the central union with Christ, you quietly say "I refuse all ground to evil spirits in mind and body, and I take back from them all I ever gave them by mistake, or through ignorance, and give it all to the Lord Jesus Christ." Then will come a quickening of your memory, and every faculty of mind, or body, liberated for God's use.

It is growing upon me, that this light upon the way the powers of darkness have fettered and dulled the minds, and bodies, of God's children, will be a mighty factor in the preparation of the Body of Christ for translation. The "earnest of the spirit" is certainly for mind and body (2 Cor. v. 4, 5), but if the adversary is holding much ground unknowingly, how can God's people receive it? It is easy to see now why we have a paralysed and feeble church, for it has been gripped by the powers of darkness.

Now finally, as to the keeping of the position in the spirit where these things can become true, and where you will have your spirit perpetually in victory. As you walk in victory resisting the devil in his attacks on soul and body, you will find the "wrestling" in spirit, which Paul speaks of in Ephes. vi. 12, become your experience. The enemy will attack your *spirit*, so that you may lose your centre position of victory, where you detect, and resist his onslaughts on your circumference. For instance, you must understand that if a weight comes on your spirit you lose all buoyancy, and when the weight goes off it there is spring. The first "weight" on the spirit should be dealt with in a moment. Pray that you may be able to recognise quickly, and take the victory at once, so that you may get free quickly. Practise taking "weights" to the Lord immediately. When the spirit is in triumph, the work looks so easy, but once there comes the weight, then the spirit goes down, and how dark everything looks, the work is heavy, the "bogies" are many, and at times, like Elijah, you feel you are going to die! It is when your spirit is in victory, that you have "authority" and "power over all the power of the enemy." The Holy Spirit is the "*dynamis*" that conquers him, but the Holy Spirit can only manifest this power through a LIBERATED SPIRIT. A "weight" on the spirit crushes it, and prevents the heavenly *dynamis* going out against the enemy. He knows this, so he attacks your *spirit*. There follows a tussle; and he says "you must go under," and you say "No, I will not go under, I stand in Christ." He says "You shall go in

to yourself," and you say "I won't go in." So the "wrestle" goes on, until at last he flees—put to flight by the Spirit of God, and your co-operation with Him in your attitude of will. When your spirit is thus triumphant, you possess clear vision and perception; but when your spirit is shadowed, the mind is dull, and then the deceiving spirits can decoy you out of the path of God's will. The spirit must be kept pure, and clear, and full of light; and then you see so simply the path the Lord would have you walk in.

This is but a glimpse into what the spirit warfare means. "We wrestle against the principalities and powers, against the world rulers of this darkness, against wicked spirits in the heavenly places." Here we understand "the prayer warfare" as in spirit you sit with Christ (Eph. ii. 6), and intercede with Him for His church. Is He not saying, "Oh! if I could just get a few that would sit with Me, and stand with Me, and pray with Me for My poor church down in the world, I could work." May God liberate many of His children into universal prayer "for the whole church, and for the whole world, and against ALL the powers of darkness."

David Battle Case

The "Battle-face" of Jesus.

"*It is said of Oliver Cromwell's soldiers that on the eve of a battle they used to look at their general's face, and say to each other, 'He has on his battle face!'* and the stern iron face of their leader was to them a guarantee of victory. In Luke ix. we read just the same thing concerning the Lord Jesus, 'He steadfastly set His face to go to Jerusalem.' It was the iron, fixed look of One who knew how serious, how decisive was the conflict that lay before Him, and who meant to go through it without shrinking, to the very bitter end, and to the glorious end. The disciples saw that set look on the stern battle face of Jesus; that set face that was just the index of a set heart. The disciples did not like to hear Jesus speak about the Cross; that Cross the foundation of the holiness of God, the one hinge of human destiny—they would not listen to it, they did not like to think about it, they put it out of their minds, they forgot all about it. The Cross at that time was an unpleasant truth even to those who loved Jesus.

What resulted from that forgetfulness? We can only partially imagine the darkness, and the despair of those three days, when faith had perished, and hope had withered, and love could find no better exercise than preparing spices to embalm a dead body. It seemed to them as if the kingdom of God had suffered irretrievable disaster; as though heaven were covered with eternal shame. Misery, perplexity, darkness, doubt, despair, because they failed to remember the word of Jesus.

There was no triumph of hell really at the Cross, but there was a triumph assuredly of hell in the doubt, and perplexity of those disciples. The greatest triumphs that Satan has ever won in our lives, have been just those occasions that he has made us take our eyes off Jesus, and made us unclasp our grip of the promises of God, the occasions when he made us doubt the Lord we love."

Rev. F. S. Webster, Keswick, 1911

About the Mission Field.

Some Fruit of the Welsh Revival.

The Chêxbres-Morges Convention.

AN entire Bible, from Genesis to Revelation, accepted as the Word of God, inspired (in the simplest meaning of the term) of the Holy Ghost, has been the basic fact, and flag flying mast high of the five sessions of the Chêxbres-Morges Bible School, and Convention, dating from 1907.

This year has been specially memorable as a time of severe conflict from without for these fundamentals, but God has heard the prayer of His people; there has been no lowering of the standard, but on the contrary a mighty re-affirmation and testimony.

It will doubtless interest the readers of the *Overcomer* to know that, in a certain sense, the convention may be said to be an outcome and fruit of the work of God in the Welsh Revival. Pastor Saillens related in one of the meetings this year, that after his experiences in Wales in 1905, he returned on the continent with the FIRM CONVICTION OF THE VICTORY OF THE RISEN LORD OVER THE POWERS OF DARKNESS, and expecting the enemies and rebels against God to tremble at His Word—and tremble they did. Wonderful things were seen in Paris, and other parts of France. Later, in Bâle, there was quite a time of Revival, and numbers were brought under deep conviction of sin. People flocked from all quarters, many from Lausanne. When the meetings had run their course, there remained a desire, amounting to a demand, that the work of God thus revived should continue—but under what form? A gentleman offered the use of his Grange for a Summer Bible School, and a circular was issued with the thought that perhaps from 20 to 50 would come, but 200 applications were sent in. The Grange being too small to accommodate so many, a large tent was borrowed, and for five years consecutively the school and convention have been held—for the first three years at Chêxbres, and last two at Morges—and has proved to have met a real need. This year hundreds followed the course of Bible studies during the three weeks of the school, whilst at the convention the great tent was repeatedly filled. The prayer and testimony meetings were seasons of blessing to many.

The burden of the teaching followed two distinct lines: 1st, the Word of God in its authority and power; 2nd, Christ and His atoning work in ALL the Scriptures. To the former it would appear that God had brought His witnesses from the ends of the earth, and every class and creed within the true church, from China, from America, princess to peasant, Salvationist, Churchman, Plymouth brother, all one upon the common base, and drawn together without any forethought and design.

The second note rang as clearly as the first. *An entire Christ*, not one leaf of the Old Testament could we spare. The lessons of the school were supplemented by what might be called "heart to heart talks," given by Mr. H. Alexander, from his model of the tabernacle, and many by these simple symbols saw clearly the lines

of deliverance, death, judgment at the altar, and life within the veil.

Mr. Philip Mauro was present upon the first day of the convention, and during an interval he addressed a gathering of about 150 persons, who were able to understand English. His bold, strong testimony made a deep impression, and the address was afterwards translated. The movement of Chêxbres-Morges is in its infancy, but full of promise. Some idea of its influence may be gathered from the fact that eighteen different nationalities were represented, and its ramifications include three distinct missions, one in Algeria, a gospel tent working around the suburbs of Paris; this year also a new undertaking in view of a gospel caravan for Belgium, and a new periodical to report the teaching of the convention.

About 500 copies of the French translation of the *Overcomer* (*Le Vainqueur*) were distributed also 500 of the two *Overcomer* leaflets "I cannot pray," and "Controlling the situation" (French). In addition, thousands of Booklets were sent out through willing workers to different parts of France and Switzerland.

Response, appeared immediately bringing in requests for prayer, messages of encouragement, subscribers, but much more than these, interviews with those who desired experimentally to prove the victory of Calvary, and were seeking more light. One came asking what it meant to be seated in the heavenly places in Christ Jesus. The next day she returned with her sister, who was seeking salvation. I pointed her to the Lord, and have received beautiful letters assuring me of their standing in the shoes of the gospel (Ephes. vi.).

A young fellow whom the Spirit of God laid hold of by the message, asked for all back numbers of the English *Overcomer* for this year, and on to December, 1912, and wishes to help me with translation.

A servant maid brought a thankoffering of seven francs for French *Vainqueur*, speaking of the real help she had received by reading the English edition, particularly the articles exposing the workings of Satan. Another found deliverance from the unforgiving spirit, and "roots of bitterness."

If a seal were needed to the move with the translation of the *Overcomer* into French, there has been abundant evidence of the leading of God, of which I have written but a tithe.

To conclude. The Morges Convention, its sound base, the well of living water springing up within, the rivers without, are indications we do well to note, parallel with that in the early part of this year in Paris, when hundreds responded to the gospel call, not from the outside, but mainly from those within the churches, and Gipsy Smith said, "I have never been more conscious of standing on the threshold of revival. Morges, Paris, are points of vision revealing the condition of hunger and thirst after God which is being created in the church in France, and should result in the defeat of Satan all along the line.

If ever there was a moment when the church of God had need to recognise and know how to defeat the prince of darkness it is now. "LE VAINQUEUR" HAS A SPECIAL MISSION to fulfil, for although there are some 200

religious papers and magazines circulating in France *there are none* that in any definite continuous way expose Satan and his workings and the way of victory. It is evident he dominates the spiritual realm to a large extent (even in the church). Life in the spirit is little understood, and sanctification, with the greater number, a doctrine meaningless or tabooed.

To send out *Le Vainqueur* entails an outlay of between £3 to £4 each month for printing, postage, etc.

I would commit this matter to the Lord's stewards, and to those "helping together by prayer."

Hy. Johnson.*

Activity in Bolivia.

OF all the countries on the face of the earth there are few about which so little is known as Bolivia.

Yet by news just to hand from Mr. George Allan, the work of the Bolivian Indian Mission on the Field is full of activity. In conjunction with Senor Penzotti, of the American Bible Society (a man who has spent eight months in a dark dungeon in Peru, for preaching the Gospel), a Council was formed, including Antonio Salazar and Don Mariano Terrazas, to carry forward the translation of the whole New Testament into the Quichua.

Senor Penzotti, says: "Mr. Allan has been working for a number of years for the Indians, studying Quichua, etc., and he and his fellow-workers are gaining the esteem and approval of the people and Government. He, with the help of two native Bolivians, translated and published the Gospel according to John, in Quichua, and has ready for publication (after revision) the Acts of the Apostles, the 1st Epistle of John, and the Epistle of James."

In preparation for active Mission work, 500 Hymns, in Spanish, are now in the Press, and a consignment of "The Word of the Cross," in Quichua, has just been sent out from Leicester, by Mrs. Penn-Lewis.

Under date August 24th, Mr. Allan, writes: "We feel the blessing of God is upon us very markedly as a Mission, and we expect much growth in numbers."

A Bolivia Missionary also writes:—

"I want to say what a help the *Overcomer* has been to nearly every one of us. We have been passing through a severe time of testing. Temptation has come to the different workers in different forms, but I think all have been severely attacked. Personally, my whole being was subject to a terrible attack of the Arch-enemy. Looking at work to be done, such a bodily prostration came over me, together with the suggestion that I must have a furlough before I could throw myself into it, that I was at first inclined to agree with the devil's lie. Then mental confusion, such as Mr. McCall Barbour described in his article, 'The Fury of the Oppressor,' accompanied

*Received for Mr. Johnson's work in France.

From 10th September to 10th October, 1911.

Per Miss Mourant—(23) 1/- Booklets; (24) 2/- (Special); (25) £1 (Special); (26) £1 14s. (£1 Personal, 14/- *Le Vainqueur*); (27) 2/6 (Personal); (28) 1/- (Personal), Total £2 0s. 6d.

Per Miss Waters—(43) 10/- (Personal); (44) 2/6 (*Le Vainqueur*). Total 12/6. Full Total, £2 18s. 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.; Miss Waters, 72 Lancaster Road, West Norwood, S.E.

it, so that for nearly a week it seemed as if we were on the verge of some awful happening that would wreck the Mission."

"The reading of that article of Mr. McCall Barbour's came at the precise moment, when light was beginning to shine through, and victory was ours, and it helped to make the victory more complete, and to arm us against another attack. Other articles that helped several of us very much were, 'How Judas became a traitor,' and 'Four planes in the spiritual life.'

"We look for the coming of the paper now, and are looking to God to bind the Strong Man, and spoil his goods here in Bolivia.

From the Solomon Islands.

THE *Overcomer* has penetrated the Solomon Islands, even in far away Malaita it is dearly cherished.

During our last trip around the coast of Guddalanar, we realized the power of God over the power of the enemy to such an extent that I feel it only fair to tell you the blessed facts.

We were at anchor at Aota. It was blowing hard, a big sea was running, yet we wanted to visit the weather shore. We had only three days to spare, the vessel was at our disposal, but the question that came home to our hearts was, 'Is it the Lord's will that we should set out in such unseasonable weather?' All the skippers of the schooner said it was foolish to attempt it, it would be impossible to effect a landing through the heavy surf that was breaking; therefore any attempt would be waste of time, waste of fuel, and waste of everything.

It was May 31st, and His message through 'Daily Light' was, 'If thou canst believe, all things are possible to him that believeth!'

We started out in faith, knowing that we were led of the Lord. Our schooner felt the force of the wind at once, and bowed deeply to every sea; and although a powerful engine was hard at work astern her headway was very slow. Our worst sailor was a lady who 'should have been on her back,' and upset completely, but God's message to her that morning from Luke x. 19, 'I have given unto you power . . . over all the power of the enemy.' She claimed this power, and, do you know, although the sea was very rough, and our schooner rolled and laboured severely, she was able to sing the whole way down, and was not sick! We reached the weather shore the next day, and from the start saw how the Lord had gone before. We experienced very little wind, and the sea was moderately quiet, and at the places that we thought we could not look at, we were able to land in perfect safety; not once was the boat swamped in beaching, and so Miss Young and her companion were able to visit the schools."—*A Missionary.*

"YOU can only repel Satan and his fiery darts when you are able to say, 'It is written.' Show him the truth, and in Christ's bright presence the darkness will disappear. Love and study the Word, for herein alone you will have victory and success. When the Tempter comes, as he will come, after a fresh baptism of the Holy Ghost, you can repel him if you are able to say 'It is written.' Christ overcame, obedient to His Father's will; we overcome as He abides in us, and we abide in Him."—Bishop Taylor Smith, Keswick, 1911.

