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VOLUME VIII.

No 1.

FIDEI COTICULA CRUX.
(The Cross is the Touchstone of Faith.)

JANUARY

1921.

The Overcomer

"How long, O Lord!"—Rev. vi., 10.

"I, Daniel, . . . understood . . . that (the Lord) would accomplish. . . . And I set my face unto the Lord God, to seek by prayer and supplications. . . ."—Dan. ix., 2, 3.

THE individual Christian who has no appointed time for prayer will very soon have no time for prayer. The local church which gives up its mid-week appointed meetings for intercession, becomes soon a church spiritually prayerless and powerless.

And just so the true church of Christ at large should have its appointed seasons of prayer, when the members meet simultaneously to humble themselves before God, and to seek His face and favour anew.

One of these seasons is the widely observed Week of Prayer, which is a means of spiritual blessing in proportion as prayer is given primary place.

In the old revival days of half a century ago, almost every evangelical church had its annual Watch-night meeting—not for entertainment, not to listen to addresses or to hear reports of "progress," but primarily for prayer and praise, for confession and supplication—and in hundreds of cases revival fires were kindled which swept churches and communities and brought not only local blessing but general uplift.

Oh, how in these days of moral laxity, of loose social customs, of industrial turmoil, of Lord's Day desecration, of lawlessness in the home and out of the home, of spiritual dearth in thousands of churches, a revival is needed even among the professed people of God!

Where is the church's spiritual power? Where is the line of demarcation to-day between the church and the world? Who is there that cannot see that the present age is largely one of restless pleasure-seeking, of personal and corporate greed, of deadened conscience, of low spiritual power, of prayerlessness?

At a conference of ministers some time ago, the Chairman asked all who spent one half-hour in twenty-four in prayer, to hold up their hands. Only one hand went up. He then asked for a response from those who spent fifteen minutes in prayer. Not half responded. Asked for five minutes, all were able to respond, though one was afterwards doubtful. If this represents the closet prayer in the modern church, the marvel is that we get what we do.

Queen Mary used to say that she feared the prayers of John Knox more than all the armies of Europe. In the Scotch Revival of 1630, five hundred conversions took place under a single sermon by John Livingston. Why? Because a vast assembly had spent all night in prayer and praise. In the Australian Revival of 1902, two hundred souls were saved in one church in a day. Two hundred believers had prayed all night for their salvation.

A brother once arose in a prayer meeting, and said, "Brethren, I have long been in the habit of praying every Saturday night until after midnight for a visitation of the Holy Ghost among us, and now, brethren"—and here he began to weep—"I confess that I have neglected it for two or three weeks." How many who read these lines have neglected it all their lives?

Would that the whole church might be called once more to humble itself in sackcloth and ashes. God is the same "yesterday, and to-day and forever." When the conditions are truly met, He will do again what He has done in the past. The world's Bolshevism at home and abroad, spiritual and political, will be put to rout as no man-made laws could ever put it to rout.

"It is my belief," writes D. E. Hoste of the C.I.M., "that just as when Judah was on the downgrade towards deepening apostacy, and final judgment, and overthrow into Babylonish captivity, the Lord from time to time raised up a king who cleansed the temple, put away the filthiness and the idols and restored the law of the Lord, so now, if only His children stir themselves up to intercede in persevering faith and condition of heart, He is prepared to raise up men and women to do a great and deep work of cleansing and uplifting the church. Then, through a cleansed and uplifted church, to work salvation among the nations of the earth, in gathering out from them great multitudes.

"Let us pray continually for a revival of sound doctrine, a revival of the authority of the Holy Scriptures, based not on an inherited orthodoxy, but on an experimental knowledge of their power and truth in the lives of believers; and then for a revival of the conviction of sin and of coming Divine wrath and eternal judgment against impenitent men, who refuse to submit themselves to obey the light presented to them, whether in nature, conscience or Scripture.

"The Lord looks for intercessors; He is easy to be entreated. Again and again we find in Scripture that when about to smite in judgment He stayed His hand—for a time at any rate—in response to the intercession of godly man or remnant.

"May we be kept from despondency or apathy that virtually says, There is no hope! A solemn responsibility rests upon God's believing children at the present time, to take hold of Him in interceding prayers and supplications."

"Oh, Lord, revive Thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy" (Hab. iii. 2).

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy Name." (Dan. ix. 19). "Great Commission League, America."

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THE OVERCOMER.

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

The Editor's Chair.

MY DEAR FRIENDS AND READERS,

Once more we enter upon another year, and prayerfully wonder what it will bring to a sorely tried Church, and a distracted world. Those who look for the Coming Lord lift up their heads, for they know that their redemption draweth nigh, but for the world, and even the Christians who know not the Living Hope, the future looks dark indeed.

Never was the responsibility to PRAY more solemn, and never was prayer as a governing force among men, more apparent than now. As we go forward into the unknown of 1921 may all our readers solemnly and unreservedly "set themselves" to pray, and by prayer remove all obstacles—known and unknown—to the Lord of Hosts pouring out His Spirit in such power, that a standard may be raised against the foe.

In our present issue of *The Overcomer* our readers will find much food for thought and for prayer. They may wonder why so much is being said about Revival. We wonder also, as we prepare the matter, and are constrained to do so, hoping and praying that it means that "Revival" is at hand, in spite of the darkening clouds of apostasy in the church, and tumult in the world. Let us not forget that REVIVAL IS SURE TO COME. The only question is whether it will be before, or after the Church is taken to the Lord. If it will be the latter, then preparations for it, and signs of its approach, will be as much upon the horizon as the foreshadowing of the coming Antichrist and his reign. If we are in the shadow of the coming tribulation, we are equally in the shadow of the coming Revival. Let us lift up our heads and look for the Lord, and prepare for all that is coming, either before, or after, our gathering unto Him.

Part of the preparation are the Conferences we are holding on the Message of the Cross. The results of the Swanwick Conference last April have proved to be far-reaching and abiding. The Conferences at Liverpool and Cardiff in October, and in Ilfracombe in November, were full of a force of divine life that showed how powerfully the Holy Spirit was ready to bear witness to the Cross. The Conferences at Sion College also, in October, November, and December, had a force of power in them, far in advance of anything we have seen for years, confirming our conviction that if the atoning Cross is only preached up and down the land, and aggressive warfare by prayer made upon the powers of darkness, we should see the dark cloud pierced with light, and the enemy retreat before the Banner of the Cross.

There is also a move forward in connection with the Sion College Conference which is full of promise. Keen "Prayer Warfare" groups of the "two or three" meeting for prayer in a private room, are being arranged, seven already are at work in different parts of London. Miss Leathes, 41 Carlton Mansions, Maida Vale, W., is in charge of this aggressive move, and any of our readers in London who desire to join or to form, such a group, may write to her.

With renewed hope and faith, I am therefore convening another Conference at Swanwick on April 18-25, this time for seven full days instead of five, and earnestly ask the Lord's praying ones to at once commence Prayer, that it may become an occasion of a still stronger witness to the Christ of the Cross, and the Cross of the Christ.

May I repeat my earnest appeal for the co-operation of our readers in getting out the Report of the last Conference—"The Logos (Word) of the Cross"—to Ministers and Missionaries wherever possible. It is said to be a singularly lucid, and Spirit-breathed opening up of the Calvary message, and many have expressed their gratitude for its issue. It is priced at a very low figure as costs are to-day, that it may be within reach of all.

Again I thank all who have shared with me in the ministry of *The Overcomer* by contributing to its cost, which has been met each quarter of the past year. I am sure that the Lord will not fail to provide for the present and succeeding issues, as we go forward with Him to fulfil His will.

And lastly: "A Birthday Party 60—not out," was the heading to a recent announcement of a Missionary Meeting held on behalf of a Mission, of which one who was once a well-known cricketer, is the head. May I ask my friends and readers to rejoice with me, that if I am spared to see February, 1921, I, also, by the grace of God, shall be able to say "60," and "not out"! 1 Cor. xii. 9. With deep gratitude to God for the privilege of continued ministry to Him and His people.

Your fellow-servant in His service,

Jessie Penn-Lewis.

To Correspondents.

Letters acknowledged from E.C.; L.M.J.; D.E.; E.C.L.; B.T. (many thanks for pamphlets); J.N.; E.N. (India); M.E.H.P. (so very thankful for your strengthening fellowship); M.E.H.; J.J.C. (your letter greatly valued); M.A.A.P. (thank you); A.M.; C.M.B. (so thankful for all you say); M.P.; C.P.; E.A. (your letter is most valued. Yes it is "formidable," but Phil. 4-19); M.L.S.; J.N. (your letters are always inspiring. Thank you. The "stress of life in England" is indeed great. The "perilous times" are here); M.A.P. (am always glad to hear. Phil. 4-19); M.E.B.; E.W.S.; F.H.; S.E.L.; E.C.S.; A.E.M. (thank you for kindly sending booklet); B.H.; R.S.L.; S.L.; E.S.; A.M.M. A.J.; A.L.E.; F.H.Y.; Mrs. M.A.; H.P.S.; H.F.T. (U.S.A.); Mrs. W.F.P. Mrs. M.F.; F.L.; S.N. (Suisse); J.W.W. (am unable to give you light on the matter referred to. Phil. 4-19); E.M.W.; L.E.T.; G.F.W. thank you for your letter. I am so grateful to all who uphold in prayer); G.A.L.R.; A.F.; B.B. T.O.S.; E.P.; E.L.C. (France. Thank you so much); M.B.; B.S. (Egypt. R.S. (India); W.H.R.; M.F.B.; R.P.M.; E.M.F. (so thankful for your clear testimony); W.H.McD. (your testimony is most valuable. It shall be used where needed); E.J.A. (what a great deliverance God has given you. Thank God! E.T.; Mrs. G.C.; E.M.W.; A.C. (thank you); E.Y.; M.E.B.; F.E.C.; H.M. (U.S.A.); F.L.; J.L. (warm thanks); M.A.S. (so glad of your "Messages" Song. I do not forget your work); M.F.; W.L.H. (Zululand. So glad to hear I do not forget. Your letter is read to London intercessors); B.R. (N.B.); V.S.

Note.—It would be a kindness, and help to preserve eyesight which is being greatly taxed, if my correspondents would write, when convenient, on one side of paper only, and in clear and black handwriting. Letters requiring a personal answer should have stamped envelope for reply (Missionaries excepted), otherwise acknowledgement through the *Overcomer* is understood as sufficient.

FORTHCOMING CONFERENCES IN 1921.

London, January 4, 5. Conference Hall, Eccleston Street (near Victoria Station). Meetings 11.30 (Prayer). In charge of Miss Leathes. 3 p.m. 5-6 (a "Clinic" Hour), General Meeting, 7 p.m. Chairman, Rev. C. Ernest Procter. Speakers, Mrs. Penn-Lewis and others who may be present.

London, January 6. The Monthly Conference for Christian Workers conducted by Mrs. Penn-Lewis. Sion College, Victoria Embankment (near Blackfriars Bridge). Meeting 11.30, 3, and 5.

Friday, January 7. The usual monthly Day of Conference and Prayer at Trinity Lecture Hall, Crawford Street, Edgeware Road (entrance in Brendon Street), conducted by Mrs. Penn-Lewis. 11.30 to 3.30.

N.B.—It is hoped that friends from a distance will arrange to stay for the four days of these London arrangements.

In February and March, on the first Thursday in the month, the Conference at Sion College will be as on January 6, with the "Prayer Day" following, on the Friday, at Trinity Church, Edgeware Road.

Ilfracombe, February 7, 8. Meetings, 11, 3, 5 to 6 (Question Hour) 7.30. Chairman, Rev. Douglas Harrison. Speakers, Rev. Gordon Watt, Mrs. Penn-Lewis. Enquiries to Rev. W. Rodgers, 2 Champender Crescent, Ilfracombe.

Weston-s.-Mare, February 10, 11, 13. Town Hall. Meeting Thursday and Friday, 3 and 7.30. Sunday, 3 and 8 o'clock. Speakers, Rev. Gordon Watt, Mrs. Penn-Lewis. Secretary, Miss Flint, 3 Beechcroft Mansions, The Shrubbery.

Rev. Gordon Watt expects to be in various places in South Wales, from March 6 up to the Swanwick Convention on April 18. Another Conference is being arranged at Cardiff on March 8, 9, 10, which the Editor will also speak. Enquiries may be addressed to Mr. A. L. Morgan, Brooklands, Maescummer, via Cardiff.

THE SECOND "OVERCOMER" CONFERENCE AT SWANWICK will D.V. be held APRIL 18 to 25, 1921.

The arrangements will be the same as for last year, excepting that the Conference will be for SEVEN days instead of five.

The entire cost for the seven days, apart from railway fares, will be £3.5.0, if paid before April 9th, otherwise the cost will be £3.7.6.

Circulars giving full particulars of the Conference, will be obtained early in March.

Rev. C. Ernest Procter, 78 Bedford Street, Liverpool, will again act as Hon. Secretary, with the assistance of Rev. A. Scottorn, who has kindly undertaken the accommodation department of the work.

All applications for accommodation and payments for the same, should be addressed to—

Rev. A. Scottorn,
c/o The Bookroom,
Cartref, Toller Road, Leicester.

Early application for accommodation should be made, with special requests for specific rooms in the Quadrangle (Ladies only) Hostel, as they will be attended to in rotation. Rooms in the Quadrangle cannot be promised this year, except to parties of six persons willing to share the same bedroom (separate beds).

The Aggressive Prayer Warfare.

Notes of Addresses by Rev. Gordon Watt, M.A.*

(In opening his address Mr. Watt said: My wife and I, since we left home a month or six weeks ago, have been permitted to visit seven centres of the Lord's people, and wherever we have gone we have seen with our eyes and felt with our spirits, how keen the people are to hear the message of the Cross, and how intensely responsive they are to light upon the Prayer Warfare. In some of the smaller places in Wales one has felt the throb of Revival, and in all these places I have sought to impress on the believers the necessity of a band of prayer warriors to fight the powers of darkness, and carry on the work of Revival. . . .)

Prayer is a real business for God. A real thing, through which we can do something of *real* business in the spiritual realm of God, and for the interests of His Kingdom.

The first great essential I think we require is *knowledge*. KNOWING HOW TO PRAY. Prayer is not a string of words. Prayer is not something that is carried on in a spirit of fatalism, where we say something, and believe that God will do the rest. But prayer is a Divine piece of work, and we need to have knowledge how to pray. You remember the old story of a working man saying to a college-bred man, "God does not need your knowledge," and the college man replied, "God cannot use your ignorance." Both of them were right. God does not need our knowledge, our great ideas, but we need His knowledge. It is not the knowledge that comes from human imagination, but knowledge which is the outcome of Divine illumination. We need that in the fight. But what the college man said is true—God cannot use our ignorance, but Satan can, and he will, and therefore we want knowledge of the right way of doing things. Knowledge is a gateway to spiritual power, just as it is the gateway to material success, and our experience is governed very much by our knowledge. I believe many are not found in prayer because they do not know how to pray, or what to pray for.

When the Greeks used the word "understanding" or "mind" they thought of it as the faculty of feeling, of judging, of determining. We are needing in the Christian life—to possess, and to know how to use the faculty of feeling and perceiving and judging and determining. The man of prayer who is to exercise power in the spiritual realm and make prayer a force, and an instrument of doing real business for God, is the man who *sees* and *understands*.

Elijah on Mount Carmel said to his servant, "Go and look . . ." but the man came back and said he saw nothing, and yet though there was to the outward senses nothing to be seen, that prayer was going to be answered. Elijah sent him again and again and again, seven times. Why? Because Elijah *saw* God. He had seen Him as the God of the brook, meeting his personal needs, and then he had seen Him as the God of the Mount, and found that there was not an evil power that could stand against Him, and so his vision penetrated beyond the horizon, and saw the clouds beginning to roll up, and knew that Jehovah would not fail.

You remember also how Elisha was situated at Dothan—everything against him—but he saw God, and the vision of God made him understand the might of Jehovah, and the whole situation, and whilst the young man saw the armies of the Syrians encompassing the city, Elisha saw the armies of God encompassing him inside the city. So there was no fear, no weakness, no surrender, nothing but a triumphant faith.

When we get the right vision of God we know how to pray, and it is in the light of the vision of God that we

catch the vision of what the prayer warfare means, because we catch the vision of the church in her commission, *which is not to entertain*. I saw outside a church the other day a great placard advertising an "Old Boys' Fancy Dress Ball." That is not the commission of the church. We need the vision of the world and its needs, and we get the vision of Satan and his power, as well as his limitations. I pray that we may never forget in the prayer warfare the limitations of Satan. That we may never either minimise the powers of Satan, or magnify his limitations. "Satan to Jesus must bow," and therefore to get a true perspective of things, Divine, human and Satanic, is to gain a right understanding of what it means to pray, and the more knowledge we can acquire of prayer, and what to pray for—of all the adverse conditions, and of all our assets as well—the more we shall be able to make prayer a part of our lives. Prayer is a *business* into which you and I have to put the whole strength of mind and spirit and body, just as really as we do into the business of the world in which we may be engaged.

There are other great essentials I will just mention. We need to learn *definiteness* in prayer. I was rather struck some time ago in looking up the meaning of the Hebrew word for speech. I found that it primarily meant setting words in a row in order to convince. We want to have our facts right, and to marshal them and be definite, and not lose time and valuable opportunities in the use of our access to God. He says, "Produce your cause, bring forth your strong reasons." That is what He wants us to do in prayer.

There is a wonderful saying in 1 Peter iv. 7, "*Watch unto prayer*." The Greek word is extremely emphatic, it means to *keep yourselves completely awake*. We have to be in a condition of complete wakefulness to know how to bring prayer to bear on things on proper lines, and how to throw in our prayer-force as a spiritual reinforcement where we see God working, and where He reveals to us the enemy working.

Another essential is found in Romans vi. 11. *Willingness to pay the price of victory*. I do not believe that there is one of our prayers in the spirit, for the glory of God, that need go unanswered, if we are willing to pay the price. The price is PERSONAL RIGHTNESS WITH THE LORD. It is striking to find that the common word for prayer in the O.T. has two meanings. The first is to pray habitually. The second is to judge oneself. Get into the habit of praying, and remember that *praying is coming into the light*. The light that reveals is the light that heals, and God is willing to do the rest, if we will pay the price.

II.

THERE are one or two things we need to emphasise again and again in this prayer warfare

First, I do think there is constant need in this warfare for CLAIMING THE PROTECTION OF GOD. There is not one of us in the prayer warfare to-day, who does not realise in greater or lesser measure what the strain is, and all strain means considerable danger, and therefore we need to be constantly claiming all that Calvary stands for as a protection for us in the fight.

I say to people sometimes, and I do not think I am wrong, Never take the keeping power of God for granted, in a fatalistic spirit. There is no power for us unless we *claim*

L.C.L.; B.T. (many thanks for thankful for your strength valued); M.A.A.P. (thanks); M.P.; C.P.; E.A. (you Phil. 4-19); M.L.S.; J.N. "stress of life in England"; M.A.P. (am always glad); E.L.; E.C.S.; A.E.M.; L.; S.L.; E.S.; A.M.M. T. (U.S.A.); Mrs. W.F.P. able to give you light on the G.F.W. thank you for you); G.A.L.R.; A.F.; B.B. (ch); M.B.; B.S. (Egypt); (so thankful for your glad able. It shall be used when given you. Thank God); M.E.B.; P.E.C.; H.M. glad of your Messages 'ZuluLand. So glad to hear (essors); B.R. (N.B.); V.D. rve eyesight which is being hen convenient, on one side Letters requiring a personal ionaries excepted), otherwise stood as sufficient.

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WANWICK

1921.

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m, Collier Road, Leicester should be made, with angle (Ladies only) of i. Rooms in The Hall of six persons will

Given at Stian College Conference, Nov., 1920. Not revised by the speaker.

it. A lady told me the other day of a young Christian man who said to her, "I never ask God to keep me, because He has promised to do so." I said to her, I think that is one of the wildest suggestions of the evil one. There is no promise of God for us, apart from our faith, unless we appropriate it, and we require definitely to claim all that there is in Calvary for us, by faith. I feel my need more and more as I go on, to constantly claim the protecting power of God for myself, my wife, my work, and for my young daughter at school—that when her father and mother are out in the Lord's work, the devil may not take a mean advantage against her. If you give the devil an inch he will take an ell, and if we do not forestall him he will forestall us. "Give no place to the devil." If he can get at your body he will do it, if he can get at you through your circumstances he will do it, if he can burden your spirit he will do it, if he can shut up your spirit in prison, worry you, depress you, he will do it, and therefore point by point, moment by moment, you and I ought to keep in mind the necessity of continually claiming for ourselves, for our work, for everyone connected with us, the protecting power of the finished work of Christ on Calvary.

In Ephes. vi. you will see that the armour which Paul speaks of there, whilst it is for all Christian work, is especially for *prayer work*, for he says that we wrestle not with flesh and blood, but with principalities and powers and the world-rulers of this darkness, then he says, Wherefore, take the whole armour of God. The armour is evidently especially connected with the wrestling with the spirit forces of evil.

A second thing is, PRAYING PROGRESSIVELY, from the centre outwards. Lift up your eyes from your own surroundings, church, parish, mission, and see the vision of the future Kingdom and the glory of the Lord Jesus Christ, and let your prayer life take a big sweep, and give the Holy Spirit the opportunity of doing big things, and of hastening the hour of the Advent of the Lord, and the translation of the Church.

What are you seeing from your place of death-union with the Lord Jesus Christ? What is the vision you have got? Is it a limited vision, or are you looking for and stretching after the regions beyond? That is surely what our Lord lays upon our hearts in these days, that we may get a big vision of what there is for us to do in prayer, to the glory of His holy Name.

Then thirdly, there is constant need for PRAYING AGGRESSIVELY. Now what is prayer? Is it only words, is it a posture of the body, is it an ecclesiastical ordinance that we are to attend to at stated times? Or is prayer a force? A "form" or a "force"? Is it something by means of which we can effect some great spiritual purpose, just as by our bodies and their earthly methods we effect some purpose in business? If we understand and remember that the Christian life is a conflict, a spiritual conflict, in which we have to meet and deal with the powers that oppose us in our daily lives, in all that is good, then we shall understand that there must be some weapon given us by God to meet and overcome these powers, and that weapon is prayer—aggressive prayer.

I like to use the word prayer with four prepositions. First, we pray *for*. That is the simplest form of prayer, and we must always keep a place for that in our prayers, for our Lord said "Ask and ye shall receive." Then we need to pray *with*. With whom? With the Holy Spirit—in co-operation with the Holy Spirit. I believe that very much of our failure in the prayer life and in our Christian work, is due to the fact that we do not rightly recognise our partner-

ship with the Holy Ghost. Our Lord Jesus Christ, before He went back to His Father, revealed the co-operation between the Holy Spirit and the disciples as something that was indissoluble. "He shall testify of Me, and ye also," "He" and "ye." And you and I have to learn how to pray in co-operation with the Holy Spirit. Make it a daily prayer that God will give us the wisdom and power, in co-operation with the Holy Spirit, to hinder the devil wherever we see him working. To stand in his way, and having done all, to stand.

You remember in the tremendous German offensive in March, 1918, when our men had their backs to the wall, that the German strategy was to drive a wedge in between the French army and ours. That is a picture of the plan of God for you and for me. To carry that idea of strategy into the spiritual warfare, and seek wisdom how to drive a wedge in between the Satanic powers and ourselves and our work, and then for those for whom we are praying. In brief, we should in co-operation with the Spirit of God bring the victory of the Cross to bear upon the points where the devil is hindering, and God is working.

Does it not give us a new vision of prayer and a new encouragement in prayer, to realise that we are not sent on our own charges? But God says "He" and "ye."

