

The Overcomer

The Standard of the Cross.

"So They Pitched By Their Standards."—Num. ii. 34.

THE rival forces of Christ and Satan are gathering for a life and death struggle. Christian units have been sadly scattered in this cloudy and dark day, as well as become mixed up with worldliness. But the crisis at hand calls louder than ever for a definite and individual rally to the *Standard of the Cross*, not only as the symbol of *salvation*, but also of *separation* from the world. Don't be deceived by the present lull, or by the cry, "Peace, and peace." On the contrary, "take unto you the whole armour of God that ye may be able to WITHSTAND the evil day, and, having done all, to STAND" (Eph. vi. 13.).

The Imperial World-power of Federated Nations, supported by the Churches, will shortly lay down conditions of world-citizenship and world-benefit to which no Christian can subscribe. The issue will then no longer be able to be evaded as it is by so many to-day. It will take each one all his STRENGTH TO STAND, without smiting his fellow-servant as now.

The Rival Standards:—The leaders on either side display their banners. "*That of Satan*," says an old writer, "is set up in the market-place of Babylon. It is inscribed with the alluring words 'riches,' 'pleasures,' 'honours,' but these inscriptions are not to be trusted! Were they rightly inscribed they would assuredly bear instead, 'impiety,' 'idolatry,' 'impurity,' 'injustice,' and 'hatred of God!' But these names he conceals with a dazzling magic, so that men are caught unawares by his false promises." He has prizes for every grade, things gross for the mass, things refined for the refined—ambition, popularity, the laurels of glory—in fact, the most splendid and most ardently sought for prizes of this present world: "all the kingdoms of the world and the glory of them," as presented in these days to minds that aspire to master the world. "All these will

I give thee, if thou wilt fall down and worship me"—if thou wilt give allegiance to my standard.

Under the same standard are grouped men of the most refined intellect, and men of bestial nature. Satan's standard is the same old tree: "lust of the flesh, lust of the eyes, and the pride of life." See the future climax—Rev. xiii. 4.

The Standard of the Cross:—How different to the standard of the Prince of this World is this standard—stained with the atoning blood of Christ, by which alone His followers are redeemed from Satan's thrall, by which alone they overcome the accuser, and for which they must be prepared to resist unto blood striving against sin. Through that dark valley, up those steep slopes comes the little army. Some drop away, some shrink back, stragglers are cut off, but on they come, "faint, yet pursuing." The light of heaven rests on their helms. "The breaker is gone up before them . . . their King is passed on before them, and the Lord at the head of them," (Mic. ii. 13). How marred His face! How despised His followers! In fact, the Lowly King and His Gory Ensign are the very reverse of the defiant and self-confident "prince of this world," and his bedizened emblem with its flaunting splendour. He is now about to make his last bid for complete domination in the sphere of world politics, and world religion, in the most gigantic deception that the world has ever seen—Satan controlling the governmental and religious arrangements of the world. "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.'"

Their Lord was rejected by the Church and State—the Imperial and Religious power. Are His followers prepared for a like casting out? "SO THEY PITCHED BY THEIR STANDARDS."

WHICH?

"See the mighty host advancing,
Satan leading on"
Mighty men around us falling,
Courage almost gone!

See the Blood stained banner waving!
Hear the trumpet blow!
In the name of Christ we'll triumph
Over every foe!

'Hold the fort, for I am coming!'
Jesus signals still;
Wave the answer back to heaven,
'By thy grace we will.'

Prophylax.

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Published Quarterly in January, April, July, October.

a secular paper. It is stirring up God's people to pray.



With greetings from the Editor to the Readers whom we have not seen in the flesh.—Col. ii. 1, 2.*

1915-1920.

MY DEAR FRIENDS AND READERS OF THE OVERCOMER.

It is with deep thankfulness that at last I am able to send out again *The Overcomer*. You will remember that I left the "door open" for doing this when I wrote my closing words to you in December, 1914. None of us then anticipated the weary dark years which lay before us in the Great War, nor how long it would be ere the Lord returned to fetch His redeemed people. We only knew then that as far as concerned *The Overcomer*, a specific piece of work given us to do, had been accomplished, and testimony has since come to us how wondrously God used the truths given in its pages, to prepare His children for what He knew was coming upon the earth. From every corner of the globe our readers have written, saying how they have turned again and again to the Bound Volumes, and *understood* at last what had been veiled to them in pre-war days.

Now it is necessary to send out *The Overcomer* again with a supplementary message, urging the children of God to continue to "stand fast in the liberty wherewith Christ hath made them free," and not to be "entangled again" in any "yoke of bondage." This we may describe particularly in the form of the *Satanic counterfeit*s of the present time, and the multitudinous teachings of The Apostacy, which are penetrating even evangelical forms of Christian work. A tidal wave of Satanic "doctrines of demons" as well as the beguillings of "seducing spirits" is now almost submerging the world, which is rushing headlong into ripeness for judgment.

The "Standard of the Cross" must be kept lifted up, and the Body of Christ set free from all that would hinder its readiness for the Lord's appearing. For this we must "war a good warfare," and be active co-hinderers with the Spirit of God against all the plans of Satan to silence the preaching of the Atoning Cross, and to entangle believers in the counterfeit and errors of the day.

Looking forward to 1920 our keen expectation is the Return of the Lord. 1920 will be the *Seventh Year* since we gave the Advent Message in the pages of *The Overcomer*. It is impossible to ignore the fact that the fulfilment of prophecy is taking place with great speed. How near we are to the "moment" of translation no one can say, but we are certainly in *The Last Hour*. We need to be actively and keenly *AWAKE*, and intensely using up every moment for effective witness to the Gospel.

I have had many requests for the resuscitation of the *Matlock Conference*, but on account of the increased difficulties connected with accommodation—after conferring with others of the Lord's servants on the matter—it is decided that it would be better to convene a Conference in connection with *The Overcomer*, at

**The Hayes, Swanick,
April 19-24.**

Here we can spend four full days together without distraction, with ample room in the buildings and beautiful grounds of The Hayes, for helpful converse with others of the Lord's servants who have experience in The Great Warfare, as well as to derive physical benefit from the invigorating air of the Derbyshire hills. The dates mentioned were the only ones available, so we must PRAY that God will give us genial "Spring" weather.

The THEME of the Conference will centre around

The Cross of Christ

and all that springs from the Atoning work of Calvary, in victory over sin and Satan, together with equipment for *power in prayer, in warfare, and in service.*

No list of speakers will be arranged, as the purpose of the Conference is to "confer" together over these subjects. We

*This photograph was taken by Gunn & Stuart, Richmond, Surrey, and issued in the Life of Faith Almanac of 1906. Coming across the block for the printer, among my papers, I think its use here will be welcome to the friends in far away lands.

shall rely on the Lord to gather those of His servants who are taught of God in the Calvary Message, and have "understanding of the times," to know what [the Church] ought to do" in facing the Great Apostacy, and the tidal wave of Spiritism, and its parallel influx of counterfeit workings of Satan among the children of God. Time will be given to the "clinic" work familiar to the readers of *The Overcomer*, and Mr. J. C. Williams, of the Lord's Watch, hopes to be able each day to give informal talks on Prayer and the Prayer Warfare.

All particulars as to cost (from Monday afternoon, April 19, to Saturday morning, April 24), will be available the end of January, on application to "Secretary of Conference, Cartref, Toller Road, Leicester" (stamped envelope for reply) Will those of our readers who hope to come, write *early*, for if the required number of guests is soon forthcoming, it will not be necessary to make the Conference known through the pages of other periodicals.

Finally as to the publication of

The Overcomer in 1920.

This can only be quarterly—i.e., January, April, July and October—so that I may continue Conference and other work not possible otherwise.

The *January* number is being sent out without a specific charge, as a test of the Lord's will for the future. The greatest difficulty in the re-issue of the paper, is not only the printer's cost—which is five times more than pre-war rates—but *clerical labour*. The registering of thousands of "subscriptions" is obviated by the issue of a free paper. My heart is greatly drawn towards this method, if so be He who sends not His soldiers on a warfare at their own charges, confirms that this is His own plan. Donations towards its cost may be sent by those who are moved of God to do so, and in the April number will be given more definitely the conditions for future issues.

Meanwhile some of our old "Centre Distributors" have offered to resume their work, and I shall be glad to hear from others who desire to do likewise, as well as those who wish to have the paper.

Will my correspondents in Britain, and in other lands, who have so lovingly written me much of deep interest, without my being able to reply, accept this acknowledgment of their letters, with the assurance that they are remembered at the Throne, and all they say noted with loving interest.

Earnestly asking your prayers that the Spirit of God will continue to energize and use this renewed witness to the Glorious Gospel of the Cross.

Your fellow servant in the Lord's service,

Jessie Penn-Lewis.

CARTREF, TOLLER ROAD,
LEICESTER.

Mr. Evan Roberts.

A Correspondent in Brazil writes: "Many besides myself would be glad to know how these four years of stress have left our valued friend Mr. Evan Roberts, and what is his present ministry in the Church—if, indeed, he be still living?"

We are glad to say in response to this Missionary brother, that by the grace of God, Mr. Evan Roberts is "still living," and is greatly improved in health, and now able to maintain an active correspondence with his home and friends in Wales, which he visited in May last on the occasion of his Missionary sister's wedding. He as yet has no "call," or strength, to resume public work, but he renders great service to the Church by continuance in prayer, and giving spiritual counsel, as need arises, to those who seek his help.—Ed.

SOME CONFERENCES FOR 1920.

A Conference in connection with *The Overcomer* is held on the first Thursday in the month, from October to July (inclusive), at Slon College, Thames Embankment (near Blackfriars Bridge), conducted by Mrs. Penn-Lewis. Meetings 11-30. 3 and 5 o'clock. All enquiries to the Hon. Secs., Misses Leathes and Richards, 41 Carlton Mansions, Malda Ya e, London, W. 9.

A Day of Prayer is also held on the Friday following every Conference, at Trinity Lecture Hall, Crawford Place, Edgware Road (near Marble Arch), from 11 to 3 o'clock.

The Editor also hopes to hold a Conference at Southport on Jan. 20 and 21, (all information from Miss Pennington, E.Y.W.C.A., Lord Street); and Cardiff, on Feb. 17 and 18. Here the meetings will be held in The Tabernacle Schoolroom, The Hayes, at 11, 3 and 5.30. Rev. Arthur Harries is also expected at the meetings in Cardiff. All information from Mrs. Jones Powell Pant Glas, Whitechurch, near Cardiff, or Mr. A. L. Morgan, Brooklands, Maesycymmer, near Cardiff.

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The Atoning Work of Christ.

"For he has delivered us from the dominion of darkness, and transplanted us into the Kingdom of His beloved Son, IN whom we have our redemption . . ." Col. i. 13, 14. Conybeare.

IT is remarkable that the word "atonement" does not occur in the New Testament, except in Rom. v. 11, in the A.V. where it is not an exact translation. The R.V. gives "reconciliation," which is the correct meaning. The word "atonement" is principally used in Leviticus, where it occurs again and again in reference to the Levitical offerings. But even here, as a Bible Expositor points out, it is not an exact rendering of the Hebrew word, but is purely an English word, "used to translate the Hebrew words which mean 'cover,' 'coverings,' or 'to cover.'" It is therefore, as this writer points out, "purely a theologic concept." It is "in theology a term used to cover the whole sacrificial and redemptive work of Christ." The Hebrew word gives no idea of "at-one-ment," although it is true that the Cross as the fulfilment of the Levitical types, did bring about "at-one-ment" between God and man.

The Hebrew word rendered "atonement" means "covering." "The Levitical offerings 'covered' the sins of Israel until, and in anticipation of the Cross." "These," says the writer, "were the sins which God 'passed over' (Rom. iii, 25) until in the Cross Jesus Christ was set forth a 'Propitiation.'"

The Hebrew Scriptures make quite clear what is God's meaning of what translators have described as *Atonement*." The Hebrew words are quite unequivocal, and consistent in purpose throughout the whole Bible.

According to a Hebrew scholar, there are only three words in the Hebrew which are used interchangeably, and rendered indiscriminately into more than eight English words, viz.: redeem, Redeemer, redemption, ransom, atonement, deliver, reconciliation, etc. According to Gesenius, these three Hebrew words may be summarized as follows:—

GOEL (or Gaal): signifies (1) To redeem, buy back; (2) to avenge blood; (3) Near of kin, etc.

PADAH: to loose, signifies (1) To redeem by paying a price; (2) To let go; (3) To set free, etc.

COPHER (or Kaphar): signifies (1) To cover, to cover over; (2) to overspread with anything; (3) To cover sins—i.e., to expiate an offence, etc.

In the first, this writer says, "in every instance where it occurs throughout the O. T. it expresses the distinctive idea of near Kinsman, e.g., in Isaiah 43, 14, 25, and Isaiah 45, 22, the word "Redeemer" and "redeemed," is *Goel* in the original. Jehovah calling Himself by this name tells us that, because He was "near of kin" to us, He had the "right to interfere on our behalf" when the "sale" to sin took place in the Garden of Eden. God then became the "Goel" of the human race. He calls Himself the Redeemer; the One who would in due time pay the redemption price and blot out the sin and transgression. This "Goel" work of Jehovah was referred to by Jacob (Gen. 48, 16); Moses (Ex. xv. 13); David (Ps. 69, 18; 72, 14, etc.); Isaiah (Isa. 43, 1, Isa. 44, 22, etc.); Jeremiah (Jer. 50, 34); Hosea (Hos. 13, 14); Micah (Micah 4, 10). All knew the work of Jehovah as "Redeemer."

The second word "PADAH," also signifying to "redeem by paying a price," but now including the "letting go," the "setting free" of those for whom the price had been paid, is sometimes rendered "redeem" in English (e.g., Deut. 7, 8; Ps. 31, 5), and sometimes "ransomed" (Isa. 35, 10, Hos. 13, 14); and "deliver" (e.g., Job 33, 28; Ps. 55, 18; Ps. 69, 18).

In the word "*Goel*" is the idea of the right to redeem, but in *Padah* is not only the right, but the "will and power to deliver."

The third word, "COPHER" (or *Kaphar*) is the one which is translated "atonement," as also Ransom (e.g., Ex. 30, 12, Job. 33, 24), Reconcile (e.g., Lev. vi. 30; xvi. 20); Reconciliation (e.g., Lev. viii. 15; Ezek. 45, 15, 17; Dan. 9, 24). In it is the thought of "covering over" and expiation. This is the word which so vividly holds in it the true meaning of "atonement." It "deals with the manner of accomplishing the work of deliverance" by the Kinsman Redeemer, who paid the price to redeem, and set free the one who had become sold under sin.

The Levitical offerings typified and foreshadowed the expiatory work of redemption on the Cross, when the "Kinsman Redeemer," Jehovah-Jesus, God manifest in the flesh, paid the price of His own precious Blood, whereby the sins of the whole human race were expiated, by Him as "*Propitiation*." From thence onwards could be proclaimed to all men the message "Repent ye therefore, and be converted, that your sins may be blotted out . . ." (Acts. 3.19.)

The Lord Jesus Christ had "blotted out the writing against us, . . . having taken it out of our way and nailed it to His Cross" (Col. 2. 14), as well as having "disarmed the Principalities and the Powers [which fought against Him] and put them to open shame . . ."

The Serpent who caused man's fall in Eden, so that he became "sold under sin," and into slavery to the one who caused him to sin," was defeated at the Cross. His claim upon man through sin was destroyed. Expiation for sin had been made, and the sins of the sinner could now be "covered" by the precious Blood of God's provided Lamb.

In the light of all this, the Greek word translated "redemption," in the New Testament is full of meaning. It is *apolutrōsis*—"a loosing away." "Redemption" according to Paul, is a "loosing away in Christ Jesus" (Rom.iii. 24); for in Him "we have a loosing away through His Blood" (Ephes. i. 7, Col. i. 14); and the living Christ is made unto us, not only wisdom, and righteousness, and sanctification, but the "loosing away" from all that we need to be released from. It is a "loosing away" of our bodies that we with groanings wait for (Rom. viii. 23), as the climax of the redemption work of our Kinsman Redeemer. Blessed be God this "loosing away" draweth nigh (Luke 21,28). Let us soak into our whole beings all that the Bible teaches us of the atoning work of Christ. So shall we walk in the light, as God is in the light, with the Blood of Jesus Christ cleansing, loosing, us from all sin.

* See why in Gen. i. 26, 27; v. 1; ix. 6. Luke iii. 38. Jas. iii. 9. Col. iii. 10. Ephes. iv. 24. † See Isa. liii. 3. Rom. vii. 14. ‡ Pet. i. 18, 19.

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Power from on High.

In 1913 a remarkable series of six articles, by a writer under the name of "Phulax," appeared in a magazine in Canada, devoted to Bible study. They threw striking light on the work of the Holy Spirit, derived from minute and careful study of the original Scriptures. As we cannot give space to the reproduction in full of these articles, the following brief summary will set Bible students on the track to search for themselves, and verify the writer's statements concerning what the "God breathed Word" really says on the work of the Holy Spirit in the giving of "Power from on High." (All can be verified by reference to the Englishman's Greek New Testament.)—Ed.

THE desire of the true child of God to-day is for power," writes Phulax, as he realizes the "deadly onslaught of the powers of darkness sweeping away the 'church' from the foundations of faith." No subject, therefore, abounds "in such momentous possibilities" as that of "power in the spiritual sphere"—but in no subject "is there such confusion, misunderstanding, darkness and misdirected zeal among the people of God," and in which there is such a "large amount of religious language and phraseology which is not Biblical, used in connection with spiritual operations." In no subject also is un-Biblical language "so noticeable and so misleading, and holding such capacity for working damage and disaster."

"It would seem," says Phulax, that "experience" which "seems to fit in with the English translation of the New Testament" has been made a prolific "source of help to the enemy." It is, therefore, essential "to go back to the Greek to find out what the Spirit of God really has said" regarding "Power from on High," for "upon a slight slip in translation" it is possible to "build up a wrong theology." First as to

I. THE NAME OF THE HOLY SPIRIT.

First note "the way the Holy Spirit has seen fit to designate Himself." "In the Greek . . . He uses the NEUTER word PNEUMA" (*spirit*), and "in referring to Himself, uses the same form of speech, *with only the adjective changed*, that He does in referring to a demon," e.g.,

lit.	"to pneuma to hagian,"—the spirit the holy.	Mark iii. 29.
Greek	"to pneuma to hakahanton"—the spirit the unclean.	Mark v. 8.

The Greek neuter word "*pneuma*" (*spirit*), is also employed in many ways, but the general impression seems to be that whenever it occurs it must mean the Holy Spirit, regardless of context, etc. Many of the mistakes in religious language and teaching is the result of this wrong conclusion.†

"It is deeply significant," says Phulax, that "in this great subject scholarship does not seem to count for much," the chief reason being "that the Holy Spirit in the use of '*pneuma*'" gives no indication in the *manuscript writing* of the New Testament as to when a capital "P" or a small "p" should be used for the word. Hence in the English Bible, when a capital "S" is used for "Spirit," it is the *translators' interpretation*; and "all the great editors of the New Testament differ among themselves as to the use of the capital letter."

*Bagster & Sons, London.

†This is obvious if we had space to notice how many are the uses in which the word is employed, e.g., it is used (1) with the article, (2) without the article, (3) with pronouns, (4) without pronouns, (5) with prepositions, (6) of God Himself, (7) of Christ, (8) for the operations produced by the Holy Spirit, (9) for the new nature, (10) psychologically of human nature (i.e., all persons have *pneuma* psychologically, but not all have *Divine* "*pneuma*"), (11) of angels, (12) of evil angels, etc., etc.—Phulax

Another point which is vitally important is "the interpolation of the article 'the' in the English, when it is not in the Greek." In some cases, says Phulax, this may be grammatical, but "in most cases it seems to have been *purposely omitted* by the Holy Spirit." The result is that the interpolation of the article in English, and the interpretative use of the capital letters, has "thrown open to Satan a fertile field for the introduction of error." The only way is to turn to the original Scriptures themselves, "remembering that the Bible is its own commentary," and we shall find that "the HOLY SPIRIT HAS NOT FAILED TO GIVE A SIMPLE KEY" to the truth.

The heart of the subject, in the main, lies "in the usage of '*pneuma*' (*spirit*) in its combinations with the word '*hagion*' (*holy*)."

"In this combination there are three classes, viz.:

1. Where neither of these two words has the article, i.e., '*pneuma hagion*' (*spirit holy*), and '*hagion pneuma*' (*holy spirit*).
2. Where only one of the words has the article, i.e., '*to pneuma hagion*' (*the spirit holy*), and '*to hagion pneuma*' (*the holy spirit*).
3. Where both words have the article, '*to pneuma to hagion*' (*the spirit the holy*)."

Now, says Phulax, "God means what He says, and has a distinctive meaning for everything He says." In the light of this, let us see what is

II. THE MEANING OF POWER FROM ON HIGH.

"Behold I send the promise of My Father upon you, but tarry . . . until ye be endued with power from on high (*dynamis ex hypsous*) . . ." (Luke xxiv. 49-51)

"Commanded them . . . wait for the promise of the Father . . . ye shall be baptized with '*pneuma hagion*' (*spirit holy*) . . ." (Acts i. 1-5).

These Scriptures "clearly define God's meaning of '*pneuma hagion*' (*spirit holy*), because each refers to the "Promise of the Father. In the one it is called '*power from on high*,' and in the other '*spirit holy*' (*pneuma hagion*) *without the article*." Manifestly the "equivalent of '*spirit holy*' is '*power from on high*,' which does not mean the Holy Spirit Himself, but something He gives, or supplies.

The absence of the article "the" in the Greek, or its presence, is the key to unlock the problem as to when the Holy Spirit is speaking of Himself, or "power," etc., *which He gives*. "In other words," says Phulax, "when the Divine Author of the New Testament in the Greek, uses the words '*pneuma hagion*' without the article (as in Acts i. 5), He means just what He says, '*spirit holy*' or '*power from on high*'; and when He uses '*pneuma hagion*' *with the article* (as in Acts i. 16) He means just what He says, '*To Pneuma To Hagion*' (*The Spirit The Holy*)—or *Himself*."

What simpler way than by the use or the omission of the article, of making known when He, who is the Source of Power, is referring to Himself, or to what He gives from that source."

In connection with Acts i. 5 we therefore see the Holy Spirit, sent from God, filling the believers with "spirit holy," i.e., *power to witness and power to speak in the languages of the many nationalities then present in Jerusalem*.

A study of all the passages of Scripture in the New Testament where the words "*pneuma hagion*" (*spirit holy*) occur without the article, confirms the distinction thus indicated between the Holy Spirit Himself

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and the "power from on high" which He gives. These are especially striking in connection with the word "filling."

III. SOME LIGHT ON BEING "FILLED WITH THE SPIRIT." Acts ii. 4,

"And they were all filled of 'spirit holy' (pneumatos hagion), and began to speak with other tongues as the Spirit (To pneuma) gave to them to utter forth" (literal Greek).

In this verse "pneuma" occurs twice. The first time without the article, and the second time with the article. Here are two distinct usages of the word spirit, showing that the disciples were not "mediums," in the Spiritist sense, but individuals, with personal volitional control, given by the Holy Spirit power to speak in other languages the truths of God.

There are also other proofs in the Greek, that when using the words 'pneuma hagion' without the article, God is not referring to the Holy Spirit, but to His gifts. One important proof lies in Acts ii. 4, in connection with the Greek verb "pleroo"—to "fill." There is, says Phulax, a Greek grammatical rule for the word "fill," "filling," etc. It is that this verb always governs

- (1) the thing filled, in the accusative case
- (2) the matter with which the thing is filled, in the genitive case
- (3) the agent that fills, in the dative case.

"This rule enables the Greek reader to clearly distinguish between the 'thing filled,' the 'filling,' and the 'filler.' In Acts ii. 4 the words 'spirit holy' is in the genitive case." i.e., they refer to the matter with which the thing is filled. God says 'spirit holy' (or power from on high) is what they were filled with.

We find "pneuma hagion" used in this way in the genitive case, and without the article, in reference to John the Baptist (Luke i. 15), Elizabeth (Luke i. 41), Zacharias (Luke i. 67), Peter (Acts iv. 8), the disciples (Acts iv. 31), Stephen (Acts vii 55), Saul (Acts ix. 17), Paul (Acts xiii. 9), the "seven men" (Acts vi. 3), as also Acts xi. 24, and xiii. 52. All were filled with "spirit holy" i.e., power from on high, by the Holy Spirit, for the specific purpose in life or service, to which they were called of God.

Luke xi. 13 is in harmony with this, for after referring to the giving of "good gifts" by an earthly father, it reads, "how much more shall your Heavenly Father give 'pneuma hagion' (spirit holy—no article) to them that ask Him." The parallel passage in Matt. vii. 11 says "good things."

Ephes. v. 18 is no exception to this rule of the use of "pneuma" in the Greek. The word "pneuma" is in the dative case, the passage in the original being "Be filled by the Spirit, i.e., the Spirit is to be the Filler, not the filling, and "other Scriptures teach that His graces, gifts and power are the things we are to be filled with," e.g., Heb. ii. 4, "gifts of the Holy Ghost" in the Greek reads "gifts of 'pneuma hagion' (spirit holy)," i.e., the gifts of the Holy Spirit as the Giver, or the One who distributes them to the children of God: Rom. v. 5, "love of God shed abroad by 'pneuma hagion' (spirit holy)—the love of God is here the gift of the Holy Spirit. It is power from on high manifested as love. 2 Tim. i. 14, Titus iii. 5, Heb. vi. 4—"made partakers of 'pneuma hagion' (spirit holy)"—and 1 Pet. i. 12, all use "pneuma hagion" without the article.

Phulax then deals with the few passages where the

* The words are given literally as they are in the Greek. In English we should say "holy spirit."

article "The" is employed grammatically, but our space will not allow any reference to these, except to say that an able scholar, widely known for his minute and correct exegesis of the original Scriptures, says that "In the exact and perfect precision in the use and usage of the word 'pneuma' and its various combinations, we have the greatest proof of verbal inspiration" (i.e., that the word was God-breathed).

Let us see now how strikingly the original Greek throws light upon the subject of

IV. THE BAPTISM OF THE HOLY SPIRIT.

In the A.V. the phrase "baptize . . . with the Holy Ghost" is found six times, i.e., Matt. iii. 11, Mark i. 8, Luke iii. 16, John i. 33, Acts i. 5, Acts xi. 16. Five times before Pentecost, and the sixth time quoting what the Lord had said.

In all these passages it is "en pneumati hagion" (with spirit holy) without the article. "A careful study of the context of each passage, shows (1) in every case, that the material medium of water is contrasted with the spiritual medium of spirit, (2) from Acts i. 5, Acts ii. 4, and other passages, that the Holy Spirit is to be the Baptizer, and (3) that in the four Gospels the Lord Jesus Christ is to be the Baptizer. In the case of the Holy Spirit's Baptism it is blessing, and in the case of the Baptism by Christ it is into judgment. Thus there is a marked distinction between Christ baptizing with 'pneuma hagion' (spirit holy) as described in the Gospels, and the Holy Spirit baptizing with 'pneuma hagion' (spirit holy) in the Acts." They do not appear to mean the same thing. In any case the words "pneuma hagion" are without the article, and therefore they refer to the operations of the Holy Spirit.

It is to the Epistles we must turn for a clear understanding of the "Baptism of the Spirit." The book of the Acts is historical, and shows how the Holy Spirit came and formed the Church, but the Epistles give what Christ Himself, as the Head of the Church, revealed to Paul as the inner meaning of the descent of the Holy Ghost on the day of Pentecost.

In the light of this it is significant, that in the Epistles, the phrase "baptize with pneuma hagion (spirit holy)" does not once occur. We can only briefly look at some of the passages referring to the Holy Spirit's Baptism. In the original Greek they read as follows:

1. 1 Cor. xii. 13, "For by One Spirit (en hen pneumati) are we all baptized into (eis) one body . . . and have all been made to drink into one spirit (eis hen pneuma)."

Here the Holy Spirit is the Baptizer, baptizing the members of the Body INTO Christ.

2. Gal. iii. 27, "For as many as into (eis) Christ were baptized, Christ ye did put on."

3. Rom. vi. 3, "Know ye not that as many as into (hosoi eis) Christ were baptized, were baptized into His death."

4. Col. ii. 12, clearly refers to this spiritual baptism.

5. Ephesians, chapter 4, fully covers the same ground, and includes the teaching of all.

We have not space further to give all that Phulax says concerning this subject, but he abundantly amplifies, and proves the value of the light he gives from the original Greek, as to when the Spirit of God speaks of Himself, and when of the power He supplies for life or service. It will easily be seen from the summary given, why Satan, as an angel of light, has been able to obtain so much ground in connection with the seeking of "Power from on high."

Summing up the matter briefly, it is clear, points out Phulax, that "The Promise of the Father" is

the giving of "Power from on High" by the Holy Spirit as the Giver. "His Divine Power put forth and manifested in various ways and operations."

The vital mistake made in this matter, Phulax points out, results in deception and counterfeit workings of Satan as an angel of light. He himself, he says, was thus deceived, until he was driven to search the Scriptures for a "Scriptural reason" for the teaching on "Pentecostal Baptisms," and discovered the true cause for the devil's counterfeits, which are but another form of the old lie of Eden, "Ye shall be as God." In this way, says Phulax, Satan is reaching the "high-water mark" of his deceiving work among the people of God.

EDITOR'S NOTE: In concluding this summary of the valuable papers of Phulax, I feel bound to add a personal note of thankfulness for the light given. The question of "sound words" describing the work of the Holy Spirit in believers, has been for many years a great difficulty in seeking to help others into blessing, because of the confusion caused by the use of varying terms, describing His operations. Years ago, as a young Christian, earnestly reaching out for God's best, I became acutely conscious of the need of "power for service." I already knew victory in my personal life, and was fully surrendered to God for the doing of His will to the utmost. By faith I had "received" the "Filling of the Spirit," and I knew His Presence and His guiding hand.

But "power" such as I saw the disciples had been given at Pentecost, I did not know. The "schools" of teaching on this subject utterly puzzled me. How could I, a young believer, know which was right? My resource was God Himself. Like a child I went to Him, and said, "Father, I don't know what name to put to it, but I know my need. Will you please do for me what you did for Peter at Pentecost?" Day after day went by, but I kept to this one prayer. I "waited on the Lord," and went about my work, sure that in due time He would answer my cry.

At last the time came when I knew He had fulfilled my prayer. He "did for me what He did for Peter," and gave me power to utter the truths revealed in His Word. But what was the inner experience? To my amazement God said,

Spiritual Perils of To-day.

"Sitteth in the temple of God, as a god, and displayeth himself, as if he were God."
(2 Thess. ii. 4, Syriac.)

SO many letters continue to reach me concerning the Pentecostal Movement, and the "manifestations" connected with it—some asking whether I had seen any reason for modifying any thing that I had written in *The Christian*, under the title of *The Hour of Peril*, in 1908,—that it is necessary again to point out the dangers in that Movement, and thus answer the enquiries of more correspondents than I can reply to personally, as to the reasons for those dangers, and how they may be met by the spiritual weapons of the Word of God.

I had occasion recently to re-read *The Christian* articles, when I thanked God for their sober statements, and that the Holy Spirit had enabled me to deal with the subject in such a judicial way that later and fuller knowledge confirmed all that had been said.

Now many years have intervened since those articles were written, and time has proved that the supernatural manifestations, not only divided the spiritual section of the Church in Great Britain—which at the moment when the new movement had its rise, was never before so united, and so heading toward a ripe condition for "Revival"—but acted as a *dividing force* in the Movement itself.

This is not to be surprised at, for it is not written

"Rom. vi." Scales fell from my eyes, and I saw. I saw that without Rom. vi. a true endowment of power could not be given. When He said "crucified," I at first replied, "But I did not ask to be 'crucified,' but to be 'filled.'" But now I knew. The "Baptism of the Spirit" is a Baptism INTO DEATH. "Crucified" is the true key to Acts ii. in its permanent sense of the Holy Spirit abiding in the Body of Christ, clothing with power from on high the witnesses of Christ. Then followed John xiv. 21, and such an outflow of blessing to souls in salvation, and the quickening into abundant life of believers, that I knew God had answered my prayer.

In the articles of Phulax, I see how true to the God-breathed word did the Holy Spirit keep the young believer who was perplexed by the teaching of her day. How beautifully clear is the truth. The Holy Spirit dwells in the Body of Christ collectively (e.g., the pronouns "ye" and "you" in John xiv. 16-17 are in the plural, as also in 1 Cor. iii. 16, 17), and such as are "baptized INTO Christ" in death (Rom. vi.), and INTO CHRIST in "drinking into One Spirit" (1 Cor. xii. 13), He clothes with "power from on high" for the work whereunto He calls them.

And does not the Holy Spirit *indwell* the believer? Assuredly He does, in the fact that each child of God is *born of the Spirit*, and drinks of the One Spirit as he is baptized into Christ. He cannot "drink" of the Spirit *without that same Spirit infilling him*. Other Scriptures fully show the indwelling of the Holy Ghost the Comforter.

And may we not seek an "endowment of power?" Most assuredly so, but let us remember that the key to it lies in Rom. vi. "Power" apart from a deep and continuous baptism into the death of Christ would be dangerous for us all. 1 Cor. xii. gives the pattern of the way the Holy Spirit endues each member of the Body with power for the service to which he is called. *Rom. vi. is also the key to 1 Cor. xii.*

"He that believes into Me," said Christ, (here is the being planted into His death and into His Body), "rivers out of his belly shall flow of water living. But this He said concerning the Spirit which were about to receive those believing into Him (here is the Coming of the Spirit at Pentecost); for not yet was 'pneuma hagion' (spirit holy) . . ." John vii. 38, 39 (*given word for word as in the literal Greek*).

Here we have the sum of the whole matter. "Power from on High" means "rivers of living water" flowing on, quickening and blessing others, and manifested according to the degree of the depth of the "believing INTO" Him Who is the Fountain of life.

Let us each go to God, and ask Him to equip us afresh in these last days to be witnesses unto Him.

in the Word of God that the basis of unity among Christians is the "Baptism of the Spirit," but the *Atoning Work of Christ*. The point strongly urged in the papers referred to, was the inevitable "schism" which would be caused in the Body of Christ, by insistence that no believer had received the *Fulness of the Spirit, unless he had the "evidence" of speaking in a Tongue*. Alas, that "schism" swiftly came about. The tide of Revival which we were on the edge of in 1908 receded, and consequently a tidal wave from the pit has been insidiously advancing, until it is now reaching such a point that the whole world seems submerged under a wave of Satanic power.

That tidal wave of evil supernatural power, the approach of which some of us have been acutely conscious of during later years, is now becoming visible to the eyes of the world, under the name of "Spiritism." The "counterfeit" of the Holy Spirit and His gifts and manifestations, which mingled itself with the pure stream of God in the Revival in Wales, and then broke in upon the believers seeking Revival in America and England, has now broken out upon a world which at one time was sunk in materialism. Now Spiritism is penetrating like "poison gas" in all directions. The world-atmosphere is

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in a "Séance" state. The secular papers, and
magazines, are full of records, and "stories" of the
supernatural, and appearances of spirit-forms are
getting to be a common experience. Business firms
of repute employ clairvoyants to attract customers,
and the word "spirit" is the most powerful as a
drawing power in books and advertisements.

In such a condition of the world, the perils of the
supernatural element in the Pentecostal Movement
are infinitely greater than ten years ago. Spiritist
literature abounds with proofs that all the *mani-
festations* which take place in Pentecostal assem-
blies, have occurred in Spiritist séances, not even
excepting the most wonderful "healings" of the
physical frame. The great aim of Satan and his
emissaries has always been to counterfeit God, and
receive the worship due to God alone. All the
"phenomena" of Spiritism is but a means to an end.
The ultimate toward which Satan has been working
all down the Ages, and which is the climax of his
ambition, is to seat himself "in the temple of God,
setting himself forth as God" (2 Thess. ii. 4).

A Greek scholar points out that in the original
there are two different Greek words rendered into
the English as "temple." One means the outer
temple, consisting of the temple buildings and courts
(John ii. 15-16); the second is *naos*, the inner temple,
the dwelling place of God. This latter word is used
by Christ about the temple of His body, and by Paul
about the members of Christ being the temple of God.
It is very significant that it is the word "*naos*"
which is used by the Apostle in 2 Thess. ii., showing
that the "temple" in which the "man of sin"
will endeavour to seat himself is the "temple" of the
body of the believer—for no unregenerate man can
be called the "temple of God." The Hour just
before the parousia of the Lord is therefore the most
perilous for the members of His mystical Body.
Upon them is centred all the subtleties of Satan.
To gain admittance to the "temple of God," he
will work with all "power and signs and wonders,"
"*setting himself forth as God*." He must therefore
beguile the believer into believing him to be "God."
In no other way could he persuade him to give him
worship.

It is only after Satan, working spiritually as the
mystical "man of sin," (verse 3) has thus beguiled
and gained worship from many who are truly chil-
dren of God, and who form the "temple of God,"
that the incarnate "Man of Sin" (verse 8)—the
Anti-Christ, who is also a person, is revealed, to
be consumed by the Manifested Presence of the
Lord (2 Thess. ii. 8-10).

It is because of the increased dangers of the Hour,
and the Lord's own forewarning in Matt. xxiv. 24,
of the devil's purpose to "deceive the very elect,"
that all God's children should most keenly "Watch
and pray." All who come in contact with super-
natural manifestations of any kind, either in meetings,
or occurring suddenly in private devotions, need
to be on guard against Satan working as an angel
of light, "displaying himself as God" to obtain the
worship which belongs to God alone. They should
"believe not every spirit," but "try" the spirits, in
all that *appears to be of God*—not only all that
appears to be of the evil one.

Here comes in the question—How? 1 John iv. 1-4

gives the way, when the "spirit," speaking through
a person is to be challenged, but many have thought
that the placing of everything and everybody "under
the Blood," was sufficient for protection, but not so.
The word "Blood" is no different to any other word,
unless it expresses *faith in some spiritual fact* which
the Holy Spirit uses to defeat the Counterfeiter. It is
the same about the word "Cross." In both, the
use of the word may be a *reliance of the speaker on*
the "Blood" or the "Cross" apart from that which
each word means.

The true meaning which the word "Blood" and
the word "Cross" expresses, is the atoning work of
our Lord Jesus Christ at Calvary. Protection from
any evil "spirit" working behind supernatural
manifestation lies in reliance upon *all that the atone-
ment means.* (e.g., 1 Pet. ii. 24; Rom. vi. 6; Col. ii.
15.) Many examples might be given. Here is one.

A believer present in some meetings where "mani-
festations," were taking place in their fullest power,
prayed steadily, "Lord, I take nothing of all that
is going on here, but that which comes to me *via*
the Atoning Cross of Christ." Day after day in all
the meetings for some period, this believer prayed thus;
and though she earnestly longed for all that she could
have "of God", neither "trances" or "tongues"
came to her! *Why?*

But why is the appeal to the "Blood" not always
effective? For this reason. The "Blood of Christ"
shed at Calvary is *never applied by the Holy Ghost*
to "protect" the "flesh," which was condemned to be
CRUCIFIED at Calvary. The "Blood" protects only
when the believer is standing on the ground of the
old creation crucified with Christ. This puts the
"flesh"—upon which Satan works—out of action on
the Cross. Even the holding to Romans vi. 6, as a
past experience may not avail. It must be Rom. vi. 6
in reality at the moment of need, e.g., "I account that
I am *crucified now*, and standing on the basis
of the Cross I trust God to apply the Blood of
Sprinkling to cleanse and protect me . . ."; or
"Standing on all that the atonement of Christ
means, I *refuse all* from the invisible realm that does
not come to me *via* Calvary."

But it is not always the "supernatural" which has
to be guarded against. There are *other forces at work*
which open the door to the spirits, and these forces are not
affected by spiritual weapons. Many of the methods
employed for the obtaining of manifestations are those
used in (1) Spiritistic séances, or (2) by magnetizers
or hypnotists. Since God is a God of law, and does
not break His own laws, He does not "protect"
from the results of fulfilling certain laws. It is im-
possible to ignore the fact that the obeying of these
laws has caused occult phenomena to take place in
many who have ignorantly yielded to them; whilst
in others it has been proved that demons have entered
the nervous system, and played havoc with the
bodies of some of the most earnest children of God.*

The deep "spirituality" and "Christ-like life,"
with power in prayer, of some of these believers,
is pointed to as a proof that the "manifestations"
taking place *must be of God*. But it is just some of
these very souls who have proved that since they

*A huge volume could be written giving proofs of these facts. One who was
once in close contact with the Movement, and experienced "physical mani-
festations," says that if "the whole unvarnished truth of its sinister side were
written" it would show how Satan had deluded many children of God.

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were ignorant of the danger, they had innocently opened the door to forces which they afterwards got rid of with difficulty, and suffering.