"Then opened He their understanding that they might understand the Scriptures."—Luke xxiv. 45, A.V.

"Wherefore be ye not foolish, but understand what the will of the Lord is . . ."—Ephes. v. 17, R.V.

"The Crucified Life" (iii.)*

Rev. Pengwern Jones.

LOOK at the cross not so much to see Jesus dying for us, but what Paul meant when he said "I am crucified with Christ." The Spirit leads us to the cross, and we can live this crucified life only when we give ourselves. We cannot drift into it, but as an act of will we may learn how to yield ourselves unto it. Christ was crucified, slain before the foundation of the world, but it was on Calvary the climax came, and it is there that we are to realize what the crucified life really is.

The fourth saying of Christ on the cross is the most mysterious, and occupies the central place among the last sayings of our Lord: "My God, my God, why hast Thou forsaken me?" I am not going to fathom it, but I want to say that if Jesus could utter such a cry, there is something awful in sin. That cry expresses the grief of Christ on account of sin. It shows something of the tremendous cost that He paid in order to deliver man from sin.

It is in our crucified life that we can understand the nature of sin; not so much our own perhaps. We have come to Him to be saved from our own sin, but in the crucified life we understand the nature of the sin of others. What do you think of the sin of the world? What is it? We find a clear answer in the words of God to Saul: "Thou hast forsaken Me, and I have forsaken thee." Sin in its very nature is a forsaking of God, and the consequence of sin is that God must forsake the sinner, if he persists in going into sin.

"Why hast Thou forsaken me?" Men had forsaken God, and Jesus had undertaken the case of man so that He was forsaken of God. It is only when we go to Calvary that we can understand it. If you go to another source you will not get a true vision of sin, but go to Calvary with Christ, and you will see sin with the eyes of Christ.

Is there not a danger to-day to gloss over sin? I am not sure how things are in Great Britain, but in India we have come to think too lightly of it. We speak there of sin as if it were a trifle.

Jesus grieved because of sin. Do you grieve when sin meets us face to face? Does sin make you angry, or does it make you weep? Does sin make you laugh, or does it make you pray? When we are living the crucified life, we get such a vision of sin that we cannot help weeping when we come face to face with it. At what tremendous cost Jesus saved man from it! To be on the cross is to be willing to make any sacrifice in order to remove sin from the world. Are you willing to make it? What sacrifice do you make? Moses said of sinful Israel, "Forgive them, or else blot me out." Paul said, "I am willing to be accursed in order that Israel might be saved." "Out of much affliction and anguish of heart I write unto you with many tears," said Paul to the Corinthians. Do we act and feel like that? Is there willingness to sacrifice in order to get rid of sin? What do our sermons cost us? A little reading, a little writing,

and away we go to the pulpit. Where is Gethsemane? Where is the cross? Where is the agony? Are we going to save souls in this way? Ah, there must be agony, there must be the cross. Christ's attitude towards a sinful world will be ours if we live like Him the crucified life.

Look at the next saying, "I thirst." It shows us Christ's attitude towards His physical needs. He thought of His physical needs after the spiritual needs. They had a secondary place. If we are on the cross, we too shall put the physical needs in the second place; not do away with them, for Jesus did not; but He put the spiritual first.

Our Lord had been on the cross since the morning; He had been in silence for three hours, and in darkness, and it was just before the darkness cleared away that He cried, "My God, my God, why hast Thou forsaken Me?" and then after that, between three and four o'clock, He cried, "I thirst." He had been thirsty no doubt since morning, for He had spent the previous night in Gethsemane, He had been led from court to court part of the night, and then to the cross, and nothing had passed His lips the whole time. Now He was thirsty. He could have had a drink at the very beginning, but He refused it. He wanted to put the spiritual first; it must be first; and then, when the cloud passed away, He cried out, "I thirst," and the thirst was assuaged by vinegar.

Have you ever noticed how quiet Jesus kept with regard to His physical sufferings? He never spoke of the pain when on the cross, never even groaned while there. There is not one word about His physical sufferings. Oh, what a lesson to us. How often do we in difficult places refer to them, to the pains, the sorrows, the troubles we are having, the bodily pain, the mental anguish. Jesus only said, "I thirst," but there was something more than a thirst for water. If you read the Psalm that is behind His experience, you will see that there was a thirst for love. I think the person who reached the sponge to His mouth assuaged the thirst of Christ quite as much as the vinegar in the sponge. On the cross Jesus thirsted for love, and, I have no doubt that, having undergone the agony for sinners, there was in the word a thirst for souls.

How often do we long for a greater passion for souls? How are we to get that thirst? When we suffer for them; when we realize what sin is; when we have grief for sin, when we have made a sacrifice in order to deliver men from sin: then we can have a passion for souls. This passion will never come until we begin to sacrifice in order to win souls for Jesus.

Will you let me ask you concerning your own physical needs, where do you put them, first or second? Parents who live the crucified life, are you more anxious for your children's worldly welfare, or for their spiritual welfare? What do you think most of, dear young men, your success in this world, or your spiritual success? "I thirst," that is second. It is not neglected, but there is something far more important even than physical health—to rescue the world from sin.

The sixth saying, "It is finished," Christ uttered in a loud voice. One of the evangelists says He spake with a loud voice, and that ringing cry expressed Christ's

* Nos. I. and II. in September and October issues.

attitude towards redemption: "It is finished!" He stated a fact: the redemption of man was finished, so far as Christ was concerned. He had died, and made an atonement for sin. The Scripture had been fulfilled, finished! When we take our stand with Christ on the cross, then we realise that the work of redemption is complete, that Jesus is able to save to the uttermost.

When we begin to doubt the old gospel, the necessity of justification, of sanctification, to doubt sin, we cannot be on the cross. The moment we are on the cross, we realise that sin is a fact, that redemption also has been completed, and that men can be saved. Do we believe in these truths, that man, however low he may have gone, may be saved from sin?

"Finished" was a triumphant cry in the face of apparent defeat. Everybody thought Jesus had been conquered, His disciples, yea, and all the host of hell thought that Jesus had been conquered. Yet in the face of that apparent defeat, He uttered a ringing cry of victory! If we take our place on the cross with Him, then in the face of every apparent defeat, we will, like Him, say "It is finished." To all appearances everything is defeat, yet we just stand with Christ, and utter His triumphant cry. Are you beginning to lose heart? On what do you depend? On your own efforts, on the working of the church, or on the finished work of Christ? If on the finished work, then the work will come to a victorious ending. Missionaries, are you discouraged? Oh, as you enter the countries of the world, take your stand on Christ, and say "It is finished." Do not fear any foe. It is in the conquest of Christ that we are to have victory. Stand by faith on this word, not only that our redemption is finished, but that the conquest of the world, the victory over sin, the victory over every evil, the victory over every demon will be also complete.

Again, it was His cry of joy to have the sinner saved. With the joy of a finished work behind and before us, we can cry "It is finished"—a cry of joy and satisfaction that, because Christ has finished a work on Calvary, the full work of redemption also will be completed. Are you afraid of what is around you? Are you afraid of what is coming? Are you afraid of the enemy? Do you feel that it is almost over, and defeat is sure? If you will allow Jesus to take you to Calvary, you also will cry "It is finished." Stand there, and no one, not even demons, can remove you from that place; stand by faith on that word of Christ—not what we can do, but what He has done; not our battle, not our conflict; but what Jesus has accomplished—stand on that, "It is finished!"

The last saying of Christ, "Father, into Thy hand I commend my spirit," shows to us Christ's attitude towards His Father; one of restfulness. When Jesus first spake on the cross He said "Father"; in the midst of His sufferings He said "My God"; and at the end He came back to the word "Father." You can only say "Father" truly when you are with Christ on the cross. Father has no meaning to a man who is unsaved; Father has no real meaning to a man until he takes his place with the crucified One. It is with Christ we can say "Father."

Our Lord looked forward to the future and felt satisfied. What was the future to bring? Rest. He just rested in

God. The restlessness of our age arises from the fact that we are not staying with Christ on the cross. We get from the cross. Have you ever thought that worry is a sin? that anxiety is a sin? that irritability is a sin? If you look into the reasons why you worry, you will see that it is because you cannot trust God with that little affair, that little business of yours. God can look after the world, but He cannot look after your business; so you worry over it; you cannot trust Him! Why are you so anxious? Because you cannot trust God. Every night of worry and anxiety is a night of sin, as truly as those people outside who disbelieve Christ. They cannot trust Him to save them, you cannot trust your affairs and yourself to Christ. It is a sin. When you get with Christ on the cross, you will realize that you are to leave all to Him: "Father, into Thy hands."

Do you live this crucified life? What do I mean by it? That you surrender yourself to Jesus Christ, that you yield your life to Him, and the Spirit will take you and lead you into this crucified life. Will you live henceforth a life of absolute trust in God, trusting in God for everything, in the world, in the future; all your business, all your family—just taking all and commending them to the Father, and handing them over to Him. Will you let Jesus have you and all your affairs? This crucified life is the only real life, and He will give you strength to live it, for it is all of Him and His finished work. Live the life, and the joy will be yours.

Light on the Word.

The Calvary Centre of Ephesians.

Rev. J. Ellison.

THE CALVARY CENTRE OF EPHESIANS is chap. ii. 1-5; that of Romans, vi. 6-11; that of Corinthians is 2 Cor. v. 14; that of Galatians is Gal. ii. 20; that of Philippians is Phil. iii. 10; that of Colossians is Col. ii. 13. In their relation to experience these respective Calvary centres are one in teaching and purpose. At the Cross of Christ we may die to sin with Him, and if we do, God quickens, or vitalizes, us with the resurrection life that is in Him.

Eph. ii. 1-5. "You,* when you were dead *in* (A.V.), through (A.V.), TO (Gr.) YOUR TRESPASSES (faults), AND SINS (failings)" (then there is a parenthesis of explanation followed by a return and restatement of this truth); i.e. "God . . . when we were dead to our trespasses, quickened us." The thought here is not that *sins* made you dead to God, but Christ crucified MADE YOU DEAD TO TRESPASSES AND SINS; and when you became dead to them through faith, then God quickened you with divine life.

"Dead *in* (A.V.) trespasses" is presumed to be true of the unregenerate, on the basis of Luke xv. 24: "This my son was dead and is alive again." "Dead *through* (A.V.) trespasses" is at variance with "*walked in them*," in v. 2. "Dead to (Gr.) trespasses and sins" is an affirmation of truth stated in Col. iii. 3, "ye died."

The true position of the *unregenerate* man is "*alienated from the life of God through ignorance*" (Eph. iv. 8; Col. i. 21). The true position of the *regenerate* man is "One died for all, therefore all died (2 Cor. v. 14), and when the believer is by faith joined to the Lord in death to trespasses and sins, "God, who is rich in mercy, quickens" him.

* "Hath He quickened" is not in the text.

"Resist . . ."

A Word of Testimony.

By a Minister.

MRS. BAEYERTZ was conducting a mission in our place, and on the first Sunday afternoon her subject was "How to get prayer answered." She dealt with it in a very helpful, scriptural manner; and when she had finished it was very much on my mind, that while she had made it quite clear how God gives, and the way in which we receive from Him, she made no reference to the fact that Satan intercepts the supplies, detracts from them, delays and deceives on every hand, so that we do not get the full benefit of what God intends we should have; how Satan holds it up, prevents its arrival, or hinders it for a time, after God has given, and we have been willing to accept (Dan. x.). This pressed me very much, because I felt instinctively that there were people in the meeting that were just suffering the loss of their inheritance from that very cause. The Lord then led me out in prayer, in great freedom, and I felt that I was touching a vital spot, by praying for all who might be in that unhappy condition, without knowing it, of being deceived, and robbed, and plundered by the powers of darkness.

In the evening, one of the stewards came to me and said, that a gentleman had been enquiring for me, and he specially wanted my address. This was Sunday. On Monday, before I was downstairs in the morning, our friend put in an appearance. I found him to be a man of education and refinement, in fact a gentleman. He had been walking the streets all night, and he was starved and hungry and cold. Curious though it may seem, he did not want to discuss his temporal difficulties, which I saw were quite acute, but evidently came with a spiritual burden.

It appears that he was a very devout Christian, with a rich spiritual experience, a man of full growth and a deep knowledge of the truth.

His misfortunes began by experiencing times of acute darkness following upon seasons of great exaltation of spirit. These experiences became so bad as to be like a horror of great darkness overtaking him. Then followed misfortune in the loss of his situation. He was an unmarried man, and had made his home with his brother, who, after the loss of his situation, began to develop a great antagonism to his religious beliefs, which grew into positive hatred. The trouble, the darkness, the loss of his situation, and this growing antagonism of his brother, ended in his having to leave his hospitable roof at a time when he most needed it, he being out of work at the time. He was not without some means, owing to the good position he had held, so he resolved to cross England and seek for a post as commercial traveller.

He began at ———, where every effort proved unavailing, every door being closed against him. Thence he moved to ———, where he had been about four days, stopping in a hotel, and had come to the end of his resources. On the Saturday night before this story

began, his supplies had run out, and being conscientious, he refused to go into debt, and told his landlady he would not be back that night. For the first time in his life he tramped the streets, his only couch being a plank-bed in the public park, dressed in good clothes as he was.

It was at this point that my prayer struck him with the force of a blow, while he sat in the mission meeting, and led him to search me out, and to say, "I never heard any prayer in my life before like that, and I felt instinctively that you had the key to my problem, so I have come to see you."

How did I deal with him? First of all I unveiled the powers of darkness to him. I took him over these misfortunes which he had detailed to me, and showed to him that they were not the Providences of God, not the chastening hand of God, but that they were the result of an organized attempt by the powers of darkness to spoil him, to rob him, to hound him through life, and to bring him to his grave; all of which he was able intelligently to grasp and understand.

I then unfolded to him the position of "AUTHORITY" over these powers of darkness in the name of Christ; that he was to assert his authority in that Holy Name; and instead of merely asking God, in the way of appeal, to find him work, and to free him from his troubles, he was to CHALLENGE THESE POWERS OF DARKNESS WHO WERE OBSTRUCTING HIS PROGRESS, and he was to go out asserting his right to get work. I told him that as a redeemed child of God he must stop this drive of the enemy upon his life; and over and over the teachings of the word of God we went. At last I said to him, that in order to show that this teaching is not mere theory, I desired him to put it to the test, and would undertake the cost of the next three days at the hotel, so that he could test its practicability.