Then we have to pray *against*. Against whom and what? To pray against, not against flesh and blood—not against men and women, but against the prince of the power of the air, the god of this world, and all his plans and schemes. And I think there is something here that we need very much to have in our minds, and that is, to pray continually against *his interference with us*. His interferences with our bodies, his interference with those who are around us, with our minds, with our spirits, with our wills. We want to know how to pray against things and against all the influences that are in opposition, and to resist the devil.

A leading Christian worker was visiting us before we left our home in the North, and he said "I believe that 'revolution' is coming, and I am not to pray that it shall not come because I think it is the only thing that will bring the people to their senses." I think he was wrong, very wrong. I am certain that the Church is here to-day to stand against everything that is of the devil, until the purposes of the Lord have been so completed, with and through the Church, that He will take His people away, and the things will come to an end. I feel that God is calling us just in the places where we are, to stand against evil of every kind wherever we see it, and if we do not do that, we shall find these evil forces coming in upon us and crushing us, and perhaps that is the reason why this one and that one gets crushed and falls in the fight.

Then there is one other preposition, and that is the word *through*. PRAY THROUGH. You have noticed that word in Ephes. vi., "Praying always, with all prayer . . . with perseverance." That is how we have to pray. *Pray with perseverance, pray through*. Someone has said that the secret of successful prayer is never giving up. Hold on, hold on, hold fast, even though it may be weeks or months or years before God answers the prayer. One of the greatest victories that I have seen in my own ministry not given to me until between four and five years of prayer. *Hold on and pray through*. Let us stand in aggressive warfare against all that is against God day by day. Pray in co-operation with the Spirit of God, the source of prayer and might against Satanic influences, Satanic workings, Satanic powers, and praying this until we have the victory to lay at our Redeemer's feet.

*The Awakening in Wales (1904-1905).

Glimpses into some of the hidden springs.

CHAPTER I.

The Prayer Movement in 1898 and 1899—the Prayer Circles in 1902—the renewed preaching of the Cross in 1903.

PRAYER preceded the first Pentecost, and PRAYER must always precede any wide outpouring of the Spirit, therefore the true members of Christ all over the world must be drawn by the Spirit within them into "one accord" in asking God to pour forth of His Spirit according to His Word. Was there any such preparation of the Church of God preceding the 1904 Revival? Let us see if we can trace any special movement of the Holy Spirit preparing the people of God for His purposes of blessing.

We will first go in thought back to the year 1898 or 1899, and glancing into an Institute in AMERICA see gathered there three to four hundred children of God, meeting every Saturday night to pray for a "world-wide Revival." In this Institute were men and women from every clime, seeking equipment for the preaching of the Gospel. Their hearts yearn over their own lands, and "world-wide" must be the blessing which they seek! After a time a few began to stay in prayer late at night, and ceased not until the early hours of the Sabbath morning.

We cross, in vision, to another far-away land, and in AUSTRALIA find a band of ministers and laymen who have met for eleven whole years every Saturday afternoon, pleading with God for a "big Revival." In the wondrous chain of the Divine workings, we next see a messenger called out from the heart of the praying company in America to be one of the instruments in Australia, of God answering these prayers—and this the one who had laid himself at the feet of the Lord for the answering of their prayers.

Again in 1901 we look into the great city of Melbourne, and see fifty missionaries holding services in fifty different centres of the city, whilst forty thousand praying souls meet in two thousand homes for "home" prayer meetings, encircling the city with prayer. Many meet for half-nights of prayer, and Melbourne is moved from end to end by the mighty movings of the Spirit of God.

We come back again in swift thought to Great Britain and look in at the huge meetings of five thousand Christians gathered at Keswick in July, 1902. Hark! The story of the "home prayer circles" around Melbourne is being told. Hearts of workers are burdened and sad. Weary of organization and effort, no fresh "Prayer Union" would appeal to them, but quickly the spark from the fire in Australia falls into many hearts. "Home prayer circles"! The "twos and threes" of those who are truly burdened for "world-wide revival"! Ah, this is the call of God! If a city may be thus girdled with prayer, why not the world? Quickly are the names of those who are drawn of God to pray, sent in, followed afterwards by other names from all parts of the world, until thousands of praying hearts were encircling the globe with prayer. It is God's "prayer union," gathered and guided by Him, with no organization, no membership fee, no "staff," but just a few who register the names as a labour of love for the Lord.

And this was not all! Just one month earlier, in far-away INDIA the Divine Spirit laid the same burden upon the servants of God, and guided them, without conscious

connection with the prayer movement in other lands, to form an all-India prayer-circle of those who would unite to plead for the outpoured Spirit upon that dark and needy land. And so we see the Spirit of God simultaneously moving the people of God in various parts of the world to pray for the same thing, creating the cry for that which He was preparing to do.

Can we discern any immediate effects of the world-girdling prayer? Within a year began to be signs of awakening in various quarters, and the "Voice of the Lord" was "upon the waters," but not yet any movement of the Spirit which could be said to be the longed-for outpouring.

But as in the days of Anna and Simeon, there were many hidden children of God in the secret of His counsels. One such was present at Keswick at the time of the call to prayer. She had offered herself to Him some two years before this for the special service of intercession, and she tells of the way the Spirit of God was saying to her "I am ready, but My children are not. Before it comes they MUST PREACH THE MESSAGE OF CALVARY."

But now with one accord the cry has ascended to heaven: The Christ upon His throne is ready to bless. The Blood of the Son of God which has been "trodden under foot" and counted "a common thing," shall be borne witness to from heaven.

Whither shall we now turn our eyes to see His workings. Can we perceive a marked renewal of the preaching of the Cross? Yea, verily. Early in 1903 the records in the papers showed on every side that the messengers of God were being led by Him to proclaim afresh the message of Calvary. At annual meetings, opening services, and special Conferences, the key-note again and again was the "need for the direct preaching of the Cross," whilst a well-known religious paper remarked that there were "welcome signs of reversal to the old Gospel of Calvary"!

In the light of all this, how significant to find that at the Keswick Convention of 1903, when the windows of heaven were opened, and the Holy Spirit swept as an overflowing stream over the huge gatherings of five thousand men and women—many of them come from distant parts of the earth to seek the power of the Holy Ghost—the Cross of Calvary was unveiled in fresh and vivid power, for almost every servant of God entrusted with His messages proclaimed with one accord the "Word of the Cross" as the power of God to save from the bondage as well as the guilt of sin, and "crucified with Christ" as the secret of deliverance and victory was the theme.*

And thus we see that in 1902 the Holy Ghost had drawn His people to pray for a World-wide Revival, and in 1903 the Eternal Spirit broke forth upon the people of God gathered from the ends of the earth, leading them back to Calvary.

And yet one more evidence of His working to unveil the Cross. It was in this same year of 1903 that the Spirit of God unveiled to one of His honoured servants in far-away India, the Cross of Calvary in new and vivid power, showing

* "The writer heard Christians of long standing declare they had never before realized how awful and humiliating was the death of Christ. Two great truths were set forth among us—first, that Christ died for us; second, that we are identified with Him in death. To thousands of Christians the second point was an aspect of the work of Christ that hitherto had escaped their notice. Here was the secret of rest and power presented in a word." (S. A. McC. in *The Life of Faith*.)

"The Awakening in Wales and some of the hidden springs," by Mrs. Penn-Lewis. Published by Messrs. Marshall Brothers in 1905. Now out of print, it is reproduced in our pages (considerably abridged and slightly revised), by kind permission of the publishers.

him that He had been preparing him for forty years for the work of sending forth the "Word of the Cross to every tongue and tribe and nation," in millions of little booklets containing the full-orbed message of Calvary.

Yes, it is clear that PRAYER must prepare God's people for the moving forth of the Spirit in power, and that when the Holy Spirit comes forth He bears witness to Calvary as He did in the days of the first Pentecost in Jerusalem.

CHAPTER II.

The Principality of Wales—Dean Howell the prophet of the Revival—his last message to Wales in 1903—the first Llan-drindod Convention in 1903.

BUT where could be found the conditions necessary for the mighty working of God? It could only be where the *Atonement of Christ* was proclaimed, and the Scriptures accepted as the Word of the Living God.

We look towards the little Principality of Wales, and find these conditions there. Speaking generally, the pulpit had been true to the Evangelical faith in all its essentials, and the Gospel of the grace of God had been faithfully preached to the people. The nation had clung, as a whole, to the faith of their fathers. Wales had also at that time special advantages in its Sunday Schools, where people of *all ages* gathered to learn the Word of God, and the teaching was made effectual by systematic study and Scripture examinations. The congregational festivals for singing, also placed the words of hymns full of the message of Calvary, deep in the memories of the people. Groups of Churches would practice the same selection of hymns through the winter, and a day would be set apart for a festival under the conductorship of a leading musical teacher. The late Joseph Parry, Mus.Doc., said, in conducting one of these festivals not long before he died, that *the coming "Revival" would be a singing one!* With the Gospel of Calvary in their minds, and the hymns about Calvary in their memories, the people needed but the breath of God to quicken their faith into living power.

Were there traces of the "prayer movement" in the Principality? We do not know whether the story of the world-girdling prayer circles reached many in Wales, but we find the Holy Spirit creating in *individuals*, and in groups of twos and threes, the very same cry He was calling forth all over the world.

In 1901 the Lord drew near to one of His servants in the ministry, and gave him such a revelation of His glory that he cried, like Isaiah, "Woe is me," and entered on a life in God unknown before. Then in a quiet spot on the banks of a Welsh river, burdened over the spiritual condition of the country, he spent hours in prayer, pleading with God with many tears that He would come forth in power and work in the land. Again in a quiet town in the western part of Wales, we hear of two or three women meeting together for prayer during several years, pleading for "Revival" among the women of the town.

We go to the *Rhondda Valley*, where afterwards the Spirit of God swept with great power, and hear of some who for years had been pleading for a Revival which should "sweep over the whole world." Such praying souls are bound to be taken into the secrets of God, and so we find the Holy Spirit saying to one of them just three days before the valley was moved by the mighty tide of life, "*Get thee up . . . there is the sound of abundance of rain.*"

Again we find in *Monmouthshire* the hand of the Lord upon two sisters, one an invalid, who, during 1903-1904 were burdened over the prevalence of sin and the increase of crime in the country, one sister saying tearfully, "I cannot sleep day or night because my dear Lord is despised

and set at nought." And another child of God, a retiring timid lady, bemoaning the deadness of the churches, said "I shall die unless God exerts His power, and sends Revival!"

Then we hear of three ministers of the Gospel meeting together in *May 1903* for prayer and conference, drawn together by a sense of need, utterly dissatisfied with their own Christian experience, and distressed at the condition of their churches, with worldliness and apathy among their officers and members. Once again we see it is a group of three! They decided to form a "prayer circle," and fixed 10 o'clock each morning as the time to pray for each other and their churches.

The Spirit of God was manifestly brooding over the land, and there are doubtless many other names recorded in heaven of those burdened with a similar sense of need, and who were drawn out in Spirit-taught prayer.

The Prophet of the Revival.

God had also ready one who may truly be called the "seer" or "prophet" of the coming Revival. In the momentous year of 1902—the prayer-movement year—we look towards Wales we see a figure standing out, like Moses on Pisgah's Mount.

This was the late Dean Howell of St. David's, or "Llawdden" (his Bardic name). A dignitary of the Church of England, like Solomon he had "largeness of heart even as the sand that is on the sea shore," and so was beloved of all sections of the people as a man of God, a patriotic preacher-orator and Bard.

In the closing month of 1902, in his far-away home on the extreme western point of the Principality, at the age of 73, "Llawdden" looks out upon his beloved land. Conscious of standing on the brink of eternity, with earth-bound things fading from his gaze, and the light of heaven shining upon him, he sends out a message to his countrymen, which was afterwards realized as wondrously prophetic of the Revival. In this appeal the aged man of God first gives a vivid sketch of the spiritual dearth in the land, and then in powerful language emphasises the only remedy to be spiritual awakening. Appealing to all to "*create a circle of implorers*" who would cry to God in the words of Isaiah, "Oh that Thou wouldst rend the heavens, and come down," he besought his readers to consecrate themselves to make the Revival the chief end of their desire, and closed with the following memorable words:—

"Take notice, if it were known that this was my last message to my fellow-countrymen throughout the length and breadth of Wales, before being summoned to judgment, and the light of eternity already breaking over me, and it is this: The chief need of my country and my dear nation at present is spiritual revival through a special outpouring of the Holy Ghost."

This message was issued in a Welsh magazine in January 1903, and caused a deep impression throughout the Principality. It proved indeed to be his last message to Wales, for shortly after its issue the aged Dean passed to his heavenly reward.

"A spiritual revival through the outpouring of the Holy Ghost" was just what God was leading His people over the world to pray for, and even then beginning to send upon the Principality of Wales. But before we witness the rising of the tide we must again return to the "Prayer circle" Keswick of 1902.

At Keswick in 1902 were found two Welsh ministers, who told how thirteen Welsh people met one afternoon at Keswick of 1896 to ask God Himself to give to Wales a similar Convention for the deepening of the spiritual life. For six years this petition lay before the Lord, but in the seventh year the fulness of time had come.

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Just as the Spirit of God had wrought in the Prayer Circle movement, He now began to move toward the arrangement of a Conference for Wales, by a series of steps of remarkable guidance and wonderful "coincidences," that, so far as anything can be said to be wrought of God with the least touch of human hand, so did God Himself arrange and bring to fruition the Convention which afterwards became one of the channels for the rivers of life to Wales.

It was in September 1902 that the project was first laid before the aged Dean of St. David's, at Aberystwyth. In reply to the question whether, in his judgment, the time was ripe for such a Conference for Wales, he stood with eyes and hands raised heavenwards and solemnly said,

"I am an old man on the edge of eternity, and I say that if such a Conference could take place, God-given and not man-made, it would be an incalculable blessing to Wales."

These solemn words were spoken three months before the printed appeal we have referred to, and the aged servant of God from this time on, laboured to bring about the Conference he desired. Wise counsel, out of his unique knowledge of the Principality, was given as he laboured with his failing strength to the furthering of what he believed would tend to bring about the "spiritual high tide," which he, at this very time, was urging upon his countrymen as the "chief need of Wales."

Meanwhile the Spirit of God was working in the Principality. The three ministers who had banded themselves together for prayer in May 1903, had become conscious that the first step to blessing for their churches was to get right with God themselves. They agreed to pray daily, but they could not see clearly the way of victory. In their perplexity they decided to write to a London minister (Dr. F. B. Meyer), begging him, if possible, to find time to meet a company of ministers in Glamorganshire to give them spiritual counsel and help. He replied that he could not fulfil their desire, but told them of the coming Conference at Llandrindod, when he would gladly give them a private interview.

It was at this very same time—the *Spring of 1903*—in a district in Glamorganshire, that four young men, only 18 years of age, were found on a mountain-side holding a prayer meeting, and pleading with God for a revival in their church, which was in a cold and formal state. It transpired that they had held their prayer meeting on the mountain every night for a month past! When this prayer circle became known, the majority of the church viewed the proceedings with suspicion, and some ignored or mocked the "enthusiasm" of the lads. But they continued to pray on the mountain-side for two whole months, when, to the astonishment of the church, some people joined them and prayed with them who *never visited any place of worship!* Twelve or fourteen were now praying fervently for a revival, until at length the church members were touched, and all became moved with a spirit of prayer and passion for souls. The meetings attended by only four at first now increased to scores, and all testified to the power of God being manifested in a special way.

Why should we pray?

God can do things without prayer by the Church, why does He not carry out these things without delay and hindrances? And why does He lay a complaint against the Church that it does not pray? Why does He invite the Lord's remembrancers to give Him no rest? And why did Christ say, "Pray ye the Lord of the Harvest to send forth labourers"? Why did He not send them apart from prayer?

There is value in the expression of prayer. What is the meaning of "Ye have not because ye ask not"? Is it God's unwillingness, or is it that God sees the need, but cannot meet it until prayer is made? The circle of prayer moves on this wise: (1) God wants a thing done; (2) He

By this spontaneous movement among the young people the Pastor was then drawn to the searching of his own heart and life, asking himself whether he was fully surrendered to Christ, and had received the Holy Ghost, with the result that he too entered a new plane of spiritual experience and knowledge of the power of God.

Thus we see there were many indications of the river of God beginning to rise in the early months of 1903, with unmistakeable signs of God working in preparing for some mighty movement of the Spirit.

It was at this crucial juncture that there came into existence the long- prayed-for Conference at Llandrindod Wells, in August 1903.

The Conference bore upon it the marks of Spirit-born preparation, and numbers of clergy and ministers from all parts of the Principality gathered, together with some forty of the ministers and evangelists of the "Forward Movement" of the Presbyterian Church of Wales.* So noticeable was the ministerial attendance that a well-known missionary involuntarily remarked, "Wales may be the cradle of the evangelists for the coming Revival!"

And again, it was the Message of the Cross, showing the experimental aspect of the Holy Spirit's work in the believer, the putting away of all known sin, deliverance through *identification with Christ in His death*, and the definite reception of the Holy Ghost as a necessity for all in the service of God, which was the message in the Conference carried home to hearts by the power of God in such intensity, that on the last two days it was manifest to all that the Spirit of God had come down in Pentecostal power.

And what of the group of ministers who had sought the help of the London minister? One wrote: "Six of us went! (to the Conference). But the history of that week can never be written—some believed, some doubted, some rebelled! But in a few days each one entered the promised land. We have met once a month ever since, coming from long distances, and we spend a quiet day with God. Our meetings have been indescribable, and we have had a number of 'Pentecosts' . . ."

Many of the ministers and workers returned to their various spheres of labour with new visions and new hopes. As one said, "a new world" had opened to them—and they could not but lead others in! Local conventions began to be held in various places, and the ministers themselves became channels of blessing to their fellow ministers. One Pastor wrote that later in 1903 he had come in contact with one of these, and saw at once that he had a spiritual experience which he himself had not, but which he had for months been seeking. It was not long before he, too, received the fulness of the Holy Ghost.

(To be continued).

*The "Forward Movement" in many ways helped to prepare the ground for the Revival, for it had for thirteen years been doing aggressive work in various centres in Wales, leading large numbers of converts into full assurance of salvation, and teaching them the need of the power of the Holy Ghost for service and soul-winning.

moves the believer to pray that that thing may be done; (3) God works in answer to the prayer.

There is a thought in many that God works so slowly. But HE WORKS ACCORDING TO THE PRAYERS OF HIS PEOPLE, and according to the co-operation with Him. *Did God work slowly in Egypt in delivering the bound nation?* No, but He worked for a prolonged season in getting the instrument ready in the wilderness. God's work is rapidly done when the Divine conditions are fulfilled. There must be *conformity to God's law* before God can work. Then according to the absolute conformity to His will and laws, there is fulness of operation.—E.R.

How shall we Prepare for Revival.

Some light on co-working with the Spirit of God.

NOTE: The following paper was written (in rough notes) some years ago, as the result of watching the working of the Holy Spirit checked in meetings and Conferences by the carrying out of a rigid "programme," wherein He was given no right of way should He move in power among the people. God has not been deaf to the cry of His intercessors. Not once but many times, even in England, He was ready to work in Revival power, but His Presence and Purpose was unrecognized. He was grieved, even where His working was desired, from inability to discern the conditions of co-working with Him. Meetings full of the glow of His Presence became cold and heavy; thronging crowds eager to hear the message of God, they knew not why, faded away, and few seemed to recognize that, like the Saviour, the Holy Spirit had "come unto His own and they received Him not"—they did not recognize Him.

May it not be that if this was confessed, there would be a new plea before the Throne of God in asking Him to work in Revival power, ere the Lord comes to gather His people to Himself. The powers of hell have broken through upon the church, and out upon the world, in the twice seven years that have passed since the Welsh Revival. If the sin of quenching the Spirit was confessed, and the Lord earnestly asked once more to move as He has not yet, and again, maybe the windows of heaven would be opened and the longed-for breath of God in reviving and soul-saving power would be given.

"**THE Coming of the Lord draweth nigh.**" Whether "Revival" will precede the Lord's Return or follow it, we do not know. In either case we can pray for it, and prepare the way, whether we shall be in it, or out of it, by being gathered unto the Lord (2 Thess. ii. 1).

But how shall we *prepare* for it? Where is Revival most likely to break out? Where shall we turn for light upon the conditions which we should fulfil in readiness for Revival?

The Revival in Wales of 1904-5 throws light upon these questions, if we consider the conditions in Wales just preceding the outbreak of Revival. Conventions for the "deepening of spiritual life," and meetings for Christians in various churches were being held in many parts of Wales, and these were the centres where the tide of the Spirit first broke out, which eventually moved the whole of the Principality, and reached even churches which would not have entertained the thought of "Conventions" before.

It seems therefore that the gatherings of believers which now take place all over Great Britain, under the name of Conferences for Christians, which have as their objective the enriching of the spiritual life, would be the most likely centres where the tide of the Spirit of God would again break out in Revival, as well as in *Missions* where the simple Gospel of the Cross is proclaimed, by those who believe in its power.

Where else could it be? Surely not in churches where the Scriptures are not believed to be the God-breathed Word of God? Surely not where sacerdotalism comes between the soul and the Saviour. And surely not in any meetings where the Holy Ghost is limited in His working.

It seems clear, therefore, that "Revival" is most likely to break out in those gatherings, where believers are assembled with purpose of heart to seek to know and obey the Word of God, as the Word of God.

If this is so, what are the conditions to fulfil in readiness for the outbreak of Revival in the Conventions we refer to. How can they be brought into line with the laws of the Spirit for the fullest manifestation of Revival power? God has used the procedure of Conventions in the past, but there are historical instances which show that a method which has been a vehicle at first for the free working of the Spirit, in time crystalizes, and becomes even a hindrance to the fullest working of God. Are there any changes

needed in the present conduct of the Conventions, which would prepare them for "Revival"? Is there no new "pattern," which would enable us to make ready for the working of the Spirit in Revival power?

We must not forget that the primary purpose of a Convention is the equipping of Christians for being *instruments* in Revival, and therefore no desire for Revival should divert from the main object of the gatherings. Personal "revival" should first be aimed at, in the bringing about by the teaching of the Word of God, of conditions in which there can be a free influx and outflow of the Holy Spirit through the children of God.

Keeping this in view, there are changes which might be made in the conduct of the meetings which would help prepare the way for Revival. First, in what is called the "preliminaries" of a meeting. How often we see audiences sitting as if they were merely patiently enduring the introductory part of Convention gatherings. They sit mechanically, some bow in prayer automatically, they "go through," as it were, a performance, until the part which they have come is reached—the speaker's part. Then they wake up, and look alert and alive. Then in the after part of the meeting, even when it is supposed to be open for any to pray, many have "quenched the Spirit" in fear lest they go beyond the bounds of conventionalism.

On the other hand, who does not recollect instances where audiences have swung to the other extreme, and become impatient of any control! They mistook "liberty" for license! Choruses were started at most inopportune moments, out of line with the mind of the Holy Spirit in the meeting. Some insisted on speaking or praying, oblivious of the effect on the gathering, with the result that some and balanced believers feared to be caught in, what was really, *spurious* "Revival" methods.

But after all the lessons of the past, there must be some *via media* to be found, whereby the Holy Spirit could have freedom to work without the danger of extremes. Some changes might be made in the conduct of Convention gatherings which would enable their present character to be retained, and yet give place to the Holy Spirit for fuller working in Revival power.

1. Frequent variation might be aimed at in the "preliminary" part of a meeting. The sense of "rut" could be broken up by brief periods of open prayer, or reading a passage of Scripture aloud together, or the giving of thanks by various sections, or persons, in the audience.

2. Fewer speakers might take part in a Convention, leading to the clearness and the sequence of the message. This would release the Lord's messengers from coming long distances to speak for one half-hour, unable to burden their hearts with other messages which they had to give to the people.

3. One speaker might give the message in a meeting when there are but two for a whole Conference. This would give time for open prayer to follow the address, and bring to bear upon all who are moved when Revival is given, the educative power of the Word of God.