"We are not IGNORANT of [Satan's] devices" said the Apostle Paul. In view of the increased peril to-day caused by the advance of Spiritism, it is solemnly necessary, that responsible workers in the Pentecostal Movement, should not be ignorant of the peril to innocent believers, when methods are employed for the obtaining of "supernatural" results, which cannot be distinguished from those employed by enemies of the Cross of Christ. They should know that there are latent powers in every human being, which are drawn forth by the using of these methods; powers which *evil spirits require for their use in counterfeiting the working of God*, and powers, which the Holy Spirit, on the contrary, needs to be kept dormant for His true working in a believer.

There is not any doubt but that there is a true work of the Spirit of God in the Movement, and souls will be saved wherever the Gospel is proclaimed. But the widespread testimony to a concurrent stream of a working of demons, producing experiences in the body which are frequently not even a "counterfeit," but a *parody*, of the true work of the Holy Spirit, together with erroneous teachings *centred primarily around the experience of physical manifestations*, shows that there is some course of action, or line of teaching, in the Movement, which lends itself too easily to counterfeit. Briefly, *THE LINE BETWEEN THE "TRUE" AND THE "COUNTERFEIT" is too fine for safety*, at a time when the evil supernatural is so actively at work in the world around.

For the sake of helping those who are desirous of understanding some of the methods wherein these dangers lie, let us consider a few.

1. *The "laying on of hands" in "waiting meetings."*

No one who reads the Scriptures would for a moment say that this is not "Scriptural." The Scripture is not in question. The point is, whether the doing of this by believers of the twentieth century grade of Christian experience, is equal to the Scripture pattern, in *safety and result*? *i.e.*, Do those who do it see to it that they are truly and vitally united with Christ in His death, so that the "latent powers" referred to, are dormant, and the "flesh" which is the channel for evil spirits, non-active? Are they solemnly careful that they are not transmitting something not of God to the ones they touch?

Again, what is the Scripture pattern for the "laying on of hands"? Do they carefully avoid the fashion of mesmerizers who rub the base of the head, or the face, or the jaws, to produce mesmeric conditions, or some effect they desire? *Is the Scripture pattern a manipulation of various parts of the person*, which produces physical workings of the bodily frame, or just a simple laying of the hands upon the head with a real act of faith that God will bless?

2. *The repetition of phrases, or words, in seeking physical manifestations.*

This procedure contains a danger which only the experiences of the last years has brought to light. There are undoubtedly "laws" for the working of evil spirits, as defined as any other "laws" in the universe. One "law" seems to be that if they are to do anything with any part of the physical frame,

it must be *got into action apart from the deliberate volition of the person*. We know how difficult it is to say "Praise the Lord" even six times, with real volitional "praise" at the back of each sentence. The repetition of a word many times, seems to "detach," so to speak, the "tongue" from the volitional use of it by the owner, and set it going like the wheel of an engine driven by petrol power.

The repetition of words therefore, *apart from the deliberate volition of the person behind each word*, is dangerously liable to become like the "incantation" used by witch doctors in heathen lands, and to have the same effect, *i.e.*, open the body to the working of the spirits. Any physical experience therefore which results from the fulfilling of the laws which enable evil spirits to work in the body, cannot safely be relied upon as from the Holy Spirit.

3. *The letting the mind become a blank.*

■ This is of the same character in its result as the repetition of words. It means that the control of the body by supernatural power, is not possible except by getting the man into a purely physical state through acting without the use of the mind, or reason. The difference between a man and an animal is the existence, in a man, of intellect, and spirit. If both these are put out of action by the "mind" becoming a "blank," (for the mind is the vehicle for the Spirit), the body is detached from the man's volitional, and intelligent control, and open to evil spirit power.

In addition to these three points, there is also peril, in (1) waiting for a "sign" in the physical frame, which as we have seen evil spirits can give, and therefore is not safe; (2) the following of every impulse in the body, after the sign has been given, believing that physical impulses have divine significance since "God" is in possession; with the (3) inevitable result of the "flesh" getting full sway, stirred up by supernatural powers, instead of its being brought effectively under the power of the Cross.

There is much more that could be said, but this is sufficient for the placing of believers on guard in this Hour of Peril. There is also another most solemn aspect of the matter. To whom is the Lord to look in this time of apostasy but to those believers who are TRUE TO THE FUNDAMENTALS OF THE GOSPEL. The children of God in the Pentecostal Movement believe in the Scriptures as the very Word of God; in the Deity of Christ; in His Atoning Sacrifice at Calvary; in the Gift of the Holy Spirit, and in the soon Coming of the Lord. They are truly the "redeemed" of the Lord, in their whole-hearted devotion to God, most fitted for the work of the preaching of the Gospel. Oh, that all that gives occasion to the Adversary might be removed from their midst. It is for this purpose that these words are written, with a deep and earnest longing to "make straight paths" for the feet, "that that which is lame be not turned out of the way, but rather be healed." May all the Lord's children who are seeking the Fulness of the Spirit, seek it direct from God, and not be diverted from asking from God the very utmost He desires to give them for equipment for service in this solemn Hour. They have right of access to the THRONE OF GOD by the Blood of Jesus. Let them ask to be filled in very truth "unto all the Fulness of God."

The Prayer Outlook.

"And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand Amalek prevailed. . . ."—Ex. xvii. ii, r.v.

THE outlook is grave. The perilous times are upon us in full force. "Revival" or "Revolution," it has been said, is the alternative before us. But the one seems as full of peril as the other. If by "Revival" we mean a pure work of the Spirit among the people in conviction of sin, and a turning to God for salvation, then "Revival" would save us, but if by "Revival" we mean an outburst of the "miraculous" in the way of abnormal happenings, then the peril is as great as "Revolution," and this because *Spiritism* has a bearing upon the Church of God which few as yet realize. "Spiritism is in the air," said a speaker at the Church Congress, it is "more than a craze," it indicates "a wave of psychic passion upon the people." When this is read in its true meaning, it speaks of a "wave" of demon power upon the country which complicates and intensifies the dangers connected with the popular idea of "Revival." *This because we are on the very edge of the fulfilment of 2 Thess. ii. 8-10.* The devil has not only stolen phrases from the Bible upon which to build his counterfeits, but he is now displaying himself as God in almost every form of religious experience. What then are we to do? Nothing but prayer—intelligent prayer—will meet the situation. *All the plans of Satan can be frustrated* did but the children of God direct prayer upon them. But this they cannot do unless they are recognised. It is for this purpose that the matter in the present issue of *The Overcomer* is given.

We are deeply burdened with the conviction that the entanglement of true children of God in the deceptive workings of Satan, is one present great call for prayer. We read in Exodus that Aaron's rod "swallowed up" the rods which became serpents, of the magicians of Egypt. Aaron's rod was the rod of the Priest, typifying the priestly work of prayer. Prayer—a deep and a real cry to God—could utterly destroy the counterfeits of Satan in the living Church of Christ. Else how can the church prevail against the evil supernatural manifested in *Spiritism* in the world? Let all the Lord's intercessors give themselves to prayer to this end. When they read of miraculous happenings in connection with true children of God, let them betake themselves to the Mount of prayer, and pray for the elimination of all that may be "Satanic," without taking upon themselves to judge, without sufficient knowledge, *what is of the evil one. This prayer should take in every land.*

How much PRAYER is needed in this direction is shown by a letter which has come from one who writes about "Revival" in one district, where, she says, about 300 souls have been gathered in, but alongside of this soul-saving work is another "stream" which she gravely questions as of God. This she found in an afternoon meeting, which she describes as follows: "About 50 were present. When the leader arrived they sang a chorus about ten times, whilst he danced around the room singing. This was followed by prayer, and the reading of Joel iii., Isa. xxxv. and Acts iv. Then all knelt, and in about ten minutes time half-a-dozen people were speaking in an unknown tongue. The leader spoke in tongues for twenty minutes, and then went about the room laying hands on the people, praying that the Holy Spirit would shake them from head to foot . . ." And it seems that nearly all the people present were "shaken."

God's children may also be used of God in prayer in another way, the following incident shows how. A believer found herself unexpectedly in a prayer meeting, which she describes as follows:—"After the singing of a hymn the Leader (a Minister) said, 'Let us get to prayer,' and all went down upon their knees. At first there was very little prayer, and then some went down on the floor, others moaned, and others groaned as if in great agony, others were shaking, and all were greatly worked upon. Some had faces so drawn, and with eyes closed began faintly singing, then broke into whistling and again singing. I continued in silent prayer against the powers of darkness, and then the Holy Spirit said to me, 'Calvary,' 'Calvary,' 'It is Finished.' By faith I stood at the Cross, and the Holy Spirit said, 'Lay hold of God, and proclaim the full Atonement at Calvary, where Christ cried, 'It is Finished,' and stripping off principalities

and powers He flung them all back.' As I did this *silently*, it seemed as if a great black cloud like a curtain rolled back. ALL NOISES STOPPED, and the Lord led me out in prayer . . ."

Then, fellow-intercessors, let us intensify our prayers for Russia. God is already answering in so far that the real meaning of the "Bolshevist" movement is now becoming understood. It is *war* upon Christianity, and the determination to wipe out "God" from the universe. The saints of God, fellow-members with us of the Body of Christ, who are in Soviet Russia are truly martyrs for Christ. Satan, in England and America, is working against the Body of Christ as an "angel of light," but in Russia openly as a Murderer. Let us pray for the utter destruction of all Satan's plans in Russia. Let us ask that soon the way may be open for a renewed preaching of the Gospel to that bleeding land. Pastor Neprash writes from America, acknowledging the printed appeal "A Cry from Russia," and says that he himself lived through some horrible experiences in Petrograd, and knew that it was a movement from the abyss, and so he is now able to "stand against" it in faith, "put his feet down upon the necks" (Josh. x. 22-25), and help others to do it too! Mr. Neprash mentions a forthcoming great Convention of the Student Volunteer Union, when 8,000 delegates were expected, and he might have the opportunity of speaking for Russia.

Then let us pray with strong crying and tears for a thrusting out into fearless witness all who know the message of the Cross. God is proving that wherever the Cross is preached He bears witness in power. In Australia, a minister and his wife are burdened with the message in active aggressive work, and they are able to say, "The Lord has given us continuous Revival for over a year, and it is growing and deepening." It is good also to know of the calling to prayer of all praying people, by the "Great Commission Prayer League" of America, and of the many other ways in which the Church of God is bestirring herself to lay hold of God.

Readers of the Occasional Paper will remember that Mr. Watkin Roberts (the representative of the Scripture Gift Mission) issued recently a 3,000 copies Presentation Edition of *THE CROSS OF CALVARY*, to Missionaries and Workers in INDIA, BURMAH and CEYLON. The greater part of the cost has been met through the gifts of our readers (about one-fourth still needing to be supplied). Mr. Roberts writes on Nov. 13, and sends an appeal he had had which shows the importance of the work. The Chairman of a Baptist Conference Evangelistic Committee, which has been at work for the past two years endeavouring to raise the whole Native Church to a higher spiritual level, writes: "The Cross of Calvary is a book with a message we all need. If you can supply copies for our whole Mission, the Evangelistic Committee will see that they are distributed, and with our endorsement it will receive a wide reading and use. If you could also supply copies for the English reading teachers in the higher standards, we could use 150 or more. All would be used in direct line throughout the whole Province to reach a deeper spiritual life, and evangelistic effort." This means about 300 copies, writes Mr. Roberts, adding that many similar requests come from all parts of India, Burmah and Ceylon; "The Lord is working with us in our effort to circulate the Cross of Calvary. Will the stewards at home help us to do more while it is day."

Fellow intercessors, PRAY. What an opportunity for giving the full message of Calvary to India!

NOTE: Will those of our readers who are registered in the "Cartref Prayer Bond" take this page as a "prayer letter" instead of the personal circular, which will now be discontinued. The list of names will still be kept as a record of those who will use the "outlook" for prayer; as well as being available for use in any emergency prayer need.

The "Friend of Israel" for November contains all particulars of the changes made in connection with the issue of that paper. It can be obtained from the Hon. Sec. (and new Editor), Pensax, Chesham Bois, Bucks. 4d, per copy post free.

"Truth or Error," a chart published by Mr. Arthur Mercer, Rozel, Wimbledon. S.W., is a most valuable Booklet for the present time. It should be scattered broadcast. 1/- per dozen, 1/2 post free, from Mr. Mercer.

*Copies of this may be had free for postage only, from The Bookroom, Cartref, Toller Road, Leicester. It has been reprinted in America, and sent out in thousands. A servant of God in New Zealand paid for its insertion in a secular paper. It is stirring up God's people to pray.

Conformity to the Death of Christ.

Meditations for the Devotional Hour.

The following brief readings are given with the suggestion that one portion should be used in the morning devotional hour, and re-read day after day, with prayer that the Holy Spirit may open the depths that lie in the message of Calvary, until the inner truth is absorbed into the spirit and mind. Here, if anywhere, 1 Cor. ii. 14 is true, as well as 1 Cor. ii. 10, 11.

"Baptized into His Death."

"Are ye ignorant that all we who were baptized into Christ Jesus, were baptized into His death?"—Rom. vi. 3. R.V. WHAT does it mean to be baptized into His death? In the outward symbol of baptism into water, we have a wonderful picture of the "inward and spiritual grace" which it typifies. Just as real as the external act there is an *inward burial* into Christ's death by the Holy Spirit. The outward act in God's sight is intended to express an inward reality. Just as Abraham's faith, *before* he was circumcised, saved him, and the after act of circumcision was a *sign* of his faith (Rom. iv. 2). Baptism into water is a "sign" of an existing spiritual fact; and not a *cause* of it. All who are baptized into Christ are baptized into *His death*. This is imperatively necessary if the *life* of Jesus, which is imparted to us in the new birth (John iii. 8) is to spring up in manifest fruit. We must share the reality of His death if we are to share the *reality* of His resurrection life and know its power. See also the word "into" in 1 Cor. xii. 13. We are first baptized into death with Christ, then into His *life* through the Spirit.

"All we . . ."

"Shall we persist in sin that the gift of grace may be more abundant? God forbid. We who have died to sin how can we any longer live in sin? or have you forgotten that all of us, (*all we*, R.V.) when we were baptized into fellowship with Christ Jesus, were baptized into fellowship with His death?"—Rom. vi. 1-3, *Conybeare*.

CHRIST's death is likened to a vast grave. The whole Church of Christ—those who are truly born of the Spirit—in the purpose of God was buried in the death of His Son on the Cross of Calvary. "ALL we . . ." writes the Apostle. ALL without exception, so far as God's purpose is concerned. The moment you truly believe in Christ, and are joined to Him by faith, you are planted into Christ's death by the act of the Holy Spirit. This is seen in the word "into" used in the gospel of John. "That whosoever believeth into Him should have life" (John iii. 16, Greek). The first act of faith on the part of the soul carries him, so to speak, INTO Christ's death on the Cross, and gives him the benefit of that death. "One died for us all therefore ALL DIED" (2 Cor. v. 14, R.V.). Thus "IN Christ" every child of God has died to sin, and when baptized into death by the *working of the Spirit*, he is liberated from the mastery of sin in actual experience, Rom. vi. 14.

"Dead indeed unto sin."

"One old man was crucified with Christ; that the sinful body [of the old man] might be destroyed, that we might no longer be the slaves of sin."—Rom. vi. 6, *Conybeare*.

God's plan of salvation does not embrace any scheme whatever for the improvement of the flesh. The only provision made for it is *CRUCIFIXION*, says a writer. The "body of sin" (A.V.) means just simply the entire humanity of the first Adam. To fully understand this expression, we need to recognise how complete was the fall of Adam in the Garden of Eden. The practical question is how to be no longer "slaves to sin." The answer is that there is no way out of the slavery, *but by death*. The entire humanity which we inherit by birth is described in Rom. viii. 3, as "flesh of sin," that is, "flesh which *sin* has taken possession of and made its own." The "body of sin," or "this body of death" (Rom. vii. 24), cannot be dealt with by "cleansing" or "washing." The Blood of Christ deals with "sins," the Cross, in the death of Christ—the Representative Man—deals with "sin" as embodied in the entire

humanity of the first Adam. The way of victory is for the believer baptized INTO Christ to account himself "dead indeed unto sin," and ALIVE only to God, relying upon God to make the reckoning good (see Rom. vi. 10, 11).

"All Died . . ."

"One died for all, then ALL died. . ."—2 Cor. v. 15, *Conybeare*.

HERE we find the basis of the Cross at the very foundation of the believer's life, expressed in clear language. "The death of all for whom He died, was virtually involved in His death" is *Conybeare* and Howson's Note on this passage. "He died for all" runs the text, "that the living might no longer live to themselves, but to Him . . ." This is only possible on the ground that they *died with Him*. They are then described as "living" because *having died* with Him, they are now joined to Him in His resurrection. They live in His life (Rom. vi. 8), "whosoever then is IN CHRIST, is a new creature; his old being has passed away, and behold, all has become new (v. 17 *Conybeare*). The basis, or foundation, upon which this "new creature" life is manifested day by day, is the Cross. "One died for all, therefore *all died*," must be the foundation *daily recognized*, upon which the Holy Ghost will build up the new life. Ponder over Col. i. 7 (IN HIM), 1 Cor. iii. 9. It is His work.

"Baptism into Death."

"Buried therefore with Him through baptism into death."—Rom. vi. 4, R.V.

Nor through baptism into *water*—which is not mentioned, since it is but a "sign" of some pre-existing fact—but into DEATH! There is therefore a real "baptism into death." How does the Holy Spirit carry it out: You say "I have lost this, and that, and the other." Ah, you have been going into that stripping which comes to those who are being "baptized into His death." You think you are "getting worse," but others think you are "not as hard as you used to be." You are not as artificial! You are losing your hard exterior—losing all that thinking about yourself and your "position"—which made a "wall" between you and other Children of God. You are losing the old thoughts and aims, and insensibly changing in attitude to the things of earth. The fact is, that when the Spirit of God buries us in the death of Christ, and as we abide in that death, it works upon our old earth-life as the forces in the earth act upon the grain of wheat buried in the earth to die. The exterior "shell" becomes broken up, and is finally overpowered by the growing life in the centre, which then dominates the circumference of the hitherto hard casing. We "have died" to sin, and now the "death" power of the Cross works upon the whole of our humanity so that the life of Jesus may be manifested in our mortal flesh. Ponder over 2 Cor. iv. 10-13 for fuller light upon this.

"Buried therefore with Him."

"With Him therefore we were buried by the baptism wherein we shared His death, that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life."—Rom. vi. 4, *Conybeare*.

ALL progress in the spiritual life comes from the simple apprehension of a *fact already true* in God's plan and purpose; the apprehension of what *has been already done* in Christ. Not something to be done when we ask it—but faith laying hold of what already is in Christ. "We were buried with Him," is true of us when Christ was buried in Joseph's tomb. "We were buried with Him" becomes true in our individual case when we were planted into Him at the first moment of our faith in Christ, and we are buried with Him "through baptism into death" as the Spirit of God applies it to us day by day, co-working with our daily apprehending of our place in that death. If we apprehend that we were with Him in His death on the Cross, and that we are to die in that death as the acorn dies in the ground, the power of His death will work in us *death to the old life*, for the new life to grow day by day. We were planted together

in the death of Christ; and there is a power in that death which the Holy Spirit continually applies to us, whilst the new creation grows to full age and full stature in Christ. See Gal. iii. 27.

"Planted together."

"If we have been planted together in the likeness of His death . . ."—Rom. vi. 5, A. V..

CONYBEARE's rendering of this verse is "*If we have been GRAFTED into the likeness of His death*"—and in a note he says that the literal meaning is "have become partakers of a vital union" as "that of a graft with the tree into which it is grafted." This shows the *reality* of the "baptism into death" referred to in previous verses. A graft takes longer than a moment to become vitally united with the tree into which it is grafted. There was a moment in which it was placed in position, but it had to *abide* if a *vital* union was to take place, therefore we are not to look upon identification with Christ in His Death as a *momentary experience* which has to be left behind as the believer passes on into the risen life. It is not a "going through" as it were a gate, but a being *planted* deeper into the death of Christ, under the working of the Holy Spirit, so that life may spring up in resurrection power. It is a life-into-death, and a death-into-life path, from the moment when our faith in Christ enabled the Spirit of God to do the initial baptizing into "His death."

Ponder over Paul's experience in Asia and see how he describes his "life-into-death" experience, and how death-into-life resulted (2 Cor. i. 8-10).

"United with Him."

If we have become united with Him by the likeness of His death we shall be also by the likeness of His resurrection. Rom. vi. 5, R. V.

A true union in death with Christ, must of necessity precede a true union with His life. There are no theories in God's dealing with a fallen world. Every word used in the Scriptures concerning Calvary, and the believer's death with Christ to sin, the world, the flesh and the devil, stands for a spiritual reality which is to be actually brought about in the surrendered believer, by the Holy Spirit. The finished work of Christ on the Cross, in all its aspects, excepting that of atonement, is to be wrought in the redeemed one for his actual deliverance, and translation into the sphere of the Spirit in Christ Jesus. The purpose of the death is *LIFE*, and if you are *vital* united with the death of Christ, you may be sure of *resurrection*. Not a resurrection of the old, but a perpetual cancelling of the old life in the death of Jesus, for a perpetual resurrection in union with Him. "Ye also were made dead to the law *through the body of Christ*—i.e., because you were identified with Him at the moment of His death, as He hung upon the Cross—that ye should be *joined* . . . to Him who was raised from the dead" (Rom. vii. 4, R. V.). As the "death" deals with the "old" life, the spirit is joined to the Lord, and becomes "one spirit" with Him. See 1 Cor. vi. 17.

"If it Die."

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." John xii. 24, R. V.

The best picture of the meaning of the spiritual law through death to life, is that of the grain of wheat in its planting in the ground for the bringing forth of a harvest of fruit. The grain has a polished shell. It is unbroken. It is placed in the ground, where in due course its "polished shell" goes to pieces." The germ of life in its centre is thus liberated for life to spring up. This is a true picture of the "baptism into death," but the emphasis on the outward sign as a *mark of discipleship* only, has veiled to many the inward and experimental meaning of its message. But even the outward act of baptism as a confession of Christ, indicates what that confession of Christ entails, for what is but a simple momentary act, needs a carrying out in the life, of a true burial into death of the old Adam life, so that the life of Jesus may spring forth in power.

Ponder over John xv. 4-8, in the light of this. "Much fruit" can only come from the believer "abiding" first in the death of Christ—as a graft in the cut tree into which it is inserted—and then abiding in Christ as the source of the new life, thus producing fruit. Ponder over John xv. 4, 3, in the light of Rom. vi. and 2 Cor. iv. 10-12.

Spiritual Maxims.

Gleaned from the Conversations of
Evan Roberts.

MIRACLES do not convert men. The five thousand fed by Christ were physically satisfied, but they were not spiritually changed. The miracle of the Translocation will not convert the world.

We should welcome the rod that raises a scar, as well as the oil that heals the wound.

Thank God for the furnace you are flung into, as well as for the form of the Son of God who keeps you company there.

It is easier to wash the mud off a sovereign than to purge the cross out of the gold.

It costs God less to give you the pleasant things than the painful things, therefore you should praise Him double for the *afflictions* which He sends to you.

Cultivate a spirit of thankfulness. Thank God for the light that came out of your darkness, for the holiness that came out of your suffering, the strength out of your weakness. You have gone through no trials but those which will benefit you throughout eternity.

The Divine nature in you thirsts for the Word of God: cries out for its Author and all that is Divine. If the believer goes to any other book in preference to the Bible there is something wrong. Joshua "meditated" day and night. If you expect to live with the King in eternity, you should learn now all the laws of the King's household.

It is not "light" that will save you, but God Himself.

No fear of law, or even fear of God, will convert a man, but the direct act of God in a new creation.

You do not change a dog by patting his back. You may calm it, but you do not change his nature.

There is "good" in fallen man, but not a "good" that will go to heaven. There are virtues and vices in the evil nature. Each one should know what [natural] "good" controls him, so that he may cancel the "good" of the evil nature, and lay hold of the Divine nature [through Christ]. Men cling first to the "natural good" before they sink into the natural evil.

Being a Christian is a grand opportunity for anyone who wants to be a hero.

Every Christian must have a Gethsemane before he dies on the Cross. It is the men of Gethsemane who save others.

The Cross is covered with shame, and the Crown with glory.

When we reach heaven we shall see everyone in his true colours. They who talked brave words, and those who did brave deeds.

In the matter of reward it is not bulk that counts but quality. Pass a haystack through the fire and see how much you have left.

Everyone will get his true social position in heaven.

In heaven there are degrees. The superior, the equal, and the inferior. You may aim for the highest, but until you know [whether you gain it] you had better take the lowest place. It is better to be called forward than to be put back.

If you take by faith some heavenly position the first, effect will be that you find your whole life brought under judgment.

If you dare differ from the world in any way it thinks you a maniac. This was the world's view of John the Baptist, because he differed from the world in three ways, i.e., Home, Food and Dress.

Christ conquered the powers of darkness before He died. He flung them off as He hung upon the Cross. In the midst of physical suffering He did the work He was sent to do.

At twelve years of age Christ was with the doctors. At thirty-three He was with the thieves on the Cross.

All the angels of heaven could see the great victory taking place on the Cross, but Christ Himself was in the agony of death, and could not "enjoy" it.

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Countering the Apostacy.

"For the mystery of lawlessness is already working, only he, who now hinders, will hinder till he be taken out of the way" 2Thes. ii. 7, Conybeare.

A WRITER on prophecy says regarding the 6th verse of this passage, the original Greek of "that which withholdeth," is in the neuter gender, and therefore "does not refer to a person but to a *thing*," while the rest of the verse goes on to say "that he—a person—might be revealed in his own time." Here is therefore a *thing* which in some way restrains, whilst in verse 7 a Person is represented as withholding, or doing whatever that word may mean, and who is to continue this action until He be "taken out of the way."

These words show that the apostacy is to be countered in two ways. Up to the moment of the "Parousia" of our Lord Jesus Christ" (v. 1), by some line of action which withholds its having full sway, and by the restraint of a Person, Who "can be no other than the Holy Spirit in the Church" (Scofield), working through the members of the Body of Christ, taking that line of action which holds back the full manifestation of the Lawless One, whilst all who are open to be saved are gathered in to the company of the redeemed.

What is the "thing" then to be done which will counter the "apostacy," and the working of lawlessness? 1 Cor. xi. 29 R.V. gives light in the words, "PROCLAIM THE LORD'S DEATH TILL HE COME." Ring out the witness to the Blood of the Lamb and the Atoning Cross right up to the moment of the Lord's appearing. Let us send forth the message of truth to counter the devil's lies. By voice and pen let the messengers of the Gospel proclaim the message of Calvary.

The following literature has been prepared for this purpose.

The Story, the Cost, and the Purpose of Calvary.

This is a poster, measuring 17"–13", arranged by A.M.T. and printed in bold Black and Red letters. It gives an effective message of the Cross for placing on hoardings out of doors, or on walls in houses, Sunday Schools, etc., etc.

Ten thousand copies of this striking summary of the message of the Cross have been sent out during the last year. It is priced below printer's cost, viz.: 1/8 per 12 post free.

The "Via Crucis" Series of Pamphlets.

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Concerning this a local preacher says it opened his eyes, and brought him from "Higher Criticism" back to the preaching of the Gospel.

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These pamphlets are issued much below printer's cost, to enable them to be widely scattered. They are specially suited for distribution to ministers of the Gospel and Christian workers. Price 1/- per dozen. (1/2 post free).

A Special Opportunity.

Some 500 copies of the Double Closure Number of *The Overcomer* (December, 1914) are still on hand. It consisted of 44 pages, and was priced at twopence. It is full of valuable matter giving light on the upheaval in the world long before it reached its present acute stage. Copies can be had for 3d. each post free. Our new readers would do well to obtain a copy of this Closure Number, that they may understand our references from time to time to its contents.

Bound "Sections" of The Overcomer.

After binding up complete volumes of the magazine, odd copies remaining were bound into "sections" with dainty covers. Some of these are still available at 5d. each post free.

NOTE.—The article on "The Real Issue in the Y.W.C.A. Crisis," published in the Occasional Paper of March-April, 1919, met with such response that the paper had to be re-printed. This, too, is now exhausted, but the demand continues. The article has now been issued in Booklet form, price 1/- per dozen, post free. Some copies are also obtainable of the Booklet "Test your Tests" (price 1/- dozen, 1/2 post free).

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A Text Book for Christian Workers on the work of deceiving spirits among the Children of God.

BY
Mrs. PENN-LEWIS IN COLLABORATION WITH EVAN ROBERTS

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"I have read with profit and admiration the book 'War on the Saints.' . . —WESLEYAN MINISTER, April, 1919.

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"It has been a great help, unveiling so much that I am persuaded many of God's dear-children do not understand. The time is fast coming when its message will be found to explain many strange things that are coming to pass."—CANADA, June, 1919.

"I placed a copy of 'War on the Saints' in the hands of a friend, and she tells me it is the most wonderful book she ever read—next to the Bible! It explains so many things she never understood before. . . —A MISSIONARY, March, 1919.

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The Overcomer

"Christ" or "Caesar." A question of the hour.

TO those who have eyes to see and ears to hear, it is plain that the professing Christian Church is rapidly retrogressing to the abyss of Jewish unbelief and apostasy: "We have no KING BUT CAESAR." Moreover, many true children of God—going with the stream and not "rightly dividing the Word of truth" (2 Tim. ii. 15) are being drawn into the attractive force of these plausibly religious world movements. "The kingdom of heaven" as wrongly preached to-day has not come in the manner they expected. So they would now employ "force, and make Him a king" (John vi. 15), setting Him on the throne of the world by way of Imperialism, brute force, and "the tricks and compromises of diplomacy," making Christ the Caesar. That is the very throne the Dragon offered Him on condition of worshipping him (Matt. iv. 9), so to make Christ Antichrist (Cp. Rev. xiii. 2): "The dragon gave him his (the dragon's) power and his throne and great authority."

Such a throne is as great a caricature as when the military power of old dressed the Lord Jesus Christ in the mock purple of an emperor.

Because of His refusal of such a crown except by way of the Cross, and His "choosing rather" a crown of thorns, His own people finally relected Him with the cry, "We have no king but Caesar." And Christendom is choosing Caesar. Shall you or I have anything to do with this? "Shall the throne of wickedness have fellowship with Thee, which frameth mischief by statute?" (Ps. xciv. 20).

"What concord hath Christ with Belial? or what portion hath a believer with an unbeliever? Wherefore come out from among them" (2 Cor. vi. 15). Ah yes, but what is the price of refusal? "The fellowship of His sufferings, becoming conformed to His death (Phil. iii. 10). There are two things we have to face:

(A) *Godless Force*: "Who is like . . . the Beast, who is able to war with him? (Rev. xiii. 4).

(B) *Godless Fear*: "Be not afraid of them that kill the body" etc. (Matt. x. 28).

The question "Christ or Caesar" must be settled

now, not waiting for the revelation of the coming Caesar. Are we going to trust in the visible forces of the world or in the invisible God? Is ours a "bread and butter God"? If bread becomes the reward of apostasy, and hunger the price of faithfulness to God, what then? Choose now. Don't say:—"Can He give bread . . . in the wilderness?" (Ps. lxxviii. 19, 20). He will prove you. *Prove Him.*

The world—the "Christian world—is already challenging us to make terms with it, and pay tribute, or go down straightway in the struggle for existence. This is what the Tempter now shouts in our ear: "Fall down and worship me, or you shall starve." Christian, it is time for thee to draw!—"It stands written, man shall not live by bread alone, but by every word . . . of God" (Matt. iv. 4). "We must obey God rather than men" (Acts v. 29). Oh how the great brazen laugh of the world mocks at such faithfulness as fanaticism. But alas for us, if we seek to ensure ourselves against disaster by alliance with the world—if we compromise with unbelief for the sake of peace!

As a writer has well said, "The appalling peril in which the Church of Christ stands at this moment is second to none in her entire history; the more so as some of our noblest evangelicals are answering with Peter—'Lord, I am ready to go with Thee to prison and to death,' when I observe (let me say it tenderly) that they are not ready to part with wealth, or reputation, or social caste, or denominational prestige, much less with life—all unconscious of the immense peril of every disciple, both now and at the Judgment Seat of Christ."

Is it brave to be a martyr?

Sayest thou, "No lust of gold
Could make me bow to an evil thing
Like those in Dura of old."

Distrust thyself, O child of God!

There be idols of the heart—
There be other foes than thy proud soul knows,
To draw it from God apart.

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THE OVERCOMER.

EDITED BY MRS. PENN-LEWIS.
CARTREE, TOLLER ROAD, LEICESTER.

The Editor's Chair.

MY DEAR FRIENDS IN GOD,

The three months that have elapsed since the issue of "The Overcomer" in January have been crowded with evidences of a real "move" in the spiritual realm through the sending out of the paper. I must confess that I have not fully apprehended how deep and how widespread was the response to the testimony given in the six years' issue of "The Overcomer." It seems almost as if we had resumed our paper-fellowship just where we left off at the end of 1914! This is to me a great proof of the work having been of God. No work that is of human origin would have survived all the testings of these last years. I thank you with all my heart, beloved in God, for all you have written me, and above all I thank God for the privilege of ministering to you once more, in the brief time that may still be ours for service ere the Lord appears.

In this page I shall hope to deal with correspondence I am unable to reply to personally, and this time I must primarily refer to a budget of many letters bearing upon my article in the January issue, on the Pentecostal Movement.

First, will all who have written accept my warm thanks and appreciation of their letters. The "budget" sifts itself into the following sections:—

1. Those who have written giving testimony to personal blessing and personal experiences through the speaking in Tongues. In reply I will only say (1) that the Scriptures quoted I am well acquainted with. (2) That the line of interpretation of the Scriptures given I have read in paper after paper belonging to the Movement, for years. There is a sameness in the quoting of the words of Scripture which, in some cases, compels a doubt as to the source of this handling of the Scripture, since we know that Satan as an angel of light is able to string together numbers of texts apart from their context, and to transmit them whenever he can get the use of a *passive mind*. On the contrary, the Spirit of God quickens the *understanding* (see Col. i. 12: 1 Cor. xiv. 20; Ephes. v. 17), and enables the one who yields the "Word" to obtain the assent of the *conscience* (2 Cor. iv. 2) and the co-witness of the Holy Spirit in those to whom it is sent. I rejoice keenly in every testimony to blessing, which is bound to be given right up to the measure of the truth that is in the Movement, but this must not blind us to all that is not of God.

2. Those who write of having spoken in Tongues in private devotion, and never having been near a Pentecostal meeting. These need quite as much to "try the spirits" as others who have. This aspect of the question I must postpone dealing with to another time.

3. Those who are standing for God, and all that is pure in the Movement. Some of these write thanking me for the spirit of my paper, but "why," writes one, "do you keep your eyes on such and such a section," as "it is well known to be erroneous." This correspondent is mistaken. My contact has been with those who are said to be the most sober and balanced in the Movement, and my knowledge derived from first-hand information from truly Spirit taught workers who are in contact with the same. But regarding this "erroneous" section, a worker connected with it also writes, at great length, in the endeavour to make me understand their position, and she says in effect, "We have the truth here, and those who profess to be 'Pentecostal' and refuse to admit it, *exclude themselves* from the Body of Christ." This writer says there "could be no 'schism' in 1908, for the 'Body of Christ' *did not then exist*"; also that what is generally called "the mystical Body" is, in fact, a "mythical Body"!

This reveals very deep and serious divergence on vital things in the ranks of the Movement, showing what a host of Satan's dividing spirits are at work among them.

My space will not allow further reference to this budget of letters, except to say, that, taken as a whole, they fully confirm all that I have written in the past, and deepen my purpose, so far as in me lies, to labour to help all the honest souls in the Movement, to understand for themselves how to *test*, and to *defeat* the workings of the enemy among such devoted children of God.

Another interesting budget of letters concerns the article on "Power from on High," giving a Summary of papers by "Phulax." A minister refers to the "valuable light given," especially showing how the Pentecostal Movement is "based largely on a false exegesis." A Convention speaker and teacher

on the Spirit-filled life, says, "'I have been led to see truth along this line for some time,'" and another correspondent sends me a paper containing an address by Preb. Webb Peplow on the *verbal* inspiration of the Scriptures, in which he says:—

"All the way through the New Testament, whenever the Holy Ghost is mentioned, right away from Matthew to Revelation, invariably the article will precede the words, in the Greek, *the Spirit*, or *the Holy Spirit*, to *Pneuma*, when the writer is speaking of the Person as He comes from glory; but when he is speaking of the *effect*, the word "Spirit" is used without the article.

Now we are dealing here with from ten to thirteen writers. Imagine any such number of authors conforming to such a rule of grammar or thought without knowledge, purpose or concert. It is impossible for human beings of themselves to have done it in the three hundred and eighty-five cases in which the Holy Spirit is mentioned in the New Testament.

In all these hundreds of cases there is never a single variation from this striking rule, that if the purpose of the writer is to mention the Person he introduces the article *To Pneuma*, and if he wishes to mention the *effect* or the experience of a man, the article is omitted.

This holds true even with regard to the experience of the Lord Jesus Christ Himself. He was "filled with Spirit". The one sense is objective as we should say, and the other is subjective. That never fails in a single instance from the beginning to the end of the New Testament."

That Preb. Webb Peplow should thus confirm the correctness of the statements of Phulax—probably never having read his papers—is very striking. The language he uses is also very helpful, in describing the presence or the absence of the article in the Greek, as distinguishing between the "objective" and the subjective work of the Blessed Spirit.

One correspondent writes calling attention to instances of the article as being in the original in some parallel passages where it is not used. Phulax deals with these, but my space did not allow me to refer to these passages, as they required full reference to the context. Phulax shows that these instances are in harmony with all the rest, and that the article is used in sheet cases for grammatical purposes. If possible I will refer to this subject again in the July "Overcomer."

In our present number I regret having to omit the Prayer Outlook, and the papers for Devotional Reading. I had purposed making this issue 16 pages to include these, but find that the necessity of going to Press at once on account of the approaching holidays compels me to postpone them to the July number.

Concerning the issue of "The Overcomer," the Lord has fully confirmed the decision to send it out without specific charge. The entire cost of the January paper has been met, and I am fully persuaded that He who has commissioned this service will sustain it as long as it will fulfil His purpose for His people. I shall go forward on the same lines for the present number. Will all who have sent donations accept my warm thanks for their gifts, and especially for the assurance of their help by prayer.

Yours looking for the Coming Lord,

Jessie Penn-Lewis.

24th March, 1920.

FORTHCOMING CONFERENCES.

A Conference of Christian Workers, conducted by the Editor of the "Overcomer," will (D.V.) be held at The Hayes, Swanwick (Derbyshire), April 19-24 (inclusive). As the Conference is primarily for mutual conferring over the need of the present hour (see page 23), no staff of speakers has been arranged, but many servants of God who are taught in the Galvray message are hoping to be present.

The charge for the inclusive cost of board and residence for the period of the Conference (apart from railway fares) is £2.7.6 each person.

Circulars giving full particulars may be had from Conference Secretary, Rev. C. Ernest Procter, 78 Bedford Street, Liverpool.

Early application is now necessary to obtain accommodation.

A Conference in connection with The Overcomer is held on the first Thursday in the month, from October to July (inclusive), at Sten College, Thames Embankment (near Blackfriars Bridge), conducted by Mrs. Penn-Lewis. Meetings 11-30, 3 and 5 o'clock. All enquiries to the Hon. Secs., Misses Leathes and Richards, 41 Carlton Mansions, Malda Vale, London, W.9.

A Day of Prayer and Conference is also held on the first Friday in the month at Trinity Lecture Hall, Crawford Place, Edgware Road (near Marble Arch), from 11 to 3 o'clock. Conducted by Mrs. Penn-Lewis.

The Cross and the "Blotting out" of Sin.

"Repent ye therefore and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord . . ." Acts iii. 19. R.V.

SPIRITISM* declares with one voice that the "blotting out" of sin is impossible. The Editor of a Spiritist magazine remarking upon an acknowledged diversity of teaching among Spiritists on many points, says that upon others there is an underlying agreement, notably that there is "NO BLOTTING OUT" of sin; no "forgiveness of sin" and no "atonement." From the first the teaching of the "spirits" on this point has been "perfectly uniform, very abundant and given with great emphasis." "Of this we are certain" says one Spiritist writer "that from individual experience, sin is not forgiven. If sin were really forgiven the remembrance of every transgression . . . would be effectively blotted out," but "every convert who ever rose from the penitent form . . . carried with him by a law of his own being, the remembrance of his past life," therefore "it is not true that sin is forgiven . . ."

This writer, taught by "spirits," then reasons it all out scientifically, pointing to the remarkable present day discoveries showing that Nature working by "inexorable laws" is writing the records of each human life in a manner which cannot be effaced. According to science, "every event in past eternity is now, and will be for ever, indelibly recorded," and "all alike are held in the relentless grasp of mechanical and physical processes, the outcome of which is a perfect and continuous presentment of the thoughts, words and deeds of every one, from the moment of birth" to the end of life. Also "by some laws these records are being stamped on man's inner nature," and "by others these records are carried away into the limitless spaces" of the invisible world, with, so far as science knows, "nothing to check their eternal action," and their lying open to all who can read them.

Another scientific writer says "the atmosphere we breathe is the ever living witness of the sentiments we have uttered," and others say that "every thought" displaces particles of the brain, and setting them in motion "scatters them throughout the universe"—each particle of the existing matter "a record of all that has happened . . ."