Then we knelt in prayer, forbidding the powers of darkness to come in any way near the borders of his life for these three days, and in the name and authority of Jesus Christ we broke that stream of misfortune which had come in ever increasing volume over the man's life. We used every weapon we knew; we not only appealed to God, but we called down the judgment of God UPON THE ADVERSARY to destroy that stream of Satanic misfortune. The man stood in the room after it was over, and he said that he felt that it had been the crisis of his life. He gripped it intelligently and vitally, and all that it meant, and he left me with a fresh conception of his misfortunes, no longer half supposing that these things came from God in "judgment," and sighing under the supposed chastening hand of God; but really facing this thing as a Satanic opposition to his prosperity; facing it, too, with a strong assurance that he was in a sufficiently powerful position in Christ to resist the powers of darkness. He left me with the determination, before ever he went to seek for work, that he would challenge the enemy to interfere with any interviews that he might have with employers; in fact, he seemed to be full of purpose that he was going to, by faith in Christ's victory and redemption, wrest his life out of the hand of the adversary, which had lapsed into the enemy's power through his ignorance of his subtle devices.

The result: On the Wednesday following—the third day—he came to the afternoon meeting, and before the whole congregation, he walked up the Mission Hall to the Missioner, and put a note on the table, which contained these words, "I will pay my vows unto the Lord, now in the presence of this whole congregation," and there followed a testimony, and note of praise for a good situation that had been obtained; and also a request for prayer that the business might prosper.

The School of Prayer and The Lord's Watch.

Prayer Lesson (i.)

By J. C. Williams.

"And it came to pass when He was alone, one of His disciples said unto Him, 'Lord, teach us to pray.'"

JESUS alone can teach us to pray. There was something in the quality, or the expression of this prayer which fascinated His disciples, carnal though they were. When He had ceased, one spake unto Him the desire of all, that He should teach them to pray as He prayed.

The man who prays in the spirit will always grip the attention of the hearer, even though the hearer be carnal. When one man finds gold, others follow him, that they may share with him the benefit of his discovery. So here in this prayer of our Lord, the disciples had found a mine of spiritual wealth. It would be well for all men if this aspect of our Lord's ministry was more carefully studied, that they might discover not only the secret of His power but the source of it.

Jesus not only lived a life of prayer during the three and a half years of His earthly ministry, but He now carries on that same ministry on behalf of His saints; for "He ever liveth to make intercession for us." He is not only the Master, and the exponent of prayer; but He is the very breath of prayer itself. We pray not only through Him, but in Him, and by Him.

Whatever man may teach of prayer, he can only give out that which he has received from the divine Teacher. A man may teach much with regard to practical mining engineering, but all the theories of the world on metallurgy will avail little, unless the gold itself is there. Even so in our relation to this great wealth of prayer; our theories may be good and right, but for the gold itself we must sit at the feet of Him whose life was prayer, that we might be taught the order and the law of prevailing intercession.

How shall we pray? What are the externalities of prayer? What the conditions of body and mind? In Matt. vi. 6, we have a prayer lesson, incisive and complete: "ENTER INTO THY INNER CHAMBER, AND HAVING SHUT THY DOOR, PRAY TO THY FATHER WHICH IS IN SECRET, and thy Father which seeth in secret will REWARD THEE OPENLY" (R.V.).

There are in this lesson six acts: first, "*Enter into thy inner chamber.*" That inner chamber in which there dwells the Spirit of God, that spirit-chamber which alone has access to God,

that Holy of Holies in the new man, born of the Spirit, in which alone man has communion with his Father; that secret, solitary life in which every man lives unknown to his nearest and dearest friends; a place cut off from all other places, a chamber secret indeed, in which all his spirit born life finds expression in the only aspect of Christian experience which can be termed supernatural—the expression of prayer to the Unseen.

Therefore, says the Teacher, "enter into thy inner chamber." With true spiritual insight Paul emphasises the same teaching when he writes: "With all prayer, and with all supplication IN THE SPIRIT." This is a deliberate act, not less so than entering a room, looking a door, barring the entry to all and sundry. "Our progress is from the outward, through the inward, to the inmost. Upward is INWARD, outward is DOWNWARD. That is, God is in the centre, being the most inward; matter is in the circumference, being the most outward. God is in the outward as His footstool, but in the most inward as His throne." (Bromley, 1774).

Second, there must be a "SHUT DOOR." This is not so much a shutting in as a shutting out. Is it not remarkable that at the moment of prayer, the mind, which previous to that moment has been passive, becomes suddenly alert and active, the brain becoming the centre of seething thoughts, many of which are mere circuitous movements with no tangible purpose, except to hinder the progress of that act of communion which you purposed when you entered the inner chamber. Hence the necessity of the "shut door." But this is not merely an endeavour to close the mind by an act of will, but rather is it a prayer in itself for divine power to shut off those Satanic energies, and suggestions, of which the mind for the moment has become the centre of attack. God alone can accomplish this feat, and we have need to learn, as a fundamental lesson, that there is much "prayer preparatory to prayer." There must be prayer in order that the body and mind may be quieted by the Spirit of God.

Having then accomplished the first and second stage, there now remains a third: the Person to whom the prayer is addressed. "PRAY TO THY FATHER." "Ye have received the spirit of adoption, whereby ye cry 'Abba, Father.'" The work of the Holy Spirit in His most essential office is to enable the child to cry. This cry indicates life. A dead child cannot cry, and the first proof of its natural life is the cry of the babe. This appeal to the Father is an acknowledgment of sonship, hence our Lord instructs that all prayer should be directed to the Father, while in other scriptures we are told that prayer

is to be in the Name of the Son, and in the power of the Holy Spirit. Prayer, therefore, becomes triune in its expression, embracing the Trinity of Father, Son, and Holy Spirit.

God is Spirit, hence it comes that prayer must be made to the Father who is "in secret," so that the secrecy in Him, and the secrecy in the spirit of man may correspond in the communion of God and man. There are two hidden forces in prayer—the human spirit first gives expression, under the tuition of the Holy Ghost; and second, the Divine Spirit whom no man hath seen. Though these are unseen elements to the "natural" man, yet the Father penetrates the spirit of man, and He sees that which is behind and beyond language. "He seeth in secret," and the Holy Spirit helpeth our limitations of language, of expression, of communion; and He intercedeth for us with "unutterable groanings."

Lastly, whilst prayer is a secret ministry, the reward of prayer is invariably an open witness to the glory of God. "Thy Father which seeth in secret *shall reward thee openly*." Hence we are told to "watch and pray." How many of the children of God watch the course of their prayers? How many watch with intelligence? How many are able to distinguish the divine movements, and the Satanic movements, in respect to their prayer service? The answer to prayer is quite the opposite in its outworkings to the *imitation* of prayer. Whilst the one is a secret ministry with God, the other can be seen in its effects upon one's own life, upon the lives of others, or even upon circle of men, upon towns, cities and continents. To trace the action of prayer, as portrayed in the providences of God, is at once one of the most quickening exercises of faith that can be engaged in by the child of God. "I will pray with the spirit, and I will pray *with the understanding also*" (1 Cor. xiv. 15).

We herewith present to our readers two "problems," and invite any who so desire, to write us, as to the character and method of intercessory prayer necessary for dealing with each of them.

Replies must be written on one side of a sheet of notepaper, with the opposite side left blank for the observations of the examiner, and addressed to Mr. J. C. Williams, with stamped envelope enclosed for return. All replies should be sent not later than the 14th of each month.

SERVICE PROBLEM No. 1.—Submitted by a Pastor.

I was called of God to the pastorate of this church seven years ago, and whilst not conscious of any specific hindrances, am disquieted to find that with regard to the bulk of my congregation, it seems impossible to teach, or move them to anything like real Christian living and character. They do not understand, and will not be taught subjection to the Word of God, hence after seven years ministry among them they have almost need to be taught the first principles of the faith, though I am thankful to say that there are a few who are definitely and daily praying for revival in the church. I intensely

long that this church might be built up on Biblical and spiritual lines, and have preached and laboured to this end, and have always emphasized the importance of Bible procedure, the domination of the Holy Spirit, spiritual methods of organisation, simplicity in worship, and gospel services. Whilst surrounding churches have been held together (in winter especially) by concerts, etc., etc., I have, at great cost and trial, refused these methods, yet despite God-given aspirations and purposes, the condition of things to-day is appalling; meagre congregations, no (known) conversions for many months, and it is only with almost desperate difficulty we can hold our small Sunday school together; but the *Overcomer* has given me more light on the situation in recent months, and I more and more feel that there is powerful Satanic agency at work out of sight.

PERSONAL PROBLEM No. 1.—Submitted by a Christian worker on behalf of another.

A.B. was once an earnest Christian worker, but has now been led astray by spiritualistic literature, and Christian Science, and can truthfully be said to be now in the grasp of Satan. Two friends have prayed for a long time with no apparent success, and notwithstanding the discipline of God in circumstances, this soul is still bound, and invariably insists on the non-existence of Satan.

THE SCHOOL OF PRAYER AND THE LORD'S WATCH.

- (1) For training by correspondence, in the conditions of prevailing prayer, and their application to specific need.
- (2) For dealing with special cases in prayer, and by correspondence and monthly reports.
- (3) For the receiving of special requests of immediate importance, such as prayer for Missions, Conventions, &c., with correspondence giving helps on how to pray for Missions and Churches.
- (4) For correspondence and prayer for Missionaries in the Foreign Field.

All correspondence should be addressed to Mr. J. C. Williams, c/o "Overcomer" Office, Toller Road, Leicester.

Letters received up to October 18th needing no reply:—32, 86, 111, 145, 161, 367, 393, 412, 418, 443, 447, 460, 465, 490.

It is understood that all correspondents are regular readers of the "Overcomer," as the teaching of the paper supplements the letters and forms the basis of the correspondence. Rules governing the "Lord's Watch" may be had on application to Mr. Williams. Stamped envelopes should always be enclosed for reply.

Special Requests for Prayer.

That all who know the truths about victory over the powers of darkness may be strong and courageous to USE them.

Our National Sin in the Opium Traffic.

That all Satan's devices to delay a God-honouring ending of this blighting national shame, may be brought to nought.

Prayer for Missionaries.

That all Missionaries in the Foreign Field may be fully equipped by the power of the Holy Ghost to use the "power over all the power of the enemy," which is part of their equipment.

For France.

Special prayer for the work of "Le Vainqueur" (The Overcomer) in France, and the issue of literature for the deepening of the spiritual lives of the children of God. Also for Mr. H. Johnston, that all his spiritual and financial needs may be supplied. *Phil. iv. 19.*

Special Intercession for the following Convention:

Bolton (Lancashire) Convention in Central Mission Hall (off Deansgate), Nov. 13 to 16. Meetings, Monday, 7-30, followed each day at 3 and 7-30. Speakers, Mrs. Penn-Lewis and Rev. J. Gregory Mantle. Convenor, Rev. Percy Stott, M.A., and Mr. James Barlow. All information from Mr. Barlow.

Calvary, light from

174

THE OVERCOMER.

The "Word of the Cross" Bible Booklet.

(Entered at Stationers' Hall.)

Compiled by Mrs. Penn-Lewis in 1903.

The Bible Booklet in English.

With page on "Victory." A.V. Pale blue cover.

4/- per 100, 4/8 per 500, 8/- per 1000; post free (Great Britain only). To other lands the prices remain at 1/3 per 100, 5/6 per 500.

The Booklet (7½ x 5 inches) in large bold type, and each verse numbered for use in enquiry room work. Price One Penny each, 6/- per 100.

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

For the convenience of our readers, English Booklets in large and small type may also be obtained from "Overcomer" Office, Cartref, Toller Road, Leicester.

Light from Calvary (v.)

Some Notes on the "Word of the Cross" Booklet
for young Christians.

By THE EDITOR.

"THE PROPITIATION FOR OUR SINS."—1 John ii. 2.

Death passed upon all men, for that all have sinned.—Rom. v. 11. Christ Jesus; Whom God hath set forth to be a propitiation through faith in His blood.—Rom. iii. 24, 25. God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him.—Rom. v. 8, 9. He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.—2 Cor. v. 21.

(Page 6 of the Booklet.)

WE now reach pages 6 and 7 of the tiny Booklet, and these tell us of the death of the Lord Jesus at Calvary as the "propitiation" for sin—the sacrifice for sin, upon the ground of which sacrifice the Holy God can freely forgive the sins of the repenting sinner, and not only forgive but reckon him righteous, or justified. That is look upon him through his faith in the sacrifice of Calvary as not only *pardoned* but as if he had never sinned at all, so entirely is he "justified" by the death of his substitute on the Cross of Calvary. A man may "change his mind"—or "repent"—toward God, and ask God to forgive him, and thus he does for Jesus' sake, but He does even more—He not only forgives him but reckons him "justified" because of the Blood of His Son; ah, yes, and still more, he is "made the righteous-

ness of God," in Christ—that is Christ's own holy and righteous life is given to the pardoned sinner, and he becomes a "partaker of the Divine nature, a son of God."

All this wonderful salvation was obtained for us at Calvary by the Lord Jesus Christ, when He died there on our behalf.

What is a "propitiation"? The meaning of the word simply is, to "make favourable," or to "appease"—and it just means that Christ's sacrifice of Himself to bear our sins, enables God to be merciful, or favourable to the sinner, who approaches Him pleading the atoning sacrifice of the Cross.

"Another wonderful verse, on page 6 of the Booklet, says, "He hath made Him to be sin for us, who knew no sin . . ." and this shows us the Holy Son of God hanging on the Cross "made sin"—hanging there, bearing the judgment of God on sin, so that the sinner might receive pardon, and reconciliation with God through Him.

"RECONCILIATION."

—Rom. v. 11. R.V.

God was in Christ, reconciling the world unto Himself.—2 Cor. v. 19. Having made peace through the blood of His Cross, by Him to reconcile.—Cor. i. 20. And you that were sometime alienated, and enemies in your mind by wicked words, yet now hath He reconciled.—Cor. i. 21. Reconciled to God, by the death of His Son.—Rom. v. 10. As though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.—2 Cor. v. 20.

(Page 7 of the Booklet.)

Page 7 speaks of God beseeching us to be reconciled to Him, for on His part the reconciling has been done at Calvary. The great barrier of sin was removed there, and God now asks the sinner to be reconciled—to draw nigh to Him through the blood of the Cross, and find peace with God through our Lord Jesus Christ.

May every reader of these words be taught by God to understand what it means to come to God, trusting in the atoning death of Christ, to accept from Him the message that he is not only "pardoned" but "justified" through the Blood; to take from Him a *new life*—the very life of Jesus, which is "righteous"; and to know with a thankful heart that he is a "reconciled" child of God.