4. When there are two speakers, if the second follows the first without "introduction," or the break of a new message, the effect of the first message would be conserved and deepened by the emphasis of the second.

5. The Chairman needs to be ready to put aside even the most elastic programme, when he sees the melting touch of the

on the people, and not call on another speaker, or give out a hymn because it is on the "programme."

This means that the one who is in charge *should retain control of the meeting all through*, watching carefully the moving of the Spirit among the people, relying upon Him to guide and keep all according to His will.

These few changes of procedure may seem very simple, and possibly unimportant, but they would make all the difference between the deepening or the quenching of "Revival" blessing when Revival comes. For what is "Revival" but the *Holy Spirit moving upon the spirits of men through the channel of the Word of God*. "Revival" can only come when "the Word of the Lord" is able to "run and be glorified" among God's people. The Spirit of God is working through the Word of God in countless services and meetings all over Great Britain, *but His movings are again and again quenched, even by His messengers*.

There is one simple change in present methods, which could be personally made by every servant of God delivering His message at this time. And this is that the messenger should *lead the people direct to God*, either in silent or

audible prayer, at the close of every sermon or address given, even though it be contrary to "custom" in the place in which he has spoken.

The reason for this is obvious to any who are watching the working of the Holy Spirit. If God has spoken through the message, the inevitable result in the hearer is a heart bowed and yearning to find access to Him. But just as the Holy Spirit is at the climax of His working, the quenching may come through the very one who has given the message, in the giving out of a hymn, or some invocatory sentences said in a changed tone of voice, which *acts as a deadening of all the tender drawings Godward* of those who had been under the power of the Word.

And one thing more: Could not every Conference give one day, or the closing meeting, to definite messages to the unsaved? "Revival," it is true, is only possible to those who already have the life in them to be "revived." Revival is essentially an awakening of those who are children of God, but the overflow from "Revival" is for the world. The proof of "Revival" is in its *results among the unsaved*.

May God the Holy Spirit guide and prepare us for all that He purposes to do.

The Preaching of the Cross.*

The Preaching of the Cross.

The omission of the precious Blood of Christ is most significant in the teaching of to-day. There is a tragic absence in the morning sermon, or books of any mention of the Blood of Jesus. If you have gone into a church, and, to your surprise heard what we call a "gospel" sermon, preached in the power of the Holy Ghost, have you ever realized how your heart responded to it? I can never forget a remarkable preacher who gave an address one day. The thing that moved me most was the quotation of a hymn, "Bearing scorn and scoffing rude, In my place condemned He stood, Sealed my pardon with His Blood!" That preaching is the awful omission of to-day. Why should it be? God and His Holy Spirit make much of the precious Blood. There is a special unction upon the very mention of the Blood of Jesus Christ.

Why are not men proclaiming it to-day? You get the model church depicted in 1 Thess. first chapter, and the model servant in the second chapter. Why are the messengers of Jesus Christ not proclaiming the gospel, and the wondrous power of the Blood of Christ? Have you noticed that the offence of the Cross has not ceased? There are few men who can stand the effect of a depleted church, few brave enough, with the courage given by the Holy Ghost, to stand and watch the pews empty. But God can fill the empty pews with hungry souls. I know that by experience.

Many people have been offended at the preaching of the Cross, and one knows how much one suffers to watch them go, but I have learned not to accept any suffering from the devil. That was a revelation to me. Some souls are offended at the Cross. I told the Lord about some who were offended, and I asked Him to bring in those who are really hungry. And they are coming in, and the Holy Ghost is working too.

There is a good deal of running about to many places of worship to-day, but the true children of God should find a place, and "stick" there and pray for the minister. Every man who is *preaching the precious Blood is peculiarly attacked to-day*. We are under the "limelight." It does matter if the man of God goes down. *The whole Body of Christ suffers*. The devil is out to break down the man of God who makes much of the Blood and exalts Jesus Christ.

Some of us are naturally introspective. The enemy takes care always to turn us in. We are peculiarly sensitive to pain, and he takes care that we get any amount of it. We do need prayer. I should stifle in my church if I had not behind me men and women who know how to pray. The devil is also after us as a murderer. I would not believe that until I had to do so. I said, Where is the Lord if He cannot keep the body? I know that the devil is a murderer. I had a very murderous attack. I suddenly and mysteriously lost my voice. I acquiesced, but one night I said, I am going on to-night until I am utterly stopped. I had a husky voice, but I made a discovery that night, that it is quite possible for a congregation to listen without coughing! At the back of me there were those who were praying, and I went right through. I said, Lord, I am going to proclaim the message, and I did.

You call yourself an "overcomer." If you have a minister in your church who does not use your pet phrases, yet if he has the light of the gospel of the Cross, it is your business to pray him into liberty. That is what you are there for. You must liberate that man by prayer, and pray

that he may preach the full gospel. You can do that. You do not put enough *prayer* into it. We cannot do it without prayer.

There is a real offence of the Cross. It may touch a man's pocket, but in the grace of God it pays. We do not go to warfare at our own charges. Never mind about the money. "Seek ye first the kingdom of God and His righteousness," then God is responsible for the expenses. The Lord honours those who honour Him. Do put the Lord first. "The eyes of the Lord run to and fro through all the earth that He may show Himself strong on behalf of him whose heart is perfect towards Him." I bind God down to His own Word. What we want to do is to become more simple, and child-like, and say, Lord, Thou hast said!

We have been talking about dying to self, and so on, but I simply say, The Lord has said it, and I say Amen to Thee, Lord, even though I do not understand it. We want a simple faith in God. If you are honouring the Lord He is obliged to honour you. Oh, do pray for us, and pray for the minister in your church, that he may proclaim the precious Blood. We are "put in trust with the gospel." I love that word. I have to see Him one day face to face. May God grant that we may not abuse our trust.

A Clergyman's Testimony.

Why the Cross is not Preached.

I should like to call attention to the fact of an unconscious influence at work in meetings and church services, drawing the people away from the Cross. Not because the congregation have any "offence" of the Cross, arising from the flesh; and not because of attacks of the powers of darkness diverting the preacher from the message, or upon any one person. But there is a *natural drift away from the subject*. I have noticed it in our church services. At one season the mind and heart will be attracted to the Cross, and we have a glorious time. But at other times, when it comes to selecting themes—texts, hymns—there is an unconscious drift away from the subject. Then we realize that we are getting cold, lifeless and powerless again and we begin to question what is the matter. We find then that we have not had a direct hymn or message of the Cross, or on the Blood of Christ, for some time. We have *unconsciously drifted away from the theme*. This suggests to me the need on the part of the minister and the officers of the congregation, to be on the watch and in prayer that the theme of the Cross and the Blood of Christ has always a place in the service. I have often had to awaken to the fact that the Cross and the Blood have not been in the fore-front.

The other morning at breakfast table, one of the friends spoke of the hundreds of ministers who believe the evangelical faith regarding the Cross, and the atoning work of Christ, but did not preach it. Speaking confidentially and individually with them, they acknowledge their faith, but they do not realize THAT THEY HAVE TO BREAK THROUGH OPPOSING FORCES TO PROCLAIM IT. I find from experience that there is need to be constantly breaking through to the Cross—not because we are unbelieving, but because there is a *natural drift*, as well as the powers of darkness against it. The congregation can help in this when there is freedom for anyone to give out a hymn, or prayer, or testimony. Then if the minister does not himself lead the meeting to the Cross, the brothers and sisters do. Where the meeting may not be open for all to take part, the prayer-watchers can still be on the watch, praying that the preacher himself may be enabled to keep the message of the Cross to the front.

A Deacon of a Church

* Gleanings from the Swanwick Conference.

Why the Atoning Cross is not Realized.

Preaching to "Imaginary" Men.

The following extracts from an Editorial in the *Sunday School Times* of America, throw light upon the reason why the Atoning Cross of Christ is not preached to-day, and why the sacrifice of the God-Man at Calvary is to so many a "theological doctrine," and not the one Message of God to a fallen race. These extracts are given here to enable the Lord's intercessors to pray intelligently, for all who are thus blind to the tragic meaning of the Fall in Eden, and the tragic death of the Son of God, as God's only way to save fallen men from the results of that Fall. The consequences of the blindness described, reach beyond the men themselves. *They reach some of the very ones who read these words*, by the absence of the Gospel message in their places of worship! They touch the very land we live in, in the spirit of selfishness abroad to-day unchecked by the power of the Gospel of the Cross of Christ. Let us pray that the Spirit of God may remove the veil from the eyes of all, who, to themselves, as well as to others, are "imaginary" men. 2 Cor. iv. 4.

THE Unitarian god is not Jehovah, the God of Israel. Nor is he God, the Father of our Lord Jesus Christ. He is not God the Creator, the supreme Being, the one exalted far above men, of whom we can know but little in the flesh

To know what god the true Unitarian worships we shall need to ask what *man* it is who worships this god. For the number is increasing amazingly of those who take this conception of man, and who worship this god. But many of them have not taken the name Unitarian. *They are enlisted under the banner of evangelical Protestantism.* And many are unconscious that they hold such views of man and of God. It ought to be said also that there are doubtless those who are counted in the membership of the Unitarian bodies who worship the true God, and who, if they understood truly what their church stands for, would with tears of grief disavow such teaching.

In the Unitarian thought, man, by virtue of his humanity, is a partaker of the divine nature. He is divine. Not that he does not make mistakes. Indeed, he sins; and he needs to be "saved." But his sins are due to ignorance. As he lets the divinity that is in him shape his conduct he builds up a true character and thus saves himself from sin. The aim is that the character shall become perfect. And before him as a perfect model is Jesus. He is the example of what man ought to be. Jesus is the man who was most perfectly filled with the divine nature. While all men share the same divinity that Jesus possessed, Jesus possessed it in supreme degree and therefore became the great example to point other men to God. He revealed to men God's love that forgives wrong-doing, and showed men the kind of character that God wants them to have.

The Unitarian man DOES NOT NEED A CRUCIFIED AND RISEN SAVIOUR. He does not need a BLOOD ATONEMENT, NOR ANY ATONEMENT AT ALL.

There are hundreds of young men in the universities to-day who earnestly desire to be the best kind of Christian possible, but who are genuinely puzzled to know why Jesus needed to be crucified and to rise again. One of these recently said to a friend: "I believe that Jesus rose from the dead, but I cannot see that it has any effect on my living the Christian life to-day. And I cannot see that His death was so important or so necessary as you say it is."

This college man wants to see *why*. The reason he cannot see is because he has the *Unitarian conception of man*. It is not necessary for Christ to be crucified and raised from the dead to save man, *unless man is dead in trespasses and sins*. The Unitarian man is not dead in trespasses and sins. He is alive, and is manfully conquering his sins, and is building him a Christ-like character.

The Unitarian man is an imaginary man. The *real* man as the Bible pictures him, and *as he exists to-day*, is a man whose heart is "deceitful above all things and desperately wicked." He is a man whom the late World War revealed in his true nature. A keen American observer, a Christian leader, who travelled through Europe on the eve of war, declared this truth in unforgettable words. Dr. Frederick Lynch was one of the delegates to the first World Conference of the Churches for International Peace, which was called to meet at Constance, August 2, 1914, held one day's session, and fled from war-swept Europe, to hold the remaining sessions in London. Dr. Lynch wrote:

"Another thing which we think every American who got this first sight of war has come to feel, is, that our religion has broken down in its psychology, *that our Gospel has been addressed to a man who does not exist*, that *our sermons have been preached to an imaginary man*. We have been preaching to men as highly respectable, on the whole good, some of them saintly, while as a matter of fact this has been only seeming. They have *seemed this* because great temptations have not roused them from their sleep. No one who came across Europe within the last month can even hold this easy faith again. Men are beasts; cruel, lustful, revengeful, ravening, just as the Gospel represents them. There are exceptions, but in most of us the beast lies just below the surface, and nothing but a regeneration which shall sweep through men's souls as a wind from heaven can make them clean. There is no hope for Europe, until it is seen that men's souls need a power to cleanse them from the dominion of the beast, far greater than either church or ethical culture is at present providing . . .

The "good" man does not exist. There is none good but One. And there are *no exceptions*, until the exception is made by the regeneration that comes from God imparting a new life.

Are we now prepared to ask, What god does the Unitarian man worship? A man *worships the being who saves him*. . . The Unitarian's god is not the God whom the Scriptures reveal. It is an imaginary Jesus whom he worships; it is not the Son of God; it is a Jesus who is divine in the same sense that the Unitarian man is divine. And because Jesus is not different from other men in the quality of His divinity, the Unitarian god, in the truest final sense, *is man*. The Unitarian *is his own god*.

Satan has no new lie. The terrible subtlety of his present tactics is found in the fact, that his old lie about God and man, is receiving wide-spread welcome in halls and whose portals are written, not the warning word "Unitarian," but some name *that has stood always for allegiance to the Cross of the God-Man*. And thousands of young men and women are flocking out of colleges and schools with the leaven of this Unitarian idea of God and man consciously or unconsciously at work in their hearts.

With Paul let us determine to know nothing but Jesus Christ and Him crucified. "*Him crucified*" is the message that reveals the deceitful heart of the hopelessly lost sinner whom the Unitarian has made a God by using Satan's image as a mirror. "*Him crucified*" stands for the blood which Satan hates, and which alone cleanses the black heart and implants a spotless character within the newly created son of God. And it is "*Him crucified*": Christ crucified is *God crucified*: for when God the Father, the Father of the One, speaks to the Son, He saith: "Thy throne, O Son, is at my right hand. Thou hast hated the day of thine

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Face to Face.

Glimpses into the inner life of Moses, the Man of God.

Meditations for the Devotional Hour.

"The Lord talked with Moses . . . face to face."—Ex. xxxiii, 9-11

Psalms xxvii, 8; 2 Cor. iii, 18.

"FACE to face" should be the record of every "Quiet Hour" spent with God, but it is to be feared notwithstanding all the knowledge of to-day, all God's children do not know their God, so as to have that direct intercourse with Him described in the suggestive words of our title. There is a fellowship with God, which is sight to the "eyes of the heart," although, in comparison with the full vision that is yet to come, "we see through a glass darkly."

There is a "face to face" fellowship with God where we enquire of the Lord, as David did, and get our answer; where we have such communion with Him that He is able to reveal His mind to us, and where we intelligently know and enter into the purposes of our God.

Let us turn to the history of Moses to gather instruction in the "vision of God," and, by glimpses into his inner life, see how he was led from the court of Egypt to the Presence chamber of the King of Kings. "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face," runs the sacred record. And yet Moses once lived in a worldly home, even in a heathen court, and had to decide to follow Christ, just like other men. Step by step he learnt to know the Lord, and to follow Him fully, until he was granted a friendship with the Eternal God such as few have ever known.

Do we say, "For Moses, face to face knowledge of God may have been possible, but for me, in my circumstances and in the very different conditions of the present age, it cannot be?"

Surely Moses could also have said that his circumstances were against him! He could have said: "Abraham, in his peaceful tent life, away from the heathen palace of Pharaoh, might have 'face to face' communion with Jehovah, but for me in Egypt, with my surroundings, it is impossible!"

We are reminded in Heb. iii, 5, that Moses was a *servant* in the house of God, over which Christ is the Son and Heir. But we have been brought into union with the Son and given the place of children, and "if children, then heirs; heirs of God, and joint-heirs with Christ."

"Face to face" fellowship with God is our birthright as children of God, and if we are but willing to follow on to know the Lord, we shall be led by the Spirit from faith to faith, and glory to glory, until we are in reality "no longer . . . servants . . . but friends."

"Face to face" fellowship means that any where at any moment, we may hold converse with Him Who is invisible, and hear His voice in our hearts speaking to us across the blood-sprinkled Mercy-seat.

The Pathway to "Face to Face."

Job xxxiii, 24-26; Rom. vi, 4, 5.

THE birth of Moses, and the circumstances attending it, picture God's way of salvation for every soul translated out of the power of darkness into the kingdom of God's dear Son.

"Pharaoh charged all his people, saying, every son that is born ye shall cast into the river" (Exod. i, 22). The sentence of death was passed upon Moses before he was born, but, by faith, the parents were able to hide him for three whole months. When this was no longer possible, the mother places her helpless babe in an ark of bulrushes, and, committing him to the keeping of the God she trusted in, laid him in the flags by the river's brink. Here the daughter of Pharaoh found him, and he was saved to be brought up as a king's son.

As we read the story of the way Jochebed dealt with her babe, we see how God works all things after the counsel of His own will. It was He who guided the mother to the thought of the ark, and moved her to commit her treasure to the river, rewarding her faith by giving back, as from death, her lovely babe to nurse for him. It was as though God said to her through the lips of Pharaoh's daughter, "Take this child away, and nurse it for Me, and I will give thee thy wages" (Exod. ii, 9).

What a reminder this is of Abraham, who laid his son upon the altar, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Thus did Jochebed with her own hands surrender her babe to the waters, accounting that God was able to save him from death, from whence she did receive him in a figure.

Is this not the wondrous story of redemption, given us in one of God's many picture lessons? The sentence of death has been passed upon us

* From a small volume written by the Editor for Messrs. Marshall Brothers. As it is now out of print, the publishers have kindly given permission for its reproduction in *The Overcomer*. We hope to give it in entirety during 1921, and then to re-issue it as a little volume for daily reading.

all. But Jesus, the Holy Son of God, "tasted death for every man." He became the "Ark" into Whom, in the foreknowledge of God, every believer is placed. We are planted into Him upon His Cross; and in Christ we are drawn out, like Moses, from the waters of death—drawn out into a new life, as those who are alive from the dead," having received the Spirit of adoption whereby we become sons and daughters of the Lord God Almighty.

"Mine eye seeth Thee . . . I abhor myself."

Job xlii, 5, 6; Dan. x, 8; 2 Cor. v, 17.

STEPHEN tells us, in his brief history of the birth of Moses, that he was "fair unto God," and as the Redeemer gazes upon the soul redeemed from destruction, and made a new creation in Himself, He says, "Thou art all fair, My love."

Upon our experimental knowledge of the beginning of this new life depends the extent of the "face to face" communion with God that we desire to know. Have we really understood the "first principles of Christ" in the message of His Cross?

Just as the babe Moses was placed in the ark and committed to the river, we, who as sinners are under sentence of death, are placed "into" Jesus Christ upon His Cross. Henceforth we are to look at ourselves as God looks at us: planted *into* Christ and crucified with Him; redeemed from destruction, and, in the ark Christ Jesus, carried out of the old life into the new, to walk in newness of life.

It is all one message throughout the Scriptures, repeated in various forms again and again—God using history and type to foreshadow the meaning of Calvary.

The flood in the days of Noah pictures the judgment and death of the old creation under the curse of God, and tells of the souls borne in an ark to a new world and a new life.

Israel crossing Jordan out of the wilderness life into the new life in Canaan, with the "ark" standing in the midst of the river until "all the people were passed over," bears the same message.

These and many other incidents all point to Calvary, where the waters of death swept over the Son of God, and we, as the accursed ones, died with Him.

When the daughter of Pharaoh saw the babe and took compassion on him, she called his name Moses, that is, "drawn out" or "saved from the water"; and "drawn out" was the characteristic of his whole life afterwards. He was *drawn out* of the waters of death, to be trained as a king's son. When he was grown up, he was *drawn out* by God from his worldly home and surroundings to a desert life alone with Him, and later on he was *drawn out* from his seclusion to be God's instrument for leading Israel out of Egypt. He was afterwards *drawn out* from the active work of the camp to the Mount of God, for closer fellowship with Him, and finally *drawn out* of the world altogether into the bosom of the Eternal.

"Their angels . . . behold the face of My Father."

Matt. xviii, 10; 1 John iii, 1; 1 John ii, 1, 2.

FOR a little while the babe Moses was given back to the old home and the old keeping. It is even so with us. We have passed out of death into life, and become children of God; but for a little season we are left in the old surroundings, because we are babes and because the time is not yet ripe for us to know our high calling, and the discipline needed for the heirs of God. The Father waits for His babes until they are weaned, and able to bear the detaching from things necessary at first. "I taught Ephraim also to go, taking them by their arms" (Hos. xi, 3), said God about Israel. In His time, and by His own tender dealing, the soul must be weaned and taught to walk alone, even though it means many tears. At last, like a sobbing infant, it sinks to rest in the will of God, and says, "Surely I have stilled and quieted my soul like a weaned child with his mother; my soul is with me like a weaned child" (Ps. cxxxii, 2, R.V.).

"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son" (Exod. ii, 10). Moses was taken from his mother's hands and placed in the care of a stranger, who brought him up as her own son; then he was left in Pharaoh's court for well-nigh forty years. At the close of this time it is written of him that he "was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts vii, 22). "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father" (Gal. iv, 1, 2). Many of God's children chafe over the long years of training, they know not for what

n. The real man, to-day, is a man, and desperately, World War revealed, a Christian, on the eve of war, is. Dr. Frederick, first World Conference for Peace, which was held one day, to hold the record wrote:

American who got, that our religion, at our Gospel has, that our sermon, on the whole good, of fact this has been, because great temp, air sleep. No one, st month can ever, st; cruel, lustful, represents them, the beast lies just, regeneration which, id from heaven can, Europe, until it, cleanse them from, r than either the, providing . . .

There is none good, until the exception, from God impart

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cause. They are weary of the "instruction" in all the "wisdom of the Egyptians," and long to throw themselves into the service of God. But the pattern Son waited thirty years in the village of Nazareth, ere He went forth for the brief service of three years.

The souls who are yet under "tutors and governors" need sorely to learn how to wait for God, and rest in His will. Let us remember that circumstances are planned of God to fit us for the calling He has in view for us, in the economy of His grace. Let us wait until we know His pattern for our life, lest, in our impatience, we throw aside the very things permitted of Him to fit us for some special service in His vineyard.

"To this man will I look . . ."

Isa. lvi. 2. Isa. xlii. 19, 20. Matt. v. 8.

IN the fulness of God's time there came a crisis in the life of Moses, and his decision in it may be said to lie at the very foundation of that "face to face" friendship with God which he afterwards enjoyed. Up to that time God had been guiding his life almost unconsciously to himself. Dormant in his memory might lie the thoughts of early days; but his path may have seemed quite clear, and without anything in it to indicate an impending change, until, in the purpose of God, it was necessary for Moses himself to intelligently co-operate with Him.

God had chosen Moses, but now the time had come when Moses must choose God. We are not told how the crisis came about; we only know the outcome, and that the power that enabled him to act was faith. Faith in his mother's God, for Jochebed must have taught her boy of Him in whom she trusted. A faith that came from calm and quiet consideration, for we are told he "looked unto the recompense of the reward; literally *he looked beyond*," or *away from that which was before his eyes* (Conybeare). He was brought to consider his position in the light of eternity, and to make a choice as to whether he would live for present or for future gain.

He found himself surrounded by all that heart could wish. "Mighty in word and deed," he was honoured and powerful. Tradition declares that he was a successful commander-in-chief of the Egyptian army; and it has been pointed out that he could not have marshalled the hosts of the Israelites as he did without military skill of an advanced kind. In any case a great future lay before him as the adopted son of Pharaoh's daughter. But his eyes were open to see that there was a "beyond" to this present world, and a "reward." He faced it all, counted the cost, looked away from all that was before his eyes, and made his choice to live for eternity and God. His choice involved a refusal that would mean a great loss so far as this world was concerned. The "pleasures" and "treasures" of Egypt were all within his grasp, but with his eyes on the future, he surrendered the present gain, took his stand, and "refused to be called the son of Pharaoh's daughter."

"Mine eyes have seen the King. . ."

Isa. vi. 1-8. John xiv. 19. 2 Cor. iv. 6.