But, says a Christian writer, whilst science "has so wonderfully unfolded the laws by which nature works" it has nothing to say about any "process of blotting out," or in any way "undoing the records which human beings make and these laws write, from day to day."

Spiritism pointing to these "scientific facts" says that "blotting out" of sin is impossible. But what saith the Scriptures? Is it up-to-date with these latest scientific discoveries? Has it a message to fit the needs revealed by the scientific knowledge of the twentieth century? A Hebrew scholar writing on this subject makes this abundantly clear. In the book of Job—the oldest book in the Bible, written, it appears from internal evidence, in the days of the patriarchs—we read that Job declares "my 'record'

is on high" (Job xvi. 19). The word "on high" is *Maromin*, the plural of *Marom*, signifying the special dwelling place of God. The word "record" is a peculiar one, and only used here in all the Scriptures. It signifies something that *witnesses to the eye*. Job therefore was not only possessed of a knowledge of the great natural laws, which now science has made known to us, but he is able to give knowledge which science has not got. He can tell us where the on-rushing course of these records is stayed. "There in the immediate presence of Jehovah," the "great picture gallery of eternity" is being arranged, as these records of every human life rush into position in the High and Holy Place where Jehovah dwells.

How strikingly this throws light upon the words in Rev. xx. 12, "And the books were opened . . . and the dead were judged out of those things which were written in the books; according to their works." What light too these discoveries of science throw upon "eternal punishment." How terrible the stories unfolded by "the awful records which have so long been silently recording themselves in the presence of God." How truly awful the "vast and tremendous cinematographic operations which scientists tell us is incessantly going on." And since they are indestructible, how terrible the fact that all will be an eternal testimony to the true nature of sin. These discoveries of science also not only confirm the statements of Scripture, but overthrow many false doctrines which have paralysed the lives of children of God, e.g., "Conditional immortality" has no basis of truth in the light of these facts.

What a message of despair if this were all! The Scriptures again, as the infallible God-breathed Word of God, prove to be ahead of all the discoveries of science, and contain a message which science cannot give. Spiritism knowing these things, says there is no "Blotting out" of sin. Science, revealing these facts, is silent as to how records of personal guilt graven on the human soul can be dealt with. But the Bible speaks with no uncertain sound. The Word of God reveals as blessedly possible what Spiritism says is impossible. The Bible declares that Jehovah Who made the "inexorable" laws of nature, has also made perfect provision for the "blotting out" of sin, and those terrible records of human guilt by giving His only begotten Son to bear the iniquity of us all (Isa. 53). Him God set forth as a propitiation for sin (Rom. iii.) and on the ground of His expiatory death Jehovah Himself is the One Who is able to "blot out" sin. Seeing far on into the future Calvary Sacrifice, He speaks to Israel—His rebellious and wayward people:—

"I, even I, am He that blotteth out thy transgressions for Mine own sake; and I will not remember thy sins." Isa. xlii. 25. R.V.

"I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto Me; for I have redeemed thee." Isa. xlii. 22. R.V.

"And another book was opened, which is the book of life . . . and whosoever was not found written in the Book of Life was cast into the lake of fire . . ."

* This is the correct term for what is usually called "Spiritualism." Christians alone are really "spiritual." "Spiritualism," so called, is a dealing with "spirits" in a way that quenches real spirituality. It is "psychic," and fleshly.

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(Rev. xx. 12, 15). This tells us what occurs when the record of sin is blotted out. The name is transferred to the "Book of Life of the Lamb slain" (Rev. xiii. 8)—the Record kept of all who have put their trust in the One slain at Calvary.

For in the New Testament we read this is all because of Calvary—

"Having made peace by the Blood of His Cross, by Himself to reconcile all things, whether on the earth or in the heavens . . . He forgave us all our transgressions and blotted out the writing against us, which opposed us with its decrees, having taken it out of the way and nailed it to the Cross . . ." Col. i. 20; ii. 14. Conybeare.

It is true that the penitent kneeling at the penitent form may arise with the remembrance of sin indelibly recorded in his inner being, but if he sincerely trusts the One Who bore his sin on Calvary, he rises with the sting gone. He "remembers," but he knows that in

the Presence of God it is all blotted out, and so God will not remember his sins. "Memory" now only causes the forgiven sinner to gratefully worship the One Who has redeemed him, saying:—

Grace fathomless as the sea,
Grace flowing from Calvary—
Grace enough for eternity—
Grace enough for me.

"Come now, and let us *reason* together, saith the Lord: though your sins be as scarlet—an *indestructible* *clour*—they shall be as white as snow—*no trace of the deep wrought dye of sin left*—though they be red like crimson they shall be as wool. . . ."—

Isaiah i. 18.

Power from on High (ii).

"Wait for the promise of the Father, which (said He) ye heard of Me, because John indeed immersed in water but ye shall be immersed in Holy Spirit . . ." Acts i. 4, 5. Worrall.

LET us say at once that there is, undoubtedly, an enduement of power from on high for every child of God. The experience of thousands, all down the ages since Pentecost, prove it. No child of God who has ever stood out as a marked soul-winner has been without it. Moody knew it, Finney, and many others. Enquire into their spiritual history and you will always find there was some crisis where the anointing for service was given them.

In these days of apostacy the need for Spirit-endued witnesses is increased tenfold. It is all important therefore to understand what the enduement of power means and its conditions, so that we may not come short of all that is in our birthright as children of God.

First, as the writer on p. 18 truly points out, there cannot be a second "Pentecost," any more than a second "Calvary." The Holy Ghost came down on the Day of Pentecost to abide in the Church (*i.e.*, the invisible organism of the Body of Christ) until it ascends to meet the Lord (2 Thes. ii. 1, 7). But this does not mean that He, the Third Person of the Blessed Trinity, left His place in heaven, for there is an "eternal procession" of God the Spirit, issuing forth from the Godhead as the "executive power" of the Triune God, for the purpose of carrying out the work specified by the Lord in His farewell discourse ere He went to Calvary. If we group all that He said together, it will be found that His words cover the full range of the Holy Spirit's office, and His workings in the Church and in the world always bear the stamp of these definite characteristics.

But whilst a second "Pentecost" is not possible any more than a second Calvary, there is a "Pentecostal" experience for every believer, for just as each one put in his claim to his share of the finished Calvary work of redemption, so he has a claim to his share, or portion, of all that the Holy Spirit came to give and to do on the Day of Pentecost.

It will help us to get a clearer insight into the inner meaning of Pentecost if we consider it from a wider viewpoint than the personal one, for a "personal Pentecost" is generally the aspect which most attracts and fills the minds of those who are awakened to know their need of an enduement of power, and

they seek this "personal" baptism as if they were wholly independent of other believers, and not members of the Body of Christ.

Let us turn now to the Scriptures, and see first what is written concerning the coming of the Holy Spirit on the Day of Pentecost.

I. THE PROMISES IN THE GOSPELS.

"I indeed immerse you in water . . . He Who is coming after me . . . He will immerse you in Holy Spirit and fire . . ." Matt. iii. 11.

"I immersed you in water, but He will immerse you in Holy Spirit . . ." Mark i. 8.

"I immerse you in water . . . He will immerse you in Holy Spirit and fire." Luke iii. 16.

"He Who sent me to immerse in water, the Same said unto me, upon Whom you shall see the Spirit descending and abiding, the same is He Who immerse in Holy Spirit . . ." John i. 33.

The renderings of these passages are all taken from Worrall's translation of the N.T. in which he points out that the word "*baptizo*" had been taken bodily from the Greek by the translators of our English Bible, possibly because they dared not, on account of ecclesiastical difficulties, three hundred years ago, boldly give the English translation, "immerse." As the article "the" is also not in the Greek, it is omitted in the above verses so as to bring out in sharp contrast the analogy of "water" and "spirit." It is as if John said, "I immerse you in the material element of water, He will immerse you in the spiritual element of 'spirit.'" Let us not forget however, that it is "holy" spirit, because it emanates from the Triune God, and is the Spirit of God Himself, as He issues forth from the Father and the Son in Heaven.

The primary point to emphasize just here is, that according to these words, the Coming of the Holy Spirit on the Day of Pentecost meant to the disciples an IMMERSION IN THE ELEMENT OF SPIRIT, as well as a "filling." Some say that the words in the gospels were spoken only to the Jews, as concerning God's fiery judgments upon them, but it seems more likely that they have a twofold meaning, for they were all Jews who received the Pentecostal Fulness in Jerusalem.

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Luke seems to have grasped this meaning of the promise of Pentecost, for he records words spoken by the Lord on the eve of His ascension, which suggest the very same thought, in other language. The Lord Jesus said, "I send forth the promise of My Father upon you, but abide ye in the city until ye be clothed with power from on high." (Luke xxiv. 49. Worrall)

Luke, who was also the writer of the Acts, links this on to the statements in all the gospels, by his words in Acts i. 4, 5. He repeats almost the very same words as all the evangelists, and says that the Lord said to His disciples ere He ascended:—

"Wait for the promise of the Father, which (said He) ye heard of Me, because John indeed immersed in water, but ye shall be immersed in Holy Spirit . . ." Acts i. 4, 5. Worrall.

The "clothing with power from on high" is therefore an "immersion" in Spirit which was the "promise of the Father" for their equipment.

II. THE FULFILMENT ON THE DAY OF PENTECOST.

Now bearing these passages in mind let us look at what occurred at Pentecost, and see if the record accords with the statements made in them.

"Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house . . ." Acts i. 2.

Here we see that the Holy Spirit made, as it were, the "house" a "baptistry." The rushing mighty breath filled the house where the one hundred and twenty were sitting. Here we see clearly the spiritual element of "spirit" filling the atmosphere, as the material element of water filled the riverbed of Jordan. The whole company in that upper room were all "immersed" in "spirit," and it was not until after this had occurred that they were all individually "filled." It is significant also to note that they were immersed COLLECTIVELY! i.e., The Spirit of God formed there and then the nucleus of the Body of Christ, and it was as members of the collective Body that they were "filled." First they were immersed in Holy Spirit, and then they were "filled"—not as units, but as joint members of Christ "immersed into one Body." (1 Cor. xii. 13.)

The result in the city outside, gives a picture for all time of what it will mean to the outside world, when every member of Christ truly apprehends his place in the Body of Christ, and is open, with all the other members, to the flood-tide of the Spirit of God which is eternally proceeding from the Godhead into the Body of Christ, and out through each individual member vitally abiding in Him.

First, "immersed" in Spirit, and made to drink of one Spirit collectively, and then the individual anointing of "each," until all were "filled." If this is God's order, and all other parts of the Scriptures overwhelmingly confirm its truth, then we are driven to face the fact that if as units, i.e., individually, we seek to obtain each for ourselves what we can only receive as members of the Body, we lay ourselves open to be deceived by the prince of the power of the air, who is only too ready to give false "power" in the place of God. The mark of such a spurious "baptism" will be found to be its acting as a dividing force between the soul and other members of Christ, instead of as in the true work of the Holy Spirit, being drawn into deeper union with all other members of the Body. The spurious baptism may be an exact counterfeit of the

true, so perfect in every detail (2 Cor. xi., 14, 15) in a copy of the holiest experience, *only to be recognized as to its source* by its DIVIDING, DISINTEGRATING, SEPARATING EFFECT amongst believers. This interprets much that has been a perplexity to many in some latter day "experiences," i.e., how a "personal Pentecost" which is said to be from God can act as a perpetually dividing power, when at Pentecost we see how the Coming of the Holy Ghost meant unity and love.

But does this mean that we are not to seek a "personal" Pentecost? No. It simply means that we obtain our share of the Pentecostal anointing of the Spirit as we are in a *right relationship* to all other members of the Body.* It should not be "Bless me, bless me," but "Lord, baptize me into the flood-tide of life which Thou art sending throughout Thy Body." Yea, let me be "drenched with the Spirit" (1 Cor. xii. 13, Speakers Commentary). Or, to change the figure, it should not be "me," standing on the bank of the river of God crying out "Baptize me," but being led knee deep, loin deep, even into "waters to swim in," submerged in the ocean life of God. (Cf. Ezek. xlvii, 1-5).

Turning from this "collective" aspect of Pentecost, let us now consider its meaning individually to all those who thus are immersed in Spirit, and filled with the Holy Ghost. Let us look at

III. "PENTECOST" FROM THREE ASPECTS.

If we carefully read we shall find that the Scriptures clearly outline what occurred at Pentecost (1) Godward, (2) believer-ward, so to speak, and (3) manward, or (1) Godward, (2) inward, and (3) outward.

The Pentecostal Anointing was not only an "endowment of power" for service. Its *primary purpose and result was God-ward*. This is made clear in John xiv. 20. The Lord explained what would come about on "that day," and the wondrous results to those who were thus "made to drink of one Spirit." He said:

"In that day ye shall know that (1) I am in My Father, and (2) YE IN ME—and (3) I in you . . ."

First, "Ye shall know that I am in My Father"—i.e., *know* that Christ is God! "Very God of very God." No man who knows the Holy Spirit has any doubt about the Deity of "Jesus the Nazarene" (Acts ix, 5). And then "ye shall know" that "YE ARE IN ME." Here is the primary work of the Spirit made clear. He came to collectively form the Church, and to place each member IN CHRIST. This is what He did on the Day of Pentecost. Each believer in the upper room knew as never before that Jesus Christ was God, and knew that he was "baptized into Christ" (Gal. iii, 27), so that he was in Him in God. "At that Day ye shall know . . . that ye are in Me . . ." They were brought within the veil. They knew God.

But was this all? The epistles open up very fully the order of the Holy Spirit's working. "For ye died" Paul wrote to the Colossians, and "your life is hid with Christ in God." (Col. iii. 3).

CALVARY—a real union with Christ in His death, precedes Pentecost. The Holy Spirit in His mighty

*This explains why so often the Spirit of God in His drastic dealing with a believer seeking the endowment of power, asks him whether he is just as keen for "the other church" to be blessed, or another soul to be anointed and used of God, as much as the seeker.

power (1) baptized them first *into* the death of Christ (Rom. vi. 3), (2) then into their place in the Body of Christ, and with Christ in God. There can be no true immersion "into one Spirit" without first immersion "into death."

"All we who were immersed into Christ Jesus were immersed into His death . . ." Rom. vi. 3. *Worrall.*

All this shows then that the Pentecostal "immersion" at Pentecost meant a deep inward work, done by the Spirit of God, before there could be a "clothing" of "power" to be witnesses unto Christ. The inner work had to precede the outer.

It will help us to understand this more clearly if we bear in mind that the Apostle Paul was chosen of God to make known to the Church, or Body of Christ, all the truth necessary for the Church's growth and testimony. The Lord Jesus Christ did not leave to His apostles the duty of formulating and defining a "doctrine of the Atonement," although He had trained and prepared them for their work; but He Himself, as the Risen and Ascended Head of the Church made known to that Church on earth the true and inner meaning of His Cross.

It was the Risen Lord Himself who formulated and gave through His chosen Revelator—Paul—a doctrine of the Atonement so full and so clear that it needs no man-made definition when taught by the Holy Spirit. It was so with Pentecost, and the coming of the Holy Spirit. Luke records the historical facts in the Acts, but just as with the message of Calvary, Paul conveys the teaching of the Ascended Lord as to the inner meaning of Pentecost, for the Epistles are full of the opening up, so to speak, of what the Lord Himself had given in germ in His farewell words on the eve of the Cross, when He said:

"At that day (Pentecost) ye shall know that I am in My Father and ye in Me . . ." John xiv. 20.

Spiritual Perils of To-day (ii.)

What is the present speaking with Tongues?

By a former sympathiser with the Pentecostal Movement.

The following remarks are offered for earnest and prayerful consideration by one who in this movement at the beginning, has been compelled by personal experience, and observation, to withdraw entirely from it.

I. The Writer thinks it true to say that there are three powers working in the Movement (i.e., in the lives and testimony of those identified with it), viz.: Divine, carnal and Satanic or demonic powers.

(1) God is with His children in this Movement, the Writer believes, because probably the majority of those in it are devoted, sincere Christians, and God does not surely forsake His children, though they may be guilty of heresy and be deceived. The lives and testimony of these dear brethren manifest that God is with them in their personal life and service so far as it is in accord with His will, but if the New Testament warnings mean anything, it is solemnly possible for true children of God to be deceived, and deflected from soundness of doctrine and simplicity of faith (see Gal. i. 1-9 and 2 Cor. xi. 2, 3).

One significant proof that our friends in this Movement were very open to deception was a misapplication of the verse "Perfect love casteth out fear" that was in vogue in the early days of the Movement, from which it was taught that to have any fear of

This is what the Holy Spirit makes true to each soul who "obtains his Pentecost," if it is not a spurious one given by Satan as an angel of light. The Godward aspect of Pentecost is the primary one, then comes the one "believer-ward" so to speak—the subjective, again made clear in John xiv. 20.

"Ye in Me—and I in you . . ."

The subjective is the result of the objective. First "Ye in Me," then "I in you" follows. And then it is that the Lord adds:

"And we will come and make our abode with him." John xiv. 23.

Here is the believer a dwelling place for the Triune God. *Not the "Holy Spirit" alone*, but God the Father, God the Son, and God the Holy Ghost. "We will come" Therefore not a relying upon "the Spirit" alone to the exclusion of the Father and the Son, but the Spirit of God speaking not from Himself, glorifies the Son, and together with Father and Son makes the redeemed one a temple of God. (See 2 Cor. vi. 16, 17.)

Last and finally comes the external, or outward, or man-ward aspect. The Triune God (see 1 Cor. xii. 4-6) dwelling in the Body of Christ *works out* through each member "distributing as He wills . . ."

Alas, if we seek not the Lord according to His word. Alas, if we ask for "power" and for "gifts," concerned more with the "manifestation" self-ward and man-ward, and learn not that "power" and "gifts" come not from the Holy Spirit of God, unless they are preceded by a deep and a real baptizing into the death of Christ, so that all the activities of the "flesh" are brought under the power of that death (Gal. v. 24), to make way for an outflow of the pure and holy stream of the Spirit of God.

Satanic counterfeits or deceptions, proved carnality of mind, and that the fearful one was not yet made "perfect in love."

The Writer has been present in a meeting where the rightly grounded fears of some of the brethren that such counterfeits might be possible, and should be guarded against, were scouted as rank unbelief, and referred to in not very restrained terms in prayer. The Writer heard a brother in Azusa Street Mission, Los Angeles (where this Movement first appeared) descant in the wildest and most unrestrained language upon the unbelief and blindness of any Christian who thought that the devil could possibly touch any assembly, or any individual believer who was under the Blood.

These incidents are only referred to in order to show that the state and temper of mind, even of accredited leaders at the commencement, were such as to render them peculiarly liable to spiritual deception.

(2) *The flesh is greatly in manifestation in this Movement.*

This is so freely admitted by the published statements of accredited leaders that there is no necessity to labour the point.

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By the "flesh" the Writer means not only fanati-
cism, extravagancies, divisions, etc., but hypnotic and
psychic experiences.

(3) *The devil and demons are at work.*

Satan is sure to take advantage of unguardedness
and contempt of his devices. All Christian history
proves that he can give counterfeit miracles, experi-
ences and manifestations. He does not send coarse
infidel and degraded demons to God's spiritual chil-
dren, but such powers and principalities as know well
how to captivate the mind and emotional natures of
such as are ready to yield themselves to spiritual
influences rather than only to the ascended and en-
throned Christ.

Demon influence cannot always be detected at the
outset. The true nature of it appears sooner or later
in the unmistakable forms of false doctrines and
immorality, but spiritual disaster overtakes the soul
that remains under such demoniacal influence.

Pentecostal leaders tell us that carnal and de-
moniacal influences are detected in every revival.

Truly whenever God works Satan will be there also
to hinder, confuse and destroy, if possible, but in
every real Revival the things here referred to are very
much the exception, and are soon detected. More-
over, no attempt is made to hush up or conceal them.

In the Pentecostal Movement—certainly at the
commencement of it in this country—the reverse was
the case. These things were permitted from a false
fear of grieving the Holy Spirit, thus showing how
lacking in discernment the leaders were, and, if this
were the Revival from God, how unprepared they
were for it. Then when criticism could no longer be
ignored, recourse was had to semi-secret meetings.

It may be safely asserted also that no Pentecostal
paper has ever yet given to the Christian public all
the facts, and consequently Christians unable to at-
tend the meetings to judge for themselves, had only
one sided statements, which owing to the *suppression*
of any account of the sinister side of things, were calcu-
lated to mislead the unwary.

The unvarnished truth concerning this whole Move-
ment, which claims to be practically another Pente-
cost, or at least a Revival of Pentecostal powers, yet
remains to be written, and it is safe to say if it were
written it would for ever silence any such claims.

II. The previous statements prepare the way for
the conclusion "this is not that." This Movement
is not "Pentecost," *nor yet a revival of Pentecost* as
one reads of it in the pages of the Acts of the Apostles.
It is not Pentecost for several Scriptural reasons.

(1) "Pentecost" can never be repeated as an
event. It continues to exist as a present fact. Pente-
cost was the historical occasion of the coming of the
Holy Ghost to baptise believers in the Lord Jesus
Christ into one Body, and form the Church.

It was the descent of the Holy Ghost from heaven
to abide with the Christian Church for ever, according
to the promises of our Lord. Therefore the Holy
Spirit is with us, and always has been with us from
the Day of Pentecost until now. There can no more
be a second "Pentecost" than there can be a second
Incarnation. The Incarnation cannot be repeated.
It continues as a fact for ever. So with Pentecost.

(2) Again at Pentecost the tongues or languages
with which the Apostles and others spoke were under-
stood by the people of the different dialects who

heard them. "We do hear them speak in our tongues
the wonderful works of God" was the astonished cry
of the Parthians, Medes and other Jewish sojourners
in Jerusalem.

Our friends in this Movement are constantly de-
claring that they have received the Baptism of the
Spirit with the same sign as at Pentecost. Yet not
long ago the Editor of one of the leading Pentecostal
papers in this country, who declares that he is in touch
with most, if not all, the Pentecostal centres in the
world, stated that he had not been able to trace a
single authentic case of one of the Pentecostal Chris-
tians speaking in a known language.*

How is it, if speaking in a Tongue be the sign that
God is giving again the Holy Spirit as on the Day of
Pentecost, some of these brethren are not empowered
to speak in French or German or Italian, or one of the
foreign tongues that hearers can infallibly verify as
on the Day of Pentecost?

It is well known many have claimed to receive the
Chinese or Japanese language, but such have not been
able to declare the wonderful works of God to the
natives of these countries. On the contrary, quite a
number of people, believing they had received the
gift of the Japanese tongue, went out as Missionaries
to Japan, only to prove their inability to speak in
Japanese, to their own great confusion and disap-
pointment.

Did the first genuine Pentecost ever send out a body
of missionaries on a fool's errand? Has any genuine
Revival anywhere ever led people into such folly?
No, God never allows His own works to be stultified
in this way. He confirms and evidences them. There-
fore *this Movement is not "Pentecost."*

(3) The Writer, while he fully and devoutly recog-
nises the sovereign will of God to manifest the gifts
and power of the Holy Spirit in any way and at any
time, yet feels that a probable key to the delusion of
many Christians as to the present possession and
manifestation of Pentecostal powers may lie in a
misunderstanding of the purpose of the Acts of the
Apostles, and of our present place in the dispensation
of the Holy Spirit. This is no doubt delicate ground,
and can only be dealt with in a tentative way.
But it would appear that to a large extent the *miracu-
lous* elements of Pentecost gradually passed into
abeyance, even in New Testament times.

For some reason the sequence of signs predicted in
the prophecy of Joel, as quoted by the Apostle Peter,
has been interrupted. Still less have the events im-
mediately connected with this prediction in the
prophecy of Joel happened. It is well to remember
that this prophecy of Joel is eminently a prophecy
with respect to Zion, Judah and Jerusalem. Looked
at in this light, whatever ulterior application may be
made to Christians, the first reference of the prophecy
is to *Jews*—it is "*their sons*" and "*their daughters*"
that were to prophecy, *their* young men to see visions,
and *their* old men to dream dreams, etc.

This is further borne out by the fact that it was
especially to the "men of Israel" that the Apostle
Peter addressed his sermon on the Day of Pentecost,
and the great promise (see Acts ii. 29) only brought in
the Gentiles, as it were, incidentally, or at all events
secondarily.

It would appear then, that the fulfilment of the
* *i.e., sufficiently to equip them for service in a foreign land.*

miraculous promises of Pentecost were in some special way connected with the Jewish people, and largely, if not entirely, fell into abeyance with their final rejection of the Gospel message, commencing with the stoning of Stephen and culminating in the refusal of Paul's testimony by the chief of the Jews in Rome.

In confirmation, one may recall further the striking address of Peter in Acts iii., in which there is a definite promise of the return of Christ if they (the Jews) repent (see Acts iii. 19-20), and the miraculous call of Paul, the Apostle of the Gentiles, immediately following the stoning of Stephen, after which the centre of interest in the Acts shifts from Jerusalem and the ministry of the Twelve, to Antioch and the ministry of Paul.

These and other considerations seem to point to some change or variation, if such an expression is allowable, in the Divine programme, and the history of the Acts begins to stand out, not as it is so often dealt with, *as the pattern of Church life and testimony* for all time, but as marking the transition in the councils of God from the dispensation of the Law to that of Grace, or of the passage of the true people of God from under Jewish, carnal, and outward and visible ordinances and worship, to the spiritual worship of Christianity within the veil, and by the power of an endless life.

Hebrews ii. 4 seems to confirm this. We read "God also bearing witness with them both by signs and wonders and by manifold powers and by gifts of the Holy Ghost"; the reference being *to the past days*, and again in Hebrews vi. 5, these powers are spoken of as "powers of the age to come," not of this present age, and such as witnessed or had some experience of them were said to have only "tasted" those powers; the full manifestation awaiting the conversion and restoration of the Jews to their land in national privilege and favour.

If this is correct, and it is difficult to evade the force of Scriptural evidence in its favour, then without any doubt this present Movement is not "Pentecost," nor a Pentecostal Revival.

(4) In the light of the previous statements "In the last days" of Acts ii. 17, may not refer to the present Church Age at all, but to the last days of the previous, or Jewish Age. At anyrate, *there is a striking contrast between what is promised for these "last days" in Acts ii. 17 (as to the reference of which we have seen there is a doubt), and WHAT IS FORETOLD IN 1 TIM. IV. AND 2 TIM. III. FOR THE LAST DAYS OF CHRISTENDOM, AS TO THE REFERENCE OF WHICH THERE CANNOT BE THE LEAST DOUBT.*

Here we have predicted for the "last days" of the professing church, not a Pentecostal Revival, nor a return to Pentecost, but abounding apostacy and worldliness. The same state of things would seem to be foreshadowed in the epistles to the Seven Churches of Revelation ii. and iii.

III. We pass now to a more positive aspect of the subject and enquire, What then is this Movement which lays such stress on speaking with tongues as the Scriptural evidence of being filled with the Holy Spirit, if it be not a revival of Pentecost. If it be true that many souls have been and are being blessed in this Movement, and if there are genuine instances of the Scriptural gifts of speaking with tongues, in-

terpretation of tongues, prophecies and healings, then what is it?

Supposing, and granting tentatively, that there are genuine manifestations. What is it? It cannot be anything else in that case than a revival of the gifts mentioned in 1 Cor. xii., xiv. These chapters alone are safe and solid ground for the expectation of miraculous gifts in the Church of Christ. These gifts are in the Holy Spirit, and surely so long as the Holy Spirit is in the Church He may at any time and in any place, in any company of spiritual people, manifest His gifts, but "always according to His own will."

But (1) *All the gifts promised in 1 Cor. xii. are not in manifestation.*

The greatest stress is laid upon speaking with Tongues, which is regarded as the least of the gifts. Prophecy is also claimed to be in exercise in the Movement—even in the foretelling of future events—but in many instances when definite predictions have been given, the events predicted have again and again failed to follow, and so they have failed to fulfil the test of Divinely inspired predictions (Deuteronomy xviii. 20-22).

This is a very sinister feature of the Movement, and one of which Pentecostal leaders have been compelled to seek some explanation that would support, rather than overthrow, their claim to Divine supernatural gifts. This explanation is that those who uttered these lying prophecies were truly inspired, and have indeed the Pentecostal gift of prophecy, but in these cases they mistook the workings of their own subconscious mind for the voice of the Holy Spirit, and so gave utterance to what proved to be falsehood.

But is it not a solemn thing thus to degrade and lower the authority of Divinely inspired prophecy? Is not this itself a confession that these friends professing to enjoy the same experience as the Apostles and others on the Day of Pentecost, were yet not so filled with the Spirit, but that they could go so far astray as to mistake their own thoughts for the authoritative utterance of the Holy Ghost in prophecy. Would it not be more honouring to God and once to disclaim any gift of inspired prophecy?

(2) *The absence of the gift of discernment.*

Were this Movement really from God as is asserted again and again, one would expect, knowing as we do from past experience the possibilities of deception, that the gift of discernment would be the very first one in evidence, as being one of the most valuable and necessary gifts. But in spite of claims to the contrary, the evidence is that this gift has been largely lacking.

In no boasting sense (God forbid); it may be pointed out that the present Writer, and many others, saw the onset of the Movement, dangers, and unscriptural practices, and pointed them out, but at that time the counsel was scouted and unheeded, and only long afterwards have Pentecostal leaders publicly repudiated these things in their papers. I have reason to know that for long these were the subject of anxious discussions at private meetings of the leaders, but how is it that those who professed to have received from the beginning of the Movement a fuller Baptism of the Spirit than others, *had evidently less light than these others, and had to be taught by these latter as to the difference between the precious and the vile in the whole Movement?*

If, it is urged, this were truly a Divine Movement, then the Lord, contrary to all we ever read of in His Word, started a tremendous spiritual work in the Church before He had leaders prepared to lead it. This is unthinkable. The fact that the leaders for a long time permitted exercises, excitements, confusion, and postures, bordering on the indecent, under the fear of grieving the Holy Spirit, and hindering the work, convicts them of having lacked the most necessary gift of discernment, and throws corresponding discredit on the reality of any of the manifestations.

(3) *The failure of the Movement in two directions also makes the manifestations connected with it doubtful in character.*

(a) It has failed to draw into agreement with, or to obtain the commendation of the most useful leaders of the Church. Confronted with this fact our Pentecostal brethren can only meet it with the assertion that these leaders themselves lacked the Pentecostal Baptism of the Spirit, and accordingly their judgment is practically worthless.

If the Lord confirmed this assertion by withholding His blessing from these non-sympathetic leaders, this contention might have weight. But the very contrary is what is taking place. God is using, *if Divine results are any proof of it*, many outside this Movement, to a larger extent than any who are in it.

(b) In the second place the Movement has failed as a soul saving agency. It is not denied that many souls have professed conversion at the various centres, but nothing of such a character has occurred in this direction *as to arrest the attention of the whole Church*. Nothing has happened, for instance, on the same scale as the revivals in Wales, in Manchuria, in Korea, or in different parts of China, nor even on the same scale as is manifested in some churches that could be named.

As a soul saving agency *on any large scale*, compared with the numbers attracted to the Movement, it has failed.

(4) Finally, the Writer cannot accept as genuine the manifestations on these further grounds:—

(a) *The unscriptural doctrine that speaking with tongues is an unfailing accompaniment of the real Baptism of the Spirit.* This is really one of the crucial tests of the whole thing, and involves a most tremendous and solemn issue. If this doctrine be *Scriptural*, even in its present modified form (for Pentecostal leaders have repeatedly shifted their ground, and do not agree with one another on this point), then thousands and tens of thousands of God's most gracious children, and even all the great leaders of the past Christian centuries, never knew or enjoyed the fulness of the Spirit. It is reserved for the members of this particular Movement to manifest to the Christian Church what it means to be truly baptised in the Holy Spirit, and the most immature believer who speaks in tongues, if the doctrine be true, has a deeper experience of the fulness of the Spirit than many mature believers whose sanctity and godly influence are felt throughout Christendom.

If, on the other hand, the doctrine be *unscriptural*, as it undoubtedly is, but the gifts and manifestations *Scriptural*, then the Holy Spirit Who is declared to be "the Spirit of Truth" is witnessing

and giving miraculous signs in confirmation of positive doctrinal error. The Writer knows no more solemn issue involved in the whole question than this.

(b) Lastly, the Movement in which these manifestations are occurring is of the nature of schism, which is a work of the flesh. To say, "I am of Paul," and "I of Cephas" and "I of Apollos," or even "I of Christ," as though affecting a superior knowledge of spirituality than others, is *of the flesh*.

But this is precisely what the "Pentecostal Movement" does. Its members are "Pentecostal Christians" par excellence, and their rallying cries are "Pentecost," and "the Pentecostal Baptism with the sign of tongues." Thus another centre than Christ, the Head, becomes the uniting point of believers, and the foundation of fellowship. This is schism in its most subtle form.

To sum up then, the present Writer feels the Movement as a movement, is condemned by its fruit. As to the testimonies of many of his fellow Christians to a deeper spiritual blessing and power through the Movement, while gladly holding out to all such the right hand of fellowship as fellow-believers in the Lord Jesus Christ, he is compelled to say to them that he cannot, so to speak, "take of their victuals" (Joshua ix. 14), and he must wait for the fuller testing of the whole Movement, which the progress of time and experience will inevitably bring.

Postscript, February, 1920. The above paper was written several years ago, in the earlier days of this Movement. The writer would now add that in the light of all that has come under his personal observation in the intervening years, he sees no reason to modify, but many reasons for confirming, the statements he here makes.

* * *

EDITOR'S NOTE: This article came into my hands unsought for, and in such a way, after the issue of the January Overcomer, that I have no doubt it has been guided of God to me for the April paper. On application to the writer for permission to use it, I found that he had held it back for some years, out of tenderness of heart for the many devoted children of God our brother personally knew in the Pentecostal Movement.

This fact set me praying and thinking! I also had recently come across the MSS of a pamphlet I had written on the same theme, at about the same time, and held back for the very same reasons! This "coincidence" set me praying still more, and brought me into a veritable searchlight from God. How came it that the Holy Spirit had moved two servants of God to write the same kind of warning message at a time of grave crisis for many in the Church of God, and both had shrunk from the painful ministry entrusted to them? How many side-tracked believers might have been saved had the message been given. And why had long years gone by without the sweeping back of the counterfeiting work of the enemy which had hindered the world-wide revival we were on the edge of in 1908?

How the searchlight searched! Is this one reason for the fresh commission to re-issue The Overcomer? A "message" held back and another opportunity given for its transmission? The conviction grew day after day that it was so. Having obtained the consent of the writer to use his message, because, he says, "the eternal interests of souls and of the work of God" must come first, the deepened conviction presses upon me that it is God's time and purpose, for many of the children of God who have been ensnared by counterfeit workings of Satan, to be delivered. The peril to young believers makes it imperative that we count upon the Spirit of God to give full light upon the entire situation. Shall we not ask Him to make clear unmistakably what is of God, and what is of the enemy. Shall we not earnestly pray that all who are in the Pentecostal Movement will join with all other members of the Body of Christ, in crying to God for the casting off of all parasitic demons that have fastened upon believers,

and checked the full fruition of the purposes of God. Let us ask God to give them grace *without fear*, to "test" the spirits, and honestly to face the facts that are so obvious to mature believers, in the dangers of undue emphasis on the physical manifestations, and the supernatural element in their experiences.

The writer of the article given herewith says, that the "unvarnished truth" concerning the sinister side of the Movement "yet remains to be written," and that if it were written it would prove conclusively that, taken as a whole, this Movement has not and does not bear the marks of the Biblical Pentecost. The writer also points out that all reference to the *sinister* side of the Movement has been eliminated from its papers. This is a solemn thing to say, but speaking generally it is true. Every Pentecostal paper which comes to our hands, and our friends in the Movement generously see to it that we are abundantly supplied in this direction, is filled with matter which gives no clue to outsiders of another side of things. For this reason it is borne in upon me that some of the "unvarnished truth" should be given for the warning, and even safe-guarding of the members of the Movement itself at the present time, for it seems impossible to believe that some of the sincere and honest workers whom we know and love in the Lord, can realize the inevitable consequences to innocent believers of some of their methods of working.

As an example of the sinister side of the experiences of some earnest believers, which have come to my knowledge first hand, the following story, taken down by me from the lips of the one who went through this terrible ordeal, will show acutely how Satan is at work in the Movement.

A servant of God, well taught in the Scriptures, matured in the spiritual life, and ready to obey God at all costs, sought the Baptism of the Spirit with "signs following." For this purpose he went to a Pentecostal centre where these "signs" were in great evidence. Five times hands were laid upon him by the leader of the meeting. The first time there was no movement of "Tongues." The second time again there was no sign of the "Tongues." The third time, as hands were placed upon him, he dealt direct with the "Holy Spirit," saying that he opened his whole being to Him, and then shortly after came a warm glow, which seemed to fill his heart with love to God and souls, and apparently resulted in a deeper fellowship with God. But shortly after this began brief "shocks" in the body, and shakings of the head, growing stronger and stronger, and more frequent, for three days, until once more, in the evening meeting—for the fourth time—hands were laid upon him by the leader. It then seemed as if all the previous days' "shocks" were concentrated into one great violent shock, which threw the seeker prostrate on the floor—well under the "power," which caused him to shout, and arms and limbs were violently shaken. It was, he says, as if he had been in contact with a powerful galvanic battery. Then shortly after, some "power" surged up from within him to his mouth, and movement of his "jaws" began, and then subsided, but it was not until the next night, when for the fifth time hands were again laid upon him, that the full speaking with "tongues" came. Then some force surged up into his mouth, taking possession of the vocal organs, and he spoke, it was thought, in a language of the East. By this time he was completely beside himself, and under full control of this supernatural power, which seemed to electrify him. He shouted, marched about, clapped his hands, and was utterly beside himself for two hours, giving out sentences and prophecies in jerks, and "laying hands" on others at intervals. As the "tongues" burst from him, he became conscious of another personality located within him, whilst his mind was entirely dormant, and his own personality so detached that it appeared as if he himself was looking on at himself doing these things. Later, at various times, he was also conscious of blasphemous thoughts coming from some source within him which was not himself.

Next morning found him exhausted, and at night, when he retired to rest, he saw on either side of his bed fiery eyes looking at him. For a fortnight after this he was in utter darkness and confusion, unwilling to see anyone, or go near the meetings. Feeling like a hunted soul, by the mercy of God he was led to another place, to a worker who quickly said to him that a demon had taken possession of his body. It was commanded to depart in the Name of Jesus, and in one half-hour peace and calm returned to his whole being. The dark clouds around were broken, and the fiendish power was gone. The deceived child of God had broken from the snare, with a very narrow escape from complete wreckage of mind and body.

This testimony (1) proves the possibility of true believers becoming "demon-possessed", if they fulfil the conditions for

the demons to enter into their bodily frame, (2) that it can occur through ignorance, or deception, whilst the believer himself is in fellowship with God, and (3) that there is what is known as "animal magnetism" *inherent in every human frame*, which the demons, so to speak, ride upon, and can be transmitted by the laying on of hands. And alas, alas, *once the spirits of evil gain admission into the body* they are only got rid of after prolonged suffering, as well as rendering the victim sensitive, and open to demon attacks for the rest of his life. This is again exemplified in the experience of the servant of God referred to. The story has been read by the one of whom it was written, and he writes at this present date (March, 1920):

"The facts were absolutely as stated. I may say that on occasions since this same power has approached me, and *sought to compel me to yield my vocal powers*, and on one occasion the suggestion was made that if I did I should have all the 'power' the Apostle Paul had! But I was enabled to rebuke and overcome it by God's grace, and this did not in any way grieve the Holy Spirit or hinder my spiritual life, rather I feel I grew stronger in God, and got a clearer apprehension of the distinct difference between this false spirit and the Blessed Holy Spirit. You are at liberty to use this additional experience, as it proves that even after the enemy is cast out he renews his attacks, and can in some mysterious way I do not understand, influence the thoughts, and the nervous centres, that he once controlled for a time. . . ."

But, some will say, This case is but one of a few, the generality of the experiences of to-day are not as abnormal. *But the same methods are carried out to-day* by responsible workers in the Pentecostal Movement, and *the same consequences do follow in varying degrees*. During my recent visit to Wales four young men walked six miles across the mountains, to a meeting I was conducting, asking questions on this subject, one lad saying pathetically, "Are these shakings in my body from God, for I cannot stop them day or night?" "Who is caused to stumble and I burn not?" said the Apostle Paul. Who that has the compassion of God in them can see young converts and trusting souls, taught to open their physical frames to forces which will eventually cause them unspeakable physical suffering for the rest of their life on earth, can do aught but "burn" with deep yearning of heart to save them, and lead them into a sober and steady walk of faith in God?

A Spirit taught Minister in Wales writes that all this is working havoc among young converts, and another Minister writes that he earnestly desires that The Overcomer may continue to give still fuller light on the subject. The present reported Revival in Wales is said to be causing changed lives, and some of the worst sinners are being converted, but little is said in print of other meetings connected with the work, in which "hands" are being laid upon large numbers for the express object of their speaking in Tongues, and obtaining the "shakings" which the young brother referred to. And no one, it seems, attempts to "try" the spirits! All that is "supernatural" is believed to be of God.