The "Word of the Cross" Booklet may be issued in the language of any country by accredited missions or workers. Parcels of 5,000 English Booklets (and upwards) will also be granted to workers, at slightly above printer's cost, the applicant paying carriage.

Applications for permission to print in foreign languages, or for the special parcels of English Booklets to be made to the compiler, Mrs. Penn-Lewis, Leicester.

Crouch End Convention.

With the exception of the fourth and last day, when Mr. W. Bradley of the E.G.M. had charge, the whole Convention was given to truths concerning the conquest of the Cross of Christ in relation to sin, and Satan, in the life of the believer. In answer to the invitation of the Committee, Mrs. Penn-Lewis took entire charge of the meetings, and Rev. J. Gregory Mantle gave excellent addresses on Tuesday and Wednesday evenings.

The intense and ever-increasing interest in the truths about victory over the powers of darkness, justified the calling of two special after-tea workers' conferences, when most helpful light was given in questions and answers.*

On Monday evening Mrs. Penn-Lewis showed from the 8th of Romans, the clear distinction there given between the "natural" and the "spiritual" man. The subject was continued on Tuesday, by an address setting forth the truths concerning the "walk after the spirit." In the evening, the only trustworthy foundations for this spirit-life were discovered in Romans, sixth chapter, where the deeps of Calvary were unveiled in the carrying to the cross the first Adam life, and the call to the believer to account himself one with Christ in death. Wednesday afternoon this subject was continued, and extended, in order to show that victory over sin was the NECESSARY PRELIMINARY TO VICTORY OVER SATAN; and in the evening emphasis was laid upon conflict with, and triumph over Satan, in that aggressive warfare which is always found on the highest plane of Christian experience, as revealed in Ephesians, sixth chapter.

In the teachings on the spirit life the speaker greatly emphasized the work of the Holy Spirit, dwelling in the spirit of the believer, joining him to Christ, and training him to co-operate with the divine will in conflict service. Equipment for successful triumph over Christ's great enemy is only possible there. Through the gate of Christ's death the spirit life enters into fellowship with the Redeemer's present life; and ministry of prayer. Aggressive warfare against the powers of darkness is waged in co-operation with the Risen Lord. By the work of prayer and positions of faith, His power is applied to specific need, to check, to hinder and to cancel the devil's work.

Mr. Mantle said that there was not a more important chapter in the whole Bible than Rom. vi. To appropriate its teachings meant marvellous advance in the Christian life. The old creation was the devil's workshop, where he could find a sharp tool to do his work at any time. If the adversary was permitted any ground to dwell in, he would not fail to occupy it, and endeavour to strike a blow at the ONE he hates with ever-deepening hatred—the Lord Jesus Christ, his Conqueror and Victor. He said that the normal Christian life was one of victory. The abnormal life we see to-day, arises from the fact that the church has fallen so low; and the devil can fight as successfully against God with "low views" as he can with mortal sins. The glad victorious life of Christ is our portion. When it is also our possession, it will be manifest in our song, in our fellowship, in our conflict-service, and in our triumph.

The committee of the Convention have thankfully recorded this to be one of the best Conventions ever held at Crouch End, the testimonies of definite blessing being numerous and far-reaching in effect. Strangers visiting the district, who casually came into the gathering, wrote with gratitude of blessing received. At the request of the committee, Mrs. Penn-Lewis has again undertaken the Convention for another year (1912). VERAX.

* Our promise to give verbatim reports of some of these "questions and answers" will be fulfilled in December issue.—Editor.

The Editor's Letter Box.

R.M.W. writes in reference to the article on "The Location of God," in the August *Overcomer*, that "it seems sad to have to think of a God far away, or of a Christ far away," and not "God as a Holy Presence with us." Our correspondent has failed to read the brief article referred to, *carefully*, and, probably, to look up the passages in the Scriptures given, showing from John xiv. 20, the wonderful truth of the believer's being "with Christ IN God" (Col. iii. 3), with the "I IN you," as the result of the apprehension of this union with Christ in the glory. It is the work of the Holy Spirit to make these things real to the believer, and none who have thus apprehended their place IN Christ find Him "far away." If R.M.W. will take the article referred to in prayer for the Holy Spirit's teaching, she will find Ephes. ii. 6, Col. iii. 3, John xvi. 20, become clear to her.

N.B. suggests that the Clinic note on palmistry should be issued as a leaflet, as the evil of palmistry is so widespread. This has now been done, as other letters refer to its value. One correspondent suggests that "character reading" by the hand is all that "palmistry" means, and tells how her "conversion" was foretold, etc. But "character reading" by a *palmist* is not wise to depend on, nor is it the mere "reading of character" which experienced men gain by contact with people, nor should any child of God *desire* any knowledge of the future, other than what is given for the whole church, in the Word of God, which is opened to them by the Holy Spirit. The penalty of *death* for all who sought knowledge by divination, shows how abominable to God was the turning from trust in Him, to the prying into the future which the seeking to diviners meant. Palmistry cannot be separated from "divination," or people would not go to palmists at all.

A.E.W. (U.S.A.) asks that something might be given in our pages on "spiritual healing"; "not for mere ease of body," she says, but "because the adversary is frightfully disabling so many workers under the name of some disease." We see the need mentioned by A.E.W., and hope to throw light on this question in due season. The subject is full of difficulty because it is so bound up with the private history and environment of the persons concerned, and none should dogmatize upon it because of this, lest they should throw others into bondage. That Satan is attacking the *bodies* of the servants of God in a special way is now getting beyond doubt, and scarcely anything which in the past has been looked upon as purely "natural," can now safely be taken as wholly free from the working of the adversary. Each servant of God should personally deal with God for the uttermost victory of Calvary for spirit, soul and body, to be wrought out by the power of the Holy Ghost, in his or her own life, without having regard to the varied experiences of others, then each will know personally the will of God, as the Holy Spirit works on the basis of this full trust in the finished work of Christ.

A correspondent writes from California of the great fight of the powers of darkness against the maturing of a body of real intercessors, so prepared that *real* work in prayer might be done. It is the testimony of all who recognize the mighty *work* of prayer that the devil leaves no weapon unused to prevent its accomplishment.

Letters acknowledged from J.N.H.; J.P.; C.R.H.; W.P.B. (India); C.D.T. (France); F.A.W.; M.P.; R.E.G.; A.L.F.; H.D.; A.C.B. (China); R.P.M.; A.; E.A.G.; M.B. (Kilburn); E.G.M.; M.G.J.; L.M.; T.W.S.; A.H.; H.L.; J.T.A.; E.L.; P.B.J.; S.A.H.; C.C.; A.P.A. (Thornton Heath); Mrs. L.F. (Los Angeles); E.M.B.; A.O.N.; R.P.M.; S.M.C.; A.E.M.; H.D.; A.F.C.

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Correspondents will greatly assist the Editor if they will please not write too closely, or in very small handwriting.

Gleanings from Letters.

From Rev. ANDREW MURRAY.

"I hope that you will have received a copy of my little book, 'The State of the Church.' From that you will perceive how deeply I feel with you the lack of spiritual life, and join in the conviction that nothing but a POWER OF PRAYER, like that which brought Pentecost, will fit the church for being a blessing to its members, to the masses around, and to the heathen world. My heart longs that God would, in His great mercy, bind all His children in one, for the continuance of that united and continued prayer which brought down the blessing of Pentecost.

With the prayer for God's blessing on your work and on His beloved church."

From Mrs. S. D. GORDON.

Writing from Wiesbaden (Germany), Mrs. Gordon says: "[We are] realizing more and more the fact that 'PRAYING IS FIGHTING.' The enemy is ever pushing hard, but never is able to stand against the claiming of the Blood-victory of Jesus. How we ought to pray for each other! It means so much. . ."

From an EVANGELIST.

A lady came to me after a worker's meeting and said, "Could I help her." Some eighteen months ago she had disobeyed God, and although she had confessed her sin, from that hour her life was depressed and her service for the Master a complete failure. I turned her to 1 John i. 9, and said, "Have you confessed your sin?" "Yes." "Then what does God say He will do if we confess?" "He says He will forgive and cleanse." Then I said, "God has forgiven, and wants you to know He has forgiven, who does not want you to know it?" She thought for a moment, and said, "Why, Satan, of course, does not want me to know." Then I turned her to James iv. 7, and got her to say, "I now resist the Adversary and refuse to be condemned." Hardly were the words out of her mouth when she said "the load has gone," and a new light was shining in her face.—S.U.

Miscellaneous Notes.

Mr. Walter Stalley, of Anthiur, via Bhavani, India, desires to express appreciation and thanks to the friend sending him a copy of the *Overcomer* monthly, asking if that friend will kindly send his or her address.

We have received post cards from writers in Streatham, Herne Bay, Wakefield, and Somerton thanking for a free copy of the *Overcomer*, and (excepting in one case, where another copy is also received) asking for its continuance. As these names are not on our list will the senders kindly note the information. Names and addresses can be had from the office.

Mr. H. Johnson, of 51 Rue Chanzy, Asnières (Seine), France, has sent us some copies of the small book "SOUL AND SPIRIT," just issued in French, entitled, "ÂME ET ESPRIT," "Étude Biblique en rapport avec la sanctification." The price from Mr. Johnson is Fr. 75, postage extra, or 9d. post free from the *Overcomer* office.

Notes on New "Overcomer" Issues.

In response to several requests the Clinic Note on PALMISTRY has been issued in a small leaflet, similar to "I Can versus I Can't." (Price 2d. dozen, post free.) Our readers can do vital aggressive service in the widespread scattering of these reprints.

Also in response to special request, the address, "SPIRITUAL THINGS TO THE SPIRITUAL," by the Editor, given in the September *Overcomer*, has been issued in booklet form, under the title of "HOW TO WALK 'AFTER THE SPIRIT,'" (No. 2, of the "Inner Life" Series, price One Penny, 1/- dozen, post free), with the brief passage on "Reckon" (p. 134 of the same number) added. One reader has asked for 100 copies, feeling it to be a most needed message for the present time. Another writes, "It has answered a question I have been puzzled over for years, and has thrown light upon so much."

"THE UN-OFFENDED SPIRIT," a Booklet by Mrs. Penn-Lewis, which has been out of print for some time, and

which has had a very large circulation, has just been re-issued as one of the "Words to Workers" Series (6d. dozen, post free). It has a real message to the Lord's people at this time.

Books Received.

Received from *Drummond Tract Depot, Stirling*: "A SOLDIER WHO DID HIS DUTY," a record of Military and Christian service, by *Sergt.-Major Rowart*, 1/-; "THE PREACHER AND HIS WORK," 800 gems of truth in epigram, 6d.; "THOUGHTS FOR A QUIET HOUR," beautifully illustrated gift book, 1/-; "BROKEN IDOLS" and "ALAN'S FOLLY," penny stories with Christian purpose. From *Morgan & Scott, Ltd.*, "CHRIST AND THE CHRISTIAN LIFE," 12 evangelical sermons by *Rev. J. Molveen, D.D.*, simple and safe, 2/6 cloth; "CARDIPHONIA," by *Rev. John Newton*, reprint of letters that have for 140 years pointed perplexed souls to the source of peace. A mine of golden counsel, 3/6 cloth. From *Miss E. Bentall, 49 King's Road, Peckham*: "STARLIGHT AND DAWN," a presentation book of poems, exquisite in every way, 1/-; "LIFE'S COMMON WAY," three pages of spiritual sweetness, 2d. for 6d. From *Hodder & Stoughton*, "CHURCH OF CHRIST IN COREA," by *M. C. Fenwick*, a new Acts of the Apostles, and a splendid proof of the truth of Acts i. 8. We have also received a parcel of the most dainty and helpful Cards and Leaflets, issued by *Mrs. Laura Barter Snow*, a full list of which may be obtained from the writer, The Vicarage, Broadway, Worcestershire. The newly issued "Keswick Week" volume (cloth 2/6, post free 2/10) we commend to all who desire to share in the blessing granted at Keswick in 1911.

The Bible Booklet in Foreign Lands.

English.—

California.—Mrs. Berry Goodwin, Rockhurst, Mill Valley.
Canada.—Rev. A. Sims, 5 Simpson Avenue, Toronto.
United States of America.—(Enquiries only) Rev. Dr. Rudisill, Alexandria, Va., 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. (100, 1/10; 500, 4/6.)

Arabic.—Mr. J. G. Logan, Masken es Salam, Zeitoun, Cairo, Egypt.
These Booklets are in ordinary classical Arabic (Bible language), and suitable for use in any country in the East where Arabic speaking people are found. Supplies free on payment of postage only.

Italian.—Rev. H. H. Pullen, Spezia Mission, Casa Alberto, Spezia. (Free, for carriage only.)
Miss Wall, 35 Piazzain Lucina, Rome. (Free, for carriage only.)

Danish.—Baroness Kurck, Mynstersvej 3, Copenhagen, Denmark.
K.M.A., Mynstersvej 3, Copenhagen, Denmark.

Swedish.—K.M.A. 46 Malmstinsnadsatan, Stockholm, Sweden.
Baroness Kurck, Ryng, Sweden.

Norwegian.—Miss B. Ihlen-Hansen, Toldbodgaden 35, Christiania, Norway.

Korean.—Miss Pash, Seoul, Korea. (Free, for carriage only.)

Greek (Modern).—Dr. X. P. Moschou, c/o Sailors' Home, Smyrna, Asia Minor.

Chinese (Mandarin, also Delegate's version).—Enquiries to Mr. M. Hardman, China Inland Mission, Shanghai. (Free, for carriage only.)

Hungarian.—Enquiries to Prof. Szabo, Varosmajor U 48, Budapest, Hungary.

Indian Dialects.—Orders to Rev. A. E. Ogg, Agent, Methodist Publishing House, Madras, India. The following dialects are obtainable: BENGALI, BURMESE, GUZERATI, HINDUSTANI, HINDI, KANARESE, MALAYALAM, MARATHI, NEPALESE, TAMIL, TELUGU, ROMAN URDU, ASSAMESE.

Prices: 500, Rs. 2 (i.e., 2/8), 1,000, Rs. 3 (4/-), 10,000, Rs. 20 (26/8). Packing and carriage extra.

Orders may be sent to Mr. Ogg direct to forward any quantity to Missionaries in India. An International Money Order may be obtained at any British P.O.

Russian, Russian-Polish, and German.—Pastor J. Lübeck, Nawrot 27, Lodz, Poland.