SOME such crisis must come to each of us, when the heavenly vision of the high calling of God in Christ Jesus breaks upon us. We are children of the heavenly King, but, as it were, under tutors and governors until the time appointed by the Father. We have been left by Him in circumstances and surroundings that seem entirely of this world, while, unknown to us, He had been training mind and character for future service. Then the time comes when, as joint-heirs with Christ, we must know our high and holy calling, the "upward calling of God in Christ Jesus," and deliberately choose the path of the Cross, that we may be perfected as our Master; for it is written of Him: "Though He were a Son, yet learned He obedience by the things which He suffered." We are "heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

We are distinctly told that it was by "faith" Moses was able to choose "affliction" instead of "pleasures," "reproach" instead of "riches." "Faith is the giving substance to things hoped for, the test of things not seen" (Heb. ii. 1, R.V., margin).

Alas! over how many of the promises of God to us can it not be said, "the word preached did not profit them, because they were not united by faith to it" (Heb. iv. 2, margin). Faith puts to the proof the statements of God by acting upon them, and in acting finds their substance and reality. Faith tests the unseen things, and translates them into experience.

This was strikingly true in the case of Moses. By faith he looked beyond the things before his eyes, he deliberately chose to refuse all the "pleasures" and "treasures" of the present, and faith tested, proved, or "gave substance" to his hopes. He was led step by step away from things seen, into a fellowship and communion with the unseen God, of which he had no conception when he made his choice in Egypt.

"Faith" is the key to all the treasures of God. The Gospel is practically God's statement of what is in the spiritual world. Faith is simply believing God's Word, however contrary it may appear to the things of sense and sight. Faith in God's statement to us is *proved by action*. We act according to what is told us by God, which we believe, and must of necessity obey. Living faith involves action; without action it may be said to be dead. If we DO BELIEVE GOD'S WORD, we shall act according to that Word.

"[Seeing Him that is invisible.]"

Heb. xi. 27. Phil. iii. 10. Ps. xxxi. 16.

WE must not forget, however, that the faith that is the "proving of things not seen," demands *direct communication with God*. Souls have often been shipwrecked here. They have rested their faith upon the written Word spoken by others, rather than upon *God Himself in His Word*.

The "faith" that can act as Moses did, must have the Word of the Living God as its basis—the Word of the Living God in His written Word, applied by the Holy Spirit as His *direct Word* to the soul. When God speaks, His commands are His enablings. By the faith wrought in us by God, and the assurance of the reward of knowing Him "face to face," we can refuse to be of the world, and declare plainly that we seek a better country, that is, a heavenly; we, too, can refuse the pleasures of sin and self-pleasing, and choose the way of the Cross; we, too, can hold lightly the "treasures" that others clasp to their breasts, and account reproach with Christ as greater riches than them all. Faith accounting "reproach" as "riches," will give substance to the accounting, and we shall find that our light affliction, which is but for the moment, worketh for us more and more exceedingly an eternal weight of glory.

It is said that Moses surrendered the "pleasures of sin." We may have thought of these only as the pleasures of the world, which we have laid aside, but may there not be just as much self-pleasing and self-seeking in our lives as Christians?

To Moses these pleasures were in the Court of Egypt, its treasures of intellectual companionship, cultured surroundings. How we admire him for his surrender, and think that we too would have done the same. But what about ourselves? Are we choosing comfort, or the way of the Cross? The path of ease, or the way of sacrifice? Are we shirking suffering, or choosing affliction for Christ's sake? Are we compromising with the world, or refusing to be identified with it? Are we grasping the treasures of the earth, or providing ourselves bags which wax not of a treasure in the heavens which faileth not.

Like Moses shall we turn from all the things that are before our eyes and seek to know the face of God? Shall we determine by His grace that we will know Him in the closest intimacy that is possible while on earth?

"Turn us . . . Cause Thy Face to shine . . ."

Ps. lxxx. 3, 7, 19. 2 Sam. xiv. 28. Prov. xxix. 18.

MOSSES had made his choice. Does this make him ready to be a vessel unto honour meet for the Master's use? Not yet. Surrender to God, and choosing the path of the Cross, is not enough. The conflict we have gone through in making the choice, and the wonder-peace that fills our hearts when that choice is made, may make it appear as if the needed work is done, but in reality it is only the beginning of training, for from the central throne of the will of a really conquered God can work out His deepest purposes.

Moses did not yet know himself! Instruction in all the wisdom of the world, and might in word and deed, are not enough preparation for an effective instrument in the hand of God.

Alas! alas! that in the dispensation of the Holy Ghost we should know no better than Moses.

In our reliance upon the wisdom of Egypt, upon oratory and flattery, we act still as if the weapons of our warfare must be carnal, and go forth, as Moses did, to find out our sad mistake.

The great inward crisis in his life, when impelled to make a definite choice as to his future course, was followed by events that, in the ruling of God, freed him from the life he had decided to renounce.

It is always so when we are in line with God. His inward dealing co-operate with His exterior workings to effect His will. If God deals deeply with us to bring us inwardly to choose the path of the Cross, we will not be long before we shall find ourselves, unexpectedly perhaps, in circumstances where our heart's choice is translated into fact. May by some act of our own, some apparent failure or mistake but suddenly all is changed.

"It came into his heart to visit his brethren." Thus simply Stephen speak of a step which had momentous consequences. First a thought, then action, and unforeseen results.

A Daily Prayer.

To overcome! To overcome!
My need—my deep, intensest need
It is to overcome! For this I plead,
Yea more, I do believe that Thou indeed
O Lord, wilt meet my need to daily, hourly overcome.

To overcome! To overcome!
To stand—firmly to stand my ground,
Girt with the belt of Truth around,
In life, in deed, in word ring true and sound,
O Lord, I do beseech Thee, yet more grace to overcome!

Pastor F. his statement that preachers and New York class. The present at on Dec. 6 but God behind the them to th ready for.

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The Prayer Outlook.

"The God of Peace shall bruise Satan under your feet shortly."—Rom. xvi., 20.

Pastor Fetler is now in England, en route to Russia. The response to his statements in the paper "The Friend of Russia" was so immediate that preparations were made for himself, and party of twenty-three evangelists and workers, to leave for Russia on S.S. Olympic, sailing from New York on Nov. 27. To save expense the whole party travelled third class. They reached Southampton on the evening of Dec. 4, and were present at a welcome meeting in the Metropolitan Tabernacle, London, on Dec. 6. Humanly speaking, the path before them looks impossible, but God is the God of the impossible. He knows what is occurring behind the "Red Curtain" in Russia, and can lead His servants, and take them to that martyr country at the right moment when *He will have made ready for them by His power.*

A later letter from the Petrograd Pastor, dated Aug. 4, repeats the call for help. Pastor Shiloff says, "Send us preachers, literature, Bibles, etc. If some fifty preachers would come that would be good, only conditions are heavy, just as in the days of the early disciples, and perhaps even harder. First, there is no open passage on the railroads. The priests [of the Greek Catholic Church] are welcome to travel, but Secularians [i.e., evangelical believers] are obstructed. All preachers and pastors are drafted into forced labour, such as unloading wood, etc., and are counted as parasites and loafers by the anti-religious authorities." The Pastor adds, "In the surroundings of Petrograd there is a great awakening . . . The returning Russian War prisoners from Germany tell us they had over two thousand converts there . . . It would be good if you [Pastor Fetler] could come." Mr. Fetler adds a note to the letter saying, "As a clear sounding bell from one of the gilded domes of the Kremlin of white stoned Moscow, this message has thrilled our hearts and calls us to immediate service in the land of the shadow of death." These Russian believers en route to Russia are under no delusions as to the conditions awaiting them. They know they are taking their lives in their hands, but are going forth in dependence upon the God Who is able to shut the mouth of lions, quench the violence of fire, and make a way through the desert.

How the Lord is at work even among the priests of the Greek Catholic Church is seen in a letter from one, which has been printed in the little evangelical paper issued in Petrograd. This priest tells how he had written under an assumed name to the office of the paper for spiritual literature, and had been brought into the light of truth. The result is that he had asked to be "unfrocked," and was now becoming simply a teacher in a school. He writes, "Having been falsely educated in the Greek Orthodox Church for 17 years I led the masses of people along the same false road . . . now I worship Jesus . . . I came to myself and said, Here is the Son of God, the Saviour of the world . . . I praise Christ my God, Who has pulled me out from the midst of a company of blind guides, who are not getting saved themselves, and are preventing others from being saved." As we read this we cannot but marvel at the way in which England is going into the darkness from which some priests in Russia are being saved. "In about two years," said one, "the established Church of England expects to have been brought into communion with the Greek Orthodox Church!"

From another source letters have come from Russia telling of the Lord's working in *East Siberia*. One brother writes, "It is a joy to tell you about the Lord's doings here. Our services are always filled. During the last few months I have had 350 baptisms. There are new converts still. Both the lack and the need of the Bible is tremendous. In our province we have 2,200 church members, and you can hardly find 400 Bibles among them. But what about the unconverted masses of people. Our sixteen evangelists worked since January in 176 towns, and you can hardly find a Bible in those places. Since the Revolution the spiritual hunger is increasing, evidently. In some places the Greek Church communities drew out their priests and asked our Baptist brethren to come and teach them the truth. The Bolsheviks didn't touch us until now, they are too busy over political affairs." Another brother writes:—"In — town I could spend but a very short time, and had to run off early in the morning because the people there resolved to kill us all on the spot, because as they said, we demoralized the army and preached against militarism. Our meeting place had to be closed as they considered it dangerous to freedom. It was dangerous for any brother to carry me from that place. Then an old sister did it. She carried me to the railroad line and along it I went on foot, and was hiding myself for two days. The station master of the next station warned me because in that place the people resolved to kill me at once. Poor souls, evidently they had been influenced by some one . . ."

An extract from a letter has also come from a Russian War prisoner in Germany, of whom about 200,000 are still there. This War prisoner says concerning *Russian Bibles* sent to them: "Not one printed page is lost here. Everything carefully preserved and sent with brethren to Russia. Among the sufferings here—hunger, cold, all kinds of contagious diseases, oppression of the former German government—the ONLY WAY OUT IS THE BIBLE. There were none to be gotten here, and then we learned Russian Bibles had been printed in America and sent here. How we longed for them. Some of our brethren refused to go home to Russia, and resolved to stay in Germany until the Bibles came, although some of them had spent six years in captivity. How we divided those books when they arrived! They were more precious to us than bread during the time of hunger in captivity . . . Again as we read these words we cannot help contrasting England with these lands. In England the great Apostasy, spreading so that the precious Scriptures are to multitudes no longer the Word of God. But to "War prisoners in Germany," and to souls in suffering far beyond our ken, "the Bible" is the "only way out!"

Turning from Russia to far away Japan, a striking modern example of Elijah's words on Mount Carmel, "The God that answereth by fire, let Him be God" is to be found in the extraordinary destruction by fire of the building specially built at Tokyo for the "World's Sunday School" Convention held there July, 1920. The great building was of concrete, four stories in height, and the auditorium seated 2,900 people. The delegates arrived, and all was in order for commencing the Conference, when suddenly, within three hours of the opening meeting, the Hall became a mass of roaring flames, and in twenty minutes it was burned to the foundations. One beautiful "coincidence" is told in connection with the fire. Outside the Hall, facing the entrance, was a group of sculpture. A large globe represented the earth, showing its continents and oceans, and on the right of it a figure of Christ with His right hand resting on Japan on the globe. His left hand holding a shepherd's crook. On the other side was a figure of an African boy, a boy from India, a little Japanese girl and an Anglo-Saxon girl, around an Anglo-Saxon woman with a book in her hand. This exquisite group was untouched by the fire—not even a smoke-mark upon it—and yet it was only 40 feet away from the charred and blackened ruins of the burnt building.

When we read of the "disaster" that had befallen the World's S.S. Convention in Tokyo, how little we knew of its significance as a *direct interposition of God* on behalf of His Holy Name in the eyes of the heathen. We did not know that a "Patrons' Association of non-Christian Japanese leaders had been formed by invitation of the World's S.S. Association, and that these "Patrons" had raised a large sum of money in Japan, and out of it built the Convention Hall—Japanese workmen being at work upon it on the Lord's Day. A Hall built for Christians, as the writer in the *Sunday School Times of America*, says, "by intelligent pagan political leaders of a heathen land who knew of Jesus Christ and His teaching, and who were deliberately rejecting Him." But there were those in Japan who saw the wrong of it. A pagan manager of a large Japanese Hotel said, "I thought something must happen to that building. When the fire came something RIGHT was done." A Japanese unbeliever said to a Missionary, "If the Christians have a living God *He was the One who burnt that Hall*, because He knew it was not built for Him." And a Japanese Christian Pastor, passing the Convention Hall Sunday after Sunday said, "That building is under the curse of God." Was it not "*The God that answereth by fire, let Him be God*"?

But there was more: Later the *Buddhists* asked the Christian leaders of the Convention to "review their Buddhist Sunday School parade." And although this was not done officially, ten delegates were sent to do so! There were fifteen thousand Christian Sunday School children in one Park, and fifteen thousand Buddhist S.S. children in another, at the same time, for the Buddhists have adopted Christian methods, even Christian hymns, substituting the name of Buddha for Jesus. The Buddhists had also prepared a booklet with a message to the Convention, expressing the hope of "a co-operative effort of all religions for the sake of humanity and culture," and numbers of these booklets had been placed in the Convention Hall for the Christian delegates. Smoke blackened copies were afterwards picked up on the ground of the destroyed building. Copies, however, were publicly presented to the delegates who "reviewed" the "Buddhist Sunday School Parade," and they had to receive them! And "courtesy" would compel them to be silent about the Lord Jesus Christ and His Cross! What about Ex. xxxiv. 11-15 and I. Cor. x. 20-22, and the true meaning of the worship of Buddha?

And there was one thing more, which may have "far-reaching consequences of possible disaster," says the Editor of the S.S. Times. The Convention had had life-size portraits of the Emperor and Empress of Japan prepared for presentation to them, and these were shown on the morning of October 11. The theatre (in which the Convention had met on account of the burnt building) was packed with delegates and visitors, foreign and Japanese. When the portraits were uncovered three Christian leaders on the stage "bowed their heads, almost the entire audience bowing with them." But "those who dared to look around, saw some men and women with their heads uplifted, in shocked amazement, indignant protest, or righteous condemnation of what was being done." And why? Because "Emperor-worship" has for centuries been a part of the life of Japan. It has been one of the rites of Shintoism, and Japanese Christians refuse to take part in it. Japanese parents have taken their children from Government schools and sent them to Mission schools to avoid this bowing to the Emperor. And yet, says Mr. Trumbull, what "Japanese Christian parents will not let their children do, the World's S.S. Convention did." A Japanese newspaper said the day after, that the foreigners had "adored" the Emperor's portrait! This is what it looked like to pagan Japan! It is said that when the portraits were presented at the Palace the text of the addresses disclosed "still further the sad lack of the Convention in clear Christian testimony."

What are the Japanese Christians to do now? And the Missionaries who realize that the Convention has placed fresh difficulties in the way of winning souls through the Gospel? What a tragic example of the inevitable result of the spirit of compromise and false charity now penetrating the church at home. It brings into acute relief the question, whether it is right for those who believe in the unique claims of Jesus Christ and His Atoning Death on the Cross, as the only way of salvation for the world, to eliminate the clear enunciation of the Gospel message for the sake of "winning" over to "Christianity"—not to Christ of the Cross—men of other religions, which are false if the Gospel of Christ is true. It was not so that the Triumphs of the Gospel were gained in the past. It is said that not a single Chinese Christian attended the Convention at Tokyo. Is it not probable that lands like Russia and China will rise up in the judgment against Britain and America, for they are receiving the true gospel, whilst Western lands are rejecting it? Let us pray for Japan, that the living God, who permitted fire to destroy the

building made by heathen for the service of God, will defeat the strategy of Satan by enabling faithful Missionaries to disavow the tragic mistakes of the Convention, and make use of them to faithfully proclaim the truth. This "advantage" gained by Satan can be turned through Prayer into victory for Christ.

Thank God, He is still gracious and ready to bless those who seek unto Him. A correspondent in America writes of special movings of God in connection with Gipsy Smith's visit to Louisville, Kentucky. The writer says, in connection with The Logos (Word) of the Cross which he had just read, "The message for to-day and the future is the Cross—the emphasized Cross. How firm is the foundation. The result of the message is—Revival. Here in Louisville it is true. Twice every day for two weeks have been Revival meetings. Gipsy Smith delivered his simple message of the Cross, and the result is—a revival never seen here before. There is 'fire' in some quarters. My wife came from the class this morning and with tears in her voice said: 'There was no lecture this morning; the president of the school told us about Gipsy Smith's talk on the Holy Spirit last night, and the class turned into a prayer meeting.' To-day he is preaching to workers and performers in moving picture shows, theatres, circus, etc. 'I have been preaching to these people in other places, but this is the first case where they invite me to preach for them,' said Gipsy Smith. The Tabernacle, holding 6,000 people, is filled every time, and this in spite of the special time of it being the election of the President of U.S.A."

In Britain, too, there are many indications that God is at work. There is a deepening tide of prayer, and a sense of "movement" in the spiritual realm which gives hope that ere long the Spirit of God may break forth in soul-saving power. The deep need is that those who still are faithful to the Gospel of the Cross should boldly proclaim it with no uncertain sound. We deeply regret that an announced "Five Days' Conference on the Fundamentals" which was to be held in September, for some unexplained reason was postponed, but one was held in Manchester in November, and the Evangelical Alliance are now taking steps to meet the need in this direction. The Universal Week of Prayer will be held as usual in January, with a list of topics for prayer covering a wide field of need. We would have been thankful had the greatest need of renewed preaching of the Atoning Cross been given more place for the prayers of God's people.

Are the People "Gospel Hardened"?

What is still possible in England.

In the Prayer Outlook of October, reference was made to a Picture House service which had resulted from open air meetings during the summer. I have now seen this service for myself, and say No to the question in the title of this paper. The people are not "gospel hardened," for the truth is, vast numbers of them have never heard the Gospel! They are not "unresponsive" to the Gospel of Christ when the real "Gospel" is preached in the power of the Spirit, by those who have heart knowledge of it themselves, and supreme faith in it as the power of God unto salvation.

The clergyman who conducted the open air meetings said it was marvellous to see the huge mass of two to three thousand people, packed tightly round the four sides of a lorry, never moving until the service was over. It was when the winter came that they refused to be dispersed, and the Missioner was constrained to take the Picture House, costing £20 each Sunday night—the cost being covered by the offerings of the people.

From the first the place has been packed out, with a big queue outside waiting admission. The "dear old Evangel and the Bible stories are my only equipment," writes the leader. A convert's card is in use, which those who decide to come out for Christ are asked to apply for, by walking right up to the platform to the Missioner. Sometimes as many as fifty souls have done this.

On the night that I was present, it happened that for the first time the Missioner was showing pictures upon a screen of Jerry M'Auley's work in New York. "Just to let them see what God could do to make men new creatures in Christ Jesus" said the leader. The first part of the service was conducted by a Christian layman. It was deeply reverent and quiet. There was no attempt at "musical attraction"—nothing but short prayers, and the singing of old familiar hymns thrown upon the screen—"Abide with me," "Nearer my God to Thee," and such like—with one simple Gospel solo sung by a young girl. The Missioner was in surplice and cassock, and moved about freely on the platform, as he talked with his audience in an every-day tone of voice, and in every-day language as speaking to "non-church-going" people.

When the Jerry M'Auley pictures came on to the screen, the truth was

told about the drink and the deadly ruin caused by it, in plain straightforward words. Then the Missioner followed with a few pictures from Mission work he had himself done, as he said, among the "down and outs." Texts were thrown upon the screen giving the Gospel message, and then men and women were invited to come forward who meant that night to enter the new life. At once a young man came, deeply moved, and then a young woman, and others. Suddenly the Missioner turned to the great audience, and said, "Is there anyone here who has been saved from a drunkard's life by the Gospel of Jesus Christ—let him say, 'I am one. I was a drunkard. My wife had to fetch me from the public house when my child was dying. She tried all she could to save me, even asking a Doctor what he could do. But what the law could not do, nor the police, nor the Doctor, the Lord Jesus Christ did in one month some years ago.' And is that Doctor here?" said the Missioner. "Yes, I am here" came a voice, and the Doctor told of the heroism of the wife, and the wonderful way God had answered her prayers.

And all this was on the moment! God the Holy Spirit had unconsciously guided the Missioner in his questions, and had the men ready to answer! Such is the "romance" of working under the leadership of the Holy Ghost.

Shortly after this the service closed as quietly as it had begun. One moved until all was quite over, and no "rush" took place in dispersing. The atmosphere was just filled with the sweet and tender presence of the Spirit of God.

Shall we say after this that the masses are Gospel hardened? Shall we say that "Revival" is impossible? Surely NO. It only needs that men who believe in the "dear old Evangel" should go to the people, and preach from heart to heart the old old story. God can do up such men—yea, and women too—for our salvation as a nation in an hour of peril.

Some of our readers will be glad to know that the name of the Missioner is that of our old friend, Rev. G. H. Dymock, who used to write *Overcomer* under the name of *Sentinel*.—J.P.L.

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Mr. Evan Roberts.

OUR readers in other lands will be prayerfully interested in learning that Mr. Roberts unexpectedly came to the Conference at Cardiff on Oct. 20, and spoke to the morning gathering for about half an hour, on the theme of the Millennial Reign of Christ and its bearing upon the outlook for prayer. He pointed out that the spiritual conflict in the heavens was now a "governmental" battle, and referred to the way in which human governments were failing, in being able to control the forces that were at work in the world. Mr. Roberts also said much about Prayer, and the place that Prayer had as a governing power at the present time. There was quite a "breath of Revival" on the meeting, and when the speaker had left for his train, a man arose and said that he was going out of that meeting a changed man, and another with sobs in his voice, said that a dark burden had been lifted away from him.

Much that Mr. Roberts said would be familiar to students of prophecy, but the secular papers characterized his words as "predictions" of the "end of the world," and a denominational paper spoke of his "onslaught" on the "Government." Both were incorrect, and the latter far from the mind of the speaker. We suggest, in view of further reports of the same kind, that our readers, (1) place no reliance upon anything that is said of Mr. Roberts' utterances, in secular papers, and (2) turn into prayer all that they read whenever such "reports" appear.

From Cardiff Mr. Roberts went to his home at Loughor, and then visited several friends in different parts of S. Wales, speaking a few words in meetings, again on Millennial truth. One visit was to his old friend Dr. D. M. Phillips, who wrote to a paper his impressions of Mr. Roberts as he now is. We give the following extracts for the sake of our far-off readers who will be glad of the knowledge given. Dr. Phillips says:—

"When we saw that he was so much like the Evan Roberts of 1904-5, our surprise [at seeing him] developed into intense gladness. His health seems to be better than since his retirement in 1906. The old naturalness, the bright buoyancy, the intellectual keenness, the spiritual intuition and tone, the intense aspiration for the salvation of souls, the religious optimism, and the unbounded faith in the power of the Gospel, manifested in his conversation, were all traits of the highest tide of the great revival.

His mental clearness and intellectual grasp are wonderful, and he seems to be alive to all religious movements at home and abroad. He is intensely interested in mission work, and believes that the mission stir throughout Wales is a sign of a better religious time in the near future. With regard to the converts of the revival, he listened with intense pleasure at my relating that thousands have remained, a great number of whom are about the best and most faithful people we have in the churches.

By what I can judge from my conversation with him, his religious work has not ended. I cannot believe that, after witnessing such interest as he had in the work of Christ . . . I could not get him to state any plan that he intends to take in the future—if he has a plan. But Evan Roberts must be left alone to do it in his own way, and not in the way other people want him to do it . . . I say, let him alone to develop his own plans under divine guidance, and let us all pray that he may again be used as he was in 1904-5 . . ."

Mr. Roberts has since paid a second visit of some length to Wales, to say farewell to his sister and her husband (Rev. Sidney Evans, B.A.), who have now left for Mission work in India. His health is greatly improved, but it has yet to be seen how far it has become established. It does not appear likely that public work is yet possible.