In closing, I will add an extract from a spiritist book* teaching the "theory and practice" of Spiritism. The following is a description of what they call "Developing Circles," for getting under the control of spirits. The writer says:

"Professional and private mediums hold these at their homes with the object of developing psychic power in those desirous of doing so . . . There, one may see manifestations known and witnessed by the Quaker and Shaker communities which gave rise to their names. To-day, these bodies repudiate this aspect of the science of their fathers, probably because they have lost the understanding of how to guide the manifestations rightly. The early Christian Church had the same evidence, and hints as to the guidance of such circles are to be found in 1 Cor. xiv.

In the developing circle, men and women will be found speaking in 'unknown tongues,' some prophesying, some by the spirit working miracles of healing, others demonstrating clairvoyance or describing visions, all more or less showing signs of agitation or twitching, muttering and groaning, and generally 'acting the fool' (according to the judgment of the uninitiated) . . . The quakings and shiverings gradually subside, as the sensitives become developed, until in course of time a spirit can control entering and departing as the *sweetest of influences*, and under the *entire sway of the medium's own personality* . . ."

* This book was sent to me by an Evangelist, that I might see the way in which Spiritists are training their enquirers. Through this, Christian workers should intelligently realize the intensified dangers of to-day in "Waiting Meetings." The last paragraph shows what the "shakings" result in, and how evil spirits can gain control of the body.—Ed.

The Overcomer Conference at Swanwick. April 19-24.

"That you stand firmly in one spirit, contending together with one mind for the faith of the Glad-tidings, and no-wise terrified by its enemies; for their enmity is to them an evidence of perdition, but to you of salvation . . ." Phil. i. 28.

WE seem at the present hour to be advancing to conditions in the world similar to those in which Paul proclaimed his message. Not yet is there open persecution in Britain, but it is surely on the horizon should it be that forces which now appear to be gaining the upper hand, ever reach full sway.

There is therefore need for a gathering together of those who hold the faith of the Gospel of Calvary, to mutually confer over the "present distress," and in the presence of the Lord to strengthen each other's hands to stand in the battle in this evil day. It is also necessary for the effective proclaiming of the Message of the Cross, that the messengers should know the message in all its aspects, so that it works in power in their own lives. *Only those who live the "Cross" can preach it effectively.* For mentally apprehended, and proclaimed only in words which "man's wisdom teacheth," the very message which is the *dunamis* of God, is made of "no effect."

Theme: The Message of the Cross. Time Table (open to revision).

MONDAY, APRIL 19.

8.15 p.m. Prayer, Praise and Fellowship.

TUESDAY, APRIL 20.

10 a.m. Morning Session.

THEME: The Message of the Cross as central in relation to sin and victory over sin, the world, the flesh and the devil. The objective facts of the Atoning work of Christ, the basis of all true spiritual experience.

NOTE:—After the first address, the meeting will be open for seven minute messages, followed by the

11.45. "Clinic" Hour.

THEME: Subtle errors of the day "camouflaging" the message of the Atonement.

5 to 6.30. Prayer and Prayer Conference.

8 p.m. Evening Session.

THEME: The Spiritual law of "life out of death." Followed by open meeting for questions.

WEDNESDAY, APRIL 21.

10 a.m. Morning Session.

THEME: The Life Side of the Cross. Union with Christ in resurrection and ascension. Its practical working in life and service.

After the first address the meeting will be open for seven minute messages, followed by the

11.45. "Clinic" Hour.

THEME: The difference between the "Cross" and the "Blood" in practical experience.

5 to 6.30. Prayer and Prayer Conference.

8.30 p.m. Evening Session.

THEME: The "laws" of the Spirit, and how to walk after the Spirit. Followed by open meeting for questions.

Will our readers who are unable to be present give themselves to earnest prayer day after day as the Conference proceeds, asking for the unhindered working of the Holy Spirit in making "Jesus Christ crucified" evidently set forth among us (Gal. iii. 1) in the power of God.

The Editor of the "Overcomer" will preside at all the meetings, excepting the Prayer Conference, which will be led by Mr. J. C. Williams, of The Lord's Watch.

In view also of the grave perils of the present hour in the spread of the Great Apostasy and the tidal wave of Spiritism with its parallel influx of counterfeit workings of Satan as an angel of light among the very front ranks of spiritual believers, it is urgently necessary to confer as to how the Standard of the Cross should be lifted afresh in mighty power to stay the onrush of the foe.

Such a consultative Conference we hope the Conference at Swanwick will be. To make this more possible we have arranged a Time Table, giving themes for each day, to be considered *in their relationship to the Cross* as the centre and basic cause from which all true spiritual "effects" must spring. The Time Table is herewith given that all who purpose joining us, may ponder and pray over each day's theme, and search the Scriptures, so as to be prepared to contribute any light the Spirit of God may give them for use at the proper hour.

THURSDAY, APRIL 22.

10 a.m. Morning Session.

THEME: The place of the Cross in relation to the endowment of power for service. The unity of the Body of Christ.

After the first address the meeting will be open for seven minute messages, followed by the

11.45. "Clinic" Hour.

THEME: Deception, obsession and "possession" by evil spirits. How to "test" counterfeits. How can souls be delivered?

5 to 6.30. Prayer and Prayer Conference.

8 p.m. Evening Session.

THEME: The laws and Perils of "Revival." Followed by open meeting for questions.

FRIDAY, APRIL 23.

10 a.m. Morning Session.

THEME: The Preaching of the Cross. The Word of the Cross the *dunamis* of God. How to counter the Apostasy. The Cross the message for all nations.

After the first address the meeting will be open for seven minute messages, followed by the

11.45. "Clinic" Hour.

THEME: *Open for the need of the moment.*

5 to 6.30. Prayer and Prayer Conference.

8 p.m. Evening Session.

THEME: The Coming of the Lord. The Millennial Reign of Christ. Preparation for Translation. Followed by open meeting.

SATURDAY, APRIL 24.

The Conference closes with praise, prayer and testimony at 8 a.m.

Countering the Apostacy.

"And they overcame him by the Blood of the Lamb, and the word of their Testimony, and they loved not their lives even unto death." Rev. xii. 11.

THESE words were spoken in heaven by the great voice, loudly proclaiming that at last had come the full victory and triumph of Christ over "he that is called Devil and Satan," as the result of the casting of him and his angels out of the heavens. The actual "war" was between angelic beings. The hosts of light went forth to war with the Dragon, and fought with him and his hosts until they were cast out, and "their place" not "found any more in heaven" (v. 8). The ones called "brethren" in the text, could not have any part in this fight between angelic forces. They had to overcome in another way—a way summarized in a few words by the great voice in heaven:

1. *The Blood of the Lamb* :
i.e. Faith in the full atoning work of Him Who was the Lamb slain before the foundation of the world.
2. *The word of their testimony* :
i.e. Testimony to the atoning work of Christ, and their personal faith in the all-sufficiency of the "Blood of the Lamb" to silence all the claims of Satan and sin upon them.
3. *They loved not their lives even unto death* :
i.e. The Spirit of the slain Lamb within them enabling them to lay down their lives rather than surrender their testimony to the Atoning Blood.

The passage in Rev. xii. tells us that the "war" between the angelic forces in the air, culminated in the casting down to earth of the Dragon—right down into the earth-sphere peopled by those who for ages had been deceived by him (v. 9). The time occupied by this war is not stated, nor whether the casting down was sudden or gradual. Nor is it clearly said whether this climatic result took place after the translation to the throne of God of the Man-child Church (v. 5). But one thing at least to-day is clear that the climatic result is at the very edge of fulfilment. The Deceiver-Dragon is already right down on the earth-plane, and members of the living Church of Christ are right in the teeth of his rage. They will only be able to stand, and to overcome, in so far as they cling up to their last breath, to the faith of the "Blood of the Lamb," and boldly testifying to it, confirm its message as Paul did, with sacrificial lives.

This is the only way to "counter the apostacy." Oh for a mighty stirring up, and God-energizing, of all the redeemed to a bold and dauntless testimony to the Blood of the Lamb. Oh for a flood-tide from the Press of literature proclaiming the Glad-tidings of the message of the Cross.

Will our readers do all that they can in this direction? The Poster:

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In reference to the special presentation edition of The Cross of Calvary, issued in India, Mr. Watkin Roberts writes, sending a letter from the Secretary of an Evangelical Committee in which he says, "I am pleased to acknowledge ten packages of 24 books. I trust we shall be able to make the wisest possible distribution of them and that the book will add spiritual impetus to the Evangelical Campaign in which we hope to enlist every one of our Churches in Burma."

An Indian Christian Evangelist also writes asking permission to translate the book into the Maylayalam dialect.

Any contributions for Mr. Watkin Roberts' work of issuing Overcomer Literature in India may be sent to the Editor for transmission.

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"The foundation of God standeth sure."

"When the overflowing scourge shall pass through . . . Behold I have laid in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation . . ." Isa. xxviii. 15-19.

IT is remarkable that the Hebrew word rendered in this passage "overflowing scourge" is the word used by Satan in his reply to Jehovah (Job 1-7), when he was asked "Whence comest thou?" Satan replied "From going to and fro in the earth." A Hebrew scholar says this word rendered "to and fro" signifies "(1) To whip, to lash; (2) to row, as if to lash the sea with oars; (3) to run quickly, to run about excitedly, as if lashing the air with arms"; and "to spread like waters." Metaphorically the same word is used for (1) *running through a book to scrutinize its contents*; (2) for a *hostile army* (Isa. x. 26); and (3) for "some extraordinary calamities" foreshown as happening in the latter days called "the overflowing scourge." The word rendered "walking up and down," says the same writer, "is from a root signifying 'to break in upon,' to 'rush upon anyone.'" This is just what Satan is doing, and has been doing all down the ages.

But it is in the latter days that his workings will reach a climax, and he and his minions, as a "hostile army" become so active and widespread as to be described by the prophet Isaiah as an "extraordinary calamity," an "overflowing scourge." Then the rulers of the people will be saying "We have made a covenant with death, and with hell are we at agreement; when the 'overflowing scourge' shall pass through, it shall not come unto us; for we have made lies our refuge." We are now in those very days. The leaders of the people are more and more making "covenants" with "death," i.e., that will end in nothing but death. Though they know it not, they are endeavouring with all their might to come into agreement with "hell," because they do not recognize at the back of all the world-unrest the powers of darkness stirring up all that is selfish and corrupt in fallen human nature. And alas, alas, whilst they cannot but admit the existence of some force at work in the world which is visibly an "overflowing scourge," they do not face it with GOD AND RIGHTEOUSNESS, but endeavour to frustrate its activities by making "lies" their refuge.

Men are making "Lies their refuge" in a time of "extraordinary calamity." The church even seems going headlong into an atmosphere of "lies," and swinging rapidly away from the truths set forth in the Word of God. "Human nature is sound at heart" some are saying, yet the Bible and the awful facts of the Great War, and later the bestiality of Bolshevism, show it is rotten at the core.

And "lies" as their "refuge," is the fact concerning all who tamper with Spiritism. "The Devil's world-wide Revival" is what the Sunday School Times of America calls the present tidal wave of Spiritism. "Whilst Christians are talking about a world-wide revival, Satan is bringing one to pass," writes the Editor, adding that "it is not strictly accurate to speak of revival" in connection with Satan; for 'revival' means new life and Satan has only the power of death. [But] he can quicken into activity world-wide forces which have the semblance of life and which are so plausible that millions believe the lie, and so become partakers of death."

It is at a time like this, foreshown by Isaiah, that God gives the key to the people of God what they are to do. BELIEVERS MUST SEE TO THEIR FOUNDATIONS when the "overflowing scourge" is passing through, When rulers and governments in their perplexity and blindness are seeking to stay the "scourge" with covenants, and agreements, that are but as a wisp of straw before it, God says to His people "I HAVE LAID IN ZION FOR A FOUNDATION A STONE, A TRIED STONE . . . A SURE FOUNDATION." What "stone" this is we find in Paul's letter to the Corinthians. "OTHER FOUNDATION CAN NO MAN LAY THAN THAT WHICH IS LAID—JESUS CHRIST." In this hour of peril let believers see to it that they stand unshaken upon this God-given foundation. Let them cling to the Gospel of Christ as it was once for all given to the saints. Let them stand on the finished work of Christ steadfast and unmoved until these calamities be overpast.

Stand in the Name of Jesus,
Stand in His Name alone,
Stand not in fleshly power,
Stand not in strength thine own.

Ephes. vi. 11, 13, 14.

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THE OVERCOMER.

EDITED BY MRS. PENN-LEWIS.

CARTREF, TOLLER ROAD, LEICESTER.

The Editor's Chair.

My dear friends in God,

I have just returned from conducting some meetings in S. Wales in a district where the Revival of 1905 had much power. It was good to see one of the largest chapels, with the area filled with those who were eager to listen to the message from the Word of God; many following with their Bibles, and faces radiant in response to the light given by the Holy Spirit. There were many "Plant y Dywigiad" (*children of the Revival*) there—some of whom were the first converts of those wonderful days. The theme for all the meetings was "*The Message of the Cross*." Wales at the heart remains true to the Cross, and to the Bible as the infallible Word of God. We saw, too, how the Word of the Cross as the "power of God" could keep the atmosphere of meetings in such purity, that the "flesh" would be unable to work, and the Holy Spirit have full control. If the full message of the Cross, as declared in Rom. vi.; Gal. ii. 20; v. 24; vi. 14; Ephes. ii. 14-16; John xii. 31; Col. ii. 15, was given throughout the (spiritual) Church of Christ at this time, it would cleanse the people of God from the counterfeit workings of Satan, and bring about a pure "Revival."

I have received again a large budget of letters of deepest interest, especially in connection with the papers on the Pentecostal Movement given in the January and April *Overcomer*. I deeply regret I have not the space to give full extracts from them, as many of these letters throw light on facts which the Church of God should know, so that it might grasp the world-workings of Satan at this time, and see how vitally necessary it is that all true members of the Body of Christ—inclusive of our brothers and sisters in Christ in the Pentecostal Movement—should stand together to face the foe. I heartily thank all who have written, and beg their help in prayer for guidance from God as to the using of the valuable matter put into my hands.

I have also received further letters concerning the papers of Phulax, which I am unable to personally reply to, or to give space for dealing exhaustively with the subject in the pages of the *Overcomer*. Those who have written are Bible Students, and such are able to pray their way through all fresh clues throwing light on the original God-breathed writings of the Word of God.

I wish it had been possible to give in this issue some of the messages given at Swanwick, but a great desire was expressed that they should be published as a whole in pamphlet form, and for this reason I have withheld them. The Report I trust will be ready in the early Autumn.

Some results of the Swanwick Conference will be found on page 39, i.e., The resuscitation of The Lord's Watch, and the hoped for re-issue of *Le Vainqueur* (The *Overcomer* in French). As also Mr. H. M. Reade's re-calling by God to his old commission of the preaching of the Cross (p. 38). One correspondent asks how the re-issue of *The Overcomer* can be reconciled with its closure in 1914, and the expectation then of the imminent Return of the Lord. Those who may have similar thoughts should re-read the Closure number of *The Overcomer* (Dec. 1914)* in which they will find on p. 176 a reference to a possible "resuscitation of *The Overcomer* in a less burdensome form," as well as an "Occasional Paper," before this might be done. How true the guidance from God was, and how the *Advent Message* of 1913 was a *Trumpet Call from God*, has been proved by the after-outbreak of the Great War—during which it would have been circumstantially impossible to have published *The Overcomer*—and the rapid and visible fulfilment of prophecy concerning Palestine and the Jews; the uprising of the peoples of the world in revolutionary democracy; and numberless other indications of the rapid closure of the Age.

Another correspondent asks if these fresh steps in connection with *The Overcomer* indicate the Lord's tarrying yet longer? Most emphatically No. They indicate, on the contrary, that we are increasingly conscious of the shortness of the time, and the urgent need that we should be buying up every moment in the fullest service possible, thereby hastening His Return (2 Pet. iii. 12, margin).

Our readers will note that I have ventured to publish 16 instead of 12 pages this quarter, and this at a time when

* Obtainable (free) from the Book Room (see p. 40.)

printers' prices are soaring higher and higher! But the need for all that we give in our pages is so great, that I feel convinced that the Lord will move His people to meet the cost. The expense of the last issue has been covered, but further help will be needed for the present number, as well as the October paper, as the Lord may guide.

I wish that I could share with our readers all the heart-moving letters expressing thankfulness for the ministry of *The Overcomer*. One from California, received last mail, says, "It was with almost a sob of relief that I welcomed the first copies of the new *Overcomer*. It was as if reinforcements had arrived to aid in the battle against sin and error . . ."

These letters are a fresh call to prayer for still greater faithfulness in the sending forth of the truths God has entrusted to us for His Church. Will our readers help by praying that every copy of the 5,000 sent out, may be graciously used of God in preparing His redeemed ones for the Lord's Return. With gratitude to God for the privilege of this ministry. (Ephes. vi. 19, 20.)

Your fellow-servant in His blessed service,

Jessie Penn-Lewis.

June 21st, 1920.

The New Postal Arrangements.

It has been found necessary in Great Britain to increase the postal charges for letters and parcels. This is likely to keenly affect the work of the Lord, in that all correspondence will be more costly, and the issue of literature by post is bound to be more restricted. We can see that the "prince of this world" is so working that in every conceivable way the output of the truth of God is to be hindered.

Under these circumstances will our readers kindly note that all letters not requiring a personal answer will be acknowledged in *The Overcomer*, and that correspondents desirous of a personal reply should enclose a stamped envelope—*Missionaries and friends abroad excepted*.

LETTERS ACKNOWLEDGED WITH THANKS FROM C.E.B.; K.B.; H.M.; A.C.; J.S.R.; M.E.B.; C.E.; J.N.; C.T.; C.W.; E.C.D.; S.P.A.; F.M.R.; K.C.B.; J.M.A.; C.B.; C.W.; A.A.K.; R.P.M.; M.E.G.; M.M.C.; I.F.; M.E.B.; F.W.D.; M.T.; A.H.; L.K.; J.W.; F.W.; Mrs. H. G.F.; S.N.; G.J.; A.P.; E.F.B.; S.C.; E.M.; H.N.; B.S.; M.E.L.; J.McD.; E.J.L.; M.F.; J.B.G.R.; Mrs. R.E.; Mrs. A.; E.M.T.; F.M.M.; W.H.; E.C.L.; M.C.; Mrs. W.E.R.; C.J.F.; J.M.A.; G.J.; L.S.; A.O.B.; S.W.P.; T.L.W.; A.N.; C.M.D.; A.L.T.; H.M.; R.S.; J.E.M.; C.B.; R.T.J. (S. Africa); B.B.; A.S.; E.M.B.; M.G.L.; E.I. (Ireland); L.G.F.; J.McD.; Rev. S.S.; A.H.B.; E.W.Mc.; A.B.; A.H. & H.W. (China); M.S.O.H.; A.C.; L.M. & H.S.; R.J.W.; B.C.H.; A.H.B.; Mrs. C.A.G.; L.E.G.; F.P.

Conference Arrangements.

LONDON.

The Monthly Conference conducted by the Editor on the first Thursday in the month from October to July (inclusive) at SION COLLEGE, VICTORIA EMBANKMENT, London, will not be held in August and September, the series for 1920-1921 being resumed, D.V., on

Thursday, October 7th (meetings 11.30, 3 and 5 p.m.)

Enquiries can always be addressed to the Hon. Secs., Misses Leathes and Richards, 41 Carlton Mansions, Maida Vale, London, W.9.

The "DAY OF CONFERENCE AND PRAYER" (usually held on the Friday following the Sion College Conferences), at Trinity Lecture Hall, Crawford Place (near Marble Arch) will also not be held in August, but it will take place on SEPTEMBER 3rd, under the charge of Rev. Arthur Harries. Meetings, 11.30 to 3.30, with brief interval for a light lunch provided in the same Hall.

Keswick, July 19-26.

The Editor hopes to be (D.V.) at Keswick from Friday, July 16th. For the purpose of meeting *Overcomer* readers from other lands, and in the homeland, the Wesleyan Church Schoolroom has been kindly lent for Saturday, July 17th.

Reception of friends in the Schoolroom, 4 to 5.30 p.m. Workers' Conference (open to all), 5.30 to 6.30 o'clock.

Letters may be addressed to the Editor, c/o Convention Lodge.

The Editor expects to spend five weeks in Guernsey from July 29, and will be glad to hear from "Overcomer" readers in the Island.

The Atonement the Heart of the Message.*

By Rev. SAMUEL M. ZWEMER D.D.

WE must either accept the apostolic interpretation of Christianity or give up any attempt to set Jesus on an eminence above all other good men. The old cry, "Back to Christ," often means "away from Paul and his teaching." The Sermon on the Mount is not the earliest Christian document... The doctrinal epistles—Galatians, Corinthians, Romans—were written and circulated among the churches before the Good News was recorded by Mark or Luke. The first letter of Paul to the Corinthians was written 56 A.D.; the common date assigned to Matthew's Gospel is between 70 and 90 A.D.

The Christian teaching, therefore, of the Apostles, and the doctrine accepted by the early Church, is to be found not only, nor first in the Synoptics, but in the Epistles. They tell us of the finished work of Christ. They give Him the pre-eminence above all; they find the centre of their teaching in His death and resurrection; their glory in the Cross.

The apparent foolishness of this message did not disconcert them or lead to compromise. The Jews demanded miracles, and the Greeks were mad in their search for philosophy. Paul determined to disregard the wisdom of both worlds, Jew and Gentile, and to proclaim a Christ crucified, although a stumbling block to the Jews and foolishness to the Gentiles. In the great resurrection chapter he gives us the theme of his preaching as well as the hope of his salvation and ours, "I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures." In a single sentence he confirms the historicity of the death of Jesus, asserts its fundamental character, and gives its supreme significance. All three of these are to-day called in question, discounted, or explained away....

And where men admit the fact of Christ's death on the Cross, they still stumble because of its implications. Are not Christian Science and New Thought and other modern cults saying to-day, "Any God except one Who died on the Cross"? Yet it was the Lamb slain in John's Revelation Who is the object of all heaven's worship. The *Sunday School Times* recently published a cartoon, representing civilization as a gentleman of culture, seated in his home with the morning paper open before him. His wife, represented as Christianity, was about to hang on the wall of their home a picture of the Crucified, with the inscription, "Redemption through Christ's Atoning Blood." Civilization, however, remarks: "Now that we have decided to be one, you will oblige me by removing that from the wall of our home." But a Christianity without CHRIST CRUCIFIED as its central doctrine and supreme hope is a contradiction of terms. We know that Jesus Christ died from the Scriptures....

In stating the content of the Apostolic Gospel, Paul says that *the death of Christ holds the fundamental place in Christian teaching*. "I delivered unto you first of all"—the Greek word signifies *before everything else*,† or as belonging to the weightiest articles of the faith.

* Extracted by permission from "The Atonement the Heart of the Message to Moslems," issued in Booklet form by "The Fellowship of Faith for the Moslems," 10 Drayton Park, Highbury, London, N. 5, price 2d. each, 2½d. post free.

† In the Septuagint the same phrase is used in Gen. xxxiii. 2, where Jacob places the women and children in the very front. S.M.Z.

Paul evidently means to say that the death of Christ for our sins is of the first importance. It is the cornerstone and keystone of Paul's Christianity....

The importance of the death of Jesus Christ as the fundamental fact in the New Testament is shown by the place it occupies. In the Apostles' preaching as recorded in the Acts and the Epistles their one theme seems to have been Christ crucified. Peter voices the message, than which they had no other, the Good News of peace through Jesus Christ, which spread throughout the length and breadth of Judea, and was carried all over the Roman Empire. (See Acts x. 38-43.)

Paul at Corinth determined to know nothing in his preaching save Jesus Christ and Him crucified. The very word "cross" was used so frequently that it became the synonym for "Christianity." The preaching of the Cross, the offence of the Cross, the glory of the Cross, the power of the Cross—all these phrases indicate the place this doctrine had in Apostolic preaching. The two Christian sacraments are without significance, without symbolism, without mystic meaning, except they refer to the death of Christ.... We are buried with Him in baptism, we partake of His broken body and shed blood; it is the washing of regeneration that refers to the washing away of our sins. We are to testify to the fact and the significance of the Lord's death till He come.

Again, in other words, the most solemn office and the deepest mystery of the Christian Church gather around the Cross and the Crucified. The same witness is borne by the hymnody of the Church Catholic throughout the ages. The death of Christ has been the theme of Christian song during the persecutions of the early Church, when they sang praises to their dying Lord in the catacombs, until the day of the modern Revival and the Salvation Army. Take away the death of Christ and the best hymns of the Christian Church are without significance. It was with deep insight that Sir John Bowring, British Consul General at Canton, China, wrote in 1823:

"In the Cross of Christ I glory,

Towering o'er the wrecks of time;

All the light of sacred story

Gathers round its head sublime."

The Church of the Redeemed when they sing the new song, still celebrate the old, old story.

Take away the death of Christ from your creed and you destroy Christianity. He draws all men unto Himself because He was lifted up on the cross. Deny the significance of the crucifixion, and the whole New Testament becomes a scrap of paper; for it is no New Testament, no new covenant, *except in His blood*. Without that blood there is no hope for the sinner and no joy for the believer.

Paul points out the *supreme significance of the death of Christ*. He died for our sins according to the Scriptures. There is no other way to explain the death of Christ than from the Scriptures. It is inexplicable that God did *not* deliver Him from the death, that He did *not* make His escape, as Moslems aver, unless there was a necessity and high moral purpose, a divine purpose, in His death....

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It is impossible to eliminate certain phrases from the Synoptic Gospels, which are just as clear in their teaching regarding the significance of the death of Christ as is John's Gospel, and the statements of the apostle in his epistles; for example, what can be the significance of "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many" (Matt. xx. 28), unless it be the sacrificial death of Christ as the ransom for sin? The apostolic interpretation of the death of Jesus as necessary, *vicarious*, and *propitiatory* was recorded chronologically long before the record of the Gospel. This interpretation therefore of the death of Jesus is not a later edition, but is the earliest interpretation we have.

In A.D. 53, that is, twenty years after the crucifixion, Paul writes:

"For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die! for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, when we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life." (Rom. v. 6-10.) . . .

So important, so supreme, is the place of the atonement in the apostles' thought and preaching, that it seems incredible for anyone to accept the New Testament, and then reject the very kernel of its teaching.

The apostolic Gospel to Paul and his successors, and to every evangelist and every missionary, is a personal message and a personal Gospel in the deepest sense. Paul spoke of it as *my* Gospel. "I received" it; "I delivered it," he wrote. Those who have not received it in their own hearts, as the final message

and the saving message of God's grace, can never deliver it to others.

In *The Life of Dr. Chatterjee*, a Prince of the Church in India, by Dr. Ewing, the story of this Bengal Brahman's conversion suggests much anxious thinking for those modern missionaries who attempt to relegate the cross, and the atonement, to a subordinate place. Dr. Chatterjee explains what was the compelling force which induced him to leave home and country and honour by accepting Christian baptism. He admits the attraction of Christ's blameless life and His perfect teaching, "but," says he, "the doctrine which decided me to embrace the Christian religion and make a public confession of my faith, was the doctrine of the vicarious death and suffering of Christ. I felt myself a sinner, and found in Christ one Who had died for my sins, paid the penalty due my sins." "For by grace are ye saved by faith, and that not of yourselves; it is the gift of God."

He goes on to say that after all his years of experience as a leader of the Indian Church, the atonement has become, "in my thinking and in my life the great and sole differentiating line between Christianity and all other religions, so that when I became a Christian I felt, and feel it most strongly now, that a God all mercy is a God unjust . . . This continues to be my creed to this day."

The true apostolic succession is not a matter of method, or of ordination, or of ecclesiastical connection, but of the character of our message. Have we received *first* of all, and delivered *first* of all, the news of Christ's death for sin? Do we interpret that death, not in terms of human philosophy, but in terms of the Old Testament Scriptures? Does the death of Christ hold the foremost place in our preaching, in our thinking, and in our missionary programme?

Power from on High (iii).

*The Divine Life in the Spirit of Man.**

THERE is in the experience of many believers an "ebb" in their spiritual life which they are often unable to account for. The enemy may interpret it to them as retrogression in their spiritual advancement. They are told that they have "lost power," that they are "not as they were"; that there is "something wrong" in the life, therefore they do not get the "joy they once had"; and there may be truth in what the enemy says, but not all the truth. If such believers will acknowledge the truth about their state, they may be obliged to admit that they are "not what they were" when, at the first, they were baptized with the Holy Ghost. They are in the painful period of the "ebb" of the flow of the Divine life in the human spirit. The danger now lies in a wrong diagnosis of the state they are in; this then brings shadow upon them, and leads them into unnecessary conflict. Did they but know it, the "ebb" they are experiencing did not come about suddenly but progressively, because they failed to comply with the Divine conditions for the sustenance and maintenance of the Divine life within them.

Life in the spirit is different in its working to life in the tree. In nature there are seasons of flow and ebb; but in the Divine life there are no laws decreeing any seasons of ebb in its flow. On the contrary the

Divine life is pictured as a flowing river, because the source of that river is the Eternal God Himself. But immature believers almost invariably, and one would say necessarily, will have seasons of ebb, not because of Divine law, or because there is anything "wrong" in the life, but because of their ignorance, and consequent inability to comply with the Divine conditions for a perpetual flow.

It is not correct either to apply to the life of God in the spirit the figure of the ebb and flow of the ocean, or tidal river. This the enemy would use to cover up his own workings in causing unnecessary ebb in the spirit life. The true picture of the spiritual life in a believer is that of a river which knows no ebb because it is simply a perpetual flow.

Therefore, if there be an "ebb" in your spiritual life, do not think this to be a Divine necessity, but rather that you, through ignorance, have failed to comply with the Divine conditions for a perpetual flow. If it is true that you are finding communion with God less agreeable, prayer drier, and that you have no flow of prayer, the Word is more and more "dead" to you, and you have fewer texts and messages in your spirit, admit frankly to yourself that there is an "ebb" in your life. Say honestly "I am not what I was—not as strong, not as buoyant, not as bright, not so ready with my testimony." Then

* By Mr. Evan Roberts. Notes taken in shorthand some years ago.

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ask yourself why? Investigate, pray, ponder, study, examine, question. Seek the cause, and ask the Spirit of God to lead you to know the truth that will release you, and explain the "why" of the ebb in your experience.

You may seek more "power," more "infilling," but this is not what you need. The truth is that the source of life is still within you, but the "water" is dammed up in the reservoir of your spirit. The inflow from God is right, *but the outlet is clogged*. What you need is not more life, but more *light* to release the life in you. The flood of life from the source of life [God Himself] exists as before, but you need light to know how to pray, and resist your Adversary the devil as he presses upon you to close down your spirit, and lock up the life which is there,—light on how to break through from your passive state, caused by this pressure, to a victorious one. Therefore do not "wait" for the "flow" to come. Time will not bring back the flow, but truth as to the cause of the "ebb," and the *active* resisting of that cause, or those causes, will remove them, and once again the river of life will "flow." What will bring the "flow" now is *light*. If you seek from God light as to what will bring the flow, the answer will be, Understand and co-operate with My laws!

But you say, What are those laws? What must I understand, and how can I co-operate? The light may come along the lines of prayer, *e.g.*, For whom do you pray? *How vast is your sphere?* Can you say "I keep God 'doing' "? for it is written, "Ye ask, and I will do." (John xiv. 14.)

The believer should set aside the notion that God will solve all his problems irrespective of any action on his part, or in answer to any lazy mere "asking." He will find that getting light from God demands his whole purpose and activity. His nearness to God is not to be a cloak for laziness. "Getting light" he will find to be work. He may say "I have asked, I have left it with God, I will now wait!" But sooner or later he will learn that one petition begets a nation of prayers, and he will discover that the best way to "leave things with God" is not merely by handing

over the whole bundle of problems to Him, but by handing them to Him point by point, detail by detail—that is, a perpetual giving over of each thing to God. The one who does this will also discover that "waiting for God" is not an empty, passive, negative waiting, but the waiting of the watchman who "waits" because he expects results, and if there is no response—after giving due time for his expectation to be realized—immediately asks "why" is there no fulfilment?

To the truly spiritual man, "asking" God, "leaving things to God" and "waiting for God" signify not passivity, but "work," *e.g.*, if there is an "ebb" in his life, he will prayerfully, meditatively, go over each point, and hand each point to God—his thoughts of the "why" of the ebb; the devil's suggestions of the "why" of the ebb; others' thoughts of the "why" of the ebb; until at last, by the persistency of prayer, he discovers *God's thoughts* of the "why" of the ebb. This to many may seem self-centredness, but it is the self-centredness of the woodman who takes time for the grinding of his axe. A man may have a busy life, but he must take time to know that he is—and how to be—right.

This life from God into your spirit is given you not only for witnessing, testifying and praising, but for *work*, and for *resistance against the forces of darkness in the spiritual sphere*. Pray therefore that you may know, and understand what is the cause at any time of "ebb" in your life. Then as the light is given you, and you break out in the power of the Holy Ghost against the powers of darkness, the joys of past days will return with a hundred-fold power, and you will have the joy of the victor, as well as the joy of the redeemed—the joy of the sufferer triumphing in suffering; the joy of the worker seeing the fruit of his labour—the joy of one who is victor over the foe.

Then will the waters rise, and gush forth in new service and more service, for as you comply with the conditions of the aggressive and defensive warfare against the powers of darkness, the "valves," so to speak, will be opened, and the water will gush forth, and never again need you experience an "ebb" in your Spirit-born life in God.

Spiritual Perils of To-day.

*Some Light upon How to Test the spirits.**

"Now concerning the inspired, brethren, I would not have you ignorant." 1 Cor. xii. 1. lit. Greek.

THE doctrine of the Holy Spirit's gifts is one of the most striking topics of Christian evidence. But Satan is wise to counteract and hinder the work of God, and his best mode of doing so is by imitating it. The passage in 1 Cor. xii. 1-3 shows that there is an inspiration from the evil spirit as well as from the Holy Spirit. The question before the Apostle is the difference of inspiration, and the test to be administered for the distinguishing of the *source* of inspiration. Paul writes "Now concerning the 'inspired' . . ." The translators have omitted the article, and inserted the word "gifts" to make sense. The word Paul used *pneumatikos*, is used sometimes of things and sometimes of persons, *e.g.*, "the spiritual (inspired) things," (1 Cor. ii. 15). "If a man think himself to be spiritual (inspired) let him acknowledge . . ." (1 Cor. xiv. 37).

*Extracted from "The Church of Old" (now out of print), by R. Govett—first described by Spurgeon as a "profound" and "sound teacher."—Ed.

The question the Apostle is dealing with is the two kinds of inspiration, and as the test to be administered is a *personal* one, the context must speak of inspired persons. The test proposed is for the purpose of establishing the difference between true and false inspiration. The point made known by Paul is the division of certain speakers into those speaking by the Spirit of God, and those not so speaking, *but still inspired*. The test that he gives does not apply to every case of spiritual gift, some of which were gifts of action, but only to gifts of inspired word.

Paul then refers to the knowledge the Corinthians already had of evil "inspiration."

"Ye know when ye were Gentiles, led away to dumb idols, as you used to be led" (v. 2). That is, says Paul, You as heathen were borne blindfold to idolatry by every influence that false spirits could bring to bear on you. You believed everything super-

natural to be divine. Of your ignorance these crafty spirits took advantage. Your weakness they mocked, leading you captive at their will. Ignorance unable to distinguish the inspiration of evil spirits from that of the Holy Ghost, is dangerous, I will therefore enable you to discern the difference.

"Wherefore I give you to understand, that no one speaking by the Spirit of God saith that Jesus is accursed; and none can say that Jesus is the Lord, but by the Holy Ghost" (v. 3).

Paul assumed in the preceding verse, that they had seen the inspiration of evil spirits, and its powerful and infatuating results. For there were visible marks attending the possession by evil spirits. The utterances of the inspired in Mr. Irving's delusions, are thus described by Baxter. "They were often in an *extraordinary power of voice*, accompanied by the most unnatural expression of countenance." And they spoke not only in an "unnatural and unaccustomed tone of voice," but with an "intense and riveting power of expression."

How, then, were the Corinthians to know when any rose in their assemblies, presenting all the outward and sensible marks of inspiration, whether the spirit by which he was speaking was the Holy Spirit or an evil spirit?

The Holy Spirit then gives us through Paul, certain moral marks whereby the difference might be known—certain tests capable of being at once applied. Did any of the inspired voluntarily declare that Jesus was accursed? The spirit so speaking displayed itself at once to be a spirit of Satan.

But what if a man inspired made honourable mention of Jesus? What if the lying spirit accommodated itself to the believer's feeling of reverence and love for the Saviour—how was he to be detected? For that evil spirits did bear honourable testimony to Jesus is clear from the Gospels. See Mark i. 24-26.

This was a case of peculiar difficulty, to meet which the Apostle was commissioned to give this rule. Of the spirit, so speaking in the inspired man, the question was to be asked, "Is Jesus Lord?"

The passage in 1 John iv. 1-6 throws further light on this subject. In this case, again, the question is concerning the "inspired," and the saints of God are warned that not every inspired person is to be credited. Two parties also are distinguishable in the matter—the *spirits* that inspired, and the *man* in whom the spirits dwelt. The Church of Christ was to question not the man, but the *spirit* that inspired him, even in the case of the true prophet when under inspiration.

In this passage in John another test is given for distinguishing the true spirit from the false, and that is the enquiry "Is Jesus come in human nature?" The denial of this marked infallibly the spirit of anti-christ, as the confession of it was the proof of the speaking of the Holy Ghost.

The neglecting to make this enquiry of the spirits inspiring the speakers, led to the delusions that arose in Mr. Irving's congregation—and as a remarkable modern confirmation of the test referred to, the following gives a striking proof.

"A clergyman and his wife were in London with one of their children, a little boy, when they received intelligence that the twin sister of this boy, under eight years old, had received a gift of the Holy Spirit, which had been evidenced by prophesying in a manner that proved the child to be speaking by a power superior to her own. The parents re-

turned home, and on their arrival heard the child speak in the spirit at their accustomed family prayers. Two days afterwards, the little boy also prophesied by a supernatural power. The burden of what they said, was to preach a very pure and holy Gospel, calling upon all who heard them to be ready for the coming of the Lord, giving awful denunciations against sin, mixed with precious promises, and declaring the blood of Jesus sufficient for the cleansing of all sin; that God was love, and waiting to receive whoever would come to Him by Jesus' blood. By this means the parents were led off their guard, and never doubted that the children were speaking by the Holy Spirit: and were greatly delighted, as all pious parents would be. The children described their sensations in such a manner as to show that some extraneous power must be influencing them. The boy, who was always sleepy before his bed-time, asked one night, Who had kept his mouth open while speaking, for he felt sure that someone had? and was much surprised when he was assured that no one had touched him. At other times, he said, the "spirit" pushed him in the side; and if he did not attend to that, he felt a pinching pain, until he was compelled to attend! His sister appeared always to be seized with a fit of speaking, and would shrink into her chair, and cover her face, and then give utterance. The little boy likewise spoke with unknown sounds, and sang. The spirit called upon them repeatedly to watch and pray against Satan, who was in the midst of them, and desired them to fight him bravely. The spirit having got the parents completely to trust him, began to entice them to do many things, which if not absolutely wrong, were at least foolish; until at length the father, and also his curate, were induced to suspect the spirit, in consequence of something which had been said directly contrary to Scripture. They then remembered that they had 'believed the spirit' without 'trying the spirit' as they were enjoined to do by Scripture, and accordingly determined to do so forthwith. While conversing on this matter, the spirit cried out to the child, 'Ye may try the spirits in men, but ye must not try them in babes and sucklings.' This alarmed them greatly. The father on the next morning prayed over the Word, that the Lord would enable him to try the spirit which spake in his child. The spirit said in a loud voice, 'Ye shall not try the spirit.' The father said, 'I will try the spirit by the Word of the living God.' The spirit said, 'If ye try the spirit, ye shall be chastised.' The father then read 1 John iv. 2-3, adding, it was God's blessed Word, and he would not be forbid. Being much overcome, however, by his natural feelings, his friend, the curate, took the Bible, and reading the same passage, and laying his hand on the boy's head, said to the spirit, 'Thou spirit which possessest the child, wilt thou not confess that Jesus Christ is come in the flesh?' The spirit answered loudly, 'I will not.' The child looked pale and was quite cold, and said he felt something in his inside, like a cold hand fluttering, and then it left him. After a short time the boy cried out that it was coming again. The curate said, 'Resist the devil, and he will flee from you.' They all prayed together, and the evil spirit never more returned. . . ."