Tahitian.—Rev. G. Brunel, Raiatea par Tahiti. (Free, carriage only.)

Icelandic.—Mr. A. Gook, Akureyri, North Iceland.

Lesuto.—Mission Printing Press, Morija, Rhodesia.

South Africa.—Various languages, Mrs. H. L. Scott, Rosemount, Walmer, nr. Port Elizabeth.

Persian.—Miss Petley, C.M.S., Kerman, Persia. (Enquiries.)

Caleb; Weapon of the Overcomer, Mission of

THE OVERCOMER.

FIDEI COTICULA CRUX.

(The Cross is the touchstone of faith.)

Volume III.

Entered
Stationers' Hall

DECEMBER, 1911.

ONE PENNY,
Post free 14d.

No. 12.

1911-1912.

"In the Lord . . . IN THE STRENGTH OF
HIS MIGHT . . . ABLE to stand against . . ."
—Ephes. vi. 10-12.

"I thank Christ Jesus our Lord who hath
enabled me . . ."—I Tim. i. 12, A.V.

"**ABLE!**" This is the sword of the Spirit—the weapon of war—with which we are meeting the conflict with the powers of darkness at the present time, who never cease to contest every issue of the *Overcomer*, with its message of the need of aggressive warfare against them, in the "strength of the might" of the Ascended Triumphant Lord.

ABLE! "We are well able to overcome," said Caleb and Joshua to the fearful Israelites on hearing of the giants in Canaan, for "they will but be bread for us," *i.e.*, the conquest of the enemies in Canaan would mean strength and vigour to the conquerors. Elijah went in the strength of the food provided for him by the messenger of God, "forty days"; and there is "meat" now, and "bread" for the warrior servants of God, as they triumph over the invisible enemies of Christ, and His church, through wielding the Word of God.

"That ye may be ABLE . . ." said the Apostle Paul. Not merely *struggling* to "stand," nor just holding a footing, but "**ABLE**," yes, ABLE to STAND, not only against one wicked spirit, but against the whole force of the Satanic powers, and their methods (wiles). Against all the "principalities" in government; against all the "powers" in their authority; against all the "world-rulers" with their darkness and blindness of vision; against ALL the "spiritual wickedness" in the spiritual realm. ABLE to stand against ALL these forces, and to *overcome*, and stand through all their onslaughts, all their methods, all their authority and power.

"I thank Him who hath enabled me," writes the Apostle Paul, and we, too, thank Him who has enabled us to reach the close of the THIRD YEAR of the testimony of the *Overcomer* to the Church of Christ; and the witness that "the Prince of this world" has been judged at

Calvary (John xvi. 11), and that the church is now called, by God, and in the strength of the might of the ascended Victor, to wage an aggressive war against his evil hierarchy of powers, and with her Lord place her foot by faith on the head of the bruised Serpent. That we have been upheld, and brought through seas of conflict, and enabled to maintain such a testimony, we can only attribute to the message being fully in line with the purposes of God for the church at this time, and to the volume of prayer, which such a witness has called forth from many of the Lord's faithful servants on the watch-tower, who have seen the dangers and cost of such a service to the church of God. We sincerely thank all who have written us to this effect during the past year, and take this occasion of saying, that the knowledge that there were others watching, and praying in the conflict, has been of incalculable strength to us in the hour of need.

* * *

From the large number of letters which have come month by month, bearing testimony to the effectual working power of the truth we have endeavoured to proclaim, we have no space to quote, saving one which reveals their contents. A Minister writes to a worker:—"I can say with deep sincerity that the messages in the *Overcomer* have filled my heart with NEW HOPE FOR THE CHURCH OF GOD. Its main purport, victory through prayer, has quickened all my service, and lifted the mist in the far horizon of the church's future . . . We have to make it impossible for the devil to do his mighty works because of our unbelief in him. We have to destroy by prayer the atmosphere in which he finds it so congenial to work. To me it comes with all the grace of a new and far reaching discovery, and I am proclaiming it from the housetops. I am going to start a column in our monthly magazine, entitled "*The prayer warfare*," printing extracts from the *Overcomer*. Yes, it has brought blessing to my soul. . . ." We feel in view of this letter, and many others of like nature, that if the light given in our pages on Scripture truths which have fallen into abeyance, will give the servants of God in the pulpit, "new hope for the church" and "quicken"

their ministry, we shall not have laboured in vain.

* * *

In view of a new year of service with the *Overcomer*, and with the experience gained by a longer period of editing its pages, we have scanned the issues of 1911 with keen and critical eye, to discover how we may more effectively meet the need of our readers. As our object is to make the paper a channel for the giving of *experimental* truth, we purpose still more intensively opening up truths connected with the spiritual life, and service of the spiritual believer. We do not attempt any "programme" for 1912, nor give any list of special writers, as we have proved that the paper can only be prepared month by month according to the exigencies of the moment, and the guidance of the Spirit of God. We therefore go forward into 1912 with an open mind, and a free hand to set before our readers what the Lord provides month by month by His Spirit. We can only say, in general outline, that it is borne in upon us, through experience gained at Conventions in 1911, and correspondence with many children of God, both in the Lord's Watch and editorially, that there is deep need at the present time for clear teaching from the Scriptures on the experimental side of fundamental truths, such as

1. The message of the Cross as set forth in Rom. vi. as the only basis for a true spiritual life, and knowledge of the deep things of God.
2. The true spiritual life of a believer filled with the Holy Ghost, necessitating the understanding of the practical difference between soul and spirit, so as to walk "after the spirit" in victory over sin.
3. The conflict with spiritual hosts of wickedness in the spiritual sphere, and how to overcome the powers of darkness at every point.
4. The equipment for service in the power of the Holy Ghost, including the using of the authority of Christ over the demoniacal hosts of Satan, and the war upon the powers of darkness by prayer.

As far as we shall be enabled, we purpose in 1912 giving articles along these lines of truth; and gleaning from many fields, at home, and abroad, all that can be given for the elucidation of these truths. For the MISSION FIELD, we are persuaded we can do more vital service to the missionaries, by not so much aiming to awaken interest in their work, as to keep their spiritual needs in view, in papers suited to their life and service. For the assistance of missionaries, as well as the increasing number of

ministers, evangelists and other workers who are requiring more help in the opening up of the Scriptures on the themes of the *Overcomer*, we shall devote more space to papers on "LIGHT FROM THE WORD," and "HELPS FOR TEACHERS," with gleanings in other forms and from other sources, enabling them to rightly divide the Word of Truth. "The SPIRITUAL CLINIC," with its valuable analytical dealing with spiritual difficulties, will, we trust, be continued from time to time, and "The SCHOOL OF PRAYER," with "The LORD'S WATCH," be made as efficient as possible, for the training of those of the Lord's intercessors, who desire to know more of the conditions of prevailing prayer.

* * *

We offer in the name of the Lord of Hosts, for service rendered Him, very sincere thanks to all our readers, who have truly laboured to get the paper into the hands of the Lord's people in many lands; inspired, it is our joy to say, not by request from us, but by the constraint of the Spirit of God, pressing upon them the need of the church, and realizing that the *Overcomer* contained messages suited to that need. Statistics are not generally pleasant reading, but our readers will appreciate the story told of these labouring fellow-workers, in the simple fact that the circulation of the paper has quadrupled in the three years of its existence; the subscribers' list (especially) has trebled in 1911, and the list of centre-distributors doubled during the past year. In the Extension and Advance department, the "aggressive move" initiated by Mr. J. C. Williams in the early part of the year has done real service. Six hundred ministers in one county had the paper sent to them for six months, and after that time continued only if desired. The result of that "investment" by the Christian Layman, has brought satisfactory returns in the number of clergy and ministers, who wrote acknowledging the help and inspiration of the monthly messenger. The same "investment" has again been made with the paper being sent to the ministry in Wales, with, at the present moment, a most satisfactory proportion thankfully desiring its continuance. This aggressive action of the Christian Layman will be continued in 1912, as well as, we hope, the work of many other helpers, who are sending out copies of the paper to ministers and others in their districts. We would be glad to see this aggressive service extended systematically to the Foreign Field in the coming year.

* * *

In conclusion it is necessary again to say, very briefly, that there is no financial purpose

or gain, in the issue of the *Overcomer*—the work of the Editor and contributors being freely given. There is also no "capital" available for its extension or support—our personal resources being limited, and but few advertisements consistent with the character of the paper available—and the expense of the work of issue, in necessary clerical assistance, and other office charges, in addition to printer's cost, is more than its present or probable income. We therefore commit the need of the issue of the paper to Him, who sends not His soldiers to war at their own charges. We also remind our readers again that the best help for the paper is fully paid subscriptions sent direct to the Office, and our warm thanks are due to the large number of our readers who have effectively strengthened our hands in this way.

In conclusion, we earnestly commend to the Lord's stewards, and His prayer warriors, the need for the sustenance of *Le Vainqueur** (the French *Overcomer*) edited by Mr. H. Johnson, who is very effectively issuing in French the most important of the articles and messages of the *Overcomer*.

"ABLE to stand." We ask the continued prayers of our readers that this may be increasingly true of ourselves, and the whole Church of Christ, in the coming year.

Jessie Penn-Lewis.

Special Note.

We are frequently receiving enquiries for the Bound Volumes of the *Overcomer* for 1909 and 1910 such as follows:

"Have you the first two volumes of the *Overcomer*, bound and indexed? If you have I should like very much to obtain them. I feel that the message of the magazine is of such vital importance to God's children that it ought to be obtainable in a permanent form, and at the same time ought to be carefully indexed so that it could be used to good advantage. I am a Baptist preacher and have been greatly blest by the magazine. . . ."

If any of our readers could kindly send us odd copies of the *Overcomer* for the months we name below, we could make up a further supply of volumes for both years.

1909.
February. November. December.
1910.
February. May. August. October. November.

Copies sent will be allowed for in any way the senders desire.

We are having bound up double the number of copies of the 1911 issues, with a consequent reduction in price from 2/6 to 2/- net. We hope our readers will take advantage of obtaining these early, as the demand is greatly increasing.

* A copy of "Le Vainqueur" will be gladly sent from the *Overcomer* Office.

"Ask!" "Ask Anything."

S. D. Gordon.*

THERE are two groups of teachings about prayer, and I want to read to you the group that grows around the supreme moment of the Master's life. "If two of you shall agree ——" That is to say, if there are two, THERE ARE THREE. If three meet for prayer, there are FOUR present there. There is One more than you can see. He takes your prayer, and makes it His. That is the great strength of it.

In Mark xi. 22, there is a word spoken about ten days before the end—our Lord's last ten days; "And Jesus answered and saith unto them, have faith in God"—with emphasis double-lined under "God." When God fills prayer, prayer avails, not before, "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." "Shall not doubt in his heart!" This is Jesus' definition of faith.

Now the second group before the last events of His life: "John xiv. 13-14, "Whatsoever ye shall ask in My Name, THAT WILL I DO, that the Father may be glorified in the Son. If ye shall ask anything in My Name I will do it." The emphasis is on the word "anything." The 14th verse is a repetition of the 13th to emphasise that one word "anything." John xv. 7, "If ye abide in Me, and my words abide in you ask whatsoever ye will, and it shall be done unto you." R.V. "Ask!" The Master says, "I want you to ask. When you ask, that helps my plans; I need your asking; I ask for your asking; ask whatsoever YE WILL. There is nothing said about God's will. There is something said about our wills, and what we want under these circumstances—"Ask whatsoever YE WILL, and it shall be done unto you." I will "bring it into being for you," or "I will create it for you."

John xv. 16, "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide; that whatsoever ye shall ask the Father in My Name, He may give it you." This is talking about service, not about salvation. He chooses us for service, and He chooses our service, and our great fear is not to do anything that He has not chosen for us to do. "I chose you, and appointed you, that ye should go and bear fruit." That is the beginning of service. All service grows out of fruit bearing. The service always grows out of the life. The roots of service are always in the life. If a man's life is not right, there will not be much service there. There may be a bustling activity, but there is no power in the service. Fruit always goes before service, and fruit it is that gives the value and power to service. "Chosen that ye should go and bear fruit, and that your fruit should abide." Not green fruit, never ripened, never fit for plucking; but real, matured fruit that abides. And th the purpose of the choosing and the fruit-bearing: That whatsoever ye shall ask the Father in My Name He may give it you."

* Brief address at a Convention. Not revised by speaker.

The Veil Rent at Calvary.

Dr. F. B. Meyer.*

I WANT to do little else than read to you one verse, and I desire to lay stress upon the Greek words in it. The verse is I Thess. v. 23, and my attention has often been attracted to it by the mis-quotation of it which is constantly given by men in prayer. I very, very rarely hear it quoted right: "The God of peace himself sanctify you wholly, and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

The first thing the apostle does is to lay stress upon God's PERSONAL AGENCY IN THE SANCTIFICATION OF OUR LIFE. It begins "Himself, God," the "autos"; the emphasis is on "Himself." You may be sure that God is not going to hand over the work of the sanctification of your life to any inferior being. It is His own personal charge. God has come into your life, and whatever it costs you, God is never going to lay the work down to which He has put His hand, until He has carried it right through. God has come into your life, and take heed, if you don't yield to God, you will have to suffer, either personally or in your family, or in your circumstances. God is going to spare no pains to make you a good man, and if you don't let God do it easily, you will have to suffer hardly. If you will let God do it with a silver knife, you will be saved from having an iron pruning knife; but God is set on bringing you to the likeness of His Son, and you cannot tamper, you cannot play with God.

You have come up to this Convention, and you have said you are going to be good, and God has heard you say it, and He is going to make you good, either by fire or flood, or by sunshine and the still small voice. It is a very solemn thing when a man tells God that he wants to be good at any price. God undertakes instantly, and though you may pass on, apparently backsliding, in which you forget or ignore the vow that you entered into, God does not forget it. All the circumstances of your life turn round that moment, and you will have to come right; and every step you take along a forbidden path, you will have to come back to that path through an agony of blood and tears. But "God Himself"—the personality of God in the sanctification of the soul, through the Saviour and by the Spirit.

And He is the "GOD OF PEACE"—"Himself

the God of peace!" That is, He wants to bring you into concord with Himself and the universe. You see there are various centres in the universe: there is the God-centre, and there is the spirit of evil centre; and if you are concentric* with evil, you are eccentric with God; and if you are concentric with God you are concentric with the universe, you are concentric with all holy beings everywhere, you are concentric with the great movements of Providence, you are concentric every way with that which matters; but you are eccentric with the world. You cannot be concentric with God and concentric with the world, and you have got to choose whether you will be concentric with God, and therefore eccentric with others. He is the God of peace—if you are concentric with God, you have the peace that emanates from God right through the universe; and though outwardly there may be storm, inwardly there is the infinite peace, the silence of eternity.