Mr. Johnson's Work in France.

Mr. Johnson writes that he is continuing his work of literature distribution, and preaching on all available occasions in the villages and towns of France. Crossing over to Switzerland at one period, whilst his motor was being repaired, he had openings for holding meetings in various places. At one place he met a worker who told him she had been a physical wreck, but that God had delivered her through reading "La Guerre aux Saints" (War on the Saints), both physically and spiritually. Mr. Johnson says that he is prepared to re-issue *Le Vainqueur* as soon as the means are supplied for his doing so. He expects this winter to be working in Protestant Departments of France, and *Le Vainqueur* would be a great blessing to many who "in this last terrible hour are needing the full Calvary message." He says that he could not now be in a better position for republishing the paper, for there are also many well able to write who have been "delivered and blessed by the truth" given out in France in the past.

Miss Cope, 276 Gillott 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.

A Further Word to Correspondents.

Some of our readers who have written, will notice their initials absent from the paragraph acknowledging letters received, on page 2. These letters were held back for a column of "brief replies," but this has been crowded out with other matter, as well as the "Clinic" page, and further papers on "Spiritual Perils of To-Day." Will these correspondents please accept this general acknowledgment and thanks for their specially helpful letters.—Editor.

The Lord's Watch.

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. 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.

The Word of the Cross Bible Booklet.

We are thankful to say that the "WORD OF THE CROSS" Bible Booklet is again obtainable in ENGLISH. Permission has been given to MR. STANLEY USHER (The Word of the Cross Evangelist) to issue a new edition at his own cost. He is now prepared to supply them FREE (in moderate quantities) to all who apply to him (by post only). Address: 25 High Street, Manchester.

The Booklets in Foreign Languages.

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)
7,650	5,000	2,700	5,100	100
	Spanish Guarani	Malagasy	Hungarian	
	2,450	950	16,000	
	Eskimo	Esperanto	Swedish	
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The Heralds of the Cross.

Founder and Secretary, Mr. H. M. Reade.

Prayer is being answered, and the Lord's will clearly indicated through letters from several of the Heralds' Bands, asking that Mr. Reade will take up the work again, and suggesting that a Conference of the "Heralds" should be called by him for consultation over the work. This will probably be done later on. Meanwhile Mr. Reade is communicating with the various Bands and preparing for press the Booklet "How to become a Herald of the Cross." Will those of our Readers who have never ceased to pray for this servant of God, earnestly continue in prayer that the Lord will open before him a door of utterance for the Calvary message, and meet all financial needs as he is preparing to launch out into work again.

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The POSTER, "THE STORY, THE COST AND THE PURPOSE OF CALVARY" is now coming to the end of its third impression, about 150 sheets only being still available. Fifteen Thousand have been sent out since its issue in January, 1919. We do not propose to reprint at present.

A new issue is the page "WHERE ART THOU" in the *Overcomer* for October, specially prepared for use as an inset in church magazines and for Mission work. Five thousand were printed in single sheet form, and a fresh impression was called for within a week.

Christian workers may obtain any of the *Overcomer* Insets, or the *Via Crucis* pamphlets, on application, for cost of postage only.

A few copies are in hand of "THE REAL ISSUE IN THE Y.W.C.A. CRISIS." Also Bound Sections of the 1914 issues of the *Overcomer*, and the Double Number of December, 1914. Mr. Percy Beard has also sent us a few of "The *Overcomer* Song Messages" (words only), published in the early days of the *Overcomer* ministry.

All this literature contains valuable truth needed to-day, and we invite the co-operation of our readers in getting all into circulation, in this hour of "famine" of Gospel truth among the people. Any will be sent free for postage only.

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VOLUME VIII.
No. 2.

FIDEI COTICULA CRUX.
(The Cross is the Touchstone of Faith.)

APRIL
1921.

The Overcomer

"For or Against?"

"Knowing the time, that now it is high time to awake out of sleep. . . ." Rom. xiii. 11.

SUDDENLY we have been plunged into the last days, predicted in the Scriptures. While the great War was occupying the attention of all, the devil was using it as a stockade, to hide the chief work he was preparing, the manifestation of the great apostasy in churches, chapels, colleges, training centres, and all accessory work of Christianity. Things are not as they have always been; our times are really "new," tragically new—the "end of the Age" has come upon us (1 Cor. x. 11). New times demand a new attitude. A great sifting is taking place; the love of many is waxing cold, and the majority turn from the faith. A crowd of individuals have followed the example of Demas, and abandoned Bible ground and testimony, "having loved this present world" (2 Tim. iv. 10). The attitude for the last days is that of "FOR, OR AGAINST." We cannot serve two masters. The least feebleness, the least concession, the least collaboration and connivance with the work of apostasy, is treason to the Master and collaboration with the spirit of Antichrist. We must "go forth unto Him without the camp, bearing His reproach" (Heb. xiii. 13). We must love God more than anybody or anything; real love to Him will lead to sacrifice. Only "he that shall endure unto the end . . . shall be saved" (Matt. xxiv. 13).

Only thus is it possible to occupy ourselves effectively in the salvation of lost souls, who are still susceptible to accept the love of God, revealed in the Cross of Calvary. It is our privilege and duty to save as many people as possible; but for the fight with sin it is necessary to be fully saved one's self; to have the truth "in the inward parts" is necessary to snatch souls from destruction. To have a vision of Babylon it is necessary to be outside of her (Rev. xvii. 3). If we want to serve God, we must do it in His way.

We appeal to pastors who are far from taking part in or accepting the heresies of to-day. We beg them to examine afresh their position before God, and their responsibility to their flocks, and to the world which is watching them. You, who are suffering from this state of things, precisely as "just Lot . . . dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (2 Peter ii. 7-8), may you have grace to be faithful to God instead of regarding the opinions of men; for if you seek to please men, you are no longer the servants of Christ, (Gal. i. 10). The times have changed; the *eleventh hour has come*: the Lord is at the door. Antichrist and his anti-church are on the point of being

manifested. Our Divine Master has said, "Where I am, there shall also My servant be" (John xii. 26). He is not there where His Name is denied (even under "camouflage"), where His Spirit is grieved. He is outside where all this is going on (Rev. iii. 20).

Young men, who are studying with a view to entering the ministry, rather than preaching what you do not believe, better than becoming a minister of a "gospel" which is no longer the Gospel of God, you had better seek another vocation where you will be in your place. God will bless you and deliver you from the infection of the error with which you have been contaminated unconsciously. His grace and His power are for you, to save you completely, and to make of you a powerful witness of His Love and His Word. Do not wait—judgment is at the door. Be not like the people in the days of Noah, who never thought of the deluge until it came.

We appeal to the children of God, to Christians of all grades, young and old, men and women. You who love our Lord, you who believe the eternal truths affirmed and demonstrated in His Word—you who are suffering from the anti-Christian heresies and errors around you, do not any longer sigh and suffer IN SILENCE, hiding your colours. Why should you shrink from the immense privilege of combat with this modern Goliath? . . . There is only one conflict; one way; and one and the same price to pay. One price, a high one. It is this: "*They loved not their lives unto the death*" (Rev. xii. 11).

It is necessary to act, to take up a position against the spirit of antichrist, his errors, and his method of "camouflage." Once delivered yourselves, deliver others. Time is passing. Eternity is approaching. Where are the seven thousand who have not bowed the knee to Baal, and whose mouths have not kissed him? (1 Kings xix. 18). They are there, but *where*? Let them rise and obey their God; as it is written, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. vi. 14-18).

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11).

"[Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

(Translated, abridged and adapted from a French pamphlet on the Apostasy.)

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Published Quarterly on First Thursday in the months of January, April, July, October. Free on application.

THE OVERCOMER.

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

The Editor's Chair.

MY DEAR FRIENDS AND FELLOW-BELIEVERS IN THE ATONING GOSPEL.

I have just returned from the Cardiff Conference, with my heart and vision filled anew with the power of the message of Calvary. We saw the Spirit of God set His seal to the proclaiming of the substitutionary death of the Son of God. On one afternoon especially we reached the climax witness of the Spirit in the call to the Calvary path and testimony at the present time, of all who are saved by the Blood of the Lamb. In Rev. xiii. 8 we read that the only ones who did not "worship" or bow down to the world-wide power of the Dragon, working through his super-man (described as "The Beast") were those whose names were in the "Book of Life of the Lamb slain"—i.e., those who *held to their faith in the Crucified Lamb of God*, having eternal life through Him. It broke upon us at Cardiff that the work He was doing now, was preparing and strengthening His Blood-bought children thus to stand unmoved in the peril of the present hour.

If this is so, then we must determine to devote all our strength and resources to the sending out of the message of the Cross. The witness to the Cross at the present time has a deeper relation to the Lord's Return than we had realized. It means more than (1) the defence of the faith, and even (2) the salvation of those who will receive it. It means the preparation and equipment of the only ones who will be able to stand as the influence of the Deceiver ensnares and engulfs the whole of the inhabitants of the earth.

In this light the Conferences on the Message of the Cross which we are holding are of vital significance. In our January issue I referred to the increasing blessing manifested in the monthly Conferences at Sion College, London. During the last three months, this has again increased. On March 3 the Hall was thronged to the doors, many unable to obtain seats, and there were some striking cases of strangers who had come in and been met of God. A very remarkable case came to my knowledge of a young girl under a strong delusion (which the physician considered incurable) being fully delivered by the light entering her mind on the meaning of Rom. vi. The Prayer-warfare groups in London have now increased to twelve and souls are being deeply met in their personal need. To God we give all the glory.

Reports from other parts of the country and abroad show that the Spirit of God is drawing together a cohesive force of those who are determined to know nothing among men but "Jesus Christ and Him crucified." In Liverpool there is a company of at least 150 souls who are bound together by this message, and a correspondent in California writes that there is a group of 53 young women who meet every week for study and prayer over the Word of God as opened out in *The Overcomer*.

From Holland, the Dutch Pastor and Editor I referred to in January, writes again that *The Overcomer* has given him light on the Truth he never had before, and immediately he began to preach it and to announce it in his weekly paper, the blessing came. He says, "From all sides they write to me that the paper (already 30 years old) has become quite young and new." In asking for prayer our brother says, "There is nothing more difficult for God to convert than an orthodox clergyman, who has always known the truth . . ."

These few instances give but a glimpse into the way the Lord is bearing witness to the Message of Calvary at this hour. Shall we not by prayer and action spend ourselves to the uttermost in faithful fulfilment of our trust? Some in France are crying out for the Message. Mr. Johnson came specially to the last Sion College Conference to lay the need before it. He says that those who have been set free through the message in *Le Vainqueur* need this help in their battle against the foe. Mr. Johnson was sent back to France with sufficient supplies to at once re-issue the paper and scatter it among the needy children of God. Madame Brunel of Metz has since written that she has completed her translation of the Cross of Calvary into French, and now awaits the Lord moving His stewards to enable her to publish it. (This book has been already translated and issued by Mlle. Meylan of Geneva, but is now out of print.)

From India Mr. Watkin Roberts writes that the need of wider output of literature on the Cross is greater than ever, but he expects to reach England in June and we can then make a fuller statement in our July paper. He says that he has not many copies of the India edition of *The Cross of Calvary* left.

And now we look forward to our "Swanwick" Conference, details of which will be found on page 21. Here I will only ask with deep earnestness that all our readers will join us in a mighty cry to God for opened heavens and the fire of God to fall upon the whole Conference, sending out everyone present with a burning proclamation of the Calvary message.

Let me in closing thank very warmly all those who have so lovingly written to me Birthday Greetings, and also all who so kindly joined in a Birthday gift, which will strengthen my hands in the ministry entrusted to me. This latter I did not anticipate, as my joy has been for thirty-five years to render gratuitous service to the Lord and His people.

I also very gratefully thank all those of our readers who continue to contribute toward the issue of *The Overcomer*. The cost of the January paper has been met, and a small amount is in hand toward the present number. I feel too that I must ask sustained help in prayer for my physical needs. I have been kept able for full service through the winter months, but the desk work is becoming so heavy, with the addition of the Conferences away, that I am conscious of the danger of labouring beyond my measure, and in a way that in time might injure the work itself.

Pray, dear friends, for wisdom to be given to me in meeting the need of the hour, and for the supply of all the additional help in the work the Lord may see best to give me, and lovingly bear with me that I am unable to reply personally to the wonderful letters so many of you write to me, telling of the Lord's deliverances through the truths set forth in our pages. Here is just one extract from a letter, for your praise to God. "In July of last year, through the page on the 'Spiritual Clinic' I got glorious healing of a nervous exhaustion dating many years back to a severe fever. Thanks be to God for ridding me of the oppression of the enemy and setting me free for a more useful life of service. . . ."

This makes me long to give more space to the "Clinic" department of the work, and to answer many of you through the printed page for the help of others, but more time is needed for this than I can give. Accept here my warm acknowledgment of all letters, and continue to write as God leads you, for I can reply to you *via* the Throne of Grace. (*Acknowledgment of letters by initials is also crowded out this time.*)

In our present issue I have had to omit the usual page of announcements to make room for other matter. But I will say here that Mr. J. C. WILLIAMS will always be glad to hear from readers who desire to write to him, and that Mr. H. M. READE is going forward with the "Heralds of the Cross" work with many tokens of the Lord's blessing.

Yours in a Bond which can only end in eternal fellowship and joy, when we see our Crucified and Risen Lord face to face.

Jessie Penn-Lewis.

March, 1921.

Special Request.

A reader who is very desirous of obtaining the bound volume of *The Overcomer* for 1909 offers 10/- for it to anyone who can supply one. Write Manager of the Bookroom.

FORTHCOMING CONFERENCES.

London : (The Monthly Conference for Christian Workers conducted by Mrs. Penn-Lewis. Sion College, Victoria
April 7 Embankment (near Blackfriars Bridge).
May 5 Meetings : 11.30. 3 o'clock. 5 o'clock. 7 o'clock.
June 2

On the FRIDAYS following (April 8, May 6, June 3), is held the day of Conference and Prayer, at Trinity Lecture Hall, Crawford Street, Edgeware Road (entrance in Brendon Street), conducted by Mrs. Penn-Lewis.
NOTE : This Conference begins at 11 and closes at 3.30, with a short break for lunch in the same room.

Dundee, Scotland, May 10, 11, 12. In the Hall of the Y.W.C.A. 11.3, and 7 each day. Speakers : Rev. Gordon Watt, Mrs. Penn-Lewis. Enquiries to Miss Doddrell, 1 Beechwood Terrace, Dundee.

THE (SECOND) OVERCOMER CONFERENCE AT SWANWICK

will D.V. be held

APRIL 18 to 25, 1921.

The arrangements will be the same as for last year, excepting that the Conference will be for SEVEN days instead of five.

The entire cost for the seven days, apart from railway fares, will be £3.5.0, if paid before April 9th, after which date the charge will be £3.7.6

All applications for accommodation and payments for the same should be addressed to—

Rev. A. Scottorn,

43 Colwyn Road, Northampton,

from whom *Circulars* giving full particulars of the Conference may also be obtained.

Early application for accommodation should be made with any special requests for specific rooms in the Quadrangle (Ladies only) or the Hostel, as they will be attended to in rotation.

Rooms in The Hayes cannot be promised this year, except to parties of six persons willing to share the same bedroom (separate beds).

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The Judgment of Human Nature at Calvary.*

By Rev. Henri de Vries.

THE sinner's reconciliation to God is impossible without expiation for sin. The two words used are "Reconciliation" and "Expiation." Reconciliation presupposes separation and hostility, and expiation adds to this the idea of guilt as the cause of the separation. It is guilt that separates man from God. When guilt is removed by expiation, the separation ceases and reconciliation takes place

And this expiation was to be rendered by the very nature which had sinned. Only human nature can expiate for the sins of human nature. No other nature, animal or angelic, can do so. "The soul that sinneth it shall die" saith the Lord (Ezek. xvii. 4). "Soul" stands here for the entire human nature. Hence, since human nature had sinned, human nature must die. But being a sinful human nature its death cannot expiate its sins

And then—"GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOSOEVER BELIEVETH IN HIM MIGHT NOT PERISH BUT HAVE EVERLASTING LIFE." He gave His Son that He might assume our human nature, and that in that human nature He might suffer the judgment against human nature. St. Paul states this very clearly in Rom. viii. 3. "For what was impossible for the law—powerless as it was because it acted through frail humanity—God effected. Sending His own Son in a body like that of sinful human nature and as a sacrifice for sin, He pronounced sentence upon sin in human nature" (Weymouth). And being conceived by the Holy Ghost, He was holy, guileless, undefiled, separated from sinners (Heb. vii. 26, R.V.); and His holy human nature by its death expiated the sins of the sinful human nature. He suffered the whole penalty; He died the death; He poured out His soul unto death, giving His soul a ransom for many. "And therefore there is now no condemnation for them that are in Christ Jesus." "Being justified by faith we have peace with God."

And so the sinful human nature had to be judged. Whatever its name, whether white or black, living in the first century or the last, that is immaterial. Human nature was the culprit. It was human blood that was to atone for human sin. Truly the holy blood of the Son of Man and the Son of God, but it was human blood. . . .

And "He that knew no sin was made sin for us." On the Cross in body, soul and spirit, He did suffer according to our deserts. Let us see first—

I. His suffering in the body.

The body is the instrument of the soul's delight in sin, hence it must also be the instrument of the soul's punishment for sin. It is not the seat of sin—let us guard against that ancient error—but it is the soul's instrument of sin. And in turn through the senses, the body tempts the soul, and therefore in the end must be the instrument of punishment to the soul.

His sufferings on the Cross—who can describe! The Prophet saith: "They shall see Him Whom they have pierced." He was the Pierced One.

Pierced is the word. Pierced hands, pierced feet, a pierced heart, a pierced brow. Pierced by sinful human nature and for sinful human nature. He was pierced by human nature—that is, my human nature. Let us recognize our human nature in those cruel Roman soldiers. The

sacrifice of Christ is sufficient for all, efficient only for those that believe. If He had to save but one human being it would require the same amount of suffering. That which is necessary for all is necessary for one, and therefore my human nature brought Him to the Cross

Thus the body suffered! Fearful was the fever caused by congestion which was the effect of impeded circulation because of the unnatural position hanging on the Cross, and of the wounded and lacerated flesh. Fearful was the burning thirst of which He cried out in Ps. xxiii. "My tongue cleaveth to My jaws," and again ". . . in My thirst they gave me vinegar to drink" (Ps. lxxix. 21). He suffered torture untold until death came to His release. . . . "Knowing that all things were now accomplished" (lit. completed, perfected, the same word as in "It is finished"), He laid down His life. He voluntarily surrendered His Body to bear the pain and the agony; not for a moment did He think of withholding it, although He had the power. . . .

II. The soul-suffering.

A week before the Passover He said: "Now is my soul troubled" (John xii. 27), and in Gethsemane He said, "My soul is exceeding sorrowful, even unto death" (Matt. xxvi. 38). The soul is the seat of the self-consciousness. He refused to drink the drugged wine, that His self-consciousness might be undimmed. He suffered to drink the cup which the Father had given Him to drink. He suffered the full measure of divine justice that henceforth the justice of God might extend to us but infinite mercy.

If the bodily suffering of Crucifixion was great, even greater was the soul-suffering. The Cross is both the symbol of the curse, and the instrument of shame.

It was the symbol of the curse. "Christ has redeemed us from the curse of the law being made a curse for us, for it is written: Cursed is everyone that hangeth on a tree" (Gal. iii. 13). The word "curse" has a terrible meaning. We are under the curse if we do not believe on the Lord Jesus Christ. "Cursed is every one that continueth not in all things that are written in the Book of the Law to do them." Sin is a curse, not a pardonable weakness; a blighting, blasting, destroying, death-dealing curse. And He, the Holy Lamb of God, took upon Himself our human nature, which was resting under the curse, and became a curse for us. Therefore was He crucified.

His death was to be a bloody death, "for without shedding of blood there is no remission of sin." Yet not by stoning, neither by decapitation, but by crucifixion. The Cross is the symbol of the curse

The Cross is also the instrument of shame. Shame is the direct result, as well as the punishment of sin. No sooner did Adam and Eve fall into the transgression, than they were ashamed. "Shame is a feeling of profanation." Their persons were profaned by the sin they had committed. Oh, if we could realize the profanation of sin! And its painfulness—and what is more intensely painful than shame?—is sin's penalty. Says the Prophet: "And many of them that sleep in the dust of the earth shall awake, some to shame and everlasting contempt" (Dan. xii. 2). And of Messiah's adversaries, Jehovah saith: "His enemies will I clothe with shame" (Ps. cxxxii. 18).

Hence if Christ bore all the penal infliction of sin, than shame must have been in His cup as well as the curse and the forsakenness. In fact the Messianic Psalm

* Extracted and abridged from "The Word of the Cross" Magazine, New York.

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frequent mention of this. So in Ps. lxxxix. 45, "*Thou hast covered Him with shame.*" Himself complains: "Shame (blushing) hath covered my face"; and again, "My confusion is continually before me and the shame of My face hath covered Me."

What could that shame be, whence did it arise? How little have we thought of this element of His soul-suffering.

The soldiers when they crucified Jesus, took His garments (John xix. 23), and He was crucified almost wholly naked. That was the shame of crucifixion. The effect of sin is nakedness. We see it in the garden. Sin robbed us of our original covering and left us in the sight of God in the shame of our moral nakedness . . . With wicked hands He was rudely stripped of His garments, once before Pilate, and again on Calvary. That touched and violated the sacredness of His Person.

Peter said: "Whom ye have taken and by wicked hands have slain and crucified." "Wicked hands" violently laid upon the holy body of Jesus our Lord! It was a veritable mob, those Roman soldiers, always taken from the dregs of the nations, into whose hands He was delivered. "Then they did spit in His face and buffeted Him, and others smote Him with the palms of their hands. And they stripped Him and put a scarlet robe upon Him. And when they had platted a crown of thorns they put it upon His head and a reed in His right hand, and they bowed the knee before Him, and mocked Him saying, Hail, King of the Jews!"

Was it not this of which He spoke in Ps. xxii. "Many bulls have compassed Me, strong bulls of Bashan have beset Me round. They gape upon Me with their mouth, as a ravening and roaring lion." And so He suffered this awful effect of the Fall, sin's utter disregard of the sacredness of the human person. Without this disregard, slavery, black and white, would have been utterly unthinkable in the history of the race. . . .

And again, the shame of Crucifixion was that it was inflicted only on *slaves*. A slave had no rights, no property, even his body belonged to his master. He had no name, no family, no friends, no country, no protection, no honour, nothing was his own. No love, no hope, no outlook in this life but endless toil and labour and stripes, and death at last in an unknown grave. Oh the shame attaching to a slave! And as a *slave He was crucified*. For He took the place of slaves and He died for slaves. We, born God's free men, have become the slaves of sin; slaves of our passion, our tempers, our appetites; sold under sin, under the power and bondage, prisoners of Satan. If He is our Substitute, dying in our stead, He must die the death of a slave. And so He did. Though He was in the form of God and thought it not robbery to be equal with God, He emptied Himself and took upon Him the form of a slave. The word in Phil. ii. 7, is slave, bond-slave. In the O.T. He is called Jehovah's Servant; in the New Testament it is "slave." So He bore and suffered the agony and shame of our slavery. And by suffering it to the bitter end, He destroyed it. His death was the death of our curse, of our shame, of our slavery. His death has set us free. Being dead with Him we are slaves no more. "Whom the Son hath set free shall be free indeed."

And that suffering He suffered in His holy soul. . . "My soul is exceeding sorrowful even unto death." It was the pouring forth of His soul into death.

And how did He bear it? "HE ENDURED THE CROSS, AND DESPISED THE SHAME" (Heb. xii. 2). . . He despised it, He rose above it, overcame, conquered and destroyed it.