In the passage in 1 Cor. xii. the Apostle says none can say that Jesus is Lord, but by the Holy Ghost. This does not apply to *any unconverted man*. It refers only to the *inspired*, of whom Paul is professedly treating. Their simple word, not their knowledge of Jesus, nor belief in Him, nor answering life, is the question here. It does not refer either to believers in the habit of acknowledging Jesus, but to a single act. It refers to the *visible state of exaltation which attended on inspiration*, and to which these tests at once applied. Be it further observed that the Apostle requires the confession that *Jesus is Lord*. The false spirits of that day, and of the days to come, might confess that *Christ* is Lord, because they held that 'Jesus' was a mere man on whom a mighty spirit—the Christ—descended at baptism, distinguishing Jesus and the Christ as two different persons. This was the old gnostic heresy. The Apostle, treating *only of the case of the inspired*, affirms that none of these can say that *Jesus is Lord*, but by the Holy Ghost.

* Mr. Govett gives this case, taken from a paper called "The Morning Watch," and confirmed by Baxter's Narrative.

Signs and Wonders at the Time of the End.

A Panoramic view from the Word of God.

THIS is an hour of big Movements. The whole world is in a state of upheaval, and "world-visions" of all kinds are laying hold of both philanthropists, and Christians loyal to Christ the Lord. The great question is, Are these "world-visions," in harmony with the Word of God, for the devil can give "world-vision," as seen in Matt. iv. 8. It is therefore imperatively necessary that we keep close to the Scriptures, and get our outlook adjusted to the conditions it reveals as characterising the last days.

Let us first look briefly at the message of the Glorified Lord to Philadelphia as recorded in Rev. iii. 7-13—a message Schofield describes in his headline as a message to "the true Church in the professing church"—that is, to *all the members of the Body of Christ throughout the world, at the "Time of the End,"* and on the eve of the Second Advent of the Lord (v. 11), for it is the first reference to His "coming quickly," which we find in these letters to the Churches.

The epistle to *Laodicea* describes the state of almost complete apostasy of the Church at the very end. The message to *Philadelphia* shows the faithful believers just before the end, and the conditions in which they will find themselves at the time of the Lord's return.

I.—THE TRUE CHURCH AT THE TIME OF THE END.

First (1) it will be a time when everything around them will be so antagonistic to all gospel service that only the Lord Himself will be able to open doors for His message, and His messengers, and keep them open (v. 7, 8). (2) A time when His people will have but a "little strength" in comparison with the forces against them; (3) a time when the utmost that is possible will be, what may be described as, *negative* victory, that is, the victory of what they WILL NOT DO, and not what they are able to accomplish—"thou hast NOT denied My Name" (v. 8).

In the religious world (4) it will be a *time of profession* (v. 9), without real possession of true fellowship with God, and (5) a time when the one word the Lord speaks to His people is patience—"keep the Word of My Patience" (v. 10). Nothing else will be possible. Not "advance"—"do great things," but patience. In this condition of God-wrought patience in His saints, He will be able to "keep" them in the "secret of His tabernacle" during the darkness preceding the terrible Hour which is coming upon the whole inhabited earth (v. 10). If His people are impatient they cannot be "kept" from being involved in the trials and sufferings, which even the shadow-period of this dread Hour will bring upon all who "dwell upon the earth," for impatience takes a believer out of the keeping power of God almost more than anything else. The Lord therefore says "Be-cause thou hast kept the word of My patience I also will keep thee."

For the saints it is also (6) a *time of conflict* in which the prize of the crown is at stake. "HOLD FAST THAT WHICH THOU HAST THAT NO MAN TAKE THY CROWN" (v. 11). It is an hour when on the eve of the Lord's Return He is testing His saints to discover those whom He can call into sharing with Him the reigning power

throughout the Millenium. On this account at such a time as this a special type of "overcomer" is brought forth. Those who will be "pillar souls" (v. 12), with the (Name) character of God manifestly upon them, and so united to the Glorified Lord that they are prepared for the Bride-City and have upon them the "New Name"—all the characteristics of the God-likeness of the new creation, brought into full maturity, through the fiery trials they have passed through whilst waiting for His Return.

This is briefly a panoramic view of the present Hour, showing the world-conditions, and what the "true Church" is to expect as the time of the end hastens to its close.

II.—THE WORLD-CONDITIONS IN THE TIME OF THE ANTI-CHRIST.

Now let us pass on to an extension of the panoramic view, and see the world-conditions of the last days, in a further stage of unfolding, when the Anti-christ will have been revealed, as shown in Rev. xiii. 1-18. Here is the full picture of the reign of the Anti-christ in two aspects—civil and religious. Here we have also the world-vision of what the *overcomers* will have to meet in the *shadow-period*, so to speak, just before the Lord's Return, and their gathering unto Him. (2 Thes. ii. 1.) When Rev. xiii. becomes actually true, the Reigning Saints will have been caught up to God and His Throne. Therefore the panoramic vision of this chapter only concerns us now in this way: When the "Beast," the Anti-christ, obtains the throne of the world, and "great authority," the world will have been fully prepared for his appearing, *i.e., the condition of things as depicted in Rev. xiii. will not have come about suddenly, but be the climatic result of previously wrought out workings of the spirits of Anti-christ* (see 1 John ii. 18).

Therefore as we reach the very edge of the Lord's Return, the overcomers described in the message to Philadelphia, will find themselves in the dark shadow of the on-coming Reign of the Beast, and able in the light of the Word of God, to see increasingly coming into vision the marked characteristics of the on-coming "terror," a terror which will far surpass the Red Terror of Russia in its ruthless crushing out of all things in its path.

Let us briefly look at some of the main lines of what is depicted in Rev. xiii., and ask ourselves if we do not see already signs of what is ahead.

Note first that the entire situation will be the direct outcome of the schemes and power of "The Dragon"—"The Dragon gave him his power, and his throne, and great authority" (v. 2). The Dragon at the back governs the world through two instruments: (1) The Beast—Anti-christ—as the head of all civil authority; and (2) the "False Prophet," as the head of all the religious movements of the time (v. 11-12).

Notice some of the primary characteristics of the Beast. (1) He received "worship," *i.e.,* homage (v. 4) from "all the world," and through this homage to the Beast, *the Dragon obtains the world-worship he has craved for* from the moment he said in far-back ages "I will be like God" (Isa. xiv. 14). His great ambition is to obtain the worship due only to the

Most High, and he obtains it for a brief period ere the Lord returns in glory with His saints. (2) Notice the striking description given of the chief characteristics of the Beast, whereby "all the world wondered" at him, and gave him worship. He had had a "deadly wound" which was "healed!" Twice more this special characteristic is mentioned, once when it is said (v. 12) that the people of the earth were caused to "worship the first beast, whose deadly wound was healed," and again when those who dwell on the earth were urged to "make an image to the Beast, which had the wound by a sword and did live" (v. 14)!

The Beast was one who had been miraculously HEALED! And healed so marvellously that "all the world wondered," and bowed down before such an evidence of supernatural power. This shows clearly that the Dragon is able to "heal" and counterfeit the Resurrection of the Lord, and that the Anti-Christ and the False Prophet will obtain their power over "all that dwell on earth" entirely by Satanic power. (3) The influence of the Beast was exercised primarily through *speech*—"speaking great things and blasphemies"—i.e., he blasphemed God and His Name, and His "tabernacle"—heaven—and the redeemed ones who "dwell in heaven." What a terrible description of the state of the world under such government. Open blasphemy against God and all that belonged to Him, penetrating throughout all "kindreds and tongues and nations" (v. 7). (4) The Beast was allowed to make war with the saints, to "overcome" them, and to *kill* them (v. 15), and by so doing he apparently became master of the whole inhabited earth. (v. 7).

III.—THE COUNTERFEIT LAMB AND HIS MIRACLES.

In the second Beast we see an extraordinary depicting of a supernatural counterfeit of the true working of the Holy Spirit of God. It seems that the Anti-christ could only get, and hold his power over the whole earth by means of a false religion having signs from heaven to prove that it came from God. The entire picture (v. 11-18) is that of SUPERNATURAL COUNTERFEIT of Divine realities, and not of intellectual apostasy, and the form of godliness without the power.

The second Beast rises up in the form of a lamb, counterfeiting Christ the true Lamb of God, and only distinguishable from the true by his speech, i.e., by his *teachings or doctrines*. He looked "like a lamb," but he spoke like a dragon (v. 11). He had equal power with the first Beast, i.e., world-wide in its influence (v. 12), and it was entirely devoted to "causing" all earth's inhabitants to "worship" the Anti-christ, and, let us not forget, *back of the Anti-christ, the Dragon* (v. 4).

How did the counterfeit lamb obtain this "worship"?

1. He did "*great wonders*," v. 13.
2. He brought *fire down from heaven*, i.e., not from beneath, but from the "heaven" in which the prince of the power of the air roams at will, v. 13.
3. He *deceived* earth's inhabitants by means of *miracles*, v. 14.
4. He was able to give *life* to an image of the Beast, and *cause it to speak*, v. 15.

Miraculous Healing manifested in the one on the throne of the whole world. Great and wonderful "supernatural" speech! "Great wonders" in the sight of men! Fire from heaven, and life, and supernatural "miracles," "which he had power to do"

will be the evidences of Divine power produced by the counterfeit Christs in the time of the Anti-christ. But at the back—will the *deceived ones on earth know it*?—all will be wrought by the "power" supplied by the Dragon.

IV.—THE OVERCOMING SAINTS IN THE TIME OF THE ANTI-CHRIST.

And what of the *overcomers*? Were there no exceptions to this world-wide homage to the Beast, and to the Dragon behind him? Yes. The CALVARY SAINTS SAW THE POWER BEHIND, AND REFUSED TO "WORSHIP" (v. 8)! And what was the result?

The Beast had "power to cause that as many as *would not* worship . . . should be killed . . ." (v. 15). Here is a glimpse of the power of the Dragon (at the back of the Anti-christ and the counterfeit lamb) to "kill" the saints who refuse him homage. And further: "he causeth all . . . to receive a mark . . . that [none] might buy or sell save he that had the mark . . ." (v. 16, 17). This was to starve out those who *would not* "worship"—e.g., what trouble they had to obtain the necessities of life!

Are the conditions to-day in the *spiritual* realm not rapidly shaping to these lines? In the ungodly world we can see the increasing working of Anti-christian spirits blaspheming God, and in the religious world Anti-christian spirits counterfeiting Christ, and "doing great wonders." Miracles of healing without any faith in the Atoning Cross can be found on every hand. "Fire" from heaven in spiritist circles, and "life" force causing images to speak is also known. Yes, and deadly attacks on the physical lives of those who stand true to the Atoning Cross, and refuse all "homage" to the Dragon, which he aims to obtain under cover of great wonders and miracles of every kind.

In the face of this panoramic picture of the coming days, and the undeniable fact that we are already in the world-wide preparation for its full manifestation, the great question for the Church now is, What are we to expect from God at such a time? Do the Scriptures giving light on the Hour, show us God doing "signs and wonders," in competition, so to speak, with the "counterfeits" which the spirits of Antichrist and the False Prophet *are already bringing to pass in the earth*? Or does the picture emphasise that the one and only power which will enable the saints to stand in the evil day, is the knowledge of the Cross, and the one and only path for them the way of the Cross?

V.—THE CALVARY SAINTS BEFORE AND DURING THE REIGN OF THE BEAST.

"All . . . shall worship him, whose names are not written in the book of life, of the LAMB SLAIN from the foundation of the world . . ." (v. 8)

The picture is of the entire inhabitants of earth giving the Dragon worship with the one exception, every land, of the Calvary saints. Those holding the one truth of "the Lamb slain," and those who were willing to be slain for Him, rather than give one act of "worship" to the Dragon (Cf. *Rev. xii. 11*).

This does not look like God coming forth with "signs and wonders" to counter the "counterfeits" of Satan, in Spiritism, or Christian Science! Rather is it in line with the principle of God's working through the ages. "There shall no 'sign' be given said Christ, but the 'sign of Jonah the prophet' (Matt. xvi. 1-4), i.e., the death and burial of the Lord

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"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." (Cf. Matt. xii. 38-40). The only "sign" God gave to the Jews asking of Christ a "sign from heaven" was His death at Calvary, and the great "sign" which will be from Him in the days of Anti-christ, will be His witness to the atoning death of His Son through those who partake of the Spirit of Christ in laying down their lives for Him.

This seems confirmed also in Rev. xx. 4-6. Those who "lived and reigned with Christ a thousand years" were those who had been killed for their witness to the Lamb Slain, and for their holding to the Word of God—these being the ones who had not worshipped the Beast, or received his mark to enable them to "buy and sell" and thus live.

In the fact that all these conditions are already present in the earth, with Russia as an example of what it will mean, it seems clear that there is no promise for the Last Days of any God-given movements of "signs and wonders," or even of rapid gathering in of masses of souls for Christ. But there will be "world-movements" permitted by the prince of the power of the air as having the Gospel of the Cross omitted, or in counterfeit workings of the spirits of Anti-Christ aiming at the hiding of the message of the Cross in its fullest power. Neither is there any ground for expecting a visible triumph of the overcoming saints, for "It was given unto him (the Beast) to make war with the saints, and to overcome them." (Rev. xiii. 7)—just as the advance guard of the spirits of the Antichrist have done in Russia. It is remarkable that the Word of God should thus lift the veil, and show us that for a brief period the Dragon, who is the "lord of death" (Heb. ii. 14), is allowed to exercise this power against the bodies of those who resist him, and to "kill" them (v. 15), as the Prince of Life was killed at Calvary: The saints thus "overcome" being triumphant overcomers over the Beast in the very hour of their being overcome. "And I saw a glass sea mingled with fire, and the overcomers of the Beast . . . standing upon the glass sea . . . and they sing the song of Moses and the Lamb . . ." (Rev. xv. 2, 3, lit.).

VI.—THE KNOWLEDGE OF THE CROSS THE NEED IN THE LAST DAYS.

"The Lamb slain from the foundation of the world" (Rev. xiii. 8). It is striking to find this statement in the midst of the unveiling of the Antichrist's reign over the world. The expression embodies the entire work of Christ at Calvary, as "the Lamb Slain" for those whose names are entered in His Book of Life. And it shows that there will be such "overcomers" on earth, after the translation to heaven of the reigning saints, who, before the rise of the Antichrist in Rev. xiii., are said to have "overcome" the Dragon, "by the Blood of the Lamb, and by the Word of their Testimony," and because they "loved not their lives unto the death" (Rev. xii. 11). Thus we see in both cases, before and after the Parousia of the Antichrist, the one need for the children of God at the Time of the End is to know in all its fulness the meaning of the Cross so as to wield it as a weapon of victory over the Dragon in all his varied attacks on the people of God. We view therefore of these Scriptures, with their marvellous foreshadowing of the world-conditions

just before the overcoming saints are "caught up to God and to His Throne" (Rev. xii. 5), and of the only reference to "signs and wonders" being in connection with the on-coming reign of the Antichrist and his False Prophet counterfeiting Christ and all Divine realities, is it not gravely perilous for children of God to seek "signs and wonders" for themselves or others, knowing that all these "signs" of supernatural speech, and fire from heaven, and life to energize, will be the main line of working of the Antichrist, and his False Prophet as their means of deceiving the world?

On the contrary, should not the children of God who are looking for the Lord from heaven, give their whole heart and thoughts to the preaching and teaching of the message of the Cross, as the one and only means of safety for themselves, and all other members of the Body of Christ, passing through these perilous times.

But are there to be no "mighty works"? No "healings" from God, no "fire" from heaven? Most assuredly the Spirit of God will, up to the very end, supply all the need of the children of God, VIA CALVARY. Not in spectacular "competition," so to speak, with the foretold wonders of the spirits of Satan, so that the onlooking world of men cannot distinguish the false from the true, but in the deep and quiet meeting of the need of the witnesses of Christ, so that they may hold aloft the banner of the Cross to the end.

"... Ye shall know them by their fruits . . ." said the Lord to His disciples, for the fruit, as the outcome of the inner life, reveals the hidden source of action. "Not everyone that saith unto Me, Lord, Lord, shall enter into the reign in the heavens . . . Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name cast out demons, and in Thy Name done many wonderful works . . ." (Matt. vii. 15-23.) This is another foreshadowing of the counterfeit workings of Satan. It does not say that the souls who did these "wonders" were lost, but rather the Master said, "I cannot acknowledge these wonderful works for I was not their source."

And let us not forget too, that the sorcerers in Egypt, working by the power of Satan, were able to produce counterfeit "blood" (see Ex. vii. 22), and beware lest the subtle foe introduces his "wonders" under a counterfeit of the "Blood of the Lamb," such as visions of "blood" enveloping the soul, and "rivers of blood" filling a room. The sacred Blood of the Lord Jesus Christ speaks in heaven on the Mercy Seat, and has no material form in its application to the believer.

The disciples came to Him privately, saying, "Tell us . . . what is the sign . . . of the end of the dispensation?" And the Lord answered, saying, "There will arise false Christs, and false prophets; and they will give great signs and wonders so as to lead astray, if possible, even the elect" (Matt. xxiv. 3, 24). Worrall.) He does not say that the leading astray of the "elect" is not possible, but that the aim of the Deceiver is to reach the "elect."

"Behold, I have foretold you," said the Master. He makes it quite plain that it is through "Signs and Wonders" that the danger would come to the earnest children of God, at a time when "lawlessness" was abounding, and the love of many grown cold (vv. 11, 12). Surely we are in these perilous days. Let us watch and be sober." (1 Thess v. 6; 1 Pet. iv. 7.)

Conformity to the Death of Christ* (ii.)

Mediations for the Devotional Hour.

The following brief readings are given with the suggestion that one portion should be used in the morning devotional hour, and re-read day after day, with prayer that the Holy Spirit may open the depths that lie in the message of Calvary, until the inner truth is absorbed into the spirit and mind. Here, if anywhere, 1 Cor. ii. 14 is true, as well as 1 Cor. ii. 10, 11.

The Cross and its Continuity:

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death."—Phil. iii. 10.

ONCE more we meet with the words "His death," and this time in the letter of Paul to his beloved Philippian. The epistle was written some six years after the letter to the Galatians, when Paul so exultingly cries "I have been crucified with Christ." Yet here we find him speaking of an assimilation, or conformity, to the death of Christ, as the condition of knowing in greater power the efficacy of Christ's resurrection.

In all the Scriptures we can find no clearer evidence of the continuity of the Cross in the Christian life.

The sentence of Death.

"Weighed down exceedingly . . . that we should not trust in ourselves but in God
"Beyond our power . . . in ourselves but in God
"Despaired even of life . . . which raiseth the dead.
"The sentence of death . . . —2 Cor 1, 8, 9 m.

It is clear from this passage that however fully we may apprehend our death with Christ, and know the power of His resurrection, we are brought again and again to a place where we realize, not only as an admitted principle but in actual fact, that we have no strength or resources of our own. "We despaired even of life," writes Paul, but we had the answer from God that it was "death within ourselves," so that we might be brought to such despair, as to be compelled to cast ourselves upon Him Who alone can "raise the dead."

Crucified through Weakness.

"He was crucified through weakness . . . we also are weak with Him."—2 Cor. xiii. 4, R.V.m.

In these words we have another aspect of being made "conformable to His death." The human weakness of Christ when He permitted Himself to be led as a lamb to the slaughter, as a victim weak and powerless in the hands of men, was to Paul a picture of his own weakness. He looks at the Son of God "crucified through weakness" and cries, "I also am weak with Him"; but again he thinks of the Christ "raised by the glory of the Father," and remembering how He "lived through the power of God," rejoicingly knows that even in his weakness, he too may share the life of Christ by the same mighty energizing power of God, and so he adds, "I shall live with Him by the power of God towards you."

Always delivered to death.

"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh."—2 Cor. iv. 11.

THIS verse seems at first sight to be simply a repetition of the previous one, but in "words which the Holy Ghost teacheth" every change of sentence has its meaning, and there is a difference here which seems to point to a still deeper conformity to death, this time for Jesus' sake, and for the sake of others. The concluding sentence of the paragraph commencing with ver. 7, plainly tells us that at first "always bearing about the dying of Jesus" is for our own sake, that we may be kept at the point where we have no power of our own to draw upon, and the exceeding greatness of the power to be proved to be of God, and not from ourselves.

But now the believer thus kept at an end of himself, and living by the life of Jesus manifested in the body of clay, is further, and deliberately, "delivered unto death for Jesus' sake." Delivered unto weakness upon weakness; trial after trial; perplexity after perplexity; conflict after conflict; all for the sake of Him Who died that He might see of the travail of His soul, and be satisfied.

* Extracted from "The Cross of Calvary and its Message," by the Editors, New Edition in the Press. (See page 40.)

"Death worketh" for life in others.

"So then death worketh in us, but life in you."—2 Cor. v. 12.

THIS is the outcome of being delivered to death for Jesus' sake. Death works in us for the fruit of life in others. We may desire to be used and to win souls, but is our desire strong enough for this? Strong enough to part with the life to others, and have nothing but emptiness and weakness for ourselves! This is real self-sacrifice; real selflessness; real self-effacement; this is the true spirit of the Cross, and the true manifestation of the life of Jesus in mortal flesh; for this is the very love of Christ which impelled Him to Calvary, where He had nought but the death with all its unspeakable horror and shame, that we might have the life from God through Him. There is only one way to really win souls, and this is the way of sacrifice. It cost the Lord His life on Calvary, and, in union with Him, it must cost our lives also, if we are to be the channels of His life to others.

The Call to the Cross.

"He that doth not take his cross and follow after Me, is not worthy of Me."—Matt. x. 38.

In the way to the Cross the Saviour cried "Take up your cross, and follow Me," but He did not explain what taking the cross meant, until He Himself had passed through death into the life beyond the tomb, and ascended to His place on the right hand of the Majesty on high. From there, through His chosen vessel the Apostle Paul, He interprets His Cross, and its claims upon all who desire to follow Him.

It is significant that Paul never says *take* your cross, but proclaims the Cross of Christ as a Cross which has already triumphed, and bids the believer enter into the triumph of His Lord.

The words of Paul interpret the call to the Cross given by the Lamb on the way to the Cross, and the words of the Christ interpret again the message of Paul. Although the Cross has already triumphed, and the work of deliverance, and victory over the powers of hell, is already accomplished, yet believers must individually accept the Cross in its experimental aspect, and deliberately choose to follow the Lamb in His path of the Cross on earth.

The path of the Cross inevitable.

"Whosoever doth not bear his own Cross, and come after Me, CANNOT be My disciple."—Luke xiv. 27.

THE path of the Cross was inevitable for the Christ. To Nicodemus He said that "as Moses lifted up the serpent . . . even so must the Son of Man be lifted up," and to the disciples that He must go to Jerusalem, and suffer and be killed. The "must" was imperative. "Thus it must be," He said at another time. He must lay down His life for the sheep, and must bring them back to His Father.

But the path is the same for the Lamb and His followers. The must is as imperative for them as for Him, for did He not say that he who refuses to follow Him to the Cross cannot be His disciple? Since the Christ took the cross in the sinner's stead to redeem him, he who would learn of Christ must take the Cross of Christ, or he cannot be taught of Him.

The inner meaning of the Cross.

"If any man would come after Me, let him deny himself, and take up his cross and follow Me."—Matt. xvi. 24.

Let him deny himself! Not deny pleasant things to himself, nor even deny the sins of himself, but *deny himself*, and all that is bound up in himself. Himself as the central source of action, himself as the central object of all things which come to him from without! HIMSELF! Any other word would have narrowed the Lord's meaning of the Cross, for it covers the whole of the deliverance of Calvary. The crucial message of Calvary to a man, is salvation from "himself"! If he will take for himself the Cross, and deny—or renounce—himself, as crucified on the Cross with his Lord, he will in so doing be delivered from the bondage of his sins, the terror of the law, and the spirit of the world, as well as the power of the devil.

Oh blessed gospel of Calvary! How simple, how deep, how effective, how wise, for "himself" is the centre and core of all trouble, rebellion, selfishness, pride and sin! Let a man look at himself as nailed to the Cross; day by day deny—refuse to know—himself, and calmly, quietly, take the path of the Cross, and he will follow the Lamb not only to Calvary, but right to the centre of heaven, and share His Throne.

The Overcomer Conference at Swanwick.

WITH great expectation of the signal blessing of God upon this Conference, based upon months of supplication on the part of "prayer-warriors" in all parts of the land, and strengthened undoubtedly by the earnest prayers of the readers of the *Overcomer*, we gathered at The Hayes, Swanwick, on Monday, April 19th.

We were in number about 250 servants of God. The majority were workers in the very forefront of the battle, keenly putting to the proof, in hand-to-hand fight against the forces of evil, the truths of the Word of God as set forth in the pages of the *Overcomer*. There were also between forty and fifty clergy and ministers of the Gospel, as well as lay-evangelists and missionaries—most of whom were heavily burdened over the spread of the apostasy from the faith of the Gospel, at the present time, and some were facing in their churches problems caused by the inroad of supernatural workings of Satan, which were manifestly "counterfeit" as judged by their fruits in producing confusion in the various services, and division between the children of God. Many of the ministers had come hoping to get light upon these problems, as well as to have their own hearts strengthened in their purpose to be faithful to the Gospel of the Atoning Cross.

As to the place of assembly, it was ideal for such a gathering. The Hayes is a large house standing in several acres of Park and lovely gardens in the midst of that part of Derbyshire which has been called "The Switzerland of England." In the grounds there is a Hostel with cubicle bedrooms, and a Conference Hall built especially for meetings. In the house itself is the "Lounge"—large enough to hold about 150 people—the Drawing Room, Reading and Writing Rooms, with a Dining Hall to seat comfortably 300 guests—and other large rooms suitable for small sectional meetings.

All the guests for the *Overcomer* Conference arrived in the late afternoon of April 19th, and we first met as a company in the Dining Hall for supper, at 7 p.m. This was followed by an informal meeting in the Lounge for Praise, Prayer and fellowship.

The Conference proper began on the Tuesday morning at 10 a.m. in the Conference Hall, when the Editor presided and led the meetings morning and evening throughout the week, according to the "Time Table" given in our April issue—giving at each meeting the opening message from the Word of God, which formed the basis of the after-messages which followed from one and the other of those present.

The Prayer Conferences at 5.30 each day, led by Mr. J. C. Williams of The Lord's Watch, were greatly appreciated, and were said to have given to many an entirely fresh view of the meaning and method of effective prayer.

Rev. J. A. Morgan of Birmingham, also conducted Family Worship each morning, giving a message on the Atoning work of the Cross as taught in the Old Testament types. His handling of the Hebrew original and the light he brought forth from it was of great value.

There were also various sectional gatherings in the afternoons, two of which call for special mention as embodying one of the most valuable results of the Conference. These were the Ministers' meetings, called

together at their own request. At the second of these, on the last day, about thirty were present, and it was proposed by Rev. J. Rhys Davies, of Bradford, that they should form themselves into a "Prayer Bond," with the agreement to pray for each other on the Saturday morning when they entered their study to prepare for their Sabbath ministry. The purpose of the Bond of Prayer being to strengthen each in their "stand" in these days of apostasy, for the faith of the Gospel. It was deeply moving to see each one present rise from his seat, and give his name, and his sphere of work for God, and to hear the solemn pledge "I will." The Rev. C. Ernest Procter—Vicar of St. Simon's, Liverpool, and Hon. Secretary of the Conference—was then asked to act as Secretary of the Prayer Bond, for issuing the name-list to each member, and to receive reports and requests for prayer to be embodied in a circular letter* sent out by him every month. Mr. Procter was also asked if he could not give in the *Overcomer* a brief paper of comment on new theological books as they were issued from the Press, showing clearly any "camouflage" of the Atoning Cross which they might contain. This request showing how deeply a message he had given on the "errors of the day 'camouflaging' the Cross," had been appreciated, and how fitted he was of God for such service.

The last day of the Conference, when *The Proclamation of the Cross* and its message, had been considered, saw a high tide of the moving of the Spirit of God. It was only then, as we looked back over the week, that we could see how rich and full had been the unveiling of the Atoning Cross of our Risen and Glorified Lord, and how marvellously it had been proved that Ministers of many denominations, and lay workers and spiritual teachers of all stages of growth and knowledge, could meet together in one spirit, and without controversy over divergent points of view, on the basis of the Cross. Also it was plainly visible again and again as the days went by, that in the full unveiling of the Cross, all manifestations and workings of the "flesh" were eliminated, and the pure working of the Spirit of God made possible. More than once the melting presence of God was so felt that those present sat in silent awe, and when we left the "holy mount" on the Saturday morning after a 7.30 a.m. Praise Meeting in the Conference Hall, it was with the united testimony that it had been an unique object lesson of the "Word of the Cross" as the *dynamis* of God in every aspect of the Christian life.

Before closing this brief account of a Conference so full of rich blessing, that all who were present would feel it to be beyond the possibility of "report," we must say how deeply all appreciated the skill, and the spirit of the resident staff in charge of the arrangements at The Hayes. We are glad to know, too, that the staff equally felt the spirit of the Conference, in that, as one said, there were no complaints as to rooms or catering, and no placing the material necessities of life before the things of God.

It is hoped as soon as possible to issue a full report of the Conference in pamphlet form.

* The first circular letter has just been prepared, and we rejoice to see in it several requests for Praise, for "Deep searching blessing at Swanwick," "Marked blessing in Sunday Services," and "Swanwick was the turning point of my life."

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The Prayer Outlook.

"The devil . . . sheweth Him all the kingdoms of the world . . . and he said unto Him, All these . . . will I give thee, if Thou wilt"—Matt. iv. 8, R.V.

"Great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ . . ."—Rev. xi. 15, A.V.

CHRONOLOGICALLY, between these two passages from Scripture, lies the story of the Cross. The first tells how the God-Man was urged by the devil to accept from him the world-kingdoms for one act of worship or homage. He was willing to give up all the kingdoms of the world for the obtaining of that act of worship by the Son of God, for in so doing God Himself would have bowed down to him. But the God-Man refused, and the second passage tells of how those very kingdoms became His because of His obedience unto death—even the death of the Cross.

In these last days the members of Christ, His mystical Body, seem going through testings on the same lines as their Lord in the wilderness. The world is aflame with great movements, and the people of God are in danger of being caught in the current of the Hour. "All the kingdoms of the world" and the "glory" of winning them for Christ, passes before the mind-vision of one who longs to crown Jesus King, and he does not recognise the god of this world, nor his whisper "all these will I give thee" for Christ "if" The "If" embodies the question whether in great "world-movements" those who are true to the Atoning Cross of Christ and His infallible God-breathed Word, can join with others who do not believe this Gospel? And again, whether Missionary Societies sending out Missionaries of this class should be supported by the Lord's people?

These questions are coming to the fore. The Atoning Cross is again the place of judgment, and the place of division. In every land the Spirit of God is, by the stress of such conditions, compelling individuals, and groups of witnesses to the Cross of Christ, to lift their voices in protest, or to take their stand outside the camp. In *America*, the Inter-Church Movement which was formed to evangelize the world at great speed, has aroused some opposition on the part of those faithful to the Cross, on account of the absence of any doctrinal basis, allowing those who deny the necessity of Blood-atonement to co-operate in a programme for "saving the lost." It is already said that the movement is unavoidably making for a "world-church." There is also a spirit of compulsion in the systematic using of means to compel other religious bodies, and churches to join. All this is in line with the world-currents of the day, and contrary to the Spirit of Christ. All who are loyal to the Scriptures must, as a servant of God has said, "view with distrust all such 'omnibus' campaigns," i.e., movements willing to take any one on board!

A glimpse into *Germany* shows that God has His faithful children there, albeit, as in all other lands, but a "little flock." These are the believers connected with the "*Gemeinschafts-Bewegung*" or *Fellowship Movement*, which we knew in pre-war days. These believers have recently held a Conference similar to Keswick, seeking for a renewed infilling of the Spirit. They refuse to recognise any Minister of the Gospel educated at any University teaching Higher Criticism, and are determined to uphold the Fundamentals of the Faith of Christ. They have established a new publishing house for the issue of evangelical literature. Blessed be God for this little remnant of witnesses to the Atoning work of the Cross in Germany. Let us pray for them.

The story of the agony in *Russia* is more than can be told in words, but even there God is working out His plans. A Russian Christian, sending his letter by roundabout ways, writes: "The worldly church in Russia has been judged, or she would have destroyed all real Evangelical churches," and he tells of prayer meetings being held, and the preaching of the Gospel going on. "The Lord is moving mightily in our land . . . the preachers going" to every place, he writes, "many being saved, and not a few infidels and self-righteous men." This shows that God is at work in the midst of the chaos and suffering, and we should pray with faith and hope for the saints in Russia. It is a painful hour of destruction, but there are some things it has been good to have destroyed.

e.g., the faith the peasants had in the so-called relics of saints in the Greek Church. Some of these "relics" were found to consist of cotton, etc., and thus the handiwork of crafty priests has been revealed. When the present Bolshevik tyranny is removed—as we believe it will be in answer to prayer—Russia should be open to the Gospel as never before. Again let us pray for Russia.

The eyes of many of the Lord's children are turned toward *Palestine* in faith and hope as they watch events shaping for the return of the Jews to their own land. It is evident that this is not going to come about without the keenest opposition of the ex-"prince of the world" (John xii. 31), who knows what the Word of God says on this subject, and what the issue of that return will be. It has been one long fight with hindrances of all kinds since the Balfour Declaration was made, until at last the "Mandate" for Palestine was officially given to Great Britain. And now Emir Feisal has crowned himself "King of Syria," and it is said that he purposes "a war of independence" to deliver Syria and Palestine from the control of any "mandatory power." It is said that the question of the Jews returning to Palestine lies at the bottom of this fresh danger.

Let us pray against the plans of Satan to arouse in God's children fear or hatred of the Jew, so that they cannot pray for him, e.g., there is now being circulated an anonymous pamphlet, appearing to unveil some international scheme of the Jews to seize the throne of the world for a Super-man of their choosing. Some prophetic students think seriously of this pamphlet, as it appears to coincide with the Word of God fore-shadowing the rise of the Antichrist; and the fact that a large number of the Red Terror Bolsheviks in Russia are Jews, deepens their impression that the pamphlet is a true uplifting of the veil covering Satan's preparations for the parousia of the Antichrist. There are others, however, who feel that the issue of the pamphlet at this juncture, is one of Satan's devices to poison the minds of Christians against the Jews, so as to hinder prayer for them at a time when they are the PIVOTAL KEY TO THE SETTLEMENT OF THE WORLD in their return to Palestine; and to hinder Spirit-born prayer for the salvation of those who can be saved.

There are many indications of the Spirit of God raising a standard against the enemy, who has come in like a flood against the Gospel of the Atoning Cross—an opposition which is at the bottom of his "war against God's Word." In *America* Conferences on "The Fundamentals" are taking place, and now in Great Britain we rejoice in the announcement just made, that the Advent Testimony Prayer Union purpose adding to its "Testimony," a "*Further Witness to the Fundamentals of Evangelical Christianity*." The first Conference has been arranged for September, when the Inspiration of the Scriptures and the Atoning Cross, will be among the themes to be dealt with. The Bible League also held recently in London a whole day of meetings as a "Demonstration of Concern" over the effects of destructive criticism of the Bible in the Mission Field. Missionaries gave first-hand witness to these effects, and the large, and earnest, audiences at each meeting passed a Resolution, to be sent to the Councils of all Missionary Societies, urging that great care should be taken not to send forth workers who did not believe in the infallibility of the Scriptures. Let us work with God in prayer for a great and powerful Testimony to His Word to be given by His people at this time.

There are also signs of real Revival whenever the CALVARY Message is given. A Ministerial correspondent writes, "was at our quarterly meetings this week, and at times the place was a very 'Bochim' at the sight of Calvary. Praise the Lord for the breath of the South wind. The 'ice' cracking. When the people of God get down upon the faces in tears as I have seen them this week, the Revival is not far off." Fellow intercessors, prayer is being answered. Cry mightily unto God for a world-wide preaching of the Cross, and there will come the abundance of rain.

A reader in Ireland writes, "*Remember poor unholy Ireland.*" Lord teach us to pray. Ephes. vi. 18; Col. iv. 2; John xv. 7; 1 John v. 14.

The Spiritual Clinic.

One of the most valuable sections in the OVERCOMER was the one devoted to the Spiritual Clinic. This work has not ceased during the years which have intervened, but has been carried on through personal correspondence. We propose devoting as much space as possible to dealing with the spiritual perplexities of our readers.

The use of "Medicine" and Divine Healing.

Q: "Do you think it is God's will to heal us without the use of medicines? I had just found a remedy which was doing me so much good, when I came in contact with some who say, God heals to-day just as He did in the past. I gave up my medicines, but do not feel sure that God does heal apart from the use of means"

When God sees one of His children depending wholly on natural means, and finding it difficult to trust Him *apart from them*, then oftentimes He clearly leads that one to give them up, so as to learn to trust Him without means. But when the soul honestly *relies on God*, and not on the means, then I have seen again and again, God most definitely lead to the using of means. The great mistake is, that we always expect God to deal only in one way with everybody, whereas we are clearly shown in the Word that He deals with each soul individually, according to its need, character, experience, and circumstances. And yet this lesson seems to be the very hardest to be learnt.

If you give up your medicines purely *because someone else tells you it is not right to use them*, then you will surely suffer for it; but if the *Lord Himself* leads you to do so, without anyone having suggested it to you, then God will prove that He has led you, by healing you without them.

It says in the Word that "whatsoever is not of faith is sin," and your doubt on this point certainly cannot be called "faith." (Rom. xiv. 23). Ask the Lord to show you His will, and do not do anything—either give up medicines, or take them—with a doubt in your mind as to God's will. Just trust Him like a little child, and do not think that He stands with a whip over you, to beat you if you fail to understand . . . Study Rom. xiv. to see how God deals individually with His children.

The Path of Suffering: Is it always all of God?

Q: From the time of childhood there has been one constant series of dreadful trials and sorrows. Physically I have never been free from pain for nearly thirty years. . . . The nervous system has become worn out, and the brain exhausted The enemy has known how to take the physical and mental exhaustion to cloud the spiritual. As best I have known how, I have kept pressing through, and all my hope is in our blessed Lord. I am a believer in Divine Healing, but it has been necessary to be under a doctor's care this past year. I have been taught that healing from disease as well as pardon for sins is in the Atonement, but I have seemed helpless under such pressure, and have had to resort to medical aid after five years without it.

No doubt the great physical and mental strain has had much to do with the brain exhaustion, but how to press through the physical side, and get deliverance I do not understand. Also, how much of the afflictions upon me are to be accepted as from God, and how much are to be refused as from the enemy. God's will is very sweet to me, and my trials are not 'something to be reconciled to,' for long ago, God, in His great love, brought me into peace in His perfect will It is simply that the suffering often seems greater than I can bear, and there are great demands upon my strength beyond what I can scarcely meet It seems very clear that the enemy has tried to hinder the prayer life. I love communion with God as much as ever, but am too weary in head to press through for the needs of others

A: "I will try to write fully in answer to your questions, but it is difficult to reply exhaustively in one letter.

First, as to "how much of the suffering is to be accepted as from God," and "how much refused as from the enemy." No one can ever answer that question, and, thanks be to God, it is not necessary to have to draw the line, or to define. The attitude is quite as effective without any definition, by

taking the simple position that you do accept all that is from God, and you do refuse all that is from the enemy. This attitude should be your permanent and definite one, without attempting to define any further.

Secondly, whenever a soul has had to go through as much as you have, and the head is exhausted, God often uses a medical man for taking the responsibility and strain off the suffering one, or off those around who may be unable to bear the responsibility. So long as the mind is active, and the soul is able to deal with God, then it is possible to understand clearly how to take a definite attitude towards any other kind of disease or illness in the physical frame; but when the *mind* gets tired, the instrument through which the Holy Ghost works in the giving of light and understanding, is dulled, and then it is often necessary that someone else should help along the practical side of things. So many who have proved God's power in divine healing forget this. So long as the *mind and spirit* is free from pressure, God has the faculty within them for working without external aid, and then these believers go to the extreme of saying that "God never uses medical aid!" But it has been found by great numbers of the Lord's children of later years, who have never needed before to turn to medical help, that they have been in a position in which it was plainly the will of God.

So do not allow this to trouble you. Much of the suffering comes from the doubts you have on this subject. The enemy takes advantage of it by saying it is "retrogression," etc., etc., and all these doubts and questionings hinder the full working of God.

You say that the physical and mental strain probably has much to do with the brain exhaustion, and yet that you recognise this to be of the enemy, and not God. But this is only half the truth. The fact is, that the enemy always adapts his attacks to suit the condition of the person. It is not all the "enemy." He is only pressing on the weakened condition, so what is really wanted is that you do take an attitude that what is of the "enemy" you claim deliverance from, on the ground of the Atoning work of Christ; and then the Holy Spirit can quicken the mind and body, and guide you to practical means for natural recovery. The first thing is to *eliminate what is of the enemy* by prayer, trusting God's entire removal of all that is Satanic on the ground of the Calvary Victory.

Then there is the purely physical line of things—*i.e.*, the body needs rest or food, and the brain needs rest, etc.—and then there is the spiritual, *i.e.*, the Holy Ghost will then quicken the mortal body, as you count upon Him so to do. (Rom. viii. 11)

So you see there are three sides of the whole question. The Divine, the Satanic and the purely physical. Whilst the *Satanic* is pressing upon you from without, the Holy Spirit in your spirit is unable to have a clear channel for the manifestation of life. Eliminate the Satanic, and then you still have a hindrance in physical weakness or exhaustion, which prevents the *mind* responding to the Holy Spirit.