"MAKE YOU HOLY"—I need not stay on that. It means "set you apart as a sacred thing that must not be touched, that must not be intruded upon." It is tabooed to all evil; it is God's; that God should set you apart, as Israel was set apart among the nations, as the Sabbath was set apart among the days, as the priests were set apart among the ministering Levites; that the soul should be set apart for God, purely for God's use, and also for God's enjoyment. Because God is thirsty, and God must have love, and God needs the response of the soul, and He wants something from you. You are always talking as if you wanted all things from God, but it may be that God is quite eager for you to supply Him with something, as for Him to supply you with something. He is thirsty. "Himself," God the centre of peace, "set you apart."

And the next word is very important, "WHOLLY." It is a composite word, "*holos*" the whole, and "*telos*" the end. You might translate it "all-lengths," God wants to set you apart to all-lengths for Himself. God wants to set you apart from the blasting things of evil, so there will not be a path in your life that He cannot tread with you, that every part of your nature might be open to Him, having no part dark. Because darkness is not a thing, it is the negation of light; and therefore there is no darkness in a heart in which God shines.

"AND MAY THE WHOLE HERITAGE OF YOU." That word "wholly" translated in the A.V. is a

* Address delivered at Llandrindod Convention, 1911.

whole clear inheritance; that is your nature is looked upon as an estate, and the apostle desires that the whole estate, the whole inheritance, the whole possession of your nature, which has been purchased by Jesus Christ, should be inherited by Jesus Christ. Then he goes on to enumerate all this inheritance. It consists of three parts. Just as in an estate there is the surface of the earth with its trees and mountains and lakes and all that makes a park land; and then underneath it there is the precious metal it may be; and underneath that there may be layers of coal and iron; so your inheritance consists of three parts—there is the body, there is the soul underneath the body, and there is the spirit; and it is in that way the text is generally quoted. Very rarely do you have it quoted in the way in which it is written here. Men almost always say, *body*, soul, and spirit, but it is not that way at all. God says "spirit, soul and body," and you and I are never going to get right until we adopt God's order.

Supposing this board should represent for a moment the Tabernacle Court of old, and supposing this Bible lying open like that, with my Testament attached to it, should represent the Tabernacle or Temple within the Court. Now man's way would be to come in here where my hand is, by this gate into the Court, and there would be a great altar there, the laver, etc.; and the High Priest would approach through the outer Court into the Holy Place, and so into the Most Holy. But God did not deal that way with it. Here is the Holy of Holies, here is the Veil, there is the Holy Place, and here is the Outer Court—the Holy of Holies our spirit; the Holy Place our soul, the outer Court our body; the Holy of Holies, the Holy Place, the outer Court—spirit, soul and body.

When the Tabernacle or Temple was first constructed, the Holy of Holies was dark. Every man and woman has a body, every man and woman has a soul, every man and woman has the capacity of a spirit; but the spirit, before we are regenerated, is like a dark chamber. The unregenerate man has got a spirit capacity, but it is as yet destitute of the vitalizing Spirit of God. It is a dark chamber, and it is dead to God. But when this Tabernacle was constructed, you remember, the Shekinah did not come in that way through the outer Court, it came in this way, through the Holy of Holies; and it shone over the ark where my hand is. It was the Shekinah, the light of God that filled the Holy of Holies, that shone through the Veil and flooded the Holy Place, so that the priest could not minister there, and it poured out in a perfect cascade of glory, until the whole place was illuminated above the glory of the sun.

Now that is what regeneration means: when a man is regenerated, the dark spirit becomes illuminated by the coming in of the Holy Spirit, and there is born into him a life which is not his, but which is Jesus Christ's, and which Christ achieved by His death and resurrection. For the life of Christ is a composite life: it is the humanity with a great plus added to; the Deity that He had with the Father before the world was. Directly a man is regenerated, the Holy Spirit brings the life of the Eternal Christ; which is Deity plus the experience of temptation, plus the experience of Gethsemane, plus the victory of Calvary, plus the open grave, plus the ascension glory. And all that is in the one germ of life which is communicated to the spirit of man by the Spirit of God, and Christ begins to be formed in him; and then the indwelling power of that light goes into his soul, so that he begins to think with a new clearness, and has moral apprehensions which he never had before. That is, his conscience becomes illuminated with the Spirit's power, and through the man's soul—the Holy Place—his whole body—the outer Court—becomes dominated.

You see Regeneration is the Spirit of God in the spirit of man. The Spirit beareth witness with our spirit. That is, your spirit does not become submerged, so to speak, it does not become annihilated. Your spirit is called into active co-operation with the Spirit of God. I think that is the conception which is breaking on me now, that my spirit has been yielded to the Spirit of God, but I think the time is coming when my spirit will become co-operant with the Spirit of God. One has not to be an automaton, but one has to co-operate and be in sympathy with the movements of the Spirit of God within the spirit. Then as I say, it pours through the soul, and it dominates the body. I think that probably this is the secret of health. I realise that there is a great deal to be said about spiritual healing, but it is all along that line. You cannot have the healing without having the infilling. If a man has that, the other will follow to a large extent; but I cannot go into that.

This is the point: There are three stages of Christian experience. There is first the stage of the unregenerate man who is soul and body; he has the capacity of the spirit; but the spirit has never been impregnated with the Spirit of God. Then there comes the second stage, where you have again the body and again the soul, but you have now the Spirit of God like the Shekinah shining in the spirit; and that man is a regenerate man. But in this stage, it is still possible that a heavy veil hangs between the Holy of Holies and the Holy Place; and that veil is so heavy

Revival That is the

that, though man may be regenerate—the soul life is independent of the spirit life

But when Jesus died the veil of the Temple was rent in twain from the top to the bottom; and when you apprehended your identification with the dying Christ, your veil was rent from the top to the bottom, and when the veil is rent in the act of death, or in identification with Christ in His death, when it is rent from top to bottom, then for the first time the Spirit of God, who HAS BEEN IN THE SPIRIT ALL THE WHILE, has an opportunity of radiating the soul in all its emotions, and ultimately of radiating through the life. And in a Conference like this our duty is so to set up Calvary and the rending of the veil, that in thousands of cases the veil should be rent in twain by Divine Hands. The soul cannot rend its own veil. God has got to rend it with His invisible Hand, and when that is rent all the rest will follow. Though just as the spirit co-operates with the Holy Spirit—else our spiritual muscles atrophy—so the soul co-operates with God in searching for truth under the illuminating power of the Spirit of Truth. You do not become an automaton, your mind co-operates with the Spirit of God, you search the Scriptures, and the Spirit shines through them. And so with regard to the body, there must be the constant obedience and co-working of the body, so that the apostle says: "I pray God that your spirit, soul and body be preserved blameless"; that the whole man should be an inheritance which should be occupied by Jesus Christ.

"Oh! Spirit of God, we thank Thee that Thou art in our spirit by faith. Oh, wilt Thou, during this next few hours, wilt Thou with Thy mighty invisible hand rend the veil from the top to the bottom; and may the light of the indwelling Jesus by the Spirit, cover our moral nature, our intellectual nature, our power of song, our power of speech, all that makes us men, preserving our personality, but radiating it all with a transfiguring light in which there is no darkness at all." Amen.

From South Africa.

"May I send you the following note taken from a magazine, as it is of interest in connection with Mr. Meyer's remarks under 'A Prophetic Outlook,' as to the Church having handed over the conflict to the Lord Jesus: 'The church has to throw its own spirit-personality into alliance with Christ in this fight.'

'SUBDUED KINGDOMS' (Heb. xi.).

The word is not 'polemeo' or 'strateuomai,' but 'katagonizomai,' moral rather than material. . . The word occurs nowhere else . . . implies entering into (successful) conflict with kings and kingdoms, not with carnal weapons for material issues, but with moral weapons to uphold spiritual truth. Samuel with Saul, Elijah with Ahab. [These prophets] wrestled mightily against advancing apostasy. . ."

M. Osborn Howe.

"That is the Revival . . ."

An interview with Evan Roberts by a French Salvation Army Officer. Translated from the French.

THIS summer, while staying at Leicester, I had the great privilege of a long interview with that man of revival and prayer—Evan Roberts . . . For a few minutes he spoke to us standing, as we were on the point of leaving, but the conversation became so interesting that he invited us to sit down, and thus it was that we had the "feast" of listening to him for about two hours.

If ever I longed to have a good memory it was that evening, for I felt that all he told us about the prayer warfare and the conflict against the powers of darkness, was of great importance for the children of God, and he backed up each truth with a simple and striking illustration. . .

Meanwhile I should like my comrades and readers of the *En Avant* to profit by a few of the things that struck me most, and that I remember best.

"Well," said he, on entering, to my friend whom he knew already, "how goes the battle?"

"It's hard sometimes," she replied. "Pray and faint not," he continued. (Luke xviii. 1.) "Note, it does not say 'Preach and faint not,' but 'PRAY.'"

"It is not very difficult to preach. . . I may preach in the power of the Holy Spirit; souls are moved; some reply to my pressing appeals; whilst you—you are alone in your room, or in a solitary place, and there you are fighting a prayer battle against the powers of darkness, you intercede without ceasing, you know how to pray, you know the secret of victory. Only God and the devil see and know about it, and the latter does not tell anybody. Results? Perhaps you see none, but there are many all the same. It is much easier to preach without ceasing, than to pray without ceasing.

"What we most need, we who are engaged in this prayer warfare, is knowledge. We should know how to pray so as to obtain the victory. Our eyes need to be wide open to the crafty tactics of the enemy, to enable us to meet all his assaults by prayer.

"When we pray for souls the chief thing is to know what they need at the present moment, otherwise we pray without 'grip,' without success, because not on the right track.

"If your prayer is unanswered, seek to know why; and this is where the 'work' of prayer begins. It is easy to ask for what is in our minds at the moment, but quite another thing to follow up and find out the cause of an unanswered prayer."

"Then," I remarked, "our prayers are useless unless answered?"

"No," he replied, "our prayers are never useless. Away with such a thought. It is as though I put a number of letters on the scales you see there. There are already twelve, but the arm does not move. The thirteenth, that I have just put on, completes the weight and down it goes. It is not the thirteenth letter alone which did it, no, the other twelve were necessary. This last only completed the weight.

"It seems to me that we should pray more for the minds of the people. We ask God to convince them of sin, but we forget that the truth, before it can reach the heart, must first penetrate the mind, and this is often obstructed and blinded by wrong ideas and falsehoods. We should ask God to remove these things, and conviction of sin will soon come.

"It is easier to save a man from the wages of sin than it is to save him from the power of sin. 'The wages of sin is death.' Bring a man to accept Christ as his Saviour, and he is saved from death, but it is very much more difficult to teach this man how to be delivered from the power of sin, because that means instructing him as to what is good and what is evil. May be, he understands nothing at all about God's way of working in regard to the power of sin.

"When a believer understands Romans vi. 11, and has taken that attitude a long time, and yet in spite of that a certain sin in him does not disappear, he must learn the reason why.

"It often happens that souls take an attitude saying, 'I have been crucified with Christ on the Cross.' God does not ask whether you 'have been' crucified with Christ, but if you are dead to sin now?

"You see why some souls have not understood the value of Romans vi. 11. Their idea is incorrect. 'The old man was crucified.' God does not say, 'Reckon ye also yourselves to have died unto sin,' but 'Reckon ye also yourselves to be dead indeed unto sin.' Now, at this moment, and thereupon you count upon God that this truth may be lived each day of your life.

"When you pass through a time of spiritual heaviness, the devil will come and say, 'Your labour is in vain; what is the good of it all; you're nobody!' Never believe him, but simply say, 'if that is so, why trouble to come and tell me.' No! your work has value, and do not let anyone say the contrary.

"Our spirit must remain 'on top,'" said he. "We must not let it go down. We must refuse burdens, let nothing oppress us, and not carry any weights, or we shall soon succumb and be discouraged."

To conclude, I will tell you what Evan Roberts

calls 'the Revival.'

"Do you know what it is?" he asks us. "No," I replied. "Well, it is just your smiling face."

"Suppose you are in a railway carriage. The train is rushing along at full speed. Suddenly a storm bursts. Lightning, thunder, hail, etc. In front of you is someone whose face expresses anguish and terror. Looking at you, he or she is surprised at your attitude so calm and peaceful. The smile on your lips encourages him to speak, and to ask you how it is you appear so tranquil, and that you can even smile, whilst outside the elements are raging. This is your opportunity—THAT IS THE REVIVAL."

Since then, the more I consider it, the more I am convinced that Evan Roberts is right.

Satan

E. Krieger.

Light for Teachers from Schofield's Bible.

THE SUMMARY ON "SATAN."

"THIS fearful being, apparently created one of the cherubim (Ez. i. 5; xxviii. 12-14), and anointed for a position of great authority, perhaps over the primitive creation (Gen. i. 1-3; Ez. xxviii. 11-15), fell through pride (Is. xiv. 12-14). His 'I will' (Is. xiv. 13) marks the introduction of sin into the universe. Cast out of heaven (Luke x. 18), he makes earth and air the scene of his tireless activity (Eph. ii. 2; 1 Pet. v. 8).

"After the creation of man, he entered into the serpent (Gen. iii. 1), and beguiling Eve by his subtlety, secured the downfall of Adam, and through him of the race, and the entrance of sin into the world of men (Rom. v. 12-14).

"The Adamic covenant (Gen. iii. 14-19) promised the ultimate destruction of Satan, through the 'Seed of the woman.' Then began his long warfare against the work of God in behalf of humanity, which still continues. The present world-system (Rev. xiii. 3), organized upon the principle of force, greed, selfishness, ambition and sinful pleasure, is HIS WORK, and was the bribe he offered to Christ (Matt. iv. 8-9).

"Of that world-system he is the Prince (John xiv. 30; xvi. 11), and god (2 Cor. iv. 4). As 'prince of the power of the air' (Eph. ii. 2) he is at the head of a vast host of demons (Matt. vii. 22). To him, under God, was committed upon earth the power of death (Heb. ii. 14).

"Cast out of heaven . . . he is permitted a certain power of sifting, or testing . . . believers (Job i. 6-11; Luke xxii. 31-32; 1 Cor. v. 5; 1 Tim. i. 20). . . At the return of Christ in glory, Satan will be bound for one thousand years (Rev. xx. 2); after which he will 'be loosed for a little season' (Rev. xx. 3, 7, 8), and will become the head of a final effort to overthrow the kingdom. Defeated in this, he will be finally cast into the lake of fire, his final doom. The notion that he reigns in hell is Miltonic, not Biblical. He is PRINCE OF THIS PRESENT WORLD-SYSTEM, and will be tormented in the 'lake of fire.'"