Hence no more shame for them that trust in Him, but glory and honour and immortality (incorruptibility is the word), a kingly throne and crown of righteousness with Him for ever and ever.

But for those who do not trust in Him, shame and confusion of faces, and everlasting contempt. And lastly—

III. His suffering in spirit.

He suffered *in the spirit*. John records in his gospel, "He groaned in the spirit and was troubled" (xi. 13), and again, "He was troubled in spirit" (xiii. 21). With the spirit the human soul becomes conscious of God. In the inner sanctuary the believer worships God and has fellowship with Him. Being holy, harmless, separate from sinners, the God-consciousness of the God-Man was never dim or interrupted. Hence He said, "I am not alone, but I and the Father that sent Me." And again: "He that sent Me is with Me; the Father hath not left Me alone, for I always do those things that please Him" (John viii. 16-29). With that pure holy spirit of His, which was joined with the Holy Spirit, He was always conscious of the Father's presence and love and approval. Until on the day on Calvary, when He needed that presence more than ever, He became conscious of darkness, loneliness and utter forsakenness. He cried out, "My God, My God, why hast Thou forsaken Me?" Obedient still, still doing those very things that pleased the Father, yet forsaken!

As *man* He was forsaken—literally *forsaken of God*. The judgment of sin is separation from God. This had been foreshadowed in the many typical separations between God and Israel. On Calvary it became absolute, complete when Christ, the Son-Bearer, suffering the judgment of God against sin, cried out: "Why hast Thou forsaken Me?" That was the heaviest burden, the bitterest drop in His cup. Then He groaned in the spirit and said, "I remember God and was troubled, I complained and My spirit was overwhelmed" (Ps. lxxvii. 3).

Greatest sorrow is that of the spirit. "A wounded spirit who can bear?" So long as a man's spirit is not affected by his sorrow, he is still strong. For the spirit is the power house, the dynamo whence his soul, and sometimes even his body, derive their strength. The spirit of the ungodly is strengthened by the Satanic spirit, and thus is emboldened in his rebellion against God. Concerning God's children, St. Paul writes: ". . . that God should grant you to be strengthened with might by His Spirit, the inward man," i.e., in the spirit. The human spirit is the Holy Spirit's organ, as it were. He can work upon the human soul *only through the human spirit*. And so it was Christ continually and consciously strengthened by the Holy Spirit, by Whom He now offered up Himself without blemish to God. But in that dreadful hour of forsakenness that conscious, strengthening presence was withdrawn from His spirit. He followed the weakness of which the Psalmist speaks, "I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my bow cleaveth to my jaws: and Thou hast brought Me into the dust of death" (Ps. xxii. 14-15). Truly He was "crushed through weakness," separated as He was from the Spirit of Power.

And this weakness of the spirit is also a result of sin. Separated from God by sin, the human spirit became weak and broken. Then it turned to the power of the devil, borrowed strength from Satan, and so the human

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became proud. *Pride finds its seat in the spirit, and is its strength.* The spirit is strong in its pride, and becomes stiff-necked, haughty, and stubborn more and more. And there can be no return to God until that spirit be broken, utterly weakened and helpless. On Calvary, in Christ Jesus Whom God made sin for us, the holy human nature was utterly broken down under the Divine judgment against sinful human nature. Christ endured the most terrible part of the Divine judgment against sin. Its immediate cause was the forsakenness of God; the withdrawing of all God's love and favour and light, leaving our Substitute in all the darkness of the Divine wrath and displeasure against sin. Then the Word was fulfilled; "Deep calleth unto deep at the noise of the waterspouts, all Thy waves and billows are gone over Me." And again: "Thy fierce wrath goeth over Me, Thy terrors have cut Me off."

Thus in Jesus' holy human nature the sinful human nature was judged; and in Jesus the holy human nature

"The Word of the Cross as the Power of God."

The (Second) Overcomer Conference at Swanwick, April 18 to 25.

SINCE our last year's Conference on The Message of the Cross, the Apostasy of the latter days, foretold in the Word of God, has advanced from an insidious rising of a tide, into a flood. Look where we will the professing Church of Christ seems to be submerged in the waters. No section is escaping its influence, and even well-known Evangelical Missionary Societies are suffering through its inroad upon their staffs.

It seems that Satan, the prince of this world, has sent forth huge armies of teaching spirits (1 Tim. 4), to work with subtle power upon the minds of men, inserting their lies concerning the Scriptures and the God-Man and His death at Calvary. At first the "blast of the terrible ones" was as a "storm against the wall" of the impregnable rock of the Scriptures as the very "Word of God," but now they are advancing more boldly to their primary objective, and inspiring the denial of the substitutionary message of the Cross—the only message from God to a sin-stricken world, giving pardon and peace and victory over sin. Let the Atoning message of the Gospel be disbelieved, and Satan has the whole world in his power.

Alongside of the Apostasy in the professing Church is another "tide wave," which is equally the work of the teaching spirits of Satan. Multitudes are being submerged in Satanism (*Spiritism*), and the spiritual section of the Church, untouched by the Apostasy, is not escaping its influence. There is also a growing danger of psychic power being mistaken for the real power of God, by many who are unable to discern the difference between "psychical" and spiritual.

It is, therefore, under still more solemn conditions of grave peril to multitudes in the Church and in the world, that we invite Ministers of the Gospel and Christian workers, to assemble at Swanwick for another Conference on the Theme of the Cross, for the purpose of strengthening each other's hands in the conflict of the hour, and to seek from the Ascended Lord such a fresh unveiling of the Gospel of the Cross of Christ (Gal. i. 12) by the power of the Eternal Spirit, as will equip them to lift anew the Standard of the Cross, and proclaim with no uncertain sound the glorious message of Calvary. As a result of the Conference we earnestly pray that the Spirit of God will create afresh in all who know they are redeemed by the Precious Blood of Christ, the cry of the Apostle Paul, "Woe is unto me if I preach not (this) Gospel." (1 Cor. ix. 16).

The subjects to be considered day by day are as follows:—

Tuesday.

10 a.m. The Cross as the POWER of God in its message of Substitution and Propitiation. The Fact of the Fall. The need of "Revelation." Gal. i. 12. 2 Cor. iv. 4.

8 p.m. The Cross in Experience. The Two-fold message of the Cross. The Cross dealing with the self-life as well as sin. The difference between the "Cross" and the "Blood" in application.

triumphed. Now let that Cross ever be the judgment of your sinful human nature, and through that same Cross, death and Resurrection, let the holy nature imparted to you in the new birth, which is "Christ within you," also triumph and be more than conqueror.

He that is dead is free from sin, free from the law, free from judgment. There is no more condemnation to them that are in Christ Jesus. His death is our death, His judgment is *our judgment*. In Him our human nature, body, soul and spirit, is judged and has suffered the penalty. It could not be more so if we had suffered and endured the same in our own persons. That is our position judicially; now let us also let the Holy Spirit make it real in us.

"Mercy and Truth are met together, Righteousness and Peace have kissed each other." Where? *On Calvary.* In Whom? In Jesus Christ our Substitute, and "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever" (Isa. xxxii. 17).

Wednesday.

10 a.m. The Cross in relation to the work of the Holy Spirit. The Reception of the Spirit. The Psychical dangers of the hour. The Spirit leading to the Cross.

8 p.m. The Cross in Experience. The severing power of the Cross of Christ. The need of a "new creation." "This mystery . . . which is Christ in you." Col. i. 27—29.

Thursday.

10 a.m. The Cross in its demand for separation from the world. The Christian's attitude to amusements in connection with the work of God.

8 p.m. The Cross in Experience. The believer's experimental knowledge of death with Christ, necessary for a Victorious Life and fruitful Service.

Friday.

10 a.m. The Cross in relation to the powers of darkness. Their present day activities. The Christian's call to aggressive warfare against them. The victory aspect of Calvary.

8 p.m. The Cross in Experience. Its continuity in the life of the Christian. Col. i. 24. The life hid with Christ in God Col. iii. 3.

Saturday.

10 a.m. The Cross in relation to Revival. How to promote "Revival," and guard against its perils.

In addition to this there will be a "Prayer Conference" from 5.30 to 6.40 daily, at which Rev. Gordon Watt and others will speak on the "Prayer Warfare," and Rev. C. Ernest Procter will give on three mornings, from 11.45 to 12.45, papers on: (1) "A brief survey of the History of the Doctrine of the Atonement"; (2) The modern view as taught in current Christian literature. Its denial of the Truth. (3) "The Teaching of the Apostle Paul." Other subjects to be dealt with are "The attitude of the believer to the Apostasy"; "Is there need for the message to be in modern terms?" All bearing upon critical questions of the hour.

Sectional Meetings will also be arranged for dealing with difficulties in Christian service, Demon Possession and other themes. And, by his own request, Mr. J. C. Williams will be free for personal work, and hopes to be of service to many who have written him in connection with the Lord's Watch.

We include in this Conference one Lord's Day, which will be devoted to devotional and consecration meetings as the Lord may guide.

Revs. J. Rhys Davies; E. L. Hamilton; G. B. Macgarr; F. E. Marsh; J. A. Morgan; Mr. C. H. Usher, and others, are also expected to take part. The Editor of *The Overcomer* will preside at all the meetings.

Note: This brief summary of the Conference "Time-Table" is given so that those of our readers who cannot be present may give themselves to prayer and follow the meetings day by day. Will they ask that the Spirit of God may do a very definite work in all who attend, in bringing about such an experimental knowledge of "Jesus Christ and Him crucified" as will result in widespread "Revival" and blessing to others.

The Awakening in Wales (1904-1905).

Glimpses into some of the hidden springs.

CHAPTER III.

The Life-stream at New Quay in February, 1904—the second Convention at Llandrindod, August, 1904—a midnight prayer-meeting—the rivers rising in the Autumn.

ON the Day of Pentecost in Jerusalem the Spirit of God came upon all the company gathered in the upper room, but when the multitude came together it was Peter whom He chose to interpret to the people what had happened, but Peter could not have reaped the three thousand souls without the co-service of the one hundred and nineteen who, with him, had been filled with the Holy Ghost.

It has been said of the Awakening in Wales that it is the "Acts of the Apostles up-to-date." But in Jerusalem the Spirit of God did not come *first upon the multitudes*, but upon the company in the upper room, and *through* them into the world in exact fulfilment of the Lord's words, "I will send Him unto you. And He . . . will convict the world." (John xvi. 7, 8.)

The law of the Holy Spirit's working has not changed, and we should doubtless find, were we able to see all as known to God, that He has had His "120" in Wales, prepared by Him to be channels for the outflowing Spirit in this great awakening. It is important for the children of God in other countries to realise this, so that they may yield themselves to Him, that through them He may send rivers of life to "all nations."

Let us look again from the Mount of God, and watch the way that the life-streams began to break out in divers places.

We will turn our eyes first to Cardiganshire, to a little township called New Quay, lying on the fringe of Cardigan Bay, and fifteen miles from a railway station. Here in this out-of-the-way place, the Lord had quietly been preparing instruments for the coming Revival.

With one of the strange coincidences which makes partnership with the Holy Ghost in service more romantic than any earthly romance, the All-seeing Lord ordained that one of the "rivers" of blessing should have its rise in the native place, and childhood's church, of *one of the ministers who asked of God at Keswick blessing for his native land!*

In the momentous year of 1902 a minister in New Quay—whose great grandfather was one of the first band of preachers organised by Howell Harris—had been aroused to spiritual need by the words of a friend from India, and of another who told him he feared he was "backsliding" because he noticed the *absence of pathos* in his voice when preaching! Thus aroused to a sense of need for greater blessing in his ministry, he sought this through Bible Study and books on prayer, until at last he entered into a fuller life in reading Dr. Andrew Murray's book, "With Christ in the School of Prayer."

Meeting another minister in November, 1903, they exchanged confidences over the burden on their hearts about the churches, and their need of more abundant life. Neither of these brethren had attended the Llandrindod Conference, but after prayer they determined to recommend to the Presbytery that a Convention for the deepening of the spiritual life be held. The Missioners chosen were three, who received, to use the words of one, "fresh inspiration at Llandrindod." In the choice of these messengers God again showed Himself far above the ways of men. The whole district of South Cardiganshire is essentially *Welsh*,

scarcely more than one English chapel being within a radius of twenty to thirty miles, yet one speaker was a minister who rarely preached in anything but English, the other was one who never preached in Welsh, and the third—a lady who had never spoken in public, excepting once at some meetings following the Conference at Llandrindod!

The Convention was for delegates, and there was only one public meeting, but at this meeting, through the words of the handmaid of the Lord, the heart of a young girl was touched, the consequences of which she, or others, little dreamed of at the time.

Meanwhile the Pastor of the church had been moved of God in the same November (1903), to commence a young People's Meeting in order to counteract the worldly spirit growing among them. One Sunday evening in January, 1904, the pastor preached from the text "This is the victory that overcometh the world." He was strangely drawn out to describe the world as he saw it then depicted before his spiritual vision. To his private house that evening the afore-mentioned young girl wended her way. Shy and retiring, she knew not how to tell him the burden on her soul. She walked up and down outside the house for half-an-hour, and then, gaining courage to enter, said "Oh, how can I tell you! I cannot live like this. I saw the 'world' in your sermon to-night. I am under its feet. Help me." After some conversation the pastor found that she thought she was saved, but she was afraid to yield entirely to the Saviour, and own Him as Lord. "He may ask me things difficult," she said, and she would not that night commit herself to the Lordship of Jesus Christ.

On the following Sunday morning, in February, 1904, the Spirit of God bade the Pastor introduce some new feature into the Young People's Meeting held after the morning service, and then it came to him to ask for testimony, as to what the Lord had done for their own souls.

One or two rose to speak, but it was not *testimony*. It was just then that the same young girl—shy, nervous, intelligent—stood up in tears, and with clasped hands simply said with deep pathos, "Oh, I love Jesus Christ with all my heart." Instantly the Spirit of God appears to have fallen upon the gathering, and all were deluged with tears. It was the beginning of the visible manifestation of the Spirit breaking out in life-streams which afterwards would touch thousands of souls.

The blessing was soon noised abroad. Doors began to open on every hand, and the young people led by the minister, conducted meetings throughout the south of the county, the Lord working with them in manifest power. But as yet the world knew little of what was going on.

In August, 1904, the second Convention at Llandrindod took place, when the testimony meeting revealed how deep a work had been wrought in the Convention of 1903. A minister, writing to the "Goleuad"—a Welsh paper—said that at the 1904 Conference "many saw a door of hope for revival in Wales in the near future." Referring to the testimony meeting he said:—

"It was a luxury to hear ministers and laymen give expression to the change that had taken place in the ministry and in their own personal lives since the Convention of 1903. Reference was made to a more intense consecration, to habits set aside, to a fuller dependence on the power of the Holy Ghost, and the many souls born of the consequence thereof. Some testified that the Bible was

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new book to them ; others that prayer was easier and more powerful than it used to be . . . It is manifest that better days are about to dawn, and blessed are those believers who are willing now to consecrate themselves as instruments for the Holy Ghost in the next revival."

The Spirit of God broke forth again in glorious power that momentous week at Llandrindod in 1904, and none will ever forget the closing morning meeting, when overcome by the revelation of the fulness of redemption purchased for the sinner by Jesus Christ our Lord,* the audience sang again, and again, "Crown Him Lord of all." Neither will the message that night † on "Exuberance of life in Jesus Christ" ever be forgotten. Truly God was leading His people into open vision of Himself, and preparing them for the exuberant life which He has since shown in object-lesson before the eyes of the world.

It can be seen therefore how all through 1903 and 1904 the underground currents were quietly deepening, and sometimes breaking out to the surface, until the time drew near when the flood-gates opened and the Spirit of God broke out upon the land as a "tidal-wave" sweeping all things before it, or, to use another figure, as a "forest fire" consuming all things it touched.

We have noted the beginning of the life-streams in New Quay in February, 1904. Let us follow to their churches some of the ministers who entered into the Spirit-filled life in August, 1903. They tell of a midnight prayer meeting at the 1904 Conference, when they all consecrated themselves afresh to God for His use, and definitely asked the Lord to raise up some one to usher in the Revival! *A month later two of their churches were in the midst of a mighty awakening, when scores were converted!*

One returned to his people, and urged upon them the fulness of the Spirit for every believer. This soon aroused attention, and the subject became talked about by the colliers at work. Some opposed, but some yielded, and several young men surrendered to be filled by the Holy Ghost. At the end of September, prayer-meetings began to be held on every week-night, until the schoolroom was filled, and they had to adjourn to the chapel, where again they gathered every night for three weeks longer. The prayer-meetings were then intermingled with testimony meetings, and afterwards special services were held conducted by one of the ministers who had entered the Spirit-filled life. At these fifty found the Saviour, and large numbers of young people received in actual experience the fulness of the Spirit of God. *By the end of the year one hundred and twenty souls were added to the Lord.*

Another minister who entered the Spirit-filled life in 1903, returned to his church fervently praying for an outpouring of the Spirit, and slowly signs began of better things approaching. People in the church who had taken offence with each other were reconciled. Unity prepared the way of the Lord, and then on November 20, 1904, the Spirit of God broke out. The Pastor had been preaching at a mission station in the morning, but passing the mother-church on his way home, he entered, and found the service still on. Something had occurred! There was not a dry eye in the place! The people were shedding tears and smiling at the same time. One of the elders, in a broken voice, said that they had experienced a most wonderful meeting. The Holy Spirit had come in such mighty power that they had decided to dispense with Sunday school and sermons, and spend the day in prayer and praise. "Under normal conditions it would be necessary to give due notice of arrangements of this kind, and to have them sanctioned by

*Given by the late Dr. Pierson. †By Dr. F. B. Meyer.

a church meeting," writes the Pastor, "but now the Holy Spirit took possession heeding not our arrangements, and no one had the courage or the desire to protest!" From this time meetings were held every night, and some of the young people became filled by the Spirit to such a remarkable degree that the "Acts of the Apostles became more intelligible" to all. Many were led into full surrender to Christ as King, and gave soul-stirring testimonies. Those who had hitherto taken but a passive interest in the work of the church sprang forward, and became bold witnesses for Christ. Open-air meetings were organised when even young women raised their voices in testimony, and those who had been too diffident to take part in public service, now did not hesitate to speak even to drunkards coming out of public-houses, and kneel down and pray for them in the open streets.

Another minister returned to his church bearing witness to the Spirit-filled life, and signs of blessing began in September, 1903, as a deep thirst for better things slowly grew among the members. In July, 1904, the Pastor commenced a special meeting after the ordinary evening service, particularly for those who desired to live the Spirit-filled life. The Holy Spirit came upon that meeting in such manifest power that all present were overwhelmed, and remarkable testimonies were afterwards given by many. On a later Sunday evening, the Spirit of God broke forth again in the ordinary service. Strong men were broken down, and said afterwards that they felt as if they must shout to relieve their pent-up feelings. Several young men gave themselves to Christ in this service. Sunday after Sunday the place was filled by the Holy Ghost, and several conversions took place. At the close of one service held in October all who desired to consecrate themselves to the Lord, and go out and seek the lost, were asked to meet in the schoolroom and here the "Revival" began. *Souls were saved night after night for weeks succeeding.*

"But," writes the Pastor, "although we had completed ten weeks of prayer meetings, and many souls were gathered in, I still felt the church as a whole had not received her Pentecost. Early in December, 1904, in a memorable prayer meeting several crossed the line, and entered the promised land. A great passion for souls took possession of many hearts from this time, and in one week seventy souls were gathered in. Many made public confession of sins, and consecrated themselves to Christ. After eleven o'clock one Saturday night ten men yielded to the Saviour, and over one hundred and fifty confessed Christ ere 1904 closed. The whole movement without doubt had its origin in my own awakening. After I surrendered all known sin, and yielded entirely to Christ, a new power was immediately felt in my ministry. Now I have a new church, with a large number of men and women who have been filled with the Holy Ghost and are used to win souls."

CHAPTER IV.

New Quay in September, 1904—The Blaenarnerch Convention—Evan Roberts at Loughor in November, 1904—the tidal wave and its results.

WE now go back to Cardiganshire to watch the outcome of the blessing given at New Quay in February, 1904. In September, 1904, the Rev. Seth Joshua, the Connexional Evangelist of the "Forward Movement," visited New Quay for a Mission, and found the Holy Spirit working in such a remarkable way that he at once said he felt it betokened a great Revival. The singing, prayers, testimonies, and exhortations were all full of vital breath. The meetings would be closed two or three times, but others would cry for mercy or break out in joyful

thanksgiving. Strong men and women wept under the power of a young girl's prayer. The love among the believers was intense, and the tenderness of prayer for others irresistible.

From New Quay the Evangelist went to Newcastle Emlyn, wherein there was a Preparatory School for students for the ministry. At the services conducted by Mr. Joshua some students manifestly received the power of the Holy Ghost, among whom was Sydney Evans, the fellow-student and friend of the one whom God had been preparing as a special instrument for the tide of blessing now close at hand.

In the same Preparatory School was Evan Roberts, a young collier student of twenty-six years of age, preparing to enter the ministry. For eleven years he had prayed for a "Revival," and for thirteen years he had prayed for the fulness of the Spirit.

Just a word dropped by a deacon in a church-meeting thirteen years before, caused him to determine to know the Holy Ghost. "Be faithful," said the deacon, "What if the Spirit descended, and you were absent!" So through all weathers and difficulties, refusing to be tempted by the boys and the boats on the river near his house, the lad wended his way to prayer-meeting, and other chapel services, year after year.

Evan Roberts came from a typical Welsh home, and is the son of godly parents. At twelve years old he became his father's right hand in the mine, and shortly afterwards commenced regular work underground in the colliery. He was never without his Bible, which he studied in the intervals of work, and so the time went by, until one night in the spring of 1904 God seems to have drawn near to him in a very special way. He says that as he prayed by his bedside at night, he was taken up into a great expanse—without space or time—into communion with God.

This was manifestly a crisis in his spiritual life, for hitherto, he says, God was to him "a far away God," and he was afraid of Him. But after this the Lord awakened him night after night, a little after one o'clock, and took him into Divine fellowship for about four hours.

Three months this sacred fellowship lasted, and then came the time, September, 1904, for him to go to the Preparatory School at Newcastle Emlyn.

In the providential leadings of God just at this time a Convention was being held at Blaenauanerch, some eight miles from Newcastle Emlyn, the messengers with the Lord's message being the same three who had been sent to New Quay at the close of 1903.

The Rev. Seth Joshua had now commenced his mission, and on the Thursday morning took a party of about twenty young people, including a group from New Quay, Evan Roberts, and Sydney Evans, to Blaenauanerch, to attend the meetings. The Lord wrought in the brake on that early morning drive as they sung, "It is coming—It is coming—The power of the Holy Ghost—I receive it—I receive it—The power of the Holy Ghost." Singing and praising, they reached Blaenauanerch in time for the seven o'clock service which was being conducted by one of the Missioners. Evan Roberts was already deeply moved but he quite broke down when at the close Mr. Joshua led in prayer, and used the words "Plyg ni, O Arglwydd" ("Bend us, O Lord."). The soul in travail heard no words but these. "This is what you need," whispered the Spirit of God. "Bend me, O Lord," he cried, but even yet the fire had not fallen. At the nine o'clock meeting the Spirit of God led one and the other to pray, and then Mr. Roberts says:—"I fell on my knees with my arms over the seat in front of me, and the tears freely flowed. I cried, 'Bend me! Bend me! Bend

us! What 'bent' me was God commending His love and I not seeing anything in it to commend." The Holy Ghost had come and melted his whole being by a revelation of the love of God at Calvary, for "God commendeth His own love to us in that Christ died for us."