Lastly, there is a quiet accepting from God of the *limitations* imposed upon you by your condition. A quiet patience whilst the overstrained physical and mental condition gradually recovers, as you quietly rest in God, and trust Him to bring you through, and to deal with all sides of the situation. This quiet waiting for God does a much deeper work in us than the instantaneous and miraculous restoration, which so many are hankering after! Their very hankering after some visible and "miraculous" deliverance, prevents them seeing the quiet and gentle working of God in bringing about a deeper mellowing in Christian character, in patience and faith.

These suggestive thoughts may be enough to give you sufficient light to enable you to quietly rest in God, and to trust Him to bring you out into His full will in His own way (Ps. 37, 5).

NOTE.—We rejoice to know that this letter met the need, as we trust it will the need of many others. The questioner replies "How I praise Him for the clear light how to resist all that is of Satan, and how to accept all that is of God. He has brought me into such a rest-place, out from all condemnation that the enemy (and people) had thrown upon me. The letter brought rich blessing to two others, and—to my physician, who has stood in faithful intercession for me."

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The "Word of the Cross" Bible Booklet.

"O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified. . . " Gal. iii. 1. R.V.
 "Ye did run well; who did hinder you that you should not obey the truth." Gal. v. 7. A.V.

FORMER readers of *The Overcomer* will have known my calling of God to become associated with Mrs. Penn-Lewis, and others, in the printing and circulation of the *Word of the Cross Bible Booklet*. How at the Keswick Convention in 1903 I heard the story of the Madras printing press, and offered myself for the work, and in three months was on my way to India, where in the Madras Press, in Dr. Rudisill's absence in America, for several years I produced these little messengers of the Cross in eighty different languages, to the extent of some 15 million copies. Returning to England, the Bible Booklet House was established at Leicester in 1909, where I worked in association with Mrs. Penn-Lewis, until I launched out personally in the organising of a work which I called the "Heralds of the Cross," enrolling 1,033 members, and 28 Bands of Heralds in different parts of the country.

Thus did I "run well," as I kept to my calling and preached the Message of the Cross as God had commanded me. But who did hinder me? Who but the great hinderer—Satan! I was bitterly to learn how subtle are his attacks on the Lord's work, and the Lord's servants, in these last days, so different to his opposition in the past. Then it was open, blatant, critical. Now it is insidious in his appearing as an "angel of light." We do not recognise him when in disguise he suggests some "good thing," some "additional auxiliary" that would "greatly help the work to which God has called us"—but which is secondary in importance, or out of God's plan for us. We fall into the snare, and soon the "secondary" becomes the "primary," until the first and primary work gradually loses its power. We may make strenuous efforts to hold to it, but the secondary work increases, until our primary calling is gradually lost sight of, and at last we find that we have been side-tracked by Satan.

As I look back I can see that my first false step was when I determined to issue another kind of Bible Booklet called "The Word of the Kingdom." How "natural" it was to assume that in these last days there should be a booklet on the Second Coming of the Lord. I was very indignant at a saintly old lady writing and telling me that my step was "of Satan!" And yet I can now see that she was right. There was nothing wrong about the message, but the Deceiver's object was to get me away from the "Word of the Cross"—the one message which he most hates and fears, and which alone vitally affects his Kingdom.

Then followed another booklet, "The Word of Prophecy," and that brought me into touch with, what is called, the "Pentecostal" Movement. I attended many of their Conferences, and finally joined one of their churches in the South. This led me still further out of the calling God had given me to devote my life to the world-wide sending out of the Word of the Cross. I was only six months in the movement referred to, for I withdrew in January, 1915, and for five years afterwards tried to get back into the work God had called me to do. But I had got right out of the plan of God, and I knew not how to get back again. I tried in vain to continue the Bible Booklet work at Bournemouth, but gradually it languished, until the whole work of the Heralds of the Cross and the Bible Booklets ceased. I had lost my bearings completely, and my testimony to the Calvary message. I could neither preach, or give a message, although previously God had opened before me many doors in churches and mission halls, etc. throughout Great Britain. I had now to be taught the Cross in deep experience, and have it wrought out in my own life. I was truly going through a wilderness experience. God was stripping me of all my self will, and purging me of my creaturely activity. The War also brought it home in my own family; my two sons were wounded, and one disabled for life. They could no longer earn and poverty came, until even my home was stripped of furniture. Then sickness, even, as I thought, unto death, visited me. It was then in my extremity I wrote to Mrs. Penn-Lewis asking her forgiveness for all the grief I had caused her, and asking if she would take all my stock of Bible Booklets, as I felt that my earthly service was at an end. Then God's servant answered me, saying how freely she forgave me, and how she had been for years waiting in faith for the letter that I had written her, feeling sure that God would shew me the way I had gone astray from His path, and lead me back to my calling with the message of the Cross. Her words of comfort, telling me that God in His great grace

would take my broken life, and make it even now a blessing, had a remarkable effect even upon my physical frame, for immediately I recovered, and was able to attend the Swanwick Conference at her invitation, where God met me again with fuller and clearer light than I had ever had on the meaning and message of the Cross.

Our God has indeed wrought a blessed work of deliverance from the creature ambitions that I once had. I am now hopeful that I may be enabled to continue the secretarial work of issuing the Bible Booklets, and to resume the work of the "Heralds of the Cross" if it is His will. My wife and I are now looking to the Lord to provide, and to guide as He did in the early days before I went astray, and to show us His plan once more for any service that He will in His great grace allow me to render Him ere He comes again. I earnestly ask the continued prayers of all who have followed me with prayer these past years, and to whose prayers I owe the mercy of God which has brought me again near to Him, and, I trust, back into the calling He once gave me to proclaim the Cross.

H. Musgrave Reade.

EDITOR'S NOTE:—I greatly rejoice over the grace of God manifested in this letter from Mr. Reade and earnestly ask continued prayer for him, by those who have never ceased to pray that he might be brought back into the path of service, in which God had so signally used him in the past.

It is easy to see the plan of the enemy in the attack upon him for the undermining of the greatly blessed and world-wide circulation of the Word of the Cross Booklet. At its very zenith when Mr. Reade was drawn aside, it began to slowly die down to a small circulation. Mr. Hogben has been circulating in the One-by-One work the English Booklet—but it has never moved forward with the impetus it had at the beginning.

Last year one of the prayer-warriors actively engaged in the preaching of the Cross, had it borne in upon him that the Lord would use again the Word of the Cross message, and definite prayer was made that He would restore to renewed blessing the little Booklet given by Him. The beginning of the answer has come in the restoration of Mr. Reade. What the Lord's further plans are we do not yet know.

Let us remember that Peter, in spite of his denial of the Lord in the judgment hall, did not lose the calling the Lord had given him in the words "I have given thee the keys," etc., and Peter was the Lord's messenger on the Day of Pentecost. Let us not forget Gal. vi. 1. Our brother, Mr. Reade, was side-tracked, as many others are, through his very eagerness for greater equipment for the service of the Lord.

If we believe that the Lord receives and blesses those who confess their faults, and honestly turn from the wrong path when they discover they are in it, let us thank God for his servant's honesty and truth, and pray for, and help him back into service as God may show.

At the present moment the price of printing is so prohibitive that nothing can be done in the way of re-issuing new editions of the Booklet. The following are the only languages now obtainable in quantities. Will our readers help us to get them into circulation? Parcels will be sent (free) to any address in the countries where they will be of use, for the cost of postage only, or if this is not convenient, a postcard only to H. M. Reade, 5 Bingham Road, Bournemouth, will be attended to. The main purpose is to get the message into circulation as quickly as possible. Ephes. v. 16.

Chinese	Persian	Kabyle
Scottish Gaelic	Spanish	Hungarian
Esperanto	Bulgarian	Malagasy
Portuguese	Mazurish	Swedish
Polish	Judeo-Spanish	Irish

It is also borne in upon me that Mr. Reade should resuscitate his "Heralds of the Cross" work, and possibly the Lord will use him again in his powerful testimony against atheism and Socialism. In due season we shall know. Meanwhile we are sure that the Lord Who cares for His own, and knows how His servant has refused many inducements to turn aside again from the path of God's will, will not fail to provide for all his needs, and lead him out again into testimony for Him.

Please note that until another edition of the English Bible Booklet is printed, readers should apply for these to Mr. T. Hogben, 92 Bethune Road, Stamford Hill, London.

The Lord's Watch.

We are glad to be able to say that Mr. J. C. Williams now sees his way to re-commence the valuable service he rendered to the Lord's people in his "Lord's Watch" work in connection with *The Overcomer*. But there are two points in this resuscitation of the Ministry of the Lord's Watch, which he desires us to make clear to all who wish to re-open communication with him on the subject of Prayer.

I. WHAT THE "LORD'S WATCH" IS NOT.

It is not a prayer union of those who undertake to "pray one for another."

It does not accept "Requests for Prayer," nor undertake to deal with any sent to it.

II. WHAT THE "LORD'S WATCH" IS.

It is a "Training School," so to speak, for those who need help in their prayer life, and desire to know more of the principles of intelligent prayer.

It is prepared to receive problems in prayer, and to give light upon these problems to those who are perplexed thereby, e.g., "I have prayed for my son for years, and yet he is not saved. Can you tell me should I change my petition or method of prayer?" etc., etc.

Correspondents should write briefly, and address all letters to Mr. J. C. Williams, Moor Cottage, Matlock, Derbyshire, enclosing stamped envelope for reply.

Note:—Will those who sent in questions on prayer at the Swanwick Conference please communicate with Mr. Williams, who greatly regrets that he was unable to deal with them as promised.

Will correspondents of The Lord's Watch please note that no communications for the Editor, or orders for Books from the "Overcomer" Book Room, should be enclosed in letters to Mr. Williams.—Ed.

The Ministers' Prayer Bond

Instituted at Swanwick, April 23, 1920.

A word on some aspects of modern Theology.

IN the modern teaching of the Atonement, sacrifice is exalted, but the fact that Christ bore the penalty of our sins is utterly rejected. He suffered at our hands, and therefore, it is said, for our sins, but only in the sense that the acts by which He was crucified were sinful acts. He suffered just in the same way as all good men suffer at the hands of evil men, and all good men are called upon to suffer as He suffered. That suffering is efficacious because it brings about repentance by the sight of the result of our evil deeds. It is the "Moral Influence" theory of the Atonement advocated by Horace Bushnell in America, and traceable to Abelard.

The Love of God is made to exclude His Righteousness. The Fatherhood of God to exclude the necessity of the exercise of His justice. God is not to be considered as Judge at all for He is our Father and all men are His children.

A "vicarious reparation" is spoken of, but there is no substitutional sacrifice, no demand for reparation, no wrath of God to be appeased. Such statements as "so long as God is conceived as the Judge there is no efficacy in a vicarious sacrifice," and "The substitution of a sinless victim might indeed satisfy the divine justice, and appease the divine wrath but it would involve a flagrant illegality," reveal a vanity of reasoning which almost defies the use of argument at all.

"Cursed is every one that continueth not . . ." and He was made a curse for us" is the truth that lies at the heart of the Gospel. If Christ did not die in my stead, then I did not die with Him. The whole doctrine of death by which alone we can have life, depends on the PROPITIATORY DEATH OF CHRIST, He Who loved me, and gave Himself for me.

78 Bedford St.,
Liverpool.

C. Ernest Procter,
Hon. Sec. of Prayer Bond.

NOTE.—Mr. Procter in a private letter gives some extracts from Athanasius on the truth of Substitution. "Christ saw the condemnation of all men to death . . . He took our body . . . surrendering it to death instead of us all . . . so that by all as it were, dying in Him, the law . . . might be abrogated." and "He takes to Himself a body that can die . . . that it . . . might be sufficient for death for all . . . and corruption might cease by the grace of Resurrection."

"Whence as a victim and a sacrifice, free from every spot He made death disappear . . . by the offering of a substitute," that is by a vicarious sacrifice. . . .

Le Vainqueur.

The "Overcomer" in French.

OUR readers will have noted in the Oct.-Nov., 1914 issue of *The Overcomer* an article headed as above, in which we gave a letter from the Treasurer of the French Baptist Conference sent to the Conference meeting at Matlock in June, 1914, bearing testimony to the help received from the French *Le Vainqueur*. This paper was at that time being issued by Mr. Henry Johnson, who was then in charge of a small church in the outskirts of Paris, whilst at the same time working as an agent of the Paris City Mission.

Alas, when the Great War broke out *Le Vainqueur* had to cease publication, and Mr. Johnson during the years of War became an agent of the Open Air Mission, doing valuable work among the troops in Northern France.

Now the Open Air Mission has given up its work in France, and Mr. Johnson is free for the Lord's new plan for him. After much prayer, in conference with Mr. Johnson, who came from France for the Swanwick Overcomer Conference, he has decided to go forward alone in active itineration of the villages of France. For this purpose he has obtained a small motor in which he will be able to carry a large quantity of literature from place to place (and to sleep in it himself when necessary), preaching and proclaiming the message of the Cross wherever he goes.

The Lord's seal is upon this project in the gift of £100 as a thank-offering for blessing at Swanwick, so that Mr. Johnson can launch out immediately on this aggressive work. He also proposes re-issuing *Le Vainqueur* at an early date.

Recent letters from Mr. Johnson speak of very marked blessing on the message he is delivering—especially among Roman Catholics, some of whom have never been to a Protestant service. He writes:

"I have a very full heart of praise and thanks to God for Swanwick. To me it was a visit to the 'house of the interpreter,' and has given me a new vision for work in France.

Golgotha must be vindicated and the captives of the strong one delivered. Precious Cross, may we all be kept deeply abiding there. Your prayer that a pure stream from Calvary might flow through me wherever I go in France, echoes and re-echoes within me, with many an added Amen.

You will rejoice that God is moving in answer to prayer. At the end of this month, I hope to launch out with my Gospel Motor Van and a splendid provision of good tracts and Gospels, to go from village to village.

As God shall enable me, I purpose to commence the translation of *The Overcomer* into a re-issue of *Le Vainqueur*. The Victory Message needs converting into French and sending on its way. Help can be obtained for the translation and editing. Money represents the main obstacle. . . ."

Madame Brunel, the wife of a Pastor now at Metz, Lorraine, and the translator of "War on the Saints" into French, was also at the Swanwick Conference. She writes of having received great blessing in realising the victory of the Christ of Calvary, and her readiness to do all in her power to assist Mr. Johnson in the translation work of *Le Vainqueur*.

The Hand of the Lord is therefore manifestly stretched out for blessing to France, and we feel sure He will speak to those of our readers at home and abroad calling them into fellowship with Him in their prayers and gifts as He may lead.

Miss Cope of Birmingham resumes her position as Treasurer, and all correspondence should be addressed to her at 276 Gillott Road, Birmingham.

Songs of the Heavenly Life.

These were used at the Swanwick Conference, and greatly appreciated for the way they embodied the Victory Message of Rom. vi. and Rom. viii., as well as expressing the joy and hope of the Lord's Return.

The fourth edition is just being issued from the Press, priced at nominal cost. Will our readers make these real "Songs of the Heavenly Life" known? They are all adapted to well-known Hymn Tunes, and, therefore, can be easily sung in any meetings, even without an instrument.

We have had several applications of late for the "*Overcomer Song Messages*," and for the Booklet of *Poems* by Mary Marsh. Both of these are now unobtainable, the little book of "Songs of the Heavenly Life" taking their place. Most of the "Songs" are by Mary Marsh, and in them "she being dead yet speaketh," the message which was burning in her heart.

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The Overcomer Literature.

"We proclaim a Messiah crucified, to the Jews a stumbling-block and to the Greeks a folly; but to the called . . . Christ the power of God and the wisdom of God. . . ." 1 Cor. i. 23-24. C. & H.

The burden upon us in this hour of Apostacy, is the getting out to the very utmost the two-fold message of the Cross. But the difficulty of so doing increases day by day as the world-conditions are rapidly passing on into what God has so clearly foretold in His Word.

Rev. xiii. 17 shows that the commerce of the world will be affected by the supernatural conditions contingent upon the reign of the Anti-christ. Probably the people will little realise that their "buying" and "selling" is being governed by the Dragon working through the world-system of those days. As we see on page 31 of this issue, we are in their very shadow, and so we need not be surprised that commercial matters are so shaping that they directly tell against the proclamation of the Gospel.

At such a time it is serious that the fourth edition of **THE CROSS OF CALVARY AND ITS MESSAGE** should be rapidly running out. But we feel that we dare not allow it to go out of print. It was never more needed than now. So in faith that the higher cost will not check the going forth of the message, we are publishing the new edition, and hope to have copies in hand early in July.

(Please help by prayer.)

We have a few of the fourth edition still obtainable in cloth, at 2/6, but the new issue in paper cover will be 2/- each, and only possible at this price through subsidy for the sake of the message. The following Book Notice has recently appeared in the *Journal* of the Wesley Bible Union.

"The Cross of Calvary and its Message." By Mrs. Penn-Lewis.

The fourth edition of this valuable book is now issued, and one rejoices to see that the fifteenth thousand is reached. This is a truly Biblical kind of theology. It will teach most to those who use it devotionally. Though very different in many ways, I should class this book with Dr. A. C. Dixon's volume on the same subject. Mind and heart alike are searched, enriched, and stirred by Mrs. Penn-Lewis' chapters. May God use it to stir up the smouldering fires of Christian life in England into a fierce revival flame.—H. C. Morton.

The "Via Crucis" Series of pamphlets on the various aspects of the Cross, continues to be of service to the Lord's people. We have printed in this series by special request, *"The Cross and the Blotting out of Sin,"* one of our readers sending £5 for its broadcast distribution. Workers may have a supply on application, for the cost of postage only.

The Swanwick Conference made known to many workers the value of the poster

The Story, the Cost, and the Purpose of Calvary.

As a result one worker writes "I am going ahead with the Posters. 50 in the hands of Bill Posting Co., a two-inch blue border as a frame to them." Another of our readers has arranged for a hundred per week for four weeks, to be displayed on hoardings in various parts of Central London. In some instances four being placed together to arrest attention.

We still have copies of the Double Closure Number (Dec., 1914) of *The Overcomer*. A copy will be gladly sent to readers abroad, post free, on application. Bound up sections of *The Overcomer* issued prior to 1914 will also be sent free on application, as well as Booklets on the "Y.W.C.A. crisis."

We hope to have from the press before the Autumn, a pamphlet containing the two articles on **Spiritual Perils of To-day**, from the January and April *Overcomer*. It will be issued at a nominal price for the sake of facilitating its circulation. Many letters have come thanking God for these papers, which are also being translated into French. An Editor from Canada earnestly asks for their issue in pamphlet form. A new booklet **"More than Conquerors"** (see Book list) will also, we hope, be ready in July, also new editions of **"How to Walk after the Spirit,"** and **"How to Bind the Strong Man,"** both in great demand as meeting a present need. (See List on this page).

Concerning the "Liberation of the Mind" Booklet (recently issued), a correspondent writes saying that a child of God compelled by circumstances to leave an Asylum, had been completely restored through reading this Booklet, "being enabled immediately to take an appointment.

Let us thank God and take courage.

"War on the Saints."

A Text Book for Christian Workers on the work of deceiving spirits and the Children of God.

BY

Mrs. PENN-LEWIS IN COLLABORATION WITH EVAN ROBERT

"I have had my copy of 'War on the Saints' laid by for several years, and read it, until my need was so great I simply had to read it. I got mixed up supernatural manifestations and then my eyes were opened, and but for mercy, and the teachings of 'War on the Saints,' explained to me by one Lord's children, I do not know what would have been the end . . ."—A worker.

"It is an inspired book for these awful and evil days . . ."—A worker.

Published at 6/- net (cloth volumes now unobtainable)
Second Edition is issued in stiff paper covers, 352 pp. Unabridged
3/6 net, 4/- post free.

Books on the Victorious Christian Life.

By Mrs. Penn-Lewis.

- The Story of Job. A Glimpse into the Mystery of Suffering. Cloth board net, post free 3/6.
- The Cross of Calvary and its Message. Cloth 2/6 net, post free 2/10. (Paper New edition. Eighteenth Thousand. 2/- net, 2/3, post free.)
- The Warfare with Satan and the Way of Victory. Cloth 2/6 net, post free (Paper cover 1/6 net, post free 1/9. In unabridged pamphlet form 6d. post free.)
- Thy Hidden Ones. Union with Christ as traced in the Song of Songs. Cloth net, post free 2/10. (Paper cover 1/6 net, post free 1/9.)
- Face to Face. Glimpses into the Inner Life of Moses. Art Cloth 1/6 net, 1/8 post free.
- The Climax of the Risen Life. Cloth 1/6 net, post free 1/9.
- The Conquest of Canaan. Sidelights on the spiritual battlefield. Cloth 1/6 net, post free. (Paper 1/- net, 1/2 post free.)
- Life in the Spirit; a glimpse into the heavenly warfare. Cloth 1/6 net, 1/8 post free. (Paper 1/- net, 1/2 post free.)
- Soul and Spirit. Cloth 1/6 net 1/8 post free. (Paper 1/- net, 1/2 post free.)
- All Things New. Cloth 2/- net, 2/2 post free. (Paper 1/- net, post free 1/2.)
- Life Out of Death. (Spiritual Torrents.) Art cover 1/-, post free 1/2.
- Experimental Difficulties in the Spiritual Life. A Handbook for Workers. Paper cover, price 6d. net, 7d. post free.
- "What is your Prayer Life?" Stiff paper cover, price 6d. net, 7d. post free.
- Spiritual Perplexities. "The Guarding of the Mind," etc. Paper cover, 6d. net, post free.
- Power for Service and Warfare. A Message and a Testimony. Paper cover, net, 7d. post free.
- The Work of the Holy Spirit. Price 6d. or post free 7d.
- The Work of Delivering Souls. A Clinical Handbook for Christian Workers. net, 7d. post free.
- Spiritual Perils of To-Day. Dangers in the Pentecostal Movement. (June 6d. net, 7d. post free.)
- Much Fruit. The Story of a Grain of Wheat. 4d. net, 5d. post free.
- The Gate to Life Charts. 4d. each, 5d. post free. Bible Readings for use in Classes, and printed on thin paper for insertion in Bible. Assorted Packets (leaflets) No. I and II. Per packet 4d. net, or 5d. post free.
- The "Inner Life" Series.
 - 1. How to maintain Communion with God.
 - 2. How to walk after the Spirit.
 - 3. The Prize of the Throne.
 - 4. The Leading of the Lord (out of print)
 - 5. The Magnificent Christ.
 - 6. Four Planes of the Spiritual Life.
 - 7. First Bind the Strong Man.
 - 8. More than Conquerors (just issued).
- The "Words to Workers" Series of Booklets. 1/- doz. post free 1/2, or packets, 1/- packet post free 1/2.
 - 1. First Bind the Strong Man. (New edition, No. 7 "Inner Life" Series.
 - 2. The Liberation of the Mind (just issued).
 - 3. Like a Lightning Flash (out of print).
 - 4. Change your Attitude.
 - 5. The Cross and the Blood. What is the difference?
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VOLUME VII.
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(The Cross is the Touchstone of Faith.)

OCTOBER.
1920. 4

The Overcomer

"It is Written."—Matt. iv., 4, 7, 10.

THERE is a law in connection with the Bible which never fails, and which has been put thus: "The first occurrence of a word, or an expression, or an utterance, is the key to its subsequent usage and meaning; or at least a guide as to the essential point with it."

It is important to notice the first occurrence of the words "serpent" and "subtle," and the first utterance of Satan. These occur in Genesis iii. 1, when the word translated "serpent" is "nachash," and means in the Hebrew "a shining one." Also the word translated "beast" means in the Hebrew "living creature."

The first appearance of Satan, therefore, was as an Angel of Light, and his first utterance was to question the Word of God—quickly followed by lies contradicting it.

So in accordance with what might be called the "Biblical Law of firsts," Satan's special sphere of activity is clear. It shows that it is not in the criminal, not in the immoral, but in the religious sphere.

It warns us to look for Satan operating, not so much in the police court, as in the *pulpit*, not so much in the secular, as in the *religious* press, not so much on the street as in the *university*, not so much on the stage, as in the *professor's chair* of the theological college.

It points out Satan's great battlefield to be not the sins arising from human depravity, but the unbelief of the human heart!

It shows that to question, oppose, deny, and attack the Word of God is Satan's prime object, not so much as a dragon (although he would destroy it if it were possible, and has often endeavoured, and still endeavours to do so), but as an Angel of Light.

What did the Fall of man depend upon, anyway? Was it the eating or not of an apple? The Scriptures do not mention an apple! The Fall of man depended solely upon the Word of God—that was the simple test. God had spoken! *Will man believe God?*

Yes. The Fall of man is centred in the sin of believing Satan's lie instead of Jehovah's truth. It all turned on the truth of what Jehovah had said—on the Word of God!

Thus wherever the Word of God is called into question, there we see the trail of the "great dragon: that old serpent, called the devil and Satan," (Rev. xii. 9). It is worth while noting the two first lies which led to the Fall of man.

1. Ye shall not surely die (Gen. iii. 4).

2. Ye shall be as God [Hebrew, Elohim], (Gen. iii. 5).

The first lie is the foundation of Spiritism, and traditional belief as to death, and can be clearly traced in Buddhism,

Bahatism, Christian Science, etc.

The second lie is the foundation for the theory of "the immanence of God in man," which suggests man capable of judging everything, including God Himself. It appeals to self-exaltation and the dethronement of God in the soul. What is it but "man setting aside faith and choosing reason"? What is it but "Man attempting to reach by his own unaided effort the throne and dominion God would have given him in full receipt for simple faith"?

Both these lies permeate modern twentieth century religion. The latter is the marrow of the New Thought, the New Religion, the New Theology in its many aspects.

In startling contrast to the first utterance of Satan is the first ministerial utterance of the Lord Jesus.

We have it in Matt. iv. 4, immediately after His consecration for His office of Prophet. Satan questions again the truth of God's words—the echo of which, "This is My beloved Son," had scarcely died away—"If Thou be the Son of God."

What are the words of the Lord's reply? "It is written" This is the Lord's first ministerial utterance.

"It is written." What is written? What can be written but words? How can it be possible to have writing apart from words? And yet there are those that tell us that the Bible "contains the Word of God," but that it "is not the Word of God." That its thoughts are inspired, but not its words. But again we ask, How can thoughts be written down without words? It is by words and only by words that thoughts can be made known.

When Milton dictated his poems to his amanuensis, did he communicate his thoughts and leave his words to the choice of another? Are not the actual words, and even the spelling and rhythm of them, vital to the whole matter? Are not the choice of the words and the scanning of their syllables the very essence of what made the result Milton's, and not of his amanuensis?

"It is written." Three times did the Lord Jesus use that first utterance, "It is written," and three times did He utter no other than *the Word written*, until He dismissed the old serpent with the rebuke: "Get thee hence, Satan."

Is it not as significant as it is remarkable, that when the Lord delivered up His trust, having finished the work which was given Him to do, He again, three times, referred to God's Word written, in John xvii. "Thy Word is truth" (v. 14). "I have given unto them Thy Word" (v. 14). "I have given unto them the words which Thou gavest Me" (v. 8).—From Bible Notes, Canada.

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THE OVERCOMER.

EDITED BY MRS. PENN-LEWIS.
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The Editor's Chair.

MY DEAR FRIENDS IN GOD,

In this closing letter for 1920 I must first ask you to join me in thanksgiving to God for the marvellous way He has carried through to full completion the ministry of *The Overcomer* in its first year of re-issue. His Hand has been upon it in a most signal way, giving strength and grace to His weak instrument in the labour of editing—greater than it is possible for any of you to know—and in the supply of its financial cost up to the present time. And far above all this, pouring out through it a tide of blessing which is beyond the limits of our space to tell you, not only in Britain but in every land where it has penetrated.

One brief postcard received from a Pastor, and an Editor of a paper in Holland, deeply rejoiced my heart. It is just one of many. This Dutch brother writes:—"I am extremely thankful for the July number of *The Overcomer*. 'The Atonement the heart of the Message' is quite written out of my heart, and I will translate it into my own paper. *The Overcomer* is quite a revelation for me. This is the sound doctrine we need, and you may be sure that you do a good work to my community, and to the thousands who read my paper, when you help me in sending *The Overcomer*. May the Lord help us to be faithful to His Word, and to bring poor souls to the foot of the Cross."

A German Missionary sister writes from Germany, "May I ask you to stop sending *The Overcomer*. Because I can't afford the expense and can't give any guarantee for the future. It has always been of great value to me, but we must settle matters because that fourth beast, dreadful and terrible, is already lifting up its head. Ere long Bolshevism will have its dreadful sway all over our country, so I want to be ready when the dark billow comes." Then the dear sister asks if we still have some old "read-to-the-end" papers she might have instead! What a delightful description. May *The Overcomer* be a paper to be "read-to-the-end" always. Of course our sister will have the paper as always. God bless her!

Another reader writes from one of our Colonies:—

"Since taking *The Overcomer* from the first I have done a considerable amount of study. Four years at our University and three at our Theological Hall. . . . In my last year at our Theological Hall, my Greek Critical exercise was on Romans vi. 1-8. A passage could hardly have been chosen more to my liking. From what my Professor said and wrote, he seemed much impressed by my paper. I put a considerable amount of time into the exercise; but had it not been for the interest aroused in the passage by the teaching of *The Overcomer* and the emphasis laid on that great chapter in that paper, I am quite sure I would never have got the grasp and interest in the passage that I had while writing it.

I have now been successful in passing the final examination for the degree of Bachelor of Divinity. And I have been licensed to preach the everlasting gospel. The teaching of *The Overcomer* has been of considerable help in preparing me to preach that glorious gospel. . . .

This meets my very deepest desire in the ministry of *The Overcomer*—the equipping of servants of God as true messengers of the Cross. Let us give thanks to God, and press forward with greater faith and hope to expect Him to lift afresh the banner of the Cross throughout the world.

It has been a strenuous year! As we go forward into the winter I am conscious that, in spite of the terrible upheaval everywhere, and the increasing rejection by Christian leaders of the truths of the Gospel, there is a real advance toward the awakening of the children of God to an aggressive testimony to the Cross of Christ. Instead of a paralysis of despair, there is movement, and the news from Russia and other items given in the Prayer Outlook of this issue will, I pray, "set fire" to the hearts already stirred to fresh faith and hope by the Spirit of God.

I have been unable in this issue to give space to another paper on "Spiritual Perils of To-day," but I hope to resume these in the January number. The Lord has so signally blessed these articles that they are now issued in pamphlet form. The letters that have come in response have abundantly confirmed all that was written, and many are learning how to "test the spirits," and how to pray for the prevention of the inroads of counterfeiting spirits. In one case recently, in a new district visited, all abnormal "happenings" were eliminated, and the Cross preached in power by a well-known Pentecostal worker. Will our readers continue to pray earnestly for the cleansing of the Movement, and the bringing into unity in this hour of peril, of all sections of the children of God FOR THE PREACHING OF THE ATONING CROSS, with a solid front against the foe.

And now briefly as to the issue of *The Overcomer* for 1921. The seal of God has been so marked upon the course I have taken this year, that I purpose going forward into a New Year in the same dependence upon

Him to move His people to supply all that is necessary for its aggressive ministry. My own labour, as you know, is freely and gladly given, for all that I am and have is at the Master's pierced feet.

I only ask Him to enable me to use to the full the marvellous opening for the message of the Cross which press upon me on every hand. Will you join with me in the keenest sacrificial service possible in the winter before us. Let us cut off everything in our lives that lies beyond the limit of necessity, for His sake. The time is so short, let us ask Him to get the most out of our lives until He comes. I need your prayer upholding physically, more than I can say.

You will see on our Book page the announcement that the Swanwick Report is now ready. Will you help in getting it out widespread to Missionaries and workers everywhere.

And in closing, may I ask any to whom *The Overcomer* is sent who do NOT DESIRE ITS CONTINUANCE to kindly send a postcard saying so. Our lists are very carefully made of those who have asked to be registered, but it may be that some would like to have their names removed. The cost of the paper makes it important that each copy should only be sent to those who value it.

The October number will again require the help of the Lord's stewards as He may enable them.

I deeply appreciate the kind and encouraging words that come from all who so lovingly share in this ministry, and count upon their unceasing prayers.

Yours in the joy of His service,

Jessie Penn-Lewis

To Correspondents.

Letters acknowledged with thanks from J.M. (China); E.V.L.; K.M.C. E.J.A.; H.E.B. (warm thanks for cuttings); A.M.M.; A.A. (N.Z. delight to hear); K.B.; H.C.M.; A.R. (you gave no address); G.H.L. (many thanks Will return in due course); A.F.; B.G.H.; E.C. (France. I fully understand); E.M. (Queensland. Phil. iv, 19); E.R. (I greatly value all you say M.A.; T.J. (warm thanks); A.M.P.; A.D.L.; F.J.D. (N.Z.); F.E.J. (N.Z.); E.B.; L.R.; L.M. and H.S.; L.S. (all you write most helpful. Thank you); K.B. (Germany. Am gladly sending the *Overcomer*); W.T.E.; G. (so glad to hear from you again); E.S.; E.J.B. (deep sympathy with all you say); H.I. (N.Z.); C.S.; D.K.; M.B. (China. Prayer is the great need in many directions. Oh that more would give real prayer-help); J.S.R. (I value all you write); C.S.; J.E. (so thankful for the Lord's supply to your need F.I.; H.L.S. (S. Africa. Warm thanks); E.M.E.; F.W. (always glad to help you in your work. Phil. iv, 19); C.H.A. (so sorry our space is so limited in the *Overcomer*, for other topics than the urgent ones); R.E.B. (don't forget Luke x. 19 in the matter you refer to); C.A.B. (most rejoiced over the spread of the advent message); M.E.R. (I do not know the case you write about C.E.B. (very glad of your letter. Thank you); E.M.P.; E.G.W.; L.B. J.N.; R.M.E.S.; M.A.C. (Canada); M.V.S.; M.F. (we do not forget the needs of Ireland); G.M. (Australia); F.H.S.; Mr. & Mrs. E. (Canada); A.F.V. E.C.S. (Please send address of the praying one you refer to); T.L.W. (I am sorry. I wish you had spoken when there was opportunity); J.McD.; S.A. A.L.E.; E.K.; V.R.O.

Conference Arrangements.

LONDON.

The Monthly Conference conducted by the Editor on the first Thursday in the month from October to July (inclusive) at SION COLLEGE, VICTORIA EMBANKMENT, London, will be resumed, D.V., on

Thursday, October 7th (meetings 11.30, 3 and 5 p.m.)

Enquiries can always be addressed to the Hon. Secs., Misses Leath and Richards, 41 Carlton Mansions, Maida Vale, London, W.9.

A "DAY OF CONFERENCE AND PRAYER" is held on the Friday following the Sion College Conference, at Trinity Lecture Hall, Crawford Place (near Marble Arch). Meetings, 11.30 to 3.30, with brief interval for light lunch provided in the same Hall.

The Editor will also be speaking at the following Conferences on the Message of the Cross.

Liverpool. Gordon Hall, Blackburne Place, Oct. 12, 13, 14, at 3.30. After tea, Conference 5.15 to 6.30. Information from Rev. Ernest Procter, 78 Bedford Street.

Cardiff. Tabernacle Baptist Church, The Hayes, Oct. 20, 21. Meetings 11, 2.30 and 7 p.m. Information from Mr. A. L. Morgan, Brecon, Maesycummer, via Cardiff.

Ilfracombe. Nov. 9 and 10. Information from Rev. David Harrison, Vicar of St. James Church.

Rev. Gordon Watt is expected also to speak at all these Conferences.

SPECIAL NOTICE.

The Conference at Sion College on Nov. 4 (meetings at 11.30, 3 and 5 p.m.), and the Prayer Conference at Trinity Lecture Hall (as above) on Nov. 5, will be addressed by Rev. Gordon Watt, and the Editor on the theme of THE PRAYER WARFARE. In view of the need for prayer against the powers of darkness in this time of world-upheaval, and those who are burdened in this respect make the Conference known and let it before the Lord in prayer.

The Cross as a Proclamation.

"I proclaim . . . Christ Jesus as Lord and Master. . ."—2 Cor. iv, 5.

THE word of the Cross is the dunamis of God," said the Apostle Paul. Dr. Mabie points out that the Greek word here is Logos, or Word—not preaching, as in the A.V. It is the same used of Christ Himself in John i. 1. "In the beginning was the Logos, and the Logos was with God, and the Logos was God." The Greek Lexicon gives the meaning of Logos as, (1) The Word by which the inward thought is expressed, and (2) the inward thought itself. Christ the Son of God in Himself is God's "Word" to the world—His "inward thought" expressed (Heb. i.3); and He is God's inward thought itself clothed in terms of humanity. The "Logos" of the Cross is also God's "inward thought expressed" of the only way in which He could save fallen man, and re-create him in the image of Christ. The Logos of the Cross therefore contains in itself the power of God. It is dynamic—and through it the Holy Spirit manifests the energizing ability of God to save. It is not the "preaching" of the Cross which is the power, but the Word of the Cross, and it is this "Word of the Cross" which is to be proclaimed to a fallen and lost world, as a message from God, announced as a herald ANNOUNCES A PROCLAMATION by an earthly king.

This can be traced out in the epistles of Paul. "I proclaimed to you" (1 Thess. ii. 9) he said, "the message which I bore." Conybeare's footnote says, "The original word involves the idea of a herald proclaiming a message." Again in Titus i. 3, "He made known His word in due season, in the message (lit. proclamation) committed to my trust by the command of God our Saviour." And Gal. i. 16: "When it pleased Him . . . to reveal His Son to me, that I might proclaim His Glad Tidings."

A "proclamation" requires a "herald," so the Apostle writes to Timothy, "The glad tidings, whereunto I was appointed herald" (2 Tim. i. 11.) "Christ Jesus, Who gave Himself a ransom for all men, to be testified to in due time. And of this testimony I was appointed herald" (1 Tim. 2-7). All these passages show the "herald" nature of Paul's preaching of the Cross.

Now as to the terms of the proclamation. It is (1) the "Word" of THE CROSS. "The Jews require a sign, and the Greeks demand philosophy; but we proclaim a Messiah crucified, to the Jews a stumbling block and to the Greeks a folly . . ." (1 Cor. i. 22, 23); and (2) the Word of the Cross, with its twin-part of the resurrection. "Remember that Jesus Christ, of the seed of David, is raised from the dead, according to the Glad Tidings which I proclaim" (2 Tim. ii. 8). Here we have the two-fold message of the Cross stated as the terms of the proclamation. (1) A Messiah crucified, and (2) A Messiah raised from the dead. Calvary and the Resurrection. Not one without the other. A real physical death and a real physical resurrection.

Then (3) as to the responsibility of the "Herald" to "proclaim" the message. We find this in 1 Cor. ix. 15, where Paul writes about himself, "Although I proclaim the glad tidings, this gives me no ground of boasting; for I am compelled to do so by order of my Master. Yea, woe is me if I proclaim it not. For were my service of my own free choice, I might claim wages to reward my labour; but since I serve by compulsion, I am a slave, entrusted with a stewardship." This is strong language, but Paul uses it to show the Corinthians the Divine compulsion upon him,

* Address given at Swanwick Conference and omitted from Report through lack of space. (The first paragraph is an addition). The quotations of Scripture are taken from Conybeare and Howson's translations of the Epistles of Paul.

and how solemn the trust committed to him. They understood in those days how absolutely a "slave" had to obey his master. Although the Apostle served of his own free will, yet as concerned his message, the constraint upon him put him in the same place as a slave. He felt that he might not even do his work primarily for "wages"! He had to fulfil his trust whether he had "wages" or not.

Oh that the same sense of being constrained by God to "herald" His message, might take hold of each of His redeemed ones, producing that white-heat fire within, which makes them reckless about themselves, so long as they fulfil their stewardship. God will see to it that you get your "wages." "No man goeth a warfare at his own charges." God is a poor master, and a strange "King" if He sends out His heralds without being able to provide for them. But God is a King, sending out a "proclamation" to the world, and He sees to the supplies of those He truly sends. It often looks like madness to believe this, but the madness of really trusting God is the highest wisdom. "I proclaim" because "I am compelled" said the Apostle.

Next, as to the place of the "proclamation" in relation to other truth. "Christ sent me forth as His Apostle, not to baptize, but to publish the glad-tidings" (1 Cor. i. 17). The external ordinances were secondary in importance to the proclamation of the Message. In the mission field therefore, the primary work of the missionaries is not to get so many heathen "baptized" and entered on a church roll, but to publish the glad tidings.

And as to the language and the way in which the proclamation is to be given. "Not with wisdom of word, lest thereby the Cross of Christ should be made void." The proclamation does not need the adornment of beautiful words, and oratorical display of language. It has only to be proclaimed in its bare simplicity, for it is the "Word" of the Cross which is the power of God, not words about it. Here is stated also the solemn fact that the message which contains the mighty power of God, can be rendered "void," or powerless, by the preacher. The words which the human "wisdom" of the natural man thinks necessary to make the message acceptable, have actually the contrary result, in making void the power of the Cross itself! This explains why to-day there is so little result even when the Gospel is preached. So few really believe that the "Word" itself, simply stated, has in it the "power of God." They are not willing to be simple transmitters of the written Word. They want to preach "sermons" about the Cross—rather than simply PROCLAIM it!