17m 2:8
17m 5:17
184

Prayer

THE OVERCOMER.

The School of Prayer and The Lord's Watch.

VERY few in number are those who know that praying is a WORK, but work it is. The Apostles, although filled with the Holy Ghost on the day of Pentecost, gave themselves not only to the ministry of the Word, but to prayer. One of the deepest and strongest signs of divine power in any man is his POWER TO PRAY. The more the power in him, the vaster his ministry. The world becomes his parish, the Church his pastorate, and all the power of darkness his foe.

November, 1911.

Evan Roberts.

"All Prayer."

"I will therefore that men pray everywhere."

1 Tim. ii. 8.

"All Prayer. . . ." Ephes. vi. 18.

"Pray without ceasing." 1 Thess. v. 17.

TRUE prevailing prayer is the action of the Holy Spirit upon our spirit, in an inner consciousness expressed in thought and language; and it is the understanding of this action, that enables the spiritual man to put into practice the Pauline exhortation to pray everywhere, with all prayer, and at all times.

Just as the mind expresses itself with ease on an understood subject, so also prayer, if it were cultivated to a considerable degree, can be so understood and mastered, that it is a comparatively easy task to "pray without ceasing," and we should have an equipment such as would greatly enrich our own lives, and those of others.

PRAYER IN ITS ESSENCE, consists of the co-operation of the spirit with God, the consciousness of need, and the continual attitude of will and mind, which almost involuntarily, like breathing, brings the need to the Source of all supply. The reason that men pray so rarely, and so ineffectually, is, that they are largely unconscious of their own need, the need of others, and the church and the world's urgent need; and heavy burdens, and strenuous conflict has too often driven them to *work*, and not to prayer.

"PRAY WITHOUT CEASING," for there lies a danger of not praying to the end. Our Lord lays it down that men should always pray and *not faint* (Luke xviii. 1), and by His parable of the woman, and the unjust judge, contrasts fainting and perseverance, and the cessation of prayer through fainting. Fainting which leads to unconsciousness of the operations of the Spirit of God on the human spirit, and thus hinders the reaching of the desired goal through co-operation with God.

How is it possible for a man to exercise this service without ceasing? By observation it will be discovered that the brain is full of activity during the waking moments, and often a very large proportion of this brain energy is wasted upon matter which is productive of no good; a revolving of the mill-stones, but with no wheat to grind; and if the working of the mind be carefully watched for a definite period it is astonishing how much is wastage of power. Disconnected and rambling thoughts having no beneficial objective, and no concentrated outlet, and expression, can bring no power to bear upon life itself. Instead of this unprofitable thinking, and instead of *any* thinking which is not able to stand the test of "fire," arrest the mind, and turn it into the way of intercessory service, capturing *thoughts*, desires, and feelings, and expressing them in conquering prayer.

If we thus *think* without ceasing, why not *pray* without ceasing? Therefore let us cultivate the method of turning all material into the deepest channels of prayer. Since it is possible to so walk with God, that when the mind is relaxed from the tension of business, or any occupation needing mental power, then let it, like a released spring, return to the normal condition of prayer service. Enoch who walked with God, Moses who talked with God, Elijah who had power with God; and the saints through all the ages whom God has used as His channels of grace to a needy world, must have been persons of prayer, and prevailing prayer.

PRAYER POWER COMES FROM A LIFE OF PRAYER. To be a true intercessor the whole life should consist of streams of prayer. Just as rivers flow to the ocean, so also does true prayer to need. This can only be the result of experience; the product of a disciplined mind and spirit. Unceasing prayer, watchfulness, and warfare—keeping the mind and spirit in fervour and activity—is very important in order that the intercessor may be alive and alert to the movements of God on the one hand, and to the opposition of Satanic power on the other.

But the evil spirit of sloth has entered many a prayer life, and into many other aspects of religious activity, and because of this many are too *mentally* idle to consider the definite needs of friends, of the Church, and of the world. Is it not much easier to ask God to "bless" the man, than to ponder over what "blessing" the man needs; than to wait upon God for such a revelation of that man's needs, as will lead not to casual prayer, but to prayer "in the spirit," and "with understanding also" (1 Cor. 14, 15)? It is this sad aspect of shrinking from that which entails mental labour—and which would loose spiritual power—which partly accounts for

prayer being weak and ineffective, and has made the Church, as a whole, helpless in dealing with the problems of the age from the standpoint of God.

THEN THERE IS A DANGER OF UNDERVALUING PRAYER. Let there be no undervaluing of the individuality of intercessory service, and no thinking that our "weak" prayers can be of no avail in the working out of the providences of God. Our prayer may be a link in the chain of prayer which carries the suspension bridge over the deep ravine, and so enables the heavy freight and the passengers to pass from one side to the other. No true prayer is ever lost, wherever offered, and by whomsoever needed.

PRAYING ON SIGHT. Learn to pray on sight, whether it be by the inner or the outer vision. Who could estimate the tremendous upheaval that would take place in our cities, if the professed people of God could call upon every street, every square, every church, every public building, every licensed house, every den of thieves, every house of ill-fame, to bear witness that they had been taken—all of them—to God in definite prayer either for destruction, or for blessing.

God looks for those believers who will thus become co-workers with His Son, having the mind of Christ, interceding before Him in the Name and obedience of His Son. Let the Church live in such altitudes of faith that springs of blessing may arise, and flow down from the higher and purer realm, into the stifling valleys, where men who have gathered in their multitudes, may turn again to the Lord, and drink of the water of life. J.C.W.

Prayer Problem.

We invite any of our readers who so desire, to write us, as to the character, and method of intercessory prayer, necessary for dealing with the following problem for prayer.

Replies must be written on one side of a sheet of notepaper, with the opposite side left blank for the observations of the examiner, and addressed to Mr. J. C. Williams, with stamped envelope enclosed for return. All replies should be sent not later than the 14th of each month.

SERVICE PROBLEM No. 2.—Submitted by a Pastor.

Can you give any reason why the Holy Spirit is with me in a manner conscious to myself and my audiences, in four sermons out of five, but in the fifth evidently absent, or at least giving no sign of His Presence?

THE SCHOOL OF PRAYER AND THE LORD'S WATCH.

- (1) For training by correspondence, in the conditions of prevailing prayer, and their application to specific need.
- (2) For dealing with special cases in prayer, and by correspondence and monthly reports.
- (3) For the receiving of special requests of immediate importance, such as prayer for Missions, Conventions, &c., with correspondence giving helps on how to pray for Missions and Churches.
- (4) For correspondence and prayer for Missionaries in the Foreign Field.

All correspondence should be addressed to Mr. J. C. Williams, c/o "Overcomer" Office, Toller Road, Leicester.

Letters received up to November 17th needing no reply:—11, 24, 40, 51, 70, 111, 140, 160, 169, 238, 277, 301, 329, 440, 471, 487, 491, 497, 498, 501.

It is understood that all correspondents are regular readers of the "Overcomer," as the teaching of the paper supplements the letters and forms the basis of the correspondence. Rules governing the "Lord's Watch" may be had on application to Mr. Williams. Stamped envelopes should always be enclosed for reply.

Will the Lord's Watch correspondents please note that No. 2 of the "School of Prayer" List of Subjects clearly indicates that the dealing with special cases in prayer is still carried on and the "added prayer force" of the Lord's Watch faithfully given to all requests as God leads.

The Opium Traffic.

Still more Prayer about the Opium Traffic.

Mr. Marshall Broomhall sends the following new appeal which we commend to the Lord's praying ones.—Ed.

In April last an urgent appeal for prayer on behalf of the Hague Opium International Conference, which was to meet in May, was published and signed by a number of the leading bishops, clergy, ministers, and laymen of this country. That conference was, however, postponed, but the date has now been fixed for December 1 next. On that date the official representatives of some fourteen nations will assemble at the Hague to discuss the regulations necessary for a world-wide control of the opium, morphia, and cocaine trades. There is no need to emphasize the extreme importance of such an occasion.

May we through your columns request earnest believing prayer that those who represent our own and other nations may be allowed by their respective Governments to withhold nothing from criticism, and that the issue of the conference may be a courageous and uncompromising policy for the suppression of these baneful trades for other than medical purposes.

Special Prayer Needs.

That all who have proved the power of prayer against the powers of darkness may be strong IN the Lord to hold all ground they have taken and FAINT NOT.

Prayer for Missionaries.

That all Missionaries in the Foreign Field may be enabled to stand unshaken by all the attacks of the enemy upon them, and be more than conquerors through faith in the Victor-Lord.

Notes from France for Prayer.

Mr. Johnson has commenced a Prayer Service similar to the Lord's Watch, and has already had testimony to answer to prayer in the deliverance of souls. But we have found the enemy's attacks severe and persistent on this work of prayer, and the Lord's prayer warriors need to uphold the French work specially at this time.

Prayer for "Le Vainqueur."

That the November issue may be a liberating message to the Lord's workers in France.

Received for Mr. Johnson's work in France.

From 10th October to 10th November, 1911.

Per Miss Mourant—Nil.

Per Miss Waters—(45) 10/6 (Personal); (46) 7/6 (Personal); (47) 5/- (Personal); (48) 10/- (Personal); (49) 5/- (Overcomer). Total, £1 18s. 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.; Miss Waters, 73 Lancaster Road, West Norwood, S.E. (Please mark envelope "France.")

PRaise is requested by Mrs. White Jansen for definite answer to prayer requested of the Lord's Watch.

PRaise for abundant answer in the Bolton Convention, which was richly owned of God.

Experimental Difficulties.

Notes of an After-Tea Question Hour at
Crouch End Convention, by the Editor.

I HAVE KNOWN SO MANY PEOPLE GET WRONG OVER TAKING ISOLATED SCRIPTURE TEXTS RECEIVED FROM "VOICES," WHICH THEY SAY THEY HEAR. HOW ARE YOU GOING TO KNOW THE RIGHT GUIDANCE INTO THE WILL OF GOD?

Guidance comes from the Holy Spirit, working through the written Word, in your spirit, or illuminating your mind and judgment; but this does not mean one verse, but the *whole* of the Scriptures, taken in entirety, and in principles revealed therein.

BUT HOW ARE WE TO KNOW WHEN THE LORD SPEAKS TO US IN A WORD OF SCRIPTURE?

It depends *where* the text comes from. Can you detect what comes from the Holy Spirit in your spirit, and what from your own mind? You may walk after the "soul"—that is after your mind—and not "after the spirit." Satan has access to your mind, and he knows texts, for he dared to quote them to Christ, and he surely can do so to you. Satan wanted Him to act on a "text," but He would not, for He acted not by "texts," but by *principles*, indicated through the Word. Our Lord knew the character of God, and when Satan said to Him, "Make this stone into bread," He answered (in effect), "No: man shall not live by bread alone." His knowledge of the character of God, and His knowledge of the Scriptures (which He knew through and through) enabled Him, when Satan quoted one part of a text to silence him by quoting another; but His real guidance was the broad principle of the life of a Son of God, that man is not to live by bread alone, but by God's Word, *i.e.*, that man has another life beside a material one, which is sustained by heavenly bread from Him Who is the Father of spirits.

The trouble is that many do not know what is the real, true spiritual life. A great deal of what is called "spiritual" life is really soulish life; that is, *mental* comprehension of spiritual things, living after feelings, but you must have something more than that. A true spiritual life means that you live "after the spirit," in real union with Christ, independent of the realm of emotional or soulish feelings, so that you do not ask how you "feel," in the feelings of your senses.

Be very careful not to commit yourself, if you are not clear about this distinction. You should take an attitude of neutrality to all things you are not sure about. You can say, "This text has come to me, but I am not sure of its source; I do not know whether it is from God, or whether it is from the enemy, or from myself, and until I know I will get the utmost out of it. I will, therefore, take an attitude of neutrality as to its source; but what is of God I take, and what is of the devil I refuse, now may God prove which is which!"

Constantly do that, and you will see how by thus living quietly in the will, in an attitude of Yes and No to God and Satan, without even knowing whether it is God or Satan in specific matters, it will make your spiritual life simple. Do that steadily, and you will find a life of victory. To live after the Spirit is learned in experience by steadily choosing what is of God, and refusing what is of the devil, and then quietly trusting the Lord to work out His will hour by hour.

ARE ALL "FEELINGS" FROM THE SOUL-LIFE?

There are also true innermost feelings which come from the spirit. There are the sensuous feelings of the body, and the emotional or soulish life, and the innermost feelings of the spirit. There is a consciousness in

the spirit of the presence of God, which is quite different to consciousness by the physical senses. It is safe to say, that nothing supernatural should be felt by the *PHYSICAL SENSES*, either from God or from Satan. Because God is Spirit, and it is in your *spirit* that you have true consciousness of Him, and it is in your *spirit* that you detect the presence of the adversary, and repel it. Consequently the opposing forces of the enemy have for their great aim the ultimate reaching of the spirit. They attack the body or the mind, putting thoughts into the mind, and dull feelings into the body, but their objective is the spirit. Hence the importance of keeping in close co-operation with the Holy Spirit. If through ignorance, when He wants you to go this way you go another, then you get out of line with Him, and become open to the attacks of evil spirits. That is the way the devil wants to get you out of the will of God. In the will of God you have all the keeping power of God for you, as you "Watch and pray." How often? Two hours out of the twenty-four? No; it is all the time. Therefore the Lord said, "What I say unto you, I say unto all, Watch!" The Holy Spirit will not keep you if you do not watch. When you get out of spirit co-operation with the Holy Spirit, you are at once open to the enemy, and in comes the "fiery darts," not only to the mind, but aimed at getting the spirit hurt, or poisoned in some way.

HOW CAN WE DISTINGUISH BETWEEN THE SPIRIT BEING "HURT," AND REAL SHARING IN THE SUFFERINGS OF CHRIST?

Where there is a selfish element, and you are hurt because someone is unkind to you, that is not the fellowship of Christ's sufferings. That fellowship means sharing His suffering for souls, and for the world. When you are sharing His rejection, that is another thing. There are those who call it sharing the sufferings of Christ, whenever their feelings are "hurt," but true fellowship with Christ is when you become so occupied with the vital things concerning His Kingdom, that all personal matters become as trifles. They do not move you, and you do not even see them, because they are so petty and so paltry; you would not care if you were cut a thousand times, so long as Christ's interests were secure.