The young man returned to Newcastle Emlyn and prayed God to give him the seal of six others set on fire for God and the six were given. Then the Holy Spirit bade him return to his own people, and speak to them, but he did not obey, although he grew more and more troubled and ill at ease. One Sunday in chapel he could not fix his mind on the service, for always before him he saw the schoolroom in his own village, and all the young people and his companions sitting in rows whilst he addressed them. He tells how he shook his head impatiently, and sought to drive all this away, but God would give him no rest; back and back it came whilst the Holy Spirit whispered clearer and clearer, "Go and speak to these people."

At last the pressure grew stronger, until he could no longer resist, and he said he would go. Instantly the glory of the Lord so filled the chapel that he could not "see" the glory of that light.

After this the young man went to an aged minister to ask him whether this was of God or the devil, when he replied that the devil was not given to sending people to work in this—he must obey the heavenly vision.

And to Loughor the young student went, in obedience to the voice of God. What God wrought through him we shall see later on. We will first pause a moment to see how God answers prayer. In the brake that morning on the way to Blaenauanerch, Mr. Joshua told how it had been laid upon him four years before, to ask the Lord definitely to take a lad from the coal-mine or from the field, even as He took Elisha, to revive His work in Wales. He prayed God to raise an instrument whereby human pride might be humbled—not one from Cambridge, lest it would minister to their pride, nor one from Oxford University lest it would feed the intellectuals of the Church. Not once had his prayer been mentioned until this morning, and it was then revealed, little knowing that the very instrument chosen by God was listening to the words.

Let us recall, too, the midnight prayer meeting at Loughor, drindod just two months before, when the Lord was asked to raise some special instrument to usher in the Revival. Yes, God answers prayer.

To Loughor, his native place, early in November, 1904, Evan Roberts went. He says that he consulted the Pastor of his church, who told him that he might try and see what he could do, but he would find the ground stony and the task hard!

The young people came together, and they all sat before him as he had been shown by God. At first they did not seem touched, but presently the Spirit of God began His work, and six came out for Christ. Then soul after soul came forward, and the most extraordinary results followed. The whole community was shaken. At six the next morning would be awakened by the sounds of the crowds going to the early morning prayer meeting. The work went on until a local minister said, *the entire population had been transformed into a praying multitude*. Men and women whom he had despaired had voluntarily come to Christ. The lives of hundreds of colliers and tinplate workers were transformed. The men went straight to chapel from the mills, and the public-houses were practically deserted.

On November 10th the first public reference to these remarkable scenes was made in a Welsh secular paper, and from this time, to the wonderment of all, devoted

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to the reporting of the work, and did much in the providence of God to noise abroad that which God was doing among His people. Other secular papers did the same, and all men marvelled at the sovereign power of God in thus moving the secular Press to report the work of God. From Loughor, the Revivalist, as the young student began to be called, went on to Trecynon and other places, manifestly carried on the crest of a mighty wave of the Spirit, which swept like a cleansing tide along the mining valleys of Glamorgan-shire.

Everywhere the people thronged in multitudes to hear this Spirit-baptized young student! At Loughor he spoke, it is said, with impassioned oratory, but once the overflowing stream had broken out the Spirit of God appeared to put aside "preaching" and use the voice of testimony. "YE SLEW, HANGING HIM ON A TREE, HIM DID GOD EXALT," and "*we are witnesses*," was the burden of the message in the days of Pentecost. And this was the Holy Spirit's message again through His people, as He bore co-witness by "signs and wonders" wrought amongst the thronging multitudes.

Under the constraint of an unseen power the chapels were filled with eager people at all hours of the day, and the services took their own course under the control of the Holy Ghost. Prayers, testimonies, and singing broke out in seeming disorder, yet acknowledged by all to be the most harmonious order. The Revivalist would enter during the meeting, sometimes unknown to those present until he rose with some word to the people. The burden of his message would be, "Obey the Holy Ghost," and when one in the meeting would break out into prayer whilst he was speaking, he would calmly "give place," as we read they did in the early church in the time of Paul.

At some point perhaps Mr. Roberts would "test" the meeting, and put to it the four definite steps necessary to salvation, which, he said, the Holy Spirit had given to him to urge upon the people. (1) *The past must be made clear* by being confessed to God, and every wrong to man put right. (2) *Every doubtful thing* in the life must be put away. (3) *Prompt and implicit obedience* to the Holy Ghost. (4) *Public confession of Christ*. Forgiveness of others as an essential to receiving the forgiveness of God was often emphasised, as well as the distinction between the Holy Spirit's work in conversion, and in baptizing the believer with the Holy Ghost.

Indescribable scenes took place at the meetings. Sometimes a very torrent of prayer, and then of song, would sweep over the audience, and hundreds of souls would rise to declare their surrender to God, the congregation bursting out into joyous thanksgiving and hymns of gladness.

But the Revivalist's special burden always was the "CHURCH." "*Bend the Church, and save the world*," was his cry. The word "bend" in Welsh conveying the meaning of submission to God, and the taking away of resistance to His will. And his one aim seemed to be first to get the *Christians right with God* so that the Spirit might break out in converting power upon the unsaved. And CALVARY was the power both for sinner and saved. The Revivalist would break down in heart-anguished sobbing when he touched the theme. "You would not be cold if you had come here by Calvary," he would say. "Thanks, thanks for Calvary," was the burden of many prayers. The hymns rang with Calvary, the one most often sung was "Pen Calfaria"—the Mount of Calvary—an exultant song of triumph telling of Christ's victory over death and hell at the Cross. Another hymn sung with melting power was "Dyma Gariad"—"Here is love vast as the ocean." The people sang without books, for these hymns had been in their memories from

childhood, but now quickened and used by the Spirit they rang out as never before. Many of the "sweet singers of Wales" were drawn by the Spirit of God into His service, and often would be heard a sweet warbling voice like a nightingale's trill breaking out into a hymn whilst the people were bowed in prayer.

A "Singing Revival" it truly became. Souls were sung to Christ, and exulted over in song when won. The spirit of gladness and praise filled all hearts, as thousands rejoiced in a new-found assurance of salvation. The Spirit of God did His own work in convicting, and many were the evidences of His power working through hymn and testimony. A young man would return his prize medal and diploma because he had gained it unfairly. A grocer would return money picked up in his shop, and kept although knowing the one who had dropped it. Long-standing debts were paid. Stolen goods returned. Prize-fighters, gamblers, publicans, rabbit-courers, and others of the class rarely touched by ordinary means came to Christ, and quickly the world knew the results. Magistrates were presented with white gloves in several places because there were "no cases." Public-houses were forsaken. Rowdiness was changed to soberness. Oaths ceased to be heard, so that, it was said, in the collieries the horses could not understand the language of their drivers. The *reading of light literature was exchanged for Bible reading*, and shops were cleared of their stocks of Bibles and Testaments. Prayer-meetings were held in collieries underground, in trains and trams and all kinds of places.

All the world bore testimony to these practical evidences of the power of God. "Seeing the man which was healed standing with them, they could say nothing against it," "A notable miracle hath been wrought . . . and we cannot deny it," said many an one previously sceptical of the practical power of the Christian faith. *Managers of works bore witness that the amount of work turned out by the men since the "Revival," had been more than they had known for years*, and Magistrates did not hesitate to make known their approval of the ethical fruits of the awakening.

Far and wide the influences spread, affecting all classes. Miners' Associations decided to hold their conferences no longer on licensed premises. Political meetings had to be postponed, and Members of Parliament were found taking part in "Revival meetings." Football teams were disbanded because the men had been converted, and had other attractions now. From one district a Theatrical Company felt it necessary to depart, as there was no hope of audiences, for all the "world" was praying. With one accord the converts put aside the "drink," and the temperance workers saw the Spirit of God accomplish in three months what they had laboured to do for forty years! At the conclusion of a service dozens of young men would be seen marching to the front to sign the pledge.

The mighty tidal wave swept hither and thither—men knew not how or why. The Spirit of God found His own channels; and districts unvisited by the Revivalist had extraordinary manifestations of the power of God. Lists of converts were sent to the newspapers, giving a record of professed conversions of over 70,000 names by December, 1904—just two months only since the life-streams broke out, the number reaching over 85,000 by the end of March, 1905! Many of the young people were thrust out by the Lord to share in the services, many leading Revival meetings with the manifest blessing of God. Visitors from all parts of Britain and the Continent began to flock to Wales to see the "great sight" of God breaking forth in mighty power upon the sons of men.

Spiritual Perils of To-day.

Some light upon the danger of calling the "psychical" "spiritual."
 "They loved not their lives (*psuche*) unto the death." Rev. xii. 11.

IT is said of the "Beast" in Rev. xiii. 5 that inspired by the Dragon he would be allowed to speak "blasphemies," and "he opened his mouth in blasphemy against God, to blaspheme His Name and His Tabernacle . . ." (v. 6). So rapidly are all the characteristics foreshown as accompanying the manifestation of the Anti-Christ, coming to pass at the present hour, that it is difficult to keep pace with the need of unveiling them for the protection of those whose names are written in the "Book of Life of the Lamb slain from the foundation of the world" (v. 8).

Especially are the blasphemies against God becoming more manifest, in the appropriation of some of the most sacred elements of the Gospel of Christ for the conveyance of demon-doctrines and demon-power. The climax of blasphemy is surely when the Lord's Table, instituted to show forth His death till He come, is made to be the table of demons by attributing to it magnetic and "psychic" power. This, by a Bishop in a book just published, is said to be the "science of the sacraments," which is "obvious to those who have developed psychic faculty." The "priest" is "an almoner to distribute His (the Lord's) 'force' to the people." These "forces" are "being transmuted or materialized within his very body" as they "accumulate inside the surplice." There is also "a constant and vigorous emission of power from the magnetized stones upon the altar and from the crosses and candlesticks." And "particularly when incense is used, there is always a large attendance of the holy Angels, and the wondrous forces perpetually flowing from them are caught and utilized for the congregation when suitable vestments are worn to act as conductors . . ."

This "divine force" says the writer of the book teaching this "science of the sacraments," is "a definite scientific fact." It is "often spoken of as the grace of God" and is "just as definite as steam or electricity." It is indeed "much more powerful in that it works upon the soul, the mind, the emotions . . ."

The appearance of this book at this time is very significant, for on every side the word "psychic" and "psychical" is to be met with in connection with religious teaching, and often from leaders in the professing Christian Church.

For instance, the Archbishop of Caledonia writes in an English paper: "A great discovery is being made in the psychic world."

"Our psychic spirits are not confined by material barriers to one limited space. Our spirits can co-mingle with other spirits, whether they be in the body or out of the body. This is the fellowship of the spirit . . ."

"The modern disciple, taught by psychology, focusses his attention upon Christ in all the goodness of His character and all the power of His Spirit. Through the perfect Man he enters into communion with the infinite God. It is a fellowship of the spirit . . ."

"Each human mind while it is in a limited sense an individual mind, is at the same time a part of the universal mind. Each human spirit, while it has characteristics of its own, is at the same time a part of the universal spirit. . . ."

What does it all mean? What is the peril of the "psychical" to the follower of the Lord Jesus Christ, and how is its inroad likely to affect him?

First, the word "psychic" is derived from the Greek word "*psuche*," which is translated into English in the N.T. forty times as "life," or "lives," and fifty-eight times as

"soul." It means, says the Lexicon, "animal life," or the "animal nature." It describes the "soul"—the person when animated by the life of nature. The distinction between the first Adam and the Second Adam is that the one was "soul"—animated by natural life—and the Other was the Lord from heaven, and thus was a "life-giving Spirit." The "first man" made a "living soul," was "of the earth—earthly, the "Second Man" was "the Lord from heaven." (1 Cor. xv. 47, 48.)

That the "*psuche*" nature is opposed to "Spirit" comes out clearly again in 1 Cor. ii. 14 where it is written "the natural (*psychical*) man rejects the teaching of God's Spirit, for to him it is folly, and he cannot comprehend because it is *spiritually* discerned." This "psychical" man, says Conybeare in a footnote, is "properly man considered as endowed with the *anima* (the living principle) as distinguished from the *spiritual* principle." The "*animal man*" he adds, would be the best translation, but the language is a little harsh in English.

The "psychic" power therefore, which is so much to the fore to-day, is not "*spirit*," for it belongs entirely to man's fallen nature. The development of the "psychic faculty" is the drawing out into action some of the capabilities lying dormant in the "natural man." The "forces" which are said to materialize and accumulate "within the very body" of the "priest," by the writer of the "science of the sacraments" referred to, are *natural* forces and not from the Holy Spirit of God. They do not constitute the "grace of God" as taught in the Scriptures.

A writer on prophecy throws some valuable light on the subject in speaking of the plans of Satan in getting the whole world under his power at the Time of the End. It is remarkable that the word "life" in Gen. ii. 7 is plural in the Hebrew. Concerning the creation of Adam it is written that the Lord God "breathed into his nostrils the breath of lives, and man became a living soul." The Hebrew word is equivalent, says the Lexicon, to the use of "*psuche*," the Greek N.T. This writer says that there were wonderful potentialities breathed into Adam, which were all to be developed in fellowship with God had Adam continued in the sinless state. These powers were all to be seen in God-Man, Christ Jesus, who was not only "very God, very God," but a real Man—yet without sin—with all powers belonging to unfallen man manifested in perfect dominion over earth, air and sea. Power inherent in the human being, but meant by the Creator to be used only in union with, and subordinate to Him.

But "Adam the First" fell, and God was now outside the nature He had created. Nevertheless the powers He had breathed into that nature remained, now liable to be evoked by the Evil Power into whose snare he had fallen. One only barrier to this was set up—the serpent could not get control of the man, and use the forces dormant in his nature, except by his consent—hence the long, long time that followed of Satan's wiles and plans to "deceit the whole inhabited earth . . ."

The main point of this in its bearing upon the present is, that the fact must be recognized that there are powers lying dormant in the human frame, capable of marvelous development and activity. The discovery of some of these latent powers of mind and will, etc., form the "great discoveries" of the last fifty or so years, over which the science have been so jubilant.

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A long list of these "discoveries" is given by the writer on Prophecy referred to. "*Psychometry*," which describes the human mind as capable of acting outside the physical body. "*Staturvolism*," which is a peculiar condition produced by the will. "*Pathetism*," in which state the "mind" can withdraw itself from pain by a process of "self-induction," and can cure diseases. Some papers advertise "Re-unions" for the "development" of these powers, and of "clair-audience, clairvoyance, impressional feeling, will-operation, astral and mental projections," etc., etc., as well as magnetic healing, hypnotism and suggestion. It is said that tens of thousands experienced trances in the lectures of the discoverer of "Pathetism."

The second fact to be recognized is, that these latent powers require, as Mrs. McHardie points out, a power outside the natural man for their development, for they were only meant to be brought into use in fellowship with God as the first unfallen Adam walked with Him. But since the Fall these forces are only evoked by Satan, and are drawn out by him for his own purposes. Thus we see that the prince of darkness is not only at the back of *Spiritism*—which is fellowship with demons—but at the back of the cry for "*psychical research*" and the so-called "*psychical*" discoveries under the name of "science."

A third fact to be faced is, that this development of the psychical powers of the soul by the prince of the power of the air, brings peril to the true children of God if they are not aware of their danger. If the psychic or soul-powers, are only developed by supernatural power, and that not of God but of Satan, much that has been perplexing in the "mixture" in the supernatural experiences of many of God's children during recent years, becomes clear. For we have often wondered how "power" entirely of God could result in the development of a "selfhood" with *strong personal powers manifestly in exercise*, instead of deep humility, brokenness of spirit, tender love to souls, and effacement of self.

Once again the Word of God gives the answer to these fresh dangers of the day. The cry on every side, reiterated even in the pages of Christian magazines, is "develop the personality." "Strengthen your 'will'." And have we not

seen the (unconscious) manifestation of the powers of the soul under the guise of forcing "spiritual blessing" upon others, instead of leaving them free to act under the gentle constraint of God.

But what is the teaching of the Lord Himself concerning the *psychic* or soulful life? On the way to the Cross He bids those who would follow Him, take their Cross, and "lose" or "hate" their "*psychic*" (*psuche*) life, so as to save or keep it (the soul) to "life eternal." Other parts of Scripture throw light on this. The man himself consists of spirit, soul, and body (1 Thes. 5, 23). The "soul" is either governed by the Spirit of God through the human spirit, thus drawing life from above (see John iii. 3 m), or it is governed and animated by the animal life from the body—the lower realm—or by the latent soul-powers drawn out into action and oftentimes mistaken for the *spiritual*. In the first case, governed by the Spirit of God, the man is a "*spiritual* man," and his "soul" is "saved," or in the second, the man is an "animal-soul," and his soul is lost. "He that loveth his life (*psuche*)," said the Lord, "shall lose it; and he that *hateth his life* (*psuche*) in this world shall keep it unto life (*zoe*) eternal" (John xii. 24, 25).

Does this not show that the "*psychic*" part of the life of nature is to be laid down, and not "cultivated"? That the lower life of the *psuche* is, by the taking of the Cross, perpetually to be kept—shall we say, out of action?—for the drawing upon of a higher kind of "life" from the Lord Himself, Who is to His redeemed ones, a "Life-giving Spirit."

How wonderful to see that the Cross of Christ becomes to everything the "touchstone"! If "supernatural power" can draw into activity *psychic forces latent in the believer*, then it is not safe to accept any manifestation of "power" as of God, except it comes by way of the Cross, and leads the believer into the path of the Cross. "Power" that results in the building up of "self" with compulsory forces at work upon others, simply means that the *psychic powers have been developed*, instead of being kept latent and unused by the exercise of the Cross. This alone makes way for the outflow of the Holy Spirit, who works upon the consciences of men in conviction, not by forcing and compelling power.

Deliverance from Spiritism.

FIRST I must say I never knew when I did not love Jesus, and even as a child I had many answers to prayer. Some years ago we lost our father, and shortly after that a wave of *Spiritism* came over this land, and everyone seemed to be investigating the phenomena—we among the number. Some of my sisters and I tried table-turning, etc., and got intelligent answers to some of our questions. It was insisted that I was a splendid medium, and if I would write I would get wonderful messages. So I wrote, in the dark, and got messages supposed to be from my father, and very good in themselves, also his handwriting and that of an elder brother were exactly imitated, and I got entangled in the thing.

Once in walking out I was aware of a presence a few feet above my head, which I supposed to be my father, and with which I seemed to have some sort of communion. One day I received a letter from one of my sisters who was in the country, asking me to consult the spirits with regard to something that was happening to her. Immediately on reading the letter it was flashed into my mind, "*Should not a people seek unto their God? (should we seek) unto the dead for the living?*" And just like a cloak falling away from me, I was for ever done with the abominable thing, and have not had anything more to do with it in that sense, since. But I had strong promptings often, and for a good while after.

Once the spirits attacked me in force. I had gone to bed, and was suddenly aware of an army of evil spirits trying to get into me. I sat up and had no time to frame a prayer, but with all my might I audibly called in the Name of Jesus, repeating it over and over in desperation, till they began to troop out of the door, up the hall and right out of the house. Oh, what a relief! And I had time and peace to thank the Lord Jesus, and praise Him that His Name "has still its ancient power."

After "*The Overcomer*" literature came out, I used to read it with

great profit. And when *War on the Saints* was published, I got that and was reading it with a good deal of difficulty and dread, when one of my sisters, who was reading it also, became quite alarmed about it, and said she could not read it as it made her so uncomfortable. As I also felt I was not yet strong enough to read it, I wrapped it up, and put it out in a shed for a time.

Now I have a friend who was helping a very badly possessed girl into freedom, and using the knowledge she had obtained through the *Overcomer*. I took the book to her and she was much helped, and by continuous and desperate fighting, and getting the girl to fight for herself—which was very hard work—at last the victory was won, and she was delivered completely. I left the book with my friend for a year or two, but both of us eagerly reading *The Overcomer* as it came out, until gradually I gained courage to face Satan, and tell him what I thought of him, without fear. Meanwhile the Lord Jesus was teaching me many and precious lessons of His love, and that of our Heavenly Father.

About a year ago, and without saying anything to my sister—who is a devoted and spiritual Christian—I brought the book back, and put it on my shelf in the bedroom. Lately I took it up and went on reading where I had stopped, and am now wondering what could possibly have frightened us from reading it. I am now reading it straight through with profit, and am *regaining control of memory and thought*. It is victory, but I want my faculties fully under control for the Lord, and I believe He is working with me and showing me how to be an overcomer. Thank God for the light given for these last awful days now upon us. May He Whose right it is to reign soon come and take us to Himself, and meanwhile reign in us through our spirits in full control of soul and body . . .

A Reader in a far-off land.

Face to Face.

Glimpses into the inner life of Moses, the Man of God.

Meditations for the Devotional Hour.

"No open vision." 1 Sam. iii., 1 m.

MOSES "went out unto his brethren, and looked" (*Exod. ii. 11*). Had he never looked before? He must have known that he was of their race. In all these long years when he passed as the son of Pharaoh's daughter, and shared in all the pleasures of Egypt, had he forgotten the people of God and their burdens? or did he remember and push the thoughts away? The decision that he had now come to, that he would cast in his lot with them, could not have been the work of a moment, but was probably the result of deep heart-searching before the God whom he knew had spared his life when so many innocent babes had been swept away.

Moses looked, and his heart was stirred! We gather from the words of Stephen that Moses already knew that he was to be the deliverer of Israel, and so when he went out to visit his brethren, and saw one of them suffering wrong, he defended him, smiting the Egyptian. Ah, Moses, Moses, this is the way of Egypt, but not of God!

This reminds us of Peter drawing his sword to defend the Son of God, who needed but to speak and have legions of angels to protect Him. It describes too many who are fighting for God to-day, drawing their swords, and smiting all that they conceive to be wrong, forgetting that the Master said, "All they that take the sword, shall perish with the sword," and again, "If My kingdom were of this world, then would My servants fight." That His servants do fight shows their forgetfulness of the way of the Cross, and the spirit of their Lord.

Israel would never have been delivered if deliverance depended upon Moses smiting the Egyptians one by one. God had a far better way than this. How small and narrow is our vision! If we would but give ourselves up to God, and seek first to know Him and His will, He would then accomplish great things by us.

God meant to save Israel by the hand of Moses, but not in Moses' way. Moses himself was the greatest difficulty; it would take time and patient training to make this fiery man a polished shaft.

"No vision from the Lord." Lam. ii., 9.

GOD had to teach Moses first by failure. He supposed that his brethren would have understood that God was giving them deliverance! Probably they would have understood if the means had been of God; but this was not God's way, so how could God bear witness to it?

We are amazed when the souls we want to help do not accept us. We know that God has called us, and told us that He will give deliverance to souls by our hands. With hearts full of our secret dealings with Him, and of all that He has said to us, we go out and "suppose" that others will understand that God is working through us, when as yet it is not God at all! It is God, in so far as that He permits our efforts to be made, but only that we may fail and know ourselves.

The record in Exodus tells us that after Moses had "looked this way and that way . . . he slew the Egyptian, and hid him in the sand" (*Exod. ii. 12*). This was not "worthy of God." He does not do His work like this, nor ask His children to do anything unbefitting their high and heavenly calling. When He did bring out Israel from Egypt, it was by a "stretched-forth arm" and glorious power, so that the Egyptians themselves bowed down, and said, "Get thee out."

Let us not dare to put God's name to anything that needs a "looking this way and that" before or after it is done. Let us beware of any money-getting in His name, or even attempted soul-getting, that cannot bear the light of His terrible crystal.

Surely Moses must have been conscious that all was not right! When he retired to rest that night, did it not occur to him that Israel would never be delivered in such a way? So, too, does it not dawn upon us, that in spite of all our "defending and avenging," souls are yet in bondage to sin and the world, and that our puny efforts to free them are like an attempt to empty the ocean with a spoon? Some know it, and are almost crushed. They say, "Are we then to do nothing when we see the burdens of the oppressed?" In God's name, Yes; but let us first get into the line with God, so as to work with Him, and not apart from Him. God and Moses can bring Israel out of Egypt, but Moses alone—never!

"Your sins have hid His face. . ." Isa. lix., 2.