How did Paul fulfil his commission, as a "herald" with a "proclamation"? "When I came among you, and declared to you the testimony of God, I came not with surpassing skill of speech, or wisdom. For no knowledge did I purpose to display among you, but the knowledge of Jesus Christ alone, and Him—crucified." (1 Cor. ii. 4). And then he adds, "In my intercourse with you, I was filled with weakness." Oh Paul, have you not mistaken the word? Did you not mean that you were filled with power? No. "I was filled with weakness, and fear and much trembling." Conybeare's footnote points out that this peculiarly Pauline expression means a "trembling anxiety to perform a duty." The "anxious conscientiousness" of a "slave."

When the solemnity of the trust and the vital character of the Message of the Cross is realized by anyone, it is bound to produce that "trembling anxiety" lest he should

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fail God, or become unfitted for the Holy Ghost to use him with the message. "And when I proclaimed my message" the Apostle continues, "I did use not *persuasive words of human wisdom*, but shewed forth the working of God's Spirit and power, that your faith might have its foundation not in the wisdom of men, but in the power of God." Here it is again. Paul deliberately avoided using "persuasive words." Human influence and "persuasion" is not needed in addition to the "power of God." The "Herald" simply has to be carefully exact in transmitting the "proclamation." And then the responsibility is with God and those who hear. Is it not strange to be using words all about the things of earth to draw men to God, instead of simply heralding forth God's proclamation?

What about the *urgency of the proclamation*? How Paul laboured to prepare Timothy to carry on the work when he knew that his departure was at hand. Listen to his last solemn words to him. "I adjure thee before God and Jesus Christ . . . *proclaim* the tidings, be urgent in season and out of season, convince, rebuke, exhort, with all forbearance and perseverance in teaching. For a time will come when they will not endure the sound doctrine, but according to their own inclinations, they will heap up for themselves teachers upon teachers, to please their itching ears. And they will turn away their ears from the truth, and turn aside to fables." So the aged Paul was under no misconception as to the attitude of many to the truth of the Gospel after he had gone—especially in the latter days in which we are now living. Nevertheless, "I adjure thee . . . *PROCLAIM*" is written to us as well as to Timothy.

The passion of his message was in Paul to the very end. The one thing he cared about was his stewardship. When he looks back upon his sufferings, all is swallowed up in the fact that he had accomplished his ministry. "When I was first heard in my defence, no man stood by me, but all forsook me; (I pray that it may not be laid to their charge). Nevertheless, the Lord Jesus stood by me, and strengthened my heart, that by me the proclamation of the glad tidings might be accomplished in full measure, and that all the Gentiles might hear; and I was delivered out of the lion's mouth" (2 Tim. iv. 16, 17) he writes.

Let us finally take a glimpse into the inner life of the Apostle so that the spirit of it may get into us, and urge us forward to "proclaim" the Word of the Cross with new perception of its urgency and its power. The Apostle's words to the elders at Miletus show us vividly the spirit of his labours. "Brethren, ye know yourselves . . . after what manner I have been with you throughout the time; serving the Lord Jesus with all lowliness of mind, and with many tears and trials which befell me through the plotting of the Jews. And how I kept back none of those things which are profitable to you . . . And now, as for me, behold I go to Jerusalem, in spirit foredoomed to chains; yet I know not the things which shall befall me there, save that in every city the Holy Spirit gives the same testimony, that bonds and afflictions abide in me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received from the Lord Jesus to testify the Glad tidings" (Acts xx. 18-24).

In 2 Cor. vi. 4-10, we have a glimpse into his service as a herald. "I commend myself as one who ministers to God's service; in steadfast endurance, in afflictions, in necessities, in stripes, in imprisonments . . . as ever dying, yet behold I live; as chastened by suffering, yet not destroyed; as sorrowful, yet ever filled with joy; as poor, yet making many rich." Then in 2 Cor. iv. we see how he handled the Word of God. He said "I have renounced the secret

dealings of shame, I walk not in the paths of cunning, I adulterate not the Word of God; but openly setting forth the truth, as in the sight of God, I commend myself to the conscience of all men." Keen as Paul was to win souls to Christ, he used no cunning schemes to reach them. Oh the dishonourable things that are done to get hold of converts, or "members" for a church! Many are disguised under the idea of lawful "guile" or "wisdom" for the reaching of the people. But Paul boldly depended upon an open, straightforward proclamation of the Word of the Cross, believing it to be the "power of God." He "openly set forth the truth" in such a way that the consciences of men were reached, both by the plain honest statement of his message, and the transparent clearness of his life.

All that is of God can be openly proclaimed to all. There are no degrees of "initiation" in the Church of God. There are different stages of growth in knowledge, but no "secret truths" which cannot be proclaimed to the whole world. Oh for this bold, straightforward, open declaration of the Word of God, relying upon it as the power of God. May we all be saved from cunning scheming under the guise of "making known the truth." There should be no "sheep-stealing," no "proselytizing" and no "planning" to get hold of this one and that one. Let us openly proclaim God's message in the simple terms of the Scriptures, assured of the co-working of God.

The apostasy of the visible church alone can be countered by the Proclamation of the Word of the Cross, with the spirit of, and in the way that Paul proclaimed it. I do not believe that the people in Britain have "rejected" the Gospel, because they have not heard it. Is the "apostasy" amongst the people in the pews, or is it in the pulpits? Will God condemn the "sheep" or the "shepherds" charged with feeding the flock? Has God cast off England, when it is the country which shelters the largest number of the most matured members of His mystical Body, because the greater part of her people are like heathen, not knowing the true gospel? Those who have to face the people who sit under the apostasy of the pulpit, and afresh lift up the banner of the Cross, need to get a new faith and a fresh vision from God, so as to cast away the horrible fear that England has turned from God.

Let us conclude by considering carefully the way in which the Gospel of the Cross should be proclaimed. Let us ask why there is so much apparent preaching of the Gospel which has so little result? Is there something wrong about the way in which it is presented? Some time ago when I was pondering over this, a leaflet came into my hands in which the writer said that the great need to-day was that souls should be invited to come to the Risen Lord. And then I saw the weakness in this way of preaching the Gospel. Let me put it as a question to those who are preachers and teachers. Is the Gospel of the Cross to be proclaimed thus: "The Lord Christ died instead of sinners on Calvary, and having completed the work of redemption, He went back to heaven, and now His messengers, on the ground of what He did at Calvary, are to call sinners to the Risen Christ?"

Or is it an absolute necessity that the Holy Ghost should make Christ's death at Calvary so real to each sinner who needs salvation, that they realize first His death for them, and then come to Him as a Living Saviour?

The first method practically eliminates the Cross. For thousands of people "come to Christ" who do not realize at all the fact of His death for them. The result is that many of these souls give little evidence of regeneration—they are not radically changed, and made new creatures in Christ.

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There is a subtle and strange omission of the preaching of the Cross, because of this emphasis upon the Risen Lord. He is the Living Saviour, but we do not come to Him only through His merits, and even on the ground of His work at Calvary, but that death on Calvary must be made real to us by the Holy Spirit, so that we see our part in it, and know that we are born into a new life through His death as our Substitute.

Galatians iii. 1 emphasises this in a very vivid way. "Oh senseless Galatians, who has bewitched you?" writes the Apostle, "You, before whose eyes was held up the picture of Jesus Christ upon the Cross." This is the literal sense, says Conybeare, and Lightfoot uses the word "placarded." This was the way Paul preached. He "proclaimed" the "Word of the Cross as the power of God" and he "placarded" Jesus Christ upon His Cross before the Galatians,

"The Powers of the Age to come."—Heb. vi. 5 (margin)

I. *The Advance of a New Dispensation.* "That which is becoming old and waxeth aged is nigh unto vanishing away" (Heb. viii. 13, R.V.). It may be said that at the present time we are in a position analogous to that of the Church at Pentecost. God did not then sound a trumpet, and say: "The Jewish dispensation now closes, and the Christian dispensation begins." But the old gradually faded away, after the new began. They were just one hundred and twenty men and women on the Day of Pentecost. As they were filled by the Spirit of God, they entered the "new dispensation" before the Jewish one had passed out of sight. The "Christian dispensation" began in persons ere it was manifested in the Dispensation which is now closing. The men and women at Pentecost lived and moved and talked and worked in the spirit and power of the new dispensation they were emerging into, out of the letter and deadness of the Jewish dispensation slowly fading away. And similarly the "powers of the age to come"—the dispensation we are going forward into when the Lord appears—can now be "tasted" (Heb. vi. 5) by us, if we seek to live in the power of life and union with Christ, and by faith live in the power of the Age we are going forward into.

It simply means in heart and mind laying hold of the citizenship of heaven. We belong to the Christ, Who is coming to visibly reign over this earth. The writer to the Hebrews speaks of "tasting" the "powers of the age to come." What are the powers? e.g., heavenly citizenship and authority over "all things." Paul spoke of this when he said "all things are yours . . . the world, or life, or death, or things present, or things to come . . ." (1 Cor. iii. 21, 22).

For this taking hold of the power of the coming Age, we must be willing to part with the "old" and take the new. We have been learning our position in Christ in the heavenly places, and we have been taking hold of the reigning life of union with Him in His victory. but this has been to reign over our present circumstances, and ourselves! But the Lord is preparing a people who are to reign with Him in the Millennial Age, and He is doing it in the very time that the powers of darkness are descending on the world. He is using the suffering caused by the descending forces of the enemy to mature and ripen those who will share His Throne.

II. *Our Citizenship in Heaven.* "Our citizenship (commonwealth, R.V.m.) is in heaven, whence also we look for a Saviour . . ." (Phil. iii. 20). "Our conversation is in heaven" is the rendering of the A.V. Our "citizenship" is in heaven. The citizens of heaven talk about the "politics" of heaven. In the Bible is set forth the plans

so that, as it were, they saw the crucifixion with their very eyes. If we did this we should find that the Holy Spirit would give to the sinner an unveiling of Christ crucified, so that, as Luther said, it would become as real to him as if Christ had died but yesterday. He was lifted up on the Cross for our sins. This is the message to be proclaimed, just as if you went out as a herald, saying "A proclamation from heaven—He was lifted up on the Cross for you. BEHOLD THE LAMB OF GOD!"

Then lastly, it may seem a small thing, but it is not. A "herald" does not proclaim his message in a feeble voice, or in a timid self-conscious way! Let us not fear to lift up the voice like a trumpet. *The trumpet that God uses now is the voice of one who will be a herald, and messenger, saying, "Behold the Lamb of God, which beareth away the sin of the world."*

of the King of Glory, in which his "Citizens" and His "government" will share, e.g., how the "desert" will have rivers opened, mountains made low, and valleys exalted. Can we not even now talk with the Lord in prayer, as to what He is going to do with all the men in the navies when there is "no more sea," and what He will do with all the men in the armies of the world, when the nations will not "learn war any more"? Should we not be reading all that God's Word tells us of the Millennial reign, and be getting prepared for such a wondrous future?

When the Lord comes to rule over the kingdoms of this world there will be results to the governments of this world. The Lord may even now lay upon your heart the burden of the country you are going to reign over with Him, in the new age that is on the horizon. Even now He may be fitting you for the future, by binding you in spirit to the believers in a specific land, e.g., is it for nothing that China is so dear to those who have poured out their lives for Christ in that land? And Russia to some others!

III. *Prayer in relation to the New Dispensation.* "The prayers of the saints ascended up . . . and the angel took the censer and filled it with fire . . . and cast it into the earth, and there were . . . thunders and lightnings and a great earthquake . . ." (Rev. viii. 3-5, A.V.). This glimpse into the effect of prayer from the view point of heaven, shows how much prayer has to do with the dispensational purposes of God. God had Daniel to pray when He was going to bring to pass what He had said He would do for Israel. He had Moses to pray for that wilful nation; Paul to pray for the Body of Christ—the Church—and now does He not want some to enter into His mind as to all He purposes doing in the new dispensation, and pray "Millennial" prayers. Praying believers learning to see the world from Christ's point of view when they shall reign with Him, and to look from Heaven upon Great Britain, France, Russia, and lands beyond the sea, and talk with the King Himself as to what shall be done here and there.

All this reminds us of the heroes of faith described in Heb. xi., who having received the promises, and "seen them afar off," became persuaded of their reality so that they clasped them to themselves, and "confessed that they were strangers and pilgrims on the earth." They had all their hopes and desires fixed on the heavenly country, and so became "strangers" on earth. "For they that say such things declare plainly that they seek a country" (Heb. xi. 13-16). What kind of things do we "say"? Does our speech and our attitude to earth, and to the Lord's Coming, "declare plainly" that we are seeking a country, that is, a heavenly?

Behind the Red Curtain in Russia.

A glimpse behind the veil from the standpoint of God.

IF I MAKE MY BED IN HELL, BEHOLD THOU ART THERE," said the Psalmist, and it is true to-day for the children of God in the midst of the Red Terror of Soviet Russia. "God" is "behind the Red Curtain" as well as the Devil. And God is at work in the midst of the chaos, and the Terror, working for His own people.

A little corner of the veil which has shrouded Red Russia so long from the gaze of friend and foe, has at last been lifted. Authentic news has come to hand concerning God's people in Petrograd. News that seems to radiate light as the first rays of the sunrising, giving hope that as the "cloud as a man's hand" to Elijah foreboded the longed for rain, even so behind the stream of hell that has swept westward from stricken Russia, there may even yet sweep westward a tidal wave of life from God, carrying blessing and healing along the open wounds of bleeding Europe, reaching even Britain, convulsed by the same demon hosts seeking to rend her in twain even as they have done Soviet Russia.

And what is the "news"? First and foremost, REVIVAL IN RUSSIA; second and most blessed, the welding of the only two sections of evangelical Christians in Russia into one body; and, third, the historical miracle of the Bolshevik Government giving to these evangelical believers—despised and persecuted and exiled as they have been in the past—the entire charge of the sale and distribution of the Scriptures.

This blessed news has come in a letter from a Christian lady in Petrograd to Pastor Fetler of Philadelphia—exiled from Russia in Tzarist days—and from a Pastor acting temporarily in his place in his church at Petrograd. The letters are dated as late as June 20th.*

The main burden of the letters is the "glad tidings" that there is "Revival in Russia." Madame Yasnofsky says that "whole districts are being brought to Christ," and there "is a great awakening coming on in the population." There is a "demand for evangelists from all sides of Russia." From Tumen a letter tells her that "whole villages are turning to the Lord," and "the demand for Bibles and spiritual literature is growing greater and greater." So great is the demand for Bibles that they cannot get sufficient to meet the need. From Omsk a preacher writes to the same effect.

Our sister adds that many of the War-prisoners from Germany are returning to Russia converted, and increasing the numbers of those who are holding fast to the Lord. In brief, she writes "THERE ARE SIGNS OF A COMING REVIVAL WHICH TO MY MIND SHALL SWEEP THROUGH THE WHOLE OF EUROPE, TAKING ITS BEGINNING HERE . . ."

With a deep, deep heart cry to God we say "God grant it." If this is in the purpose of God, it will be worthy of Him as the One Who sits on the Throne of the Universe. He has not seen unmoved the opening of the bottomless pit in Russia, and the Red Terror that has swept over the land. He has heard the cry of the martyred saints who have been "slain because of the Word of God, and because of the testimony which they held," that He would stretch forth His hand, and turn the curse into blessing for their martyred country.

The second item of news gives a clue why God is breaking forth in Revival power. It seems that in Moscow itself, the seat of the Soviet Government, an "all-Russia Convention of the RUSSIAN UNION OF EVANGELICAL CHRISTIANS AND BAPTISTS," had taken place in the late Spring, in which

*As postal connections between Soviet Russia and America are not operating, Pastor Fetler says he had not had any news for many months ere this. He does not say how the letters reached him.

the two bodies were united into one union under this name. Pastor Fetler explains that the "Evangelicals"—believers who originated through the Gospel efforts of Lord Radstock, and the Baptists—known as Stundists—were the two main evangelical bodies in Russia. Existing side by side, there arose much misunderstanding between them, mostly over a question of words and minor matters. For years Pastor Fetler had laboured and prayed for the uniting of these two branches of believers, which when they became united could form one Evangelical Russian National Church.

Now at last it has come. In the fiery furnace of the Red Terror, all minor differences between the true children of God have been swept away. The living members of the Body of Christ in Russia have "come to complete harmony on all points." Glory be to the Father, and to the Son and to the Holy Ghost. Surely this is the reason why the Acting-Pastor of the Baptist Church in Petrograd is able to write and say "A GREAT REVIVAL IS GOING ON IN RUSSIA." He adds many details, more particularly of the Lord's working in Petrograd. He says "the apostate church (Roman and Greek Catholic) has been altogether put to nought, and the true church of Jesus is flourishing here now." The Petrograd church is increasing and has now more than 200 members, sixty having been added during 1919, and many more in 1920. Twelve "preachers" are ready to go out when Pastor Fetler returns from America, and preachers are already being sent to other places and provinces. In the province of *Kursk*, thirty converts had already been baptized, and twenty more were waiting. In *Vologodsk* there were thirty converts waiting for baptism.

The Pastor says he thinks that many "churches and sanctuaries" will be turned over to the evangelicals, for the people were "fleeing from the Greek and Catholic churches in masses," and in the Gospel meetings were coming forward to accept the Lord Jesus Christ.

It seems, too, that Lutheran churches* have been left by their Pastors, who have fled, and the evangelical believers have been asked to replace them, thus giving open doors for the Gospel as never before. It is evident that like the early days of the church in Jerusalem, the Lord is giving the believers "favour with the people." The Greek church appears to have become aware of this, for "the Greek churches in Moscow have permitted the Salvation Army to preach in their churches, and have hung up Scripture texts on the walls" as the evangelicals do!

And now as to the third item of news, which Pastor Fetler rightly describes as "one of the most remarkable facts in the history of the Christian era." Up to four years ago no one dared to print and publish a single copy of the Bible or New Testament in Russia, the publishing of the Scriptures being the monopoly of the State Greek Catholic church. Now it appears (writes Pastor Fetler in a note) that "the Soviet Government has taken possession of the plates belonging to the Holy Synod, and have placed the whole output of Bibles in the hands of the hitherto despised 'sectarians' (evangelicals)." That is, writes the Petrograd Pastor, the evangelicals alone can get the Holy Scriptures from the Soviet Government.

But alas, during the storm and stress of the past terrible years it is evident that no Bibles have been printed. There are very few in the country now, writes the Pastor, and "in the provinces people are paying up to 12,000 rubles for a copy of the Bible . . ."

Now as to the condition of the believers themselves. The Pastor Fetler says that the Lutheran Church in Russia was very narrow exclusive, despising the "theologically untrained 'Sectarians'."

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two writers give only glimpses into all they have suffered, as they seem most concerned about transmitting the glad tidings of the Lord's working. Our sister just mentions, "at one time I thought I should die, for I had only bones left on my emaciated body," but she was feeling "better" when she wrote, as she was getting "more bread." "We live" she again says, "thanks to some of our brethren who send us dry bread." The Pastor writes that some of the brethren had gone to the provinces to escape from the famine, but he had decided "not to leave the work" even "if I have to starve." In the beginning of 1919 he was receiving only one-eighth of a pound of bread daily, his wife could not hold out so had gone to the provinces, so he had been alone. Several of those who had gone had died of typhus, but with a handful of believers he had remained.

It is deeply touching to read in spite of such conditions that this little company of believers were keeping up the Christian grace of hospitality, for he adds "even now in spite of the famine, every day we have at the table from twelve to eighteen persons. Never less than twelve. For every day's expenses we need not less than 5,000 rubles."

These devoted servants of God say too that they "edit a journal" in spite of the difficult times, but as "there is so little paper" they think they may have to give it up.

Madame Yasnofsky says, "Oh what deep waters the Lord has taken us through and how much He has taught us. I understand now better than ever the value of 'faith.' Acting on 'faith' is far better than awaiting to be taught by bitter experience. A soul must undergo either the one or the other."

Since reading these wonderful letters I have seen in England the sister of the lady who writes the letter from Petrograd, and heard something of the experiences of some of the Lord's own in Wiborg during the conflicts between the "Reds" and the "Whites." I asked her if they had seen anything of the battles, and she replied that the house she was in, a wooden one, was in the direct line of fire. The "Reds" were in a fortress, and the "Whites" in a wood opposite, with this particular house exactly between. They were ten people in the house, and wooden houses were all around them. For six days and nights the shells passed back and fore over the house, and machine guns were rattling incessantly. But they *relied on the Lord* and *committed the house and themselves to God*, with the result that they were unharmed, although there were houses burning all round them.

Ah yes, but there was one exception! One fearful soul was placing mattresses against the window of her room, and one bullet *did* get into her room, but only so far as to lodge in the curtain!

But what about the terrible noise? Yes, said this truly radiant child of God, It was terrible, but I just put my head, as it were, in the lap of my Father in heaven, and asked Him to hold it, and my experience of His response was so beautiful that I could almost wish to go through the same circumstances again to realize it.

This same dear Russian sister told me some other instances of the working of God in the fiery furnace of Soviet Russia. One was of a godly priest of the Greek Church, who met a professor one day in sore distress in temporal matters. The priest suggested that he should go to one of the churches to pray, but the professor turned on him with such a storm of anger that he wished he had not spoken. What? Should he go to pray to a God Who did not care whether he had his daily bread?

The Professor went back to his class, when at the close a student went up to him and said, "Professor, you have been so kind in helping us. I have been thinking what I

could offer you, and it has come to me to ask you to accept what is the most precious thing in Russia now—a small loaf for your *daily bread*."

Next day there came a message to the Professor from the country, "We have been thinking what we could send you, and as the most precious thing in Russia now is bread, we send you a little so that you may have your *daily bread*! And yet again shortly after came a third message from another. "We send you a little of the most precious thing in Russia now, so that you may have your *daily bread*!"

Three days after the priest's words to the Professor, he went into the church, and there weeping and praying was the man who had said he would not pray to the God Who did not care whether he had daily bread.

"Can God furnish a table in the wilderness?" "Can He give bread also?" Yea, He is the same God yesterday, to-day and for ever. We are sure when we see His children—whether here, or yonder beyond the veil, God knoweth—who are in the fiery furnace of Russia, we shall hear of many such records of His power.

And what about the message in this story to the children of God in Britain, and every land where they are free, *as yet*, from the Red Terror in its acute form. The thought presses home, Can it be that only by such terrible suffering, the unity of the true Body of Christ that the Lord prayed for in John xvii. can be brought about? And will "Revival" only be possible when God's own people, and the multitudes who need to face their eternal welfare, *have learnt to want their "daily bread"*?

And then there is another side which stirs our hearts and invigorates our faith. The forces of God set in motion by weak believers who can PRAY, are stronger and greater than the forces of the devil, and the might and power of men who are given up to him to carry out his will.

Children of God, if Russia will be saved from the Red Terror by *Revival*—and the Russian believer whom I met in England as aforesaid, believes that it will—then England can be saved also, and *Ireland*, and all other lands seething and writhing under the scorpion whips of the Satanic powers.

Let us lift up our hearts to God and join our prayers to those of the saints in Russia, that the tide of life which has broken out there, may in truth sweep Europe and Britain with the breath of God.

* * *

Note: That some great movement of God had broken out in Russia a few months ago is evidenced by the fact that about that time one of the leading secular newspapers in London had an article on Russia, with a sub-heading, "A Religious Revival in Russia," which was described as a "formidable development in North and Middle Russia" which the Soviet Government did not dare to ignore. "The terrible ordeal through which Russia has passed in recent years, has resulted in a spiritual Revival" among the people, said the writer.

This "new spirit" said the writer, "is utterly incompatible with the atheistic destructiveness and tyranny of Bolshevism, and it is spreading rapidly, and *pushing the doctrines of Bolshevism aside*," and then he gives an incident, which he says, showed the "strength and significance of the religious uprising." The Bolsheviks had been so disturbed by the "conversion" of a prominent agent of the Soviet, that they had called a General Assembly to consider the question whether a true 'Bolshevik' could also be a 'Churchman,' and to the surprise, and consternation of the chiefs, the "Assembly," had decided in the affirmative! It seems that the "Church" had declared that it was "above and outside politics," and in this declaration the "Soviet Government had found a cover for a non-interference which was really based on prudence and fear."

Taking this report in the English newspaper together with the letters now to hand from Petrograd, it is evident that the Lord has stretched out His hand in answer to the cries of His people.

The statement in one of the Petrograd letters, that in Moscow "Scripture texts" have been *hung up in the Greek Churches*, confirms the story of the writer of the newspaper article, and the article throws light upon the third item of news given by the Petrograd Pastor concerning the remarkable action of the Soviet Government in connection with the circulation of the Scriptures.

The Laws and Perils of Revival.

Note.—The question may be asked whether, in view of the Lord's Return, we are to pray for, or *expect*, Revival. But there is, undoubtedly, at the present time an awakening of prayer for "Revival," for the conviction is growing that the only alternative to "Revolution" is "Revival"—or the Lord's Coming. The history of the French Revolution, and how England was saved from a similar upheaval by the Revival through Wesley, is referred to by many, and it is historically true that again and again when England seemed as much in the dark as Darkest Africa, God intervened in answer to the cry of His people.

But "THE COMING OF THE LORD DRAWETH NIGH!" Whether "Revival" will precede that glorious event or follow it, we do not know. The Apostle Peter's word at Pentecost, that the outpouring then given was only an earnest of the fulfilment of Joel's prophecy for the latter days, is sufficient to show that "Revival" is now due, whether it comes before, or is a result of the Lord's Coming. In either case we can pray for it, and prepare the way for it, whether we shall be in it, or out of it, by being "absent from the body, and present with the Lord." The matter in the following address (abridged) given at Swanwick, is taken from a M.S. which was prepared for insertion in the last chapter (*Revival Dawn*) of "War on the Saints," but omitted for lack of space.—ED

First let us define briefly that *Revival, in its essence, is the outflow of the Spirit of God through the human spirit.*

This is in harmony with what Fausset, the well-known evangelical Commentator, says about the human spirit. He writes, "*The spirit of man is the receptacle of the Holy Spirit, and is the organ in which He dwells, and through which He works.*"

Now let us ask, What are the primary conditions for Revival, apart from prayer? *First, the negative*: the removal of all obstacles to the outflow of the Spirit. This brings in the work of the Cross applied by the Spirit of God.

Second, the positive: understanding how to co-operate with the Holy Spirit of God. This brings in the life-side of the Cross, the inflow of the Holy Spirit and the believer learning experimentally how to walk in the spirit.

Now as to some of the main "obstacles." (1) In the *spirit*—an unbending, unforgiving, grasping spirit. (2) In the *life*—ignorance of what is right and what is wrong, so that things which hinder the Holy Spirit are tolerated. (3) In the *service* of God—unwillingness to speak of the things of God, and to testify.

For dealing with the obstacles, is needed: (1) The *cleansing of the spirit* (2 Cor. vii. 1), by the putting away of unyieldedness; the forgiving of those who have trespassed against us, the surrender of a "grasping" spirit by giving up all to God. (2) The *seeking of light from God* upon "right" and "wrong" in the life, and the putting things right as the light is given. (3) The *surrender to God* for obedience to the monitions of the Holy Spirit in the way of speech and testimony. Here comes in the Blood to cleanse all that the light reveals, and the Cross in its delivering power, setting free the believer by his identification with Christ in His death, applied by the Holy Spirit.

Now as to the *perils of Revival*: These again primarily may be briefly defined as, (1) the danger of acting or living by "feeling," or the sensuous life, instead of the spirit-life; and (2) the peril arising from the spirits of evil counterfeiting the workings of the Holy Spirit. Alongside of the danger of becoming dominated by "feelings" and emotions, the perils of Revival come mainly from the invisible world of spirits. The Counterfeiter is watching to counterfeit, and to insert his workings in the place of God's workings. The fact became clear again and again in Wales, during the height of the 1905 Revival, that it was possible for God to begin with a pure work of the Holy Spirit, and for the counterfeiting spirits to insert a "counterfeit" which the

soul ignorantly accepted. In this way the same manifestations appeared, but the *source* was changed without it being detected. The changing of the *source* of the supernatural manifestations without the believer's cognizance is therefore the main peril. A very small inserted "stream," or "tincture" from the enemy, causes mixture which may not be discerned at first, but which sooner or later produces fruit in confusion and trouble.

In view of this danger—the principle danger—if we pray for Revival, we should pray God to prepare intelligent and spiritually equipped children of God to guide and help His people. Believers who know the ways of God, and who know the ways of the enemy, and are really endued by God with the power of discerning of spirits, able to tell at once when the *source* of spiritual phenomena is changed. Such souls can discern when the spirit working in a meeting is changed from pure to counterfeit, and know how to deal with the spurious spirit, and how to bring the gathering back into the pure stream of God again.

Those who have this acute and sensitive consciousness of what is "spirit" and what is "soul"—or sensuous—can detect it in themselves by the sound of the voice, which becomes "metallic" or harsh, when the believer draws upon his "natural" resources, but when he speaks from the spirit there is an exquisite softness, and purity in the voice, which makes the tone beautiful. Ah yes, everything that comes from the Spirit of God is beautiful. There is nothing repulsive—nothing that you would shrink away from—so beware of forcing yourself to accept as of God, what your spirit shrinks from as repulsive. So many to-day are being drawn into counterfeits because they do not remember this. Let us have a right conception of God's presence. Where He is in power you get a foretaste of heaven, and this heavenly presence is felt *by your spirit*, not your soul, *i.e.*, your physical consciousness. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

As we have seen, the chief peril of Revival is, that when God begins to work in abnormal power, the Counterfeiter has his opportunity. It is then that, what a writer in America calls, "the high order spirits," the religious spirits, that "hover upon the Alps of the spiritual life," hover about those who are entering realms of the spirit they have never known before. Not the gross and repulsive spirits, but refined and beautiful spirits, are the ones most to be feared. When Paul said that Satan had transformed himself into an "angel of light," he plainly meant that Satan can appear to be *light* when he himself is all darkness. He can give "flashes of light" and "floods of light," and fill a room with light. Can you tell when they are from the enemy?

All that we have been learning about the Cross will equip us to meet these "perils." Therefore if we pray for and desire Revival, we must ask God to enable us to apprehend the truths that will fit us to be of use to Him when it comes.

Now lastly, let us summarize some hints on how to conduct meetings to bring about Revival, or during a time of Revival—which means during a time when the Spirit of God is working in great power—for these "hints" are adaptable, and "Revival"—true Revival—cannot be worked up by methods. These hints are only to show how to co-work with the Holy Spirit on the right occasion, so as to give Him full liberty to work.

We have seen that "Revival" is the result of an influx into and an outflow from the human regenerated spirit. The Baptism of the Holy Spirit, or the endowment of power, therefore brings into *acute consciousness the spirit-sense*.

which, if we learn to read it correctly, will teach us how to co-work with the Holy Spirit in the conducting of a meeting, not only as He moves through our own spirit, but as He moves in the spirit of others.

I. *First as to the leader of the meeting*: The leader should be one chosen of God, and equipped by the power of the Holy Spirit. He must therefore be

(1) Baptized with the Spirit, so that he is conscious of the spirit sense referred to, whereby he knows the mind of the Spirit in himself, and is able to discern it in others.

(2) The leader, thus open to the leading of the Holy Spirit, should be able to speak at any moment as the need arises—free from dependence on notes, or aids to memory. To guide the meeting under the guidance of the Spirit, he needs to be able to speak "as the Spirit gives utterance," and to know the right moment and the right message.

(3) The leader must never let go the reins of the meeting, leading throughout, although he may outwardly appear to be taking no part at all.

I may illustrate the importance of this by a concrete example. I was once watching a huge gathering where one who had been greatly used in Revival in another land, was present, and the meeting was given over to him. He spoke just a few words, and then placing his watch upon the desk, he bowed his head in prayer, and deliberately let go the meeting as if he had nothing to do with it. It could be seen that he had taken his hands right off it. That is, he did not continue to *inwardly* hold it, by *watching*, and *readiness to intervene*. The result was startling. The moment he "let go," there was a wild outburst from a section of that meeting, which was indescribable. There was a "hissing" as if serpents were there, and a wailing noise like the whistling of the wind in the rigging of a ship in a storm. The leader did not attempt to deal with this, and there was no regaining of the control of that gathering—it was practically wrecked. No work of God could be done in that atmosphere. This shows that when God gives charge of a meeting to any one, *he is responsible to hold it for God*, and to rely upon the Holy Spirit in directly quenching any inroad of the spirits of Satan. No one could pretend that the outburst I have described was of God.

(4) The leader must *keenly watch the meeting*, seeking, in reliance upon God, discernment when to touch it (outwardly), and when to leave it alone; and when to move with God in song, or prayer, or message.

II. *Second AS TO THE MEETING*: a programme or pre-arranged plan is no hindrance, for it can be used if there is no discernable movement of the Holy Spirit among the people. But the leader must be ready to drop the "programme" when the Spirit of God shows him to do so. But the meeting should not be allowed to "take its own course" until the Holy Spirit is undoubtedly at work among the people.

The intrusion of fleshly activity at any point should at once be dealt with. This can be done by taking the meeting to prayer, or by the leader speaking. The "flesh" must never be allowed to take control of a meeting, even though it may break in for a brief period. The leader should watch how to check it, and eliminate its effects by some Spirit-guided course of action.

The leader should also be on guard and keenly ready to discern any breaking out of evil spirits, who are always watching to insert their own stream when there is any movement of God. By the discerning of spirits, which is given with the endowment of power, a leader who knows the life after the Spirit, can detect the first trace of the workings of the enemy. He need not tell the people of this, but by prayer, or a message of truth, or silent resistance

(in spirit), he can quickly extinguish their workings.

III. Third, how to get a "heavy" meeting into liberty. (1) The "burdens" on all present may first be removed by asking for audible prayer, or expression of need.

People go to a meeting burdened with their own troubles, and with their spirits crushed or weighted. Burdened in spirit, they are not open to God because they are burdened. The leader begins to speak to them, and thinks them "so hard." But they are not "hard"—*they are burdened*. It would probably "liberate" the meeting if at first all could be free to express their burdens, either in prayer or by asking for the prayer of others.

(2) The leader should take *time* to get the meeting free. When it is free from weight, pressure, heaviness, he will find it easy to give the message.

(3) The leader should *be in victory himself*, so that he is able to lift the meeting, and not be dependent upon the people for his own liberation. Sometimes the speaker himself goes to a meeting burdened, and trusting for inspiration to come to him from the meeting. But that is not God's way. The speaker should not be dependent upon the response of the people, but be able to change the atmosphere and bring the gathering into liberty, *i.e.*, the meeting should not be used as a "crutch" to make up for lack of prayer and preparation, or to liberate the speaker from his own burden.

(4) The speaker should give his message if he is conscious of opposition to the truth he is giving, either in the atmosphere from the powers of darkness, or by the people, and as he does so the Holy Spirit will work, and the meeting will be *mastered by the truth*, thus forestalling the devil, who will otherwise get a hold upon it.

We have been talking about an endowment of power that is *effective*, and there is a degree of the power of God working through us which would conquer any meeting. The secret of it lies in the "grain of wheat" life, for when the believer is deeply immersed in the death of Christ, there is an outflow of the Holy Spirit which, as it were, soaks the meeting, as if it were soaked in an overflow of the river of life flowing from the Throne of God. Something more than the individual getting of blessing. However much we may know of God's working through us already, there must be possible a stronger, purer force of the divine Spirit in our spirits, if we learn more deeply the conditions of the working of His power.

In any case it would always be best for the speaker not to put down "hard" meetings to the state of the people, but to look upon such "hardness" as a deeper call to the Cross for himself, and to the "grain of wheat" experience of fellowship with Christ.

(5) All in the meeting should understand they are free to take part, and there should be no tie to time. The meeting should be free to go on until it is evident that the Spirit of God would have its conclusion. This is one of the greatest needs in "Revival," but very difficult circumstantially to obtain. Yet so often when the Spirit of God has been at the highest point of working, it has been necessary to close the meeting. Only God can show His servants how this point can be met. May He teach us how to work with Him in Revival power.

NOTE: We have had several enquiries lately for books giving the story of the 1904-5 Revival. "*The Awakening in Wales and some of the Hidden Springs*" is out of print, and there are strangely few others obtainable. Messrs. Marshall Brothers have kindly given permission for the reproduction of this book in the pages of the *Overcomer*. If the Lord will, this will be commenced in the January issue. A Welsh Minister resident in England, but who had visited Wales this summer, says that there is among Ministers in Wales renewed hope of coming Revival. *Let us pray.*

Note.—By the request of some Ministers in the Ministers' Prayer Bond, this page is specially prepared, for reprinting as a single page leaflet for insertion in Parish Magazines. Page 51 will be printed on the back of the leaflet.

"That which is born of the flesh is *flesh*" and it is never possible to culture it into *spirit*. The theory of evolution utterly fails here.

* * *

The essential natures of flesh and spirit are so radically opposed one to the other, that "flesh" must fight against "spirit" and spirit against flesh, because they are eternally "contrary the one to the other."—*Gal.*, 17.

* * *

"Between the spirit and the flesh there is not only no *alliance*; there is an interminable deadly feud."—*Lightfoot*.

* * *

There is no remedy for fallen man who has become flesh" but a new birth, and the *creation* in him of a new nature by a CREATIVE ACT of God (*Eph. iv.*, 24) wherein he is made partaker of the Divine nature. This takes place at Calvary.

* * *

"Wherefore if any man is in Christ, there is a new creation; the old things are passed away; behold they are become new."—*Cor. v.*, 17*m*.

"Where art Thou?"

In the Evil One.
The whole world lieth in the Evil One.

The Sphere of Death.

Death passed unto all . . . all sinned.
The wages of sin is death.
Dead through our trespasses and sins.

The Sphere of the First Adam.

The first Adam . . . a living soul.
The first man . . . of the earth earthy.
As is the earthy . . . they that are earthy.
The old man which waxeth corrupt after the lusts of deceit.
Put off the old man with his deeds.

Reconciled to God . . .
Justified by His blood . . .
Heareth . . . believeth . . . passed

The Sphere of Darkness.

Walketh in the darkness . . . knoweth not whither he goeth.
Darkness hath blinded his eyes.
Unfruitful works of darkness.

The Sphere of Captivity.

Walked . . . according to the prince of the power of the air.
The god of this world hath blinded the minds . . .
The spirit that now worketh . . .

The Sphere of this world.

Walked according to the course of this world.
After the elements of the world.

The Sphere after the flesh.

They that are after the flesh do mind the things of the flesh.
The mind of the flesh is death.
The mind of the flesh is enmity against God.

The Sphere of Bondage.

The spirit of bondage . . . unto fear.
The wrath of God upon . . . sons of disobedience.
All their lifetime subject to bondage.

The Sphere according to Men.

Carnal and walk after the manner of men.
The natural man receiveth not.

The Sphere of Self.

Every one of you saith, I.

Propitiation

One died for all.

Made sin on our behalf.

The Just for the unjust.

A curse for us.

Peace through the Blood of His Cross.

Fellowship.

All died.

Baptized into His death.

Crucified with Christ.

Dead unto sin.

Died with Christ from the elements of the world.

Crucified unto the world.

Crucified the flesh.

Becoming conformed unto His death.

In Christ Jesus.

In Christ . . . a new creation.

The Sphere of Life.

The free gift of God is eternal life.
The Spirit of Life . . . in Christ Jesus.
Abundance of grace . . . shall reign in life.

The Sphere of the Second Adam.

The last Adam . . . a Life-giving Spirit.
The second Man is of heaven.
As is the heavenly . . . they that are heavenly.
The new man which is after God created in righteousness.
Put on the new man . . . renewed in knowledge.

. . . saved in His life.
. . . saved . . . through Him.
. . . out of death into life.

The Sphere of Light.

God is light, and in Him is no darkness at all.
Now are ye light in the Lord.
Sons of the light . . . sons of the day.

The Sphere of Victory.

Translated . . . into the Kingdom of the Son.
In the Lord . . . able to stand against the wiles of the devil.
They overcame . . . because of the blood.

The Sphere of the Heavens.

Not fashioned according to this world.
Quickened . . . raised . . . sit with Him in the heavenly places in Christ.

The Sphere after the Spirit.

They that are after the Spirit the things of the Spirit.
The mind of the Spirit is life and peace.
Baptized into one Body . . . all made to drink of one Spirit.

The Sphere of Sonship.

The spirit of adoption . . . Abba Father.
God sent forth the Spirit of His Son into our hearts.
As children of obedience.

The Sphere according to God.

We received . . . the Spirit which is of God.
Live according to God in the Spirit.

The Sphere of Christ.

No longer I, but Christ.

"That He might create a new man" is declared to be the purpose of the death of Christ on the Cross. The Creator finds a way at awful cost to become the re-Creator. The Cross is, therefore, the exact complement of the Fall; and the Fall is the exact explanation of the Cross.

* * *

Behold the wondrous mystery. See the wisdom of God. See the fallen creature in the Person of his Substitute, hanging in full view of earth and heaven. See hung upon a tree the Sinless Son of God who came to earth in the likeness of sinful flesh, and carried it to the Tree, condemned to death even the death of the Cross.