CAN YOU GET TO A PLACE WHERE YOU DO NOT SEE AND FEEL THE THINGS THAT HURT?

You do feel them of course in one way, just "skin deep" as it were, but they *do not touch your spirit*. Then your care is that these souls should be blessed for Christ's sake. Whenever you get *acute* suffering inwardly over an unkind thing you would do well to take the attitude, as you again definitely hold your position on Rom. vi. 6 and 11, "I refuse all suffering from Satan." He gloats and feeds on suffering; he loves to hurl millions into eternity. He is a fiend. He makes you know it when you see the effect of his fiendish working, causing unspeakable suffering as he makes men act like fiends. You can always know that human action is instigated by Satan by the *inhumanity* that is in it. There is a phase of humanity apart from demoniacal influence, when men are kind, for even a worldly man can be touched in heart, for there is a tender spot about him. But directly you get men influenced by supernatural forces then you have one of two effects: the power from God always makes for tenderness ("easy to be entreated," Jas. iii. 17), and the power from Satan always makes for hardness. Whenever you find a man with "supernatural" experiences, *hard* and untouchable, you may know it is not the effect of the work of the Holy Spirit.

Remember, therefore, whenever *acute* anguish comes, clutching your heart, as it were, so that you feel that you will die with the pain of it, then say directly, "I refuse all suffering from evil spirits," and you may find much

of the *acute* anguish pass away. Few have realized how the powers of darkness can work upon the human frame, and on the sensibilities of our being. The apostle would not have urged believers to put on the whole armour of God, unless an "armour" was needed. An armour, too, which is *REAL* and not merely theoretical, for a theoretical knowledge that there is an armour, is of little use to meet a real foe. Put these things into practice, and test for yourselves whether they are true. Then you will know whether the wicked spirits *can cause excessive suffering*, and how to wield the weapons of resistance in the Name of their Conqueror.

CAN YOU GIVE US SOME LIGHT ABOUT SICKNESS?

God very often sacrifices the body to the interests of the soul. Much depends upon what the inward life is. If you have learned the inner life of victory, the surrendered will, and the patience of God; if you can bear and endure pain, and it becomes an absolute necessity for your *service* that you are delivered from any attack upon your body; on that ground you have a claim for deliverance and healing. Personally I have never found that I could claim deliverance in any physical matter for my own comfort, or because I could not bear pain, or because for my own purposes I wanted to do something, or go somewhere.

If there has not been a deep work of the Cross, people easily become hard and dogmatic in teaching "healing by faith." Believers need to *know the Cross* very deeply, because the Cross brings to the place of death the "old creation," with its plans and wishes, its energy and aims, and brings in such a true spirit of seeking only the will of the Lord Jesus Christ, that you will only desire His will, and not insist that God will heal you in only one way. You will—speaking reverently—give Him a free hand for dealing with yourself and others, and if you see that a soul is not able to trust beyond the use of means for recovery, you will not try to force that soul beyond its measure, but work with God who is pitiful and merciful towards His children.

But I must say clearly that I have found that I HAVE A CLAIM ON GOD FOR ALL I NEED FOR HIS WORK, physically as well as spiritually. On that ground I could always be certain of His will, and He has never failed to meet His responsibility. It sometimes means long years of God's dealings before He gets you to the place that in any test, at any time, in any circumstances, you never *want anything outside the will of God*. When by infinite patience He brings us there, and He does not need to put pressure on us to keep us in His will, then He will begin to open to us what we have in Calvary's finished work, and we shall find we have in union with Christ, life and healing for soul and body.

Everything that has ever come to me from God, has come through my fuller apprehension of the meaning of the Cross, on the ground of my identification with Christ. Isaiah said, "By His stripes we are healed." I could not see how we were, until one day I saw this Hebrew rendering, and then I got the inside clue: The words may be rendered, "In His HEALED WOUNDS THERE IS HEALING FOR US!" Then it dawned on me, that Christ was carried to the tomb with great, jagged, gaping, raw wounds, caused by the soldier's spear; and when He rose out of the tomb, they were ALL HEALED. What healed them? *The resurrection life*, which raised Him from the dead by the Spirit of the Father—the Life-Giver (Rom. viii. 11). Then I understood that just as we are "crucified together with Him," and share in His victory over sin and Satan, so in a still deeper sense "crucified with Him," *when we stand in victory over sin and Satan*, the life of Jesus ministered by the Holy Spirit indwelling the spirit, can heal the bruised and broken bodies of all who thus by faith apprehend their identification and union with Him; and just

as that life healed the raw wounds of the Saviour, so, as I stand in identification with His death, the *VERY LIFE* that healed Him, which comes to me as I am joined to Him in spirit, can heal my broken body and quicken it for His service. It is "identification" again, with Him in His death, and a deeper appropriation of His Risen and healing life.

But in application, individually, this question of healing is not one that can be dealt with in a few words. Objectively and potentially it is all for each believer in the finished work of Calvary, but the Spirit of God must apply it individually. You are not to follow, or be like anyone else. You yourself must get to know from God *His will for you* at your present degree of spiritual life. What is right at one stage may be wrong for you at another. God works from centre to circumference. The inner life must first be put right, and victory over sin and Satan apprehended. If your *will* is not fully united to the will of God, "healing" of the body might strengthen self-will, or even injure your spiritual growth into the likeness of Christ. God knows what is safe to do for you. He must be permitted to deal with His children according to their individual condition and need. It is, therefore, injurious for one believer to be forcing another into "blessing" which that soul may not be ready for. *Forced* advance really gives the enemy his opportunity to mislead, for those who try to rush on at the push of others cannot stand alone, nor bear the tests of their assumed positions.

Let us keep hands off others, and not judge harshly those who cannot take what we have, for we are all at different stages, and according to that stage there are certain measures of light, there are certain measures of knowledge, there are certain measures of power.

Instead of saying to another, "You are very wrong, because you cannot trust God for 'healing,'" ask God to show them His will for them where they are, and He will lead them on gently, as the lilies grow into fuller life. The great thing is not to get into bondage. Let your desire for advance in spiritual things never put you into strain or bondage. The Lord pointed out that the lily does not worry itself into growth. Just let these truths to-day sink into your hearts and minds, and then let them germinate and grow as God gives the increase.

The blessing you will get out of this Convention is just so much as you absorb of divine life through the opening of God's Word. It is not what you get *mentally*. There is *life in the Word*, and you will be astonished to see these truths coming back to you at some unexpected time; because they have gone into the recesses of your being. Mary kept these things in her *heart*, not in her head. There she pondered them over. Take the attitude now, "I take into my inner being *all that the Lord wants me to have*; and I trust the Lord to bring it forth into fruit." Then wait patiently for Him, and He will work into you His will.

Some Editorial Items.

We have no space this month for dealing fully with correspondence, and many "clinical" questions are still waiting attention. We are sorry to find from several correspondents, that the first part of the paper "Resist," in the November issue, was considered by them "disparaging" to the Lord's honoured servant, Mrs. Baeyertz. Knowing her reliance upon the Holy Spirit, we read it in the light of 1 Cor. xiv. 30, *i.e.*, that the Holy Spirit did not lead His servant to open out the aspect of prayer referred to, and that He led the "minister" to do so when he was called upon to pray. In this light, we think, there is no "disparagement" or "reflection" upon the Lord's messenger, Mrs. Baeyertz. We are sorry that we omitted to place a footnote to the paper stating that it was not a written article, but a verbatim report of a conversation, hence its colloquial style and matter.

We have no space for a report of the Bolton Convention, which was a time of great liberty of spirit and blessing.

A Much-needed Book.

"Our Giving, What it is, What it ought to be."

A plea for increased liberality on the part of God's people.

By J. Forbes Moncrieff.

"There is no absolute or universal rule in the N.T. for giving to God to which all are required to conform, no solemn law which all must obey. New Testament institutions appeal to a willing heart more than to a legal mind." Yet "our possessions and our money are not our own. If we appropriate to our uses what should be used for the service of God, we are guilty of embezzlement, and there is no stealing so mean as stealing from God." Self has abundant uses for the purse, and "cannot afford" to give to God's service, money that might buy a fine equipage, and rare pictures, and other creature comforts that make life agreeable. If Christ's sentinel, a living conscience, is not there, to challenge and silence the cunning seducer, self carries the day. A NEW REFORMATION IS NEEDED IN CHRISTENDOM, ONE WHICH WILL UNLOCK THE LORD'S MONEY that men are holding as their own, and let it go, consecrated to its proper use in sustaining the divinely appointed agencies for the evangelization of the world. To help bring about this Reformation, every teacher of the word must faithfully expound, and inculcate the law of the Lord, on this matter. Is it conceivable that a man who is thankful at all, can give any expression to his thanksgiving, by selecting a penny out of his loose change, and deliberately offering that to God? There are glaring anomalies and sinful irregularities amongst God's people.

This book should be widely scattered among the Lord's people. It is most valuable for leaders and organizers of Christian Institutions, who determine to sustain them on Christian principles. It is also full of suggestiveness for preachers for pulpit use. Cloth 1/-, 182 closely printed pages, Morgan & Scott.

Some other New Books.

From Morgan & Scott, Ltd., four vols. "GOLDEN TREASURY SERIES," cloth 1/-, marvellous value, as follows: "THE BELLS OF IS," Rev. F. B. Meyer—the man himself as pastor at work; "PLEASURE AND PROFIT IN BIBLE STUDY," two vols. in one, and "THE WAY TO GOD AND HEAVEN," D. L. Moody at his best with the Word, and the need of the world; "Motto Cards for 1912," such a variety of choice colours and texts, sizes from 10x8 to 8x5 in. "THE TABLE OF THE LORD," Rev. D. M. McIntyre, 3d., treatise scriptural, here and there only, undue emphasis on the ordinance. "THE BOOKS WE ALL WRITE," Rev. W. W. Muir, M.A., in white and gold, 1/-; "THE HERALD OF MERCY ANNUAL," boards, 1/-.

From Saml. E. Roberts, London: "NOT WITHOUT HOPE," C. Maud Battersby, 2/- cloth; a message in prose and poem for the sorrow-laden; "THE APOCALYPSE OF JESUS CHRIST," an exposition by Willis W. Mead, 2/6 (worth reviewing later).

From A. W. Roffe, 274 Bathurst Street, Toronto, Canada, "Missionary Calendar, 1912," 18x12 in. wall scroll, illustrated; reading for every day in the year. One of the best educators in missionary need and work we have seen—*multum in parvo*.

From Fleming H. Revell Co.: "CHAPMAN'S POCKET SERMONS," No. 1, Rev. J. Wilbur Chapman, 300 word talks to business men. Boards 1/-.

From Drummond Tract Depot: "UPPER SPRINGS," and other musings for quiet hour, Rev. A. A. Ramsey, upper springs indeed of living water, most refreshing; "THE IMMORTAL HOPE," Rev. G. G. Green, M.A., with biographical sketch. "WHERE THE CROSS ROADS MEET," Mary E. Kendrew, all cloth, 1/- each. VERAX.

Under the title of "HUDSON TAYLOR IN EARLY YEARS, THE GROWTH OF A SOUL," the first part of the official biography of this great Missionary Leader, and Founder of the China Inland Mission, is in the press, and may be expected early in December. The record is by Dr. and Mrs. Howard Taylor. There are 24 full-page illustrations, besides maps, and the volume extends to over 500 pages. Messrs. Morgan & Scott are the publishers.

The Editor's Letter Box.

Letters acknowledged with prayerful attention from: E.B.; E.W.D.; M.E.M.; L.M.W.; L.M.; A.M.; E.M.N.; A.W.M.; L.W.; H.O.H.; C.O.; M.I.W.; S.W.C.; K.A.B.; W.A.I.; E.M.L.; S.O.; M.B.; A.E.B. (China); G.M.M.; L.M.; H.H.O.; A.J.H. (Port Elizabeth); M.de C.; R.W.; S.G.; R.P.M.; J.R.P.; R.M.B.; B.M.C.; J.O.; C.C.; H.O.N.; Mrs. L.V.; I.W.; L.S.J.P.; J.E.; H.R.W.; H.H.; M.H.; M.C.; S.E.B.; S.M.C.; A.N.; A.S.; L.A.H.; E.W.

N.B.—Letters requiring a personal answer should—when convenient—have stamped envelope enclosed for reply. Correspondents will greatly assist the Editor if they will please not write too closely, or in very small handwriting.

The "Word of the Cross" Bible Booklet.

Compiled by Mrs. Penn-Lewis in 1903.

The Bible Booklet in English.

With page on "Victory." A.Y. Pale blue cover.

1/- per 100, 4/8 per 500, 3/- per 1000; post free (Great Britain only). To other lands the prices remain at 1/3 per 100, 8/6 per 500.

The Booklet (7½ x 5 inches) in large bold type, and each verse numbered for use in enquiry room work. Price One Penny each, 6/- per 100.

From Thomas Hogben, 91 Bethune Road, Stamford Hill, London, N.

For the convenience of our readers, English Booklets in large and small type may also be obtained from "Overcomer" Office, Cartres, Toller Road, Leicester.

The "Word of the Cross" Booklet may be issued in the language of any country by accredited missions or workers.

Parcels of 5,000 English Booklets (and upwards) will also be granted to workers, at slightly above printer's cost, the applicant paying carriage.

Applications for permission to print in foreign languages, or for the special parcels of English Booklets, to be made to the compiler, Mrs. Penn-Lewis, Leicester.

Received for Foreign Issue of the Booklet.

(3) India, 21.

Note.—The "Light from Calvary" notes will be resumed in our January number.

The "Overcomer" Free List to Missionaries.

Our Australian fellow-worker, Mrs. Warren (sister of the late Mr. George Soltau), sends the following letter she has received from a worker in New South Wales. The names mentioned can be had from the office.

"Dear Mrs. Warren,—Five months ago a friend began to send me a copy of the *Overcomer* each month. The Lord has blessed its message to my soul, and enabled me through the truths set forth to better estimate the power of the enemy, and the secret of authority over him. I would very much like a copy to be in the hands of our missionaries, and converted aborigines each month. We have noticed that copies are sent to missionaries by friends who are subscribers, and who wish to pass on the blessing they have partaken of. . . .

I am enclosing a list of names and addresses of the head missionary on each station. It seems too much to ask for a copy for each individual missionary. I feel sure if you can help us in this matter, of either getting subscribers to pass on their copies, or having our workers names placed on the Free List for missionaries, God will reward your service, in a more effective work being accomplished amongst the aborigines of Australia."

A Worker in New South Wales.