* * *

"In the thought of Scripture, the reconciling death and resurrection have always been taken together. They are inseparable parts of a real unity—TWIN PARTS OF ONE FACT.—*Mabie*."

* * *

"He died once, and once only, unto sin; but He lives (for ever) unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but living unto God IN CHRIST JESUS."—*Rom. vi.*, 10, 11

The Cross of Calvary can only be understood in the light of the utter ruin of man in the Fall, and the extent of the Fall can only be realized in the light of Calvary.

* * *

In Eden the first Adam fell and came under the sentence of death for sin, and at Calvary the entire race of the first Adam had that sentence carried out in the Person of the Substitute.

Moreover the knowledge of sin as it is in the sight of God, can only come to men who are blinded by the Fall, by the convicting of the Holy Spirit of God.

* * *

The awful depths of the Fall and the Cross of Christ as the answer to it, needs to be REVEALED to each member of the fallen race by the Holy Ghost.

Verses used in chart: *Down the centre*—2 Cor. v. 14; v. 21; 1 Pet. iii. 18; Gal. iii. 13; Rom. v. 10; v. 9; John v. 24; Col. i. 20; Rom. vi. 4; Gal. ii. 20; Rom. vi. 11; Gal. vi. 14; Phil. iii. 10. *On the Left side*—1 John v. 19; Rom. v. 12; vi. 23; Ephes. ii. 1; 1 Cor. 45, 47, 48; Eph. iv. 22; Col. iii. 9; 1 John ii. 11; Ephes. v. 11, ii. 2; 2 Cor. iv. 4; Ephes. ii. 2; Col. ii. 8; Rom. viii. 5, 6, 7, 15; Eph. v. 6; Heb. ii. 15; 1 Cor. iii. 3; ii. 14; i. 12. *On the Right side*—2 Cor. v. 17; Rom. vi. 23; viii. 2; v. 17; 1 Cor. xv. 45, 47, 48; Eph. iv. 24; Col. iii. 10; 1 John i. 5; Eph. v. 8; 1 Thes. v. 5; Col. i. 13; Eph. vi. 10, 11; Rom. xii. 2; Eph. ii. 5, 6; Rom. viii. 5, 6; 1 Cor. xii. 13; Rom. viii. 15; Gal. iv. 6; 1 Pet. i. 14; 1 Cor. ii. 12; 1 Pet. iv. 6; Gal. ii. 20.

Readers are asked to look up all these references in the Word of God.

for reprinting

He might create man" is declared the purpose of the Christ on the Cross. The Creator finds at awful cost to the re-Creator. The Cross is, therefore, the complement of the Fall; and the Fall is the explanation of the Cross.

See the wondrous. See the wisdom of God. See the creature in the image of his Substitute, in full view of heaven. See upon a tree the Son of God who died in the likeness of sinful flesh, and to the Tree, died to death even through the Cross.

the thought of the Cross, the reconciling and resurrection always been taken. They are inseparable parts of a real and true life. —TWIN PARTS OF THE CROSS.—Mabie.

lived once, and once more to sin; but He lives ever) unto God. We reckon ye also yourselves to be dead unto sin, but living unto God IN CHRIST.—Rom. vi, 10, 11.

sight of God, the Fall, by the

cross of Christ each member

24; Col. i. 20; 1 Cor. xv. 7, 15; Eph. v. 6; 48; Eph. iv. 24; Cor. xii. 13; Rom.

"It was the good pleasure of God to reveal His Son in me," writes the Apostle in his epistle to the Galatians. The "mystery which hath been hid from all ages . . . now manifested to His saints," he writes to the Colossians; a mystery which God is pleased to make known to His children; "the riches of the glory of this mystery . . . which is Christ in you the hope of glory."*

This is the end, or purpose of the Cross. We are crucified with Christ, to make room for Him to dwell in our hearts by faith, and this indwelling of the Lord Christ is called a "mystery"—a word signifying "secret," something hid from our understanding until revealed to us.

This mystery was not made known under the dispensation of law. Then every man stood by his own "works" before God, except a few like Abraham, who in the Spirit foresaw the "day" of Christ, and was glad; they saw the promises afar off, and embraced them. But during the dispensation of grace it is God's purpose that the "mystery" should be proclaimed to all nations, that those who are "obedient to the faith"† may share its glory.

Paul said he was made a minister to "fulfil the word or purpose of God, even the mystery"; and his burden of heart was that others should "gain in all its richness the full assurance of understanding; truly to know the mystery of God,"* which "by revelation was made known"† to him. Especially the eternal purpose of God that men of every tongue, and tribe, and nation, were to share in the unsearchable riches of Christ. Paul said it was a special gift of grace to him, that he should be chosen of God to bear among all nations such glad-tidings, and to bring "light to all," that each might behold the "stewardship of the mystery"—the trust given to each to whom it is revealed, to carry the message to all people, "to the intent that to the principalities and powers" in the heavenly realm (who are watching the dealings of God with a fallen creation), may be made known "through the church" the manifold wisdom of God.

The revelation of Christ in Paul was given that he might "preach Him," he declares to the Galatians, and he precedes his testimony, "Christ liveth in me," by the words, "I have been crucified with Christ," showing clearly that the revelation of the mystery of Christ living in us, depends upon a true and real planting into His death.

Once we perceive this focal point of Calvary in relation to practical experience, all the truths of God fall into their place in beautiful harmony.

No ideal of life is too high, since the believer has but to make way for the Lord Himself to fulfil the ideal through him. No command of God for service is too great, since the Christ Himself becomes all wisdom and power within him, as he by faith retires, so to speak, to the Cross, and then moves forward to each service in reliance upon the indwelling Lord. The very energy of God comes into his life, and as he proves with joy the might of the Risen Christ thus working through him, his whole outlook changes. "I have been taught the secret . . . I can do all things in Him," becomes the glad triumphant cry; "To me life is Christ," the one increasing joy; "I will speak only of the works which Christ has wrought by me,"† the simple testimony; "I labour in earnest conflict according to His working which works in me with mighty power,"† the energising spirit of service day by day.

Oh blessed life! How restful, how glad, how free, when once the secret is known, and the soul learns to live by

faith in the Son of God.

But, Paul, does this mean that you have become a machine with no personal choice or desires?

"Crucified . . . yet I live" cries Paul. I am not a mummy, nor a machine! I am a human being with feelings and personal wishes, hopes and desires.

I live all the more because I have died; for the sensibilities of this human organism, dulled by slavery to sin, have now been freed to become acute and living. Not to be any longer the medium of self-sensitiveness, self-seeking or self-love, but the quickened vehicle for the manifestation of the love and life of the Christ Who now "liveth in me."

"Me"—Paul the Apostle—who am not meet to be called an Apostle, for I persecuted the church of God.

"Me"—with all my own characteristics, temperament and tastes. All that goes to make up the personality of "me!" Christ lives in me.

Nevertheless I know it is no longer "I" that is the moving spring and centre of my life. It is "not I," but the grace of God which enables me to labour more abundantly than all the apostles. It is not my life, but the life which flows from the living Christ within my heart, that is manifested through me.

But Paul, is this a wonderful consciousness to you? Do you feel "dead," and do you realise great joy and heavenly ecstasy, through the Risen Lord thus dwelling in your heart?

Nay, "that life which I now live in the flesh [body] I live in faith."

But what kind of faith, Paul? Is it a faith, that you have experienced death with Christ, and is it a faith that is a great effort or strain, every moment?

Nay, it is "the faith which is in the Son of God, Who loved me, and gave Himself up for me."

Ah, blessed proof of "I" being crucified with Christ! The "I" passeth from the horizon of the soul's vision, and the Son of God, in the great love of His death on the Cross, fills the whole heart and mind.

"He gave Himself up for me," becomes the dominating thought of the life, and all things are seen in the light and love of Calvary. Abandonment to the pierced hands of Him Who died, brings nought but the sweetest joy, and occupied with the object of love, the faith in Him becomes a spontaneous, unconscious attitude of the soul, who no longer is concerned with its experience, or cares for aught on earth purely in relation to itself, but longs, with deep desire, that He Who died should see of the fruit of His travail on Calvary's Cross, and be satisfied.

O Calvary! whose empty tomb
Has buried me with Him,
Whose Resurrection morn has given
New life that ne'er grows dim.

O Calvary! I praise my Lord
For dying there for me,
For yielding up His precious life
To give me liberty!

O, Calvary! where Satan's hosts
Were met and put to shame;
And only through Thy pow'r they bow
To me in Jesus' Name.

O Calvary! I would ever learn
All Jesus meant by thee.
And now by faith I take my stand
With Him in victory!

(G.W.R.)

* Col. ii., 26, 27. † See Rom. xvi., 25, 26

Conformity to the Death of Christ (iii.)

Meditations for the Devotional Hour.

The following brief readings are given with the suggestion that one portion should be used in the morning devotional hour, and re-read day after day, with prayer that the Holy Spirit may open the depths that lie in the message of Calvary, until the inner truth is absorbed into the spirit and mind. Here, if anywhere, 1 Cor. ii. 14 is true, as well as 1st Cor. ii. 10, 11.

Union with the Risen Lord.

"Joined to Another : Him who is raised from the dead."—Rom. vii. 4. m.

There is no "resurrection life" apart from the Risen Lord. We are planted into "His death"; it is with Him that we were crucified, and to Him as the living One we are joined, so that in Him as our sphere we may walk in newness of life. The resurrection life is a continuous one. Not an experience which we passed through at some crisis long ago, but a Living Christ, Himself the Resurrection, abiding in us, and putting forth His mighty energy through us. Phil. 3, 10.

Newness of Life.

"Even as Christ was raised up from the dead . . . so we likewise might walk in newness of life."—Rom. vi. 4 c.h.

Real life cannot be copied, and no assertion of possessing resurrection life can bring it into being. But no assertion of life is needed when it is present, for it is its own witness by its manifested power. It is an absolutely new life imparted. Thanks be to God, the life in union with Christ is real life, a dynamic power that is indisputable, bringing the soul into such living relationship with the risen Christ, as to make it know something of the "powers of the age to come," and so to see the things of time from the standpoint of eternity, as to lift it above the attractions, and absorbing interests of things on the earth.

The motive of the new life.

"The love of Christ constraineth me . . ."—2 Cor. v. 14.

The word "constraineth" which Paul uses, occurs several times in New Testament Greek to express a "grip," or constraint, which is irresistible. It is rendered "strait" in Phil. i. 23, and is the word used by the Lord Himself when He speaks of the baptism of suffering before Him, and says He is "straitened" until it is accomplished. The love of Christ constraining him in a "strait," hemmed in to one course from which was no deviation. He is "held" by this great love; completely mastered by it, so that he is urged and impelled onward, as a torrent into one course, sweeping down everything that comes in its way. See as example 1 Cor. 9, 16.

No longer unto self.

"He died for all, that they which live should no longer live unto themselves, but unto Him Who for their sakes died and rose again."—2 Cor. v. 15.

"The love of Christ constrains me," cries Paul, because I have been to Calvary, and in the death of the Man Who died, I have seen my death too. I have died with Him, and in fellowship with Him in His death all selfish barriers have been broken away. The love that led Him to Calvary is the love which has been shed abroad in my heart by the Holy Ghost, and now it constrains me as it constrained Him, and pressed Him onward to the Cross.

They who have "died" with Him, now "live" in His life. It was for "their sakes" He died, "for their sakes" He lives; so for His sake they no longer live unto themselves, but unto Him.

The supply of the Spirit of Jesus.

"The supply of the Spirit of Jesus Christ."—Phil. i. 19.

By the daily supply of the Spirit of Jesus the believer united to the Risen Lord, "grows continually to a more perfect knowledge and likeness of his Creator," and grows up "after the image of Him that created him," in the sphere where "Christ is all, and in all." The child naturally grows up in the likeness of his father, and the new life communicated to the redeemed, grows up in the likeness of Him, Who is the Creator of the new creation, if so be that the death with Christ is unflinchingly recognised, and "old things" are truly allowed to pass away to make room for the growth of the new man "which is after God . . . created in righteousness, and holiness of truth."—Ephes. iv. 24, margin.

The Two-fold Life.

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

Bishop Moule once described the life of the believer as a "death-life." It is not "death" by itself, nor "life" by itself, but a life which is continually manifested, and dependent upon "death"—the death of the Cross. This is seen in Paul's experience, "as dying," and yet behold he lived, by the daily renewed power of the life within him. As chastened with keenest suffering, yet not killed, for the enemy could not touch his life; as sorrowful over all the need of the dying world, yet always re-

joining in Him Whom he had learnt to know; as poor in every way, but making many rich with eternal treasure; having nothing in, or for himself, yet possessing all things in Christ, in Whom are hid all the treasures of wisdom and knowledge. There is no room for living unto self in this pattern, oh, child of God, and so far as thou art truly united to thy Lord, and made conformable to His death, shalt thou know in thy measure this life which springs from Calvary, and walk even as Christ walked, to the glory and praise of God.

God that raiseth the dead.

"Doomed to death; that I might rely no more upon myself, but upon God who raises the dead to life."—2 Cor. i. 9. C.H.

It has been said that there was a Chinese believer who met all the problems and troubles of life with the words, "All is possible to the God Who raises the dead." We, too, as we learn to know the pathway of death need a living faith in the God Who can exercise in us the "power" of the Resurrection. This is not done once for all. Again and again in our own sight we seem "doomed to death," but if we remember God leads us thus that we may not rely upon ourselves, then we can cast ourselves upon Him to exercise His power, and "raise the dead to life." Like Abraham, although as we consider our bodies and see that they are "as good as dead" (Rom. 4, 19), we shall be fully persuaded that what our God has promised He will perform.

The power of the Holy Spirit.

"Christ redeemed us from the curse . . . having become a curse for us . . . that we might receive the promise of the Spirit."—Gal. iii. 13, 14.

"The Cross leads to the Spirit, and the Spirit back again to the Cross," writes Dr. Andrew Murray. Through the death of Christ alone, can the soul receive the Spirit, and only by the Holy Spirit, thus received, can the believer be vitally united with the death of Christ, so as to know with assurance the indwelling of the Risen Lord, and be able to say with truth, "I have been crucified with Christ." "Christ liveth in me," and only through a still deeper fellowship with Christ in His Cross, can we know the Holy Ghost in fulness and power. The Holy Spirit works alone upon the basis of Calvary, and the extent of the apprehension of all that the Death of Christ meant for those whom he redeemed, is the extent of His working in the believer.

The Spirit of truth, Who proceedeth from the Father, is sent by the Son to each of His redeemed ones, for the special purpose of teaching them the things of God; reminding them of the words of Christ; always and only bearing witness of Christ; guiding each soul into all the truth; not speaking of Himself, but communicating the mind of the Father, and of the Son, to those of whom He has charge, unveiling to them the eternal purposes of God, and glorifying Christ in all His redeemed, taking of all His fulness, and declaring it unto them.

Filled unto the fulness of God.

"He would grant you strength by the entrance of His Spirit into your inner man, that Christ may dwell in your hearts by faith . . . and to know the love of Christ . . . that you may be filled therewith, even to the measure of the fulness of God."—Eph. iii. 17-20. C.H.

Paul prays for the Ephesians that they may be "strengthened with power" through the Spirit, "that Christ may dwell" in their hearts by faith. The Eternal Spirit strengthens the believer for the fulfilment of the conditions necessary for the Christ to be fully formed within—the conditions as explained in Paul's words to the Galatians, "I have been crucified with Christ—Christ liveth in me." The Holy Spirit gains possession of the citadel of the heart, and then leads the believer into the real fellowship of the Cross, working in steady progression from within to without, from centre to circumference, dealing with new departments of the life, unveiling new needs, and revealing the Cross as the answer to those needs, by applying the death of Christ as the severing power from the old life, and ministering the life of the Risen Christ for the building up of the new creation. Therefore O child of God

Measure thy life by loss instead of gain;

Not by the wine drunk, but the wine poured forth,

For love's strength standeth in love's sacrifice—

And whoso suffers most hath most to give.

"In me first for a pattern . . ."—1 Tim. 1, 16.

"For myself—God forbid that I should glory in anything save in the Cross of Christ. On that Cross I have been crucified to the world and the world has been crucified to me. Henceforth we are dead each to the other. In Christ Jesus old things have passed away. Circumcision is not and uncircumcision is not. All external distinctions have vanished. The new spiritual creation is all in all."—Gal. vi. 14, 15.—Lightfoot.

The Spiritual Clinic.

Notes and Comments on Spiritual Difficulties.

Sensitiveness to Evil Powers.

"In connection with the Tongues Movement, like others I thought that if I pressed on and received the 'gift' I should be able to live nearer my Lord. But I had to give the whole thing up, and have almost lost the bodily manifestations, and thought that at last I was all but free. But, to my dismay, you say that 'once the spirits of evil gain admission into the body, they are only got rid of after prolonged suffering (and well I know it), as well as rendering the victim sensitive for the rest of his life.' But must one suffer all one's life? If one had gone into this thing knowingly, one would deserve to suffer, but when one's desire was only to be more like Christ? I know the blame is mine for not proving the spirits, but I did not know how to prove them. Surely there is some way of getting the victory. . ."

Yes, beloved sister in Christ, there is a "way of getting victory," but the fact remains, as Pember points out, that once the barrier in the body has been broken down, and the evil spirits gain admission to the nervous system—whether they obtain entrance by guile, or knowingly, as with spiritist mediums—the sensitive nerves remain sensitive to all supernatural power.

But there is no cause for despair. *Calvary is victory.* If you ask God to make real to you the deep meaning of Rom. vi. so that your whole being shall come under the power of Christ's death, you will prove the power of His life to quicken your mortal body. Then whilst you walk after the Spirit, and abide deeply in your Ascended Lord, you will lose all consciousness of this "sensitive" condition, but if—if you do not "abide," you will quickly know it by your "jarred" and tingling "nerves." They will often become an indication to you of whether you are "abiding" or not, and a cause of blessing in the ultimate, by compelling you to keep close to Him Who alone is your Saviour and your Keeper. Blessed be God, the increased sensitiveness to the powers of evil is counterbalanced by a *deepened sensitiveness to the power of God!* Rom. viii. 28 is really true!

Adam or Christ.

"I am keenly interested in the contrast between the headship of Adam and Christ, and am re-reading your 'All Things New.' But others find a third ground, and I am unable to fully fathom the subject. To me there is no third ground. I believe I died in Christ, and am a new creation in Him. They say that it is our own sinful nature that died. That God made man in His own image, and that sin being cast out, this image is restored by the indwelling Christ, and then we have something from God to present to God: i.e., 'present your bodies.'

"One says it is derogatory to God to say that His creation has to be cast on the scrap heap. Now I do not want anything of the old creation, however beautiful. It is simply, to my mind, Adam or Christ—a member of one or the other—and the re-creation is a real one. Others say, No, God used Paul's 'gifts' after His conversion, so that shows our body to be a kind of third ground, to be ruled either by Satan or Christ. They say, too, that a mother's love is so beautiful, and it is only transferred to Christ, and not 'new created.' That Christ takes a man's natural make-up and puts a new life into it and uses it. . ."

I print your letter because it will help others beside yourself to have some light on this matter. For this idea of a "third ground," as you express it, explains why, in so many who say they believe in the Romans vi. position, there is very little evidence of the real impartation of the life of Christ.

The key lies in their failing to see the need, not only of the "sinful nature" being crucified, but the animal soul-life which animates their faculties and "gifts," being poured out into death. God's creation, in the form of the *framework* of a human being (putting it crudely), is not meant to be "thrown on the scrapheap." Take the physical frame, "fearfully and wonderfully made," think of all the intellectual powers and faculties of the human mind; note the wonderful creation of the dispositions, emotions, joy, love, etc.—all making up a marvellous creation expressing the thought of the Creator. Now see in this human being a poison manifesting itself, first in the "sin" which "dwelleth in me" (Rom. vii. 20), and then in the "sins" of various forms, described as "sins of the flesh," etc. Then see how this same poison is *manifested through the "soul,"* in the warped condition of intellect, faculties and dispositions, and even to be distinctly seen in what are called, the "virtues" and the "gifts" of the personality. The trail of the serpent can be traced throughout the whole being of man, showing how the effects of the Fall spread as a poison to every part.

You are right that there is no "third ground." It is either "Adam" or "Christ." We are under one or the other as our "Federal Head." The entire fallen Adam was taken to the Cross in the Person of Christ, so that the entire man, as a human framework and personality—this is very crude—should be renewed in spirit, soul and body, the latter not reaching the full outcome of redemption until it becomes a resurrection body.

But in seeing all this, you also need to recognise that the personality and its human framework is not destroyed, but is to be renewed by the new life penetrating first spirit, then soul, and then body. To "present the body" as one "living after death" does not mean a "third ground," but the recognition of the new creature in Christ that the "natural make-up" of the human frame is to be a vehicle for the manifestation of the new creation life. The "virtues" are not transferred to Christ, but, purged of the *soulish element*, are renewed and animated by the life of Christ. The mother-love is undoubtedly the purest of all the dispositions of the fallen creation, but even this has often idolatry and selfishness in it, showing the "tincture" as it were, of the fallen Adam life.

But whilst we need to understand these facts of redemption, after all, the main thing is, that right up to our stage of knowledge and growth we must each practically LIVE CHRIST, and see to our deep and vital union with Him then He, by the Holy Spirit, will work out in us the deep purpose of His death, and the power of His resurrection and His glorious ascension.

The Unpardonable Sin.

So many of the Lord's devoted children are falling into darkness on this subject, that the following testimony is here given for their help.

It was while listening to the reading of the Scripture at a service one Sunday that the darkness fell. The preacher was reading Matthew xii., and when he came to verses 31 and 32 he said, Take heed lest any here should commit that sin. The rest of the service was lost to me. Only one thought seemed to lay hold of me—Had I blasphemed the Holy Spirit? I knew I had been a hypocrite, singing hymns of devotion often when they did not come from my own heart. Was I really saved, or only deluded? The distress of soul and agony of spirit that followed and continued for weeks and months, cannot be expressed in words. Such horrible suggestions seemed to be whispered in my ears and I tried in vain to shake myself free from them and persuade myself that they were foreign to me. One day while at school, for I was a pupil-teacher, I was standing at the blackboard when I felt a tap on the shoulder and I turned to look and heard a fiendish voice say "Why remain in this torment? You cannot make sure of salvation but you can be sure of damnation by cursing the Holy Spirit" and the very words were suggested by which I might seal my doom. I threw off the very suggestion as coming from the pit. But try to forget it as I would the words kept ringing in my ears day and night. At last there came the thought that although I had not repeated the words yet they had been in my mind and even a dumb man can blaspheme the Holy Spirit. Awful thought! I had in *thought* blasphemed God's Spirit and it could not be forgiven me, either in this world or in that which is to come.

For months I lived in this agony of despair and believed the devil's lies. I read the Bible; but only to find that it condemned me. There were exceeding great and precious promises in it; but they were not for me. One night when the darkness seemed grosser, if possible, than formerly, I tried to pray, and the heavens seemed brass and in an agony I cried "O God, I know I am going to hell for I deserve nothing better; but may I just crave one favour before going (for I had determined to hurry to my doom by putting an end to my life), may I know in hell of the success of Thy Kingdom and hell will be heaven. I am willing to be a damned soul if only Christ may see of the travail of His soul and be satisfied." Then came the light. Here was a thought not from the devil but from the Holy Spirit, and I saw then that all my misery was due to believing the devil's lies. I had been limiting the power of the blood of Jesus. I confessed my sin and claimed the promise which the devil had told me was not for me, "If we confess our sins He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness," 1 John i. 9.

Oh, how sweet Jesus seemed to me then! How gladly would I have gone to the stake, or borne the frown of all the world, only to have His smile

NOTE.—It seems that those who are attacked with the lie of Satan that they have committed the "unpardonable sin," do not appear to realise the meaning, the gospel of grace. It is "while they were yet sinners, Christ died for them." Christ came to save them knowing all the depths of the fallen creation. Listen, Oh soul, to the words of life:—

"All have sinned . . . But they are JUSTIFIED FREELY by His grace through the ransom which is paid in Christ Jesus." (Rom. 3-24.)

The Greek word translated "freely" means *gratuitously*. It is rendered in John xv. 25, "without a cause" God sets forth His Son "in His blood to be a propitiatory sacrifice" for the sinner, so that God can "justify," or reckon him righteous "gratuitously"—without any cause in the sinner for doing so.

If these souls would only answer the lie of Satan with the written Word of God, and honour the Blood of Christ as reaching to the deepest depth of all that the fallen creation is capable of, the "dark cloud," in so far as it comes from the devil, would go.

But such attacks generally follow some heavy strain, or nerve break-down, for the devil knows how to take advantage of any time of weakness. Knowing the perilous times in which we live, the children of God should walk carefully in relation to the practical side of life, and definitely trust the Lord to keep their minds stayed upon Him. They should not force the mind into action when it is weary, nor dwell upon any one theme until they are unable to think about anything else and they should trust the Lord to give them His own gift of dreamless sleep!

The Prayer Outlook.

"The matter [He is] concluding and cutting short in righteousness : because a matter cut short will the Lord do upon the earth" (Eng. Greek Testament, Rom. ix. 28).

"There are signs of a coming Revival which to my mind shall sweep through the whole of Europe," writes a sister in Christ in Petrograd. These words, and the facts which are given along with them (see p. 46), have changed the whole outlook for prayer. We remember, during the Great War, how light arose in the East at an hour of densest gloom, when the Lord Himself intervened by a series of dramatic victories in Palestine, which showed that He was on the Throne working out His own plan through the wrath of men. In just the same way, when the nations of the West are shaking under the impact of the Bolshevik wave from Russia, the news of Revival in the martyred land has come to us like a shaft of light piercing a sky of darkest gloom. It has not been clear whether we might hope for a movement of God for the last ingathering ere the Lord came for His people. Look where we would, North, South, East or West, there was nothing to be seen but chaos and upheaval among the nations, and apostasy—terrible apostasy, in the visible Church of to-day. But into the midst of this dark picture the light has come. REVIVAL IN RUSSIA: *God lifting a standard against the foe!* Hope and faith spring up afresh. If God is giving Revival in Russia, in the midst of a darkness which can be felt, then why not in England, in South Wales, in Ireland, yes, even in India.

The news from Russia has deeply affected Pastor Fetler and his work in America. There he has been patiently preparing a band of Russian evangelists ready to proceed to Russia as soon as the door was open. Another letter has reached Mr. Fetler from a Swedish missionary in *Vladivostok* confirming the story of the Petrograd friends. This brother writes, "I have now with my own eyes seen that, wherever I travel, *hunger is present for the Gospel*, not only with the lower classes, but also with the educated class and prominent people. I have seen them with tears in their eyes coming and requesting to be prayed for, and pleading with us to send them someone who can preach the Gospel. There are thousands of large cities where people have not as yet seen a preacher with the free Gospel, and the fields and harvest are ready. The people in these cities are building their houses close to one another in one crowd! There is no trouble to announce the meetings and there is no opposition from theatres, etc. They have not even a paper, telephone or telegraph. We came to one city, and we had no sooner arrived there before everybody knew that we were there. They all left work and gathered in the house which we had entered. We had just as large attendance at ten o'clock in the morning as we had at eight o'clock in the evening. They followed us everywhere, night and day. We preached as long as our voices could stand it and be heard, and wonderful were the scenes we saw. Tears had free outlet from their eyes and down their faces, and when we bent our knees in prayer, they all did the same. They all prayed aloud at one time, crying to God for salvation from sin. Sing they could not, as they had no song books and no bibles. It almost broke my heart to leave them in tears. . . . This Swedish missionary then says, "If I, a stranger in this wonderful country, can be so used, there is no excuse for Brother Fetler or any other Christian Russian for not coming to this field." And Mr. Fetler is going! He is re-arranging his work in America, and preparing to leave for Russia with a party of first missionaries, ready to face with him all the privations and difficulties that they may meet with.

There are increasing indications that the hope of "Revival" is coming to many. There are to be found little straws that tell of a rising current, or "clouds like a man's hand," such as foreshadowed to Elijah the coming rain. An ordinary monthly magazine for October just comes to hand, and upon the picture cover we see in bold letters, "WANTED—A WELSH REVIVAL." We turn to the article, and there we find set out that "what is needed just now in South Wales" is "another *Welsh Revival*!" The writer says that "if a Revival broke out afresh with sweeping power it would banish industrial unrest. It might touch England, Ireland, Scotland!" All this is to the good, for it means that men are beginning to turn God-ward in this hour of need. It is strange, too, that within the last week we have had letters asking for books about the 1904 Revival, and a clergyman writes from one part of England that he is in the midst of "an amazing awakening." This all began, he says, in a simple open air gathering, which grew until it never numbered less than three to four thousand people. The eager spirit of enquiry, and the deep desire of the people to continue has now necessitated the taking of a Picture House for the Sunday evenings of the winter months.

There are other tokens of a moving of God in the deepened understanding of the children of God in what we, in *The Overcomer*, have called the "Prayer-warfare." The truths concerning the powers of darkness, and the need of a *systematic resistance to them* by the Church as a whole, are breaking through to God's people in many quarters. A Conference speaker says it is the theme which at once grips the audience at the present time, and meets deep response. "My brother, you have the heart of the

matter," said a well-known Chairman as he gripped the hand of one who had given a message on this subject recently. The indications are that the Spirit of God is raising a standard against the foe, and this special kind of prayer-work will be needed if the "cloud as a man's hand" now on the horizon is to reach a mighty shower. The praying saints in Russia need our co-operation in spirit, that the forces of darkness may not in any way hinder the full outcome of the work of God all over the Empire.

An instance of the effective power of "warfare" prayers. At a recent gathering of "prayer-warriors" a Salvation Army Major (lady), who was present for the first time, hearing the prayers against the invisible foe, rose and asked if they could not be directed against the terrible state of things in Hyde Park, where every kind of blasphemy could be poured forth without hindrance. And they prayed. This was the result. The Major had charge of a meeting when there gathered around her by far the largest audience in the Park. "At first," writes my correspondent, "the meeting was rowdy and there were many opposing voices. But gradually a change came. One of the fiercest agnostics, whose face was white with rage, confessed that the Major was right. Her theme was the Cross and the precious Blood. She spoke for three hours, and then this man escorted her out of the immense crowd to her omnibus," the brave witness for Christ reaching her home at midnight.

Does God answer prayer? Are we not criminally responsible if we do not pray when we see how prayer changes things in Russia and in London? Is it not time that we went to the Throne and dealt with the *invisible powers* at the back of all the chaos of to-day? If God thus bears witness to such prayers, can we not pray for the deceived men who cause the trouble in England, Wales, Scotland? In *Ireland*? In *Europe*? In each church where the Pastor is faced with blocks and hindrances he cannot explain? Yes, and in each business where Christian men are struggling with industrial difficulties which seem beyond control. It is PRAYER-WARFARE that is needed; i.e., Prayer to God against the evil powers at the back of men. But is not all this "foretold," says one? If so, how can we thus pray? And we answer, Because the "ruling saints" of the future are, through this battle-period, to be trained for their future rule. They must "overcome" even as Christ overcame, if they are to share His Throne. Then there is the evidence of the witness of the Spirit, i.e., the Holy Spirit cannot bear witness to any prayer, attitude or action that is out of the will of God. If God answers such prayers, then logically, *they must be in His will*.

How shall we Pray?

Give yourselves in definite surrender to God for the work of intercession.

Give yourselves, time, talent and everything. It needs as definite and complete a transaction of surrender for this as for any other spiritual work.

There must be spirit to pray. Take from God the gift of the spirit of prayer. There must be perseverance in prayer. You must pray when all is well, as well as when all is ill.

Pray when you have little strength as well as much strength. Pray when suffering as well as rejoicing. Pray when you can scarcely get the words out, and even when you cannot speak, pray.

As regards the present hour: Cease to depend upon the governments of the world, since Christ is coming to Himself govern, with His saints.

Pray for the Spirit of Truth to move upon the nation—that all the truth they need will be told them, irrespective of consequences.

The truth will purify the nation. Break by prayer the tendency to only give half truths to the people.

Pray over your reading of the newspaper—that you only read for vital information, to turn to account in prayer.

Be sure that your motives are pure in regard to what you pray.

Pray for all leaders of the people—that they will be sustained and kept from mental or physical breakdown. Pray that they may be given Divine wisdom and guidance, and be enabled to do God's will, although they may not know it. Pray that they may co-operate with God in carrying out His plan in every respect, even though they do so in ignorance.

And pray that the people may cease to rely upon the government. Pray that there may be an entire transference of reliance upon the human leaders, to reliance upon God, and upon God only.

Do the work of an intercessor for the Nation.

Confess the Nation's sins, and pray for a return to holiness and righteousness.

Ask God to smite where He will, and then to heal and bless.—E.R.

To overcome! To overcome!

To dare—boldly to down the wrong,

Clad in Thy Righteousness, my breastplate strong;

Well shod, to speed the Gospel peace along,

O Lord, send forth Thy Herald of the Cross to overcome!

W.A.D.

In Memoriam.—Mr. Arthur S. Day.

Many of our readers who received the Quarterly paper of the Prayer Union for Israel in 1918-1919, *The Friend of Israel*, read therein of Mr. Day's sacrificial journey to S. Africa and Australia on behalf of Israel. His great burden was to stir up the Members of the Prayer Union to renewed prayer for Israel, and his journey was one long poured out sacrifice on behalf of those upon his heart.

When he reached Australia the friends saw that his labours were too abundant for his physical frame. Nevertheless he toiled, and left the work in Australia re-organized on a new basis, and "alive" with possibilities of fresh vigour in the work of prayer for Israel. His diary tells of intense zeal in buying up every opportunity for God.

Then he decided to return to England through Japan and America, but it proved too much for him. In New York he was almost in a state of collapse, and finally reached his friends in Worthing a physical and mental wreck.

Now he is "at home with the Lord." On August 20 he entered within the veil, saying again and again, "The Blood of Jesus Christ cleanseth me from all sin."

Let us give thanks to God for all who owe to His servant their knowledge of the power of the Precious Blood.

The "Friend of Israel" is still issued quarterly, and may be obtained from its most efficient editor, and Hon. Secretary of the Prayer Union, Mr. A. Phibbs, Pensax, Chesham Bois, Bucks. Its subscription is 1s. 6d. per annum post free.

The Lord's Watch.

We are thankful to say that Mr. J. C. Williams is now able to re-open correspondence with those of our readers who desire counsel and help in their prayer life. The seal of the Lord was very specially upon such help during the six years issue of *The Overcomer*.

Those who are learning more fully the Prayer Warfare, understand that real prayer for the deliverance of souls from the power of the enemy, means much more than the "making mention" in prayer, referred to in 1 Thess. i. 2. Nor is prayer by one child of God more acceptable to the Father than by another. Every believer has the same access to God through the Blood of Jesus. Therefore to receive "requests for prayer" in large numbers would not be so effective in result as the helping of those who are in special prayer need, to themselves pray effectively through obtaining fuller knowledge on the burdens on their hearts for prayer.

It has been said that the work of prayer lies primarily in seeking light upon what to pray in a specific matter. After this it is "ask and ye shall receive" as we look in the Father's face, and ask in the Name of His Son.

Correspondents should write briefly, and address all letters to Mr. J. C. Williams, Moor Cottage, Matlock, Derbyshire, enclosing stamped envelope for reply.

Will correspondents of *The Lord's Watch* please note that no communications for the Editor, or orders for Books from the "Overcomer" Book Room, should be enclosed in letters to Mr. Williams.—Ed.

Mr. Johnson's Work in France.

Mr. Johnson writes under date Sept. 18, that with his Gospel Car he has visited villages and towns around Paris, made a journey as far north as Creil, and then Roman Catholic villages South of Paris, and to Melun, Arpajon and Limours, going from house to house and farm to farm. On his arm he carried a placard with a bold text which quickly gathered the crowds around him. As he paraded the streets with his placards he could hear the murmur of voices repeating the words, and he had many openings for personal dealing as he gave away the Word of Life.

At one place a gendarme's suspicions were aroused and he examined Mr. Johnson's papers, but when he had seen a copy of the Gospel his doubts vanished, for he had fought side by side with a Protestant during the War who had quite won his confidence, and was glad to possess a copy of the Scriptures.

"At Limours," he writes, "a break-down of the car enabled me to spend a day among the market folk—some hundreds coming in from the country. For once I encountered someone who possessed a Bible. I preached and distributed Scriptures, noticing that there were those who earnestly listened. One desired a visit to her village some distance away."

Mr. Johnson's itinerant work has made it impossible, so far, to think of issuing *Le Vainqueur*. But we do rejoice to know of this valuable work he is doing—a work for which he is peculiarly fitted.

Miss Cope, 276 Gillett Road, Birmingham, is acting as Treasurer for Mr. Johnson, and she will gladly send a copy of his circular to any who write to her for it.

The Word of the Cross Bible Booklet.

We thank those of our readers who have written so warmly concerning the return of Mr. H. M. Reade to his original call of proclaiming the Message of the Cross. We have since seen Mr. Reade and his family at Bournemouth, and ask very definite prayer that the Lord will open the

way for his removal to London. (1) For a suitable house, (2) for all the financial supplies needed for such a removal, (3) and for the supply of all financial needs during the transition period, until the Lord's plan of service for him is fully made known.

Meanwhile the foreign booklets are being steadily sent out wherever it is possible to send them. Some thousands have gone to France, 5,000 Portuguese to Missionaries leaving for Portugal; Hungarian, and other Booklets, to a worker in Austria, who writes, "I am under great obligation to you for the two parcels of the Word of the Cross in different languages of Eastern Europe. This will be a great boon for our work. We are opening a Bible School in S.E. Europe between Austria and the Balkans. There is a great need of Bibles. We are intending a collection of used Bibles for Austria, as there is a great scarcity in that country. A whole Bible cannot be obtained for less than £4 or £5, and is only procurable with difficulty. The time may come when this may be true in other countries, then it will be more appreciated."

The following are all the Booklets that are now available. We ask the help of our readers to get them into circulation quickly.

Chinese	Persian	Kabyle	Scottish	Takira (India)
8,700	5,000	3,700	6,000	100
Spanish	Guarani	Malagasy	Baba (Malay)	
2,500		1,000	400	
Eskimo		Esperanto	Hungarian	
74		4,500	17,000	
Portuguese		Mazurish	Swedish	
8,000		10,000	3,000	
Polish		Congo	Norwegian	
1,200		300	100	

A post card with name and address of any worker in another country able to use any of these Booklets, may be addressed to:—
Mr. H. M. Reade, 5 Bingham Road, Bournemouth.

Some Book Notices.

We are unable to give space in *The Overcomer* for the review of booklets but we cannot forbear calling attention to a book recently written and issued by Rev. R. B. Jones, of Porth, S. Wales. It is not advisable, even if it were possible, for Christians to read widely the literature of Spiritism, but they do need to know the salient facts of this demon-system, so that they may intelligently warn others not to touch the deadly thing; and also that they may be able to recognize spiritist manifestations when they break into Christian meetings, by believers there present unwittingly fulfilling the same conditions as Spiritists do for obtaining such manifestations. "Spiritism in Bible Light" gives a valuable insight into the true meaning of Spiritism. Readers desirous of having this book should write direct to the author, Porth, S. Wales.

Dr. Zwemer also asks that we would specially call attention to the Quarterly Magazine "The Moslem World," to be obtained from the Missionary Literature Supply, Church House, Westminster, London. The Moslem Peril is great in Africa, and God's people need to know how to pray according to *Ephes. vi. 12* to withstand its advance.

Mr. Watkin Roberts writes sending letters showing how gratefully the India edition of *The Cross of Calvary* is being received by workers everywhere. One servant of God writes:—

"I was filled with joy when the first copy of 'The Cross of Calvary' was handed to me. Since then I have read parts of the precious volume with much pleasure and profit, so I have resolved to re-read the whole book. There is really no literature which meets the need of this day so much as the Message of the Cross. Beloved friends, let us unite to pray much that the life streams of Calvary may touch and transform many a reader's heart at this time. I should like to join you in prayer over every day's dispatch. The result of sowing this seed will indeed be a hundredfold if we are faithful in prayer. It is the greatest service we can render for hastening the Day of His Appearing, i.e., the unveiling of the Cross of Calvary...."

A native Evangelist writes:—

"When on an evangelistic tour through South Travancore I received [The Cross of Calvary]. If I only had sufficient money I would have translated and published it in Malayalam for the benefit of our people. I am not a paid evangelist. I work and pay my own expenses of travelling, etc. Nevertheless if you will allow us to translate the book, myself and one or two Christian friends, will prepare it for publication in Malayalam as soon as this troublesome time is over. As you know there are more than 900,000 of Christians in Travancore alone. If God would send a mighty revival, unspeakable would be the blessings that would come out of it to India...."

Mr. Roberts says that the whole edition (3,500) has now been paid for, short of £12. He writes: "I have not put any fresh work in hand, but can always do so if the 'need' is provided from home. I have a number of Booklets already translated into Hindi and have paid Rs.40/- to have the work done, but cannot print myself. I have asked a friend to put The Cross of Calvary into Lushai, and hope to have a 'sale' edition printed, but it will of course take some time to have the work done...."

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