AND when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared" (*Exod. ii. 13, 14*). One of those shafts that strike home, winged by the hand of God! It is hard to be told the truth thus sharply, and by those you seek to help. Unpleasant though it may be, if we covet these homethrusts from others,

who see us as we cannot see ourselves, we will be able to submit our lives to Him who can adjust them so that they give no occasion of reproach. No soul that shuts itself up within itself, and carefully avoids every outlook but its own, will ever "look from the top" with God over a wide horizon.

So this was how the thing looked to the very men he longed to help. If Moses had been able to justify his action to himself, it was a rough awakening. The man he rebuked for smiting his brother could not distinguish between his action and that of Moses! In one case, it was a common quarrel; in the other it was the noble ideal of delivering the oppressed. The ignorant Hebrew could not distinguish things that differ!

Nay, nay, child of God, that action of yours may be prompted by a noble ideal, but to others looking on it savours of the world, or of the spirit of the flesh. We may not let our good be evil spoken of, and we are bidden to avoid the appearance of evil, and to take thought for things honourable in the sight of all men.

"Who made thee a judge over us?" met the ears of Moses as he sought to make peace between his brethren. What utter failure! Let us thank God for our failures and our rude awakenings. Far, far better to have them now, than to live in self-delusion and awaken too late, to find at the judgement-seat that we must "suffer loss" because we could not bear the truth.

The shaft struck home. Moses feared, and Moses fled—fled to the land of Midian, a pilgrim and a stranger. He had made his choice, and by his own free will determined to take the path of the Cross, to suffer affliction, loss, and reproach. Now in two brief days, and apparently of his own folly, his court life had faded into the past, and he found himself a wanderer and alone, a stranger in a strange land.

"Seek ye My face. . ." Ps. xxvii., 8.

THIS period in the history of Moses has its counterpart in our experience; but, alas! many of us spend years learning powerlessness in the work of God, although we know that we are not acceptable to the souls we want to help, and "Who put you over us" not unfrequently meets our ears. Let us not blame the people, as we so often disposed to do, but rather let us seek the light of God, to know the cause of failure in ourselves, that He may make us vessels unto honour meet for His use.

God had made ready for Moses in the land of Midian. His steps were ordered of the Lord, and he was guided to a place where his bread would be given him, and his water sure. Severed from the magnificent surroundings of the palace of Pharaoh, and the pleasures of the highly civilised capital of Egypt, Moses was given the joys of a quiet home, taught to be content with simple food and a pastoral life in a strange land.

Through Stephen's narrative we learn that Moses spent forty years' retirement in Midian. Forty years is a long period of life now, and does not take as much time to prepare His instruments in these days.

As Moses led the sheep year after year, did he ever think that God forgotten that transaction with Himself when he "looked beyond to reward," and chose the pathway of the Cross? or did he have many conflicts over the thought that he had frustrated the grace of God, been put aside as a marred vessel? Did he ever say to himself that his own folly and self-will he had cut himself off from the people he longed to help?

We are given no trace of Moses' thoughts during these forty years; it is probable that God waited, until every hope of being sent back to become the deliverer of his oppressed brethren, faded away.

"Thy face, Lord, will I seek. . ." Ps. xxvii., 8.

GOD waited for Moses until, in the silence of the desert, his being was stilled, and all "creaturely activity" and hurried impulse had died away.

Oh, how restive we are in ourselves! How we dislike being especially when everything around us seems moving at greatest speed. The Church of God has caught the fever of the world! But God's hidden ones, the "quiet in the land."

Maybe, child of God, you have found your desert training in a workroom or kitchen, some lonely post in the Mission field, or a worldly home in England. You have been agonizing, struggling, deriding when God will set you free. You once thought He meant great things by you, but you have been so hedged in that all hopes away, all plans and schemes are gone. At last you are content to be the flock, and to be faithful to Him in that which is least. "Am I occupied with nothing but the things of earth, and God seems needing me: am I never to be among those privileged to break bands of the yoke, and to let the oppressed go free?" Oh, child,

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thy Father never forgets—His clocks are never behind time—wait!
 "But I have waited many years!" Thy Father knoweth—lie down in His will, and be at rest; knowest thou not that His will is more than His work, and that thy Lord has said, "Whosoever shall do the will of My Father . . . he is My brother, and sister, and mother"? The waiting must needs be. The aim and end of all His work is to teach us to "prove what is that good, and acceptable, and perfect will of God."

"Thine eyes shall see the King." Isa. xxxiii., 17.

IN God's dealings with Moses, the time came when His purposes matured—the instrument and the people were ready. The king of Egypt had died—the king who had known Moses in his youth—and the people of Israel were groaning under their bondage. "God heard their groaning, and God remembered His covenant with Abraham" (Exod. ii. 24). Not that God had ever forgotten, but the conditions necessary for His working had to be fulfilled.

The mystery of the manifestation of Divine power depending upon our human co-operation has ever been strange to finite creatures. It lies mainly in the freedom of the will that belongs to us. God cannot deliver us from bondage unless we desire Him to; therefore He must permit pressure to come upon us in one way or another, so as to bring us to the point of asking Him to do for us, what He has been ready and able to do all the time.

Israel must come to the point of groaning for deliverance ere God could set them free; and the Lord brought them to this position by permitting their bondage and suffering to increase, until they sighed and cried to the God who was only waiting to save. The instrument was ready. The deliverer was being prepared. How little Israel knew it! In their anguish and sorrow they seemed forsaken of God and man.

Is it not just so to-day? Our God is the same God. As we see Him slowly and silently maturing His plan for the deliverance of Israel, and marvel at the beauty of His working thus unveiled to us, even so is He perfecting His plans for the translation of His called-out ones, the "Church of the firstborn" enrolled in heaven.

If we abide in the secret place of the Most High, and look with Him "from the top," we shall stand in His counsel, and discern the signs of the times that point to the Lord's appearing.

"I will see you again. . . ." John xvi., 22.

WITH Israel ready, Moses can be told that God's purposes are ripe for fulfilment. God's way of dealing with him is full of significance. He meets him as, in the ordinary path of duty, he takes the sheep to their pasture in the mount. If we are longing to be used of God, we may be sure that "doing the next thing" in the daily round is the best training for service. We shall then be ready for God's call when He is ready to use us.

He arrested the attention of Moses by a flame of fire burning in a common little bush, and the strange thing about it was that the bush continued to burn, and yet was not consumed.

"Moses said, I will now turn aside, and see this great sight, why the bush is not burnt" (Exod. iii. 3). A bush on fire with no human hand to

set it alight, no fuel to keep it burning. It was a picture to Moses of what God could do with him, and a picture to the people of God for all time, of the grace of Him who is willing to dwell in human beings as lowly, as insignificant, as the little thorn bush on the Mount of Horeb.

God spoke to Moses out of that bush, as He has spoken to many of us. He called him by his name; for God's messages are ever personal and direct, so that we need not any one to say, "Thou art the man." When God speaks, we forget our neighbours, and we know whom He means.

But Moses must know how solemn a thing it is to meet God, even though it be not yet "face to face." Moses, "The place whereon thou standest is holy ground." Holy ground! though a moment before it was but common land. Holy ground because of the Holy Presence of the God of glory.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Oh, how deeply we need to remember this! Our enquiry then would not be, "Is there any harm in this or that?" but, "Is it befitting the temple of God?" If God dwells in us as He dwelt in the bush, then surely His sacred Presence should make even common things alight with the glory of heaven.

"I have seen God face to face." Gen. xxxii., 30.

MOREOVER He said, I am . . . God" (Exod. iii. 6). The same God that Abraham knew, when he fell upon his face whilst He talked with him. The God that Isaac and Jacob also knew. "I am . . . God." And Moses hid his face; for he was afraid. "It was not the time for 'face to face' friendship yet!"

Then "the Lord said, I have surely seen the affliction of My people . . . and have heard their cry. . . . I know their sorrows, and I am come down to deliver" (Exod. iii. 7, 8). "I am God . . . and I am come to deliver." Jehovah, the great "I AM," for God is an eternal Now. His heart towards souls in affliction and sorrow, is the same now as when He revealed Himself to Moses. He is immutable, without a shadow of turning.

Oh, how we need so to meet with God, that He can open His heart to us, and show us His love and compassion to this poor lost world—the love that gave His only begotten Son for its salvation! Who shall ever fathom the love of the Cross, and the love of the Eternal Spirit, who yearns over the redeemed ones now with jealous envy.

"Come now therefore, and I will send thee . . . that thou mayest bring forth My people" (Exod. iii. 10). Does God want Moses in partnership? "I am come down to deliver; . . . come now . . . thee!" Jehovah had revealed to him first Himself, "I am . . . God . . . then His heart," "I have seen, I am come;" and now He reveals to him His plans for accomplishing the deliverance. God by the hand of Moses! not Moses with the help of God!

Only by such a meeting with God can effectual service for Him begin. We must receive our commission direct from Him, lest we run before we are sent, and merit the words spoken by Jehovah to the prophets of Israel in later years, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. . . . Behold, I am against the prophets . . . that use their tongues, and say, He saith" (Jer. xxii. 21, 31).

"60—Not Out!"

Note: The following poem was sent to the Editor as a Birthday message from a Ministerial reader of the "Overcomer." It is given here by the suggestion of another reader who thinks it will be an inspiration to many.

The Apostle Paul's use of language connected with the Greek games of his day, as picturing some phases of the Christian life, permits us lawfully to say, to-day with deep purpose of heart, "By grace, I'll play the game." Let us ponder over 1 Cor. ix. 24-27; Phil. iii. 12-14; 2 Tim. ii. 2-7, and 2 Tim. iv. 7 (all Conybeare).

"60—not out!" "O bless the Lord, my soul,
 And all His benefits remember still,
 My heart cries out as I approach the goal—
 The diamond jubilee of years fulfil.

"60—not out!" "I 'stand' upon the field,
 A place of conflict—not a passing game—
 Where wily fiends oppose, to whom to yield
 Would bring dishonour on my Master's Name.

Jehovah is my Umpire; hence I fight
 In calm serenity of heart and mind,
 All garrisoned about with peace and light,
 As I afresh to me God's armour bind.

"60—not out!" Yes, "More than Conqueror"
 "Having done all" I "stand" in heavenly strength,
 Glad to be reckoned as Christ's warrior,
 Eager to strive till He appear at length.

Yet not to me the glory and the fame,
 But unto Him, the Lamb upon the throne.
 His is the Name transcending every name,
 And Satan by His power is overthrown.

"60—not out!" My times are in His hand,
 And, watching in the conflict, clear I trace
 The meaning of events, and understand
 What He reveals, till dawns the Year of Grace.

In which the kingdoms of this groaning world
 Shall all become the kingdoms of the Christ,
 Who once on Golgotha His flag unfurled
 In blest fulfilment of God's ancient trust.

For ere the founding of the earth and seas,
 In God's foreknowledge ample grace was planned
 To vanquish sin; the place was CALVARY,
 Where Jesus' blood hell's gates for ever banned.

And for my place and portion in that plan
 To-day I yield Him praise, His Name revere,
 And as I view the old time past, I scan
 His purpose, clear unfolding through each year.

"60—not out!" By grace I'll "play the game"
 Until I hear His mandate "Come up higher!"
 Then in the heavenlies, praising His dear Name
 My ransomed faculties shall never tire.

S.J.W.N. (Ireland).

"Untruth Disguised as Truth."

Extracts from letters written by a Clergyman on "Modern Theology."

"For a time will come when they will not endure sound doctrine . . . And they will turn away . . . from the truth and turn aside unto fables . . ." 2 Tim. vi. 3, 4 (Contibear).

There is a veiled attack on the Cross, implying that a substitutionary sacrifice is a pagan idea. That there is no efficacy in Christ's physical death, and that one cannot die for another.

The times are inexpressibly perilous. The Truth is needed, but it is just the truth which is denied, and that by untruth disguised as truth. I can only rest in the fact that no disguise can hide the truth from those who are taught by the Spirit, and the very delusions of men are sent by God because they love unrighteousness, and as an instrument of judgment.

An historical survey of the difficulties the church has passed through in doctrinal controversy might enable us to see God's working to-day in true perspective. We need to rest in Him. He is our sufficiency in the most deadly peril and the most dreadful perplexity.

The perfecting of the saints is His purpose and His own glory is at stake in its fulfilment, so that there is no place for fear.

The Denial of the Atonement.

I took up Glover's book, "*Jesus in the experience of Men*," yesterday. Its main point is an absolute denial of the place for sacrifice in the Atonement. He says, "The real thinkers" amongst men, including the Hebrew prophets, "saw that sacrifice did not touch the problem of sin at all . . . Sacrifice was, in fact, obsolete where real religion was concerned, and the stronger minds counted it immoral" (p. 63).

He also says that the more the study of Jesus' revelation of God is pursued, the more alien it appears to be to the idea of sacrifice.

He pours scorn on the idea of making the O.T. and the N.T. correspond. The O.T. to him is evidently obsolete. The whole book is peculiarly dead to spiritual truth. It is written from the purely naturalistic and humanistic standpoint.

The fact that he avoids the title "Lord" for Jesus is sufficient to characterize it. (See 1 Cor. xii. 3.—Ed.)

If this is a type of the S.C.V.M. literature, it is deadly in its error. Men are comparing themselves with themselves, and thus missing the only true standard, which is God Himself. The error is difficult to diagnose, but God is being denied.

The Powers of Darkness.

I send you an account of evangelistic work in . . . It is interesting as an example of modern evangelism. It seems to lack some note of truth. Is it not that it is too *humanitarian* in character, and "carnal," and does not preach Christ and Him crucified, because it does not possess the Spirit whereby He can only be preached effectively?

There is on all sides in Christian work a tendency to depend upon and to appeal to the human element, but this is, after all, having confidence in the flesh.

How suggestive is this passage in Glover's "*Jesus of History*." "The cynical view that delusion and error in a real world have peculiar power in human affairs may be dismissed. No serious student of history could hold it." So St. John was cynical when he said "the whole world lieth in the evil one"; St. Paul, when he speaks of "this present evil world"; St. Peter, when he talks of the corruption that is in the world through lust. How about our Lord, when He said, "This is your hour and the power of darkness"?

It all reminds me of a sentence in the Temple of Humanity in . . . that mankind is made up of loving and loveable beings. It ought to be, but it is not! We thank God that the powers of darkness are not dominant, but why? Because of that very sacrifice which Glover denies. They are dominant in the heart and mind of unbelievers, they are yet dominant in this present evil age, in which was crucified the Lord of Glory. But Romans xvi. 20.

In "*Jesus in the Experience of Men*" Glover denies the existence of evil powers. He says, "the demon 'rulers of the world' and their hosts . . . were creatures of the fancy." "This tale of war in the spirit-sphere is for us the merest mythology . . ."

"Another Gospel": which is not another" (Gal. i. 6, 7).

I have been reading the papers you sent me. They are most illuminating, for they describe the modern position toward the Atonement most definitely. The judicial aspect of the relationship of man to God is denied. The whole argument of Romans and Galatians on justification is thus invalidated. Justification is not required. Reconciliation is attained by repentance. The Cross is nothing more than love suffering at the hands of evil men, and Christ suffering for our sins in the sense that He suffered at the thought of them, and having an effect upon us simply because men are moved by sorrow for that which they have done by seeing its dreadful consequences.

The substitutionary aspect of Christ's death, upon which the true Gospel is built and upon which "identification" depends, the proper

uses of the Blood of Jesus, and of His death in the Divine Economy of salvation, are emphatically denied.

The blindness of it all, the dreadful injury it inflicts upon the Truth, the dishonour it brings upon the professed Christian Church from the fact that it makes God a liar and preaches another Gospel, which is not a Gospel, and denies to each Person of the Trinity His proper work and office in the salvation of men, have struck deeply into my soul.

And what is the struggle I am undergoing myself, but just this—that my spiritual experience as a boy partook of the character of the self-righteousness and blind denial of the truth that is prevalent in modern Christian theology. I am in a strait betwixt the two—the modern theological conception of the Gospel, which is Anathema, and the truth as it is in Jesus.

It seems as if my mind is a microcosm of the mind of man, and that I am struggling through in my own small self what most struggle through to reach the truth in these days.

It is all teaching me three things. (1) The incalculable value of the Word which alone teaches the truth. (2) The preciousness of the Blood of Jesus, and (3) the power of the Spirit.

Insensibility to Truth and its cause.

I have been looking at the book "*All Things New*," and was deeply moved by the way the truth is expressed. I have been deluded by the idea that there was some good in me, that is, in my flesh, that has prevented me having an experimental knowledge of the new birth, that has caused all the agony of carnality and spiritual impotence and insensibility to the truth from which I have suffered. It has been a deluding work of the devil keeping me from seeing the truth—the truth most needed at this present time—the need of a new creation in Christ Jesus because of the Fall. The self-life is hydra-headed, but needs to be slain.

"The Blood that atones."

I enclose a statement of doctrine by David Smith. It is full of significance. The Cross, he teaches, is merely the consummation of the life of Christ, and it is the life alone, as perfected by His death, that atones.

Scripture teaching is that it is the *Blood* that atones, the use of the life being simply to fit Christ to be the sacrifice for sin. The Lamb must be spotless.

You will see how necessary it is to hold a right doctrine about the righteousness of Christ, lest it be allowed to interfere with the right doctrine of His Blood. I was taught as a child that Christ took my sins and I took His righteousness (that is, the righteousness of His earthly life as a Man), like the exchange of garments.

But as I see the meaning of Scripture, these terms are mutually exclusive. He did take my sins, and died as my Substitute, wherefore God can impute righteousness to me and clothe me in the garments of salvation; but it is because one who is *reckoned to have died for his sins* can justly have his trespasses reckoned unto him. I can be reckoned righteous, but not because the *personal* righteousness of Christ is reckoned to me, else were the need of His death as an atoning Sacrifice rendered needless. It is an important point. The substitutionary life excludes the *penal* death. The death penalty must be paid by the sinner or Christ. The Death of Christ is more than a mere proof of His obedience; it is the consummation of His Righteousness—it is the penalty of our sins.

The WILL to believe "Truth."

Yesterday I realized that in Christ was perfect salvation. I saw that at least I could *will* to believe the truth, and I did so, seeing that I believed the truth the enemy would lose all ground, for by faith the benefit of the Lord's Cross and passion is appropriated. I am justly reckoned to have died with Christ, and to have risen again, I receive the Spirit, etc.

Then I saw most clearly how every thought should be brought into captivity to the obedience of Jesus Christ. And I joyfully determined to obey Christ even in my thoughts. I saw that in disobeying the truth in my *thoughts* I could not have His help in them, and that disobedient thoughts (which are any thoughts thought out of His will, how innocent may be the subject matter), would give ground to the enemy to work.

All sinful action gives ground and opportunity to the enemy, even the thought life.

The Holy Spirit's witness to Truth.

I feel deeply with you about the need of an *experimental* knowledge of the truth. A mere correctness of theological definition is death; the truth does require to be understood and rightly taught in the heart. But I note that much wrong theology is compatible with spiritual ability and power. There is a tendency in some directions to correct wrong doctrine by another, and thus avoid denying the truth, or the truth with the untruth, and the *Holy Spirit* always uses the truth to witness to it, though it may be mixed up with error.

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The Prayer Outlook.

"Because they received not the love of the truth . . . God will send upon them an inward working of delusion . . ."

2 Thes. ii. 10, 11 (Conybeare).

GOD never leaves Himself without a witness and a prophetic voice, however dark the time may be. The people to whom the prophets spoke in Bible history seem to have known when a prophet was among them, even though they would not give heed to his message. Again and again we read of God's concern for the state of Israel, and how He was described in human fashion as "rising up early" to send the warning message to them. In like manner God has not left Himself without witnesses in these last days. Some years ago the late Dr. Andrew Murray had the "burden of the word of the Lord" upon him, and issued a book called "The State of the Church," in which he appealed to the professing church of Christ to consider its ways and turn back to the living God. At that time the condition of things might broadly be described as pre-apostate, i.e., in such a condition that the "apostasy" in its active form of "denying the Lord that bought them" would be bound to rapidly follow, unless an awakening took place. Dr. Murray quoted the sayings of many well-known leaders in England, amongst whom was Dr. Forsyth, who used primarily the word "decay" as the description of the then state of things. "Decay" of membership of the church because of "decay of membership in Christ"—the result of a decay of a "personal religion of a positive and experienced kind." Dr. Forsyth then summed up tersely the position at that time in the striking words: "WE ARE MERELY RUNNING THE KINGDOM, AND RUNNING IT WITHOUT THE CROSS."

This is the heart of the matter. "Decay" was at work in Dr. Murray's day because of the absence of the positive preaching of the Atoning Cross. And this opened the door to the rapid advance of apostasy. Neither men nor churches continue long in a state of negation. Advance upward or downward is inevitable. There is a moment when the entire momentum becomes downward, and this terrible fact is now facing us. Suddenly, as if barriers holding back a vast volume of water had given way, we are in a very floodtide of apostate rejection of the one only truth which lies as the bed-rock foundation of Christianity. At the time when Dr. Murray wrote, his great plea was for the recognition of the "supernatural" element of Christianity, because of the then preponderating materialism of the churches; but now, the strange sight is to be seen of the "world" outside of the church swinging headlong into a "supernatural" (Spiritism) which is Satanic, and the (professing) church, which should have led the way into the true "supernatural" of the power of the Holy Ghost, being drawn into the same flood-tide, pulled from its moorings into a current which will end in its destruction. For the source of the Apostasy in its attack on the written Word of God, and the denial of the Substitutionary Sacrifice of Christ, is one and the same as the source of Spiritism.

This terrible tide is sweeping as an overflowing scourge in every land. From India a correspondent writes, "Peake's Commentary is being advertised and sold by the Y.M.C.A., Christian Literature Society, the India S.S. Union and others, and all these are being supplied with ample funds. . . . From China comes the same sad story. More than half the Missionaries are involved, and some of the Chinese Church leaders are being misled. Ninety per cent. of the returned students are said to be in favour of the new theology, whilst many return from their theological training in America with their faith wrecked. At home (Great Britain), alas, alas, the poison tide is penetrating into all kinds of Christian work, and it is being met with on every hand. For example, a Minister writes that on taking the Senior Boys' Class in his Sunday School, he discovers that the day school teacher had "so taught 'Darwinism' to them that they all looked upon the Bible as untrue and contrary to science." They had been "definitely taught with limelight views the 'Monkey

It is impossible to get a true Prayer outlook without recognizing the presence of this poison tide, for it is lying at the back of all the national industrial unrest in every part of the world. The people are confused and they know not why. Those who know nothing of it are affected by it, for it represents the advance movement of the power of darkness which will culminate in a world-rule, for a brief period, of the Antichrist. A world rule which will embrace religion and science (Rev. xiii. 16, 17). It is easy to see already how the "Beast" or "False Prophet" will obtain their rule "over all kindreds and tongues and nations" and how those who hold to the fact of the Lamb slain and have life through Him, will alone (v. 8) stand against the dominating power, loving not their lives unto the death.

Then shall we pray? Since those who know the "Lamb slain" and have discerned the deceptions and stand against them (v. 15), shall we pray with intensified earnestness that the Spirit of God will unveil the truth at this time to every member of the Body of Christ? And this is why so many have allowed other "truths" as well as other things, to

displace the Calvary message from its centre, forgetting that the "Cross" is never an "aspect" of "truth," but the perpetual "fixed point" (Forsyth) of the believer's life. It is not only an historical fact, but, in the purpose of God, timeless in its bearing upon each human soul. Let us pray, too, with deep cryings and tears, that every servant of God who knows the Cross may preach it to-day fearlessly and fully, so that saints may be strengthened, and all who will receive the truth may be saved.

And are we to give up hope of "Revival"? Nay! If all those who know the Cross in every land were to proclaim it in the power of the Spirit, Revival would be given. This can be proved by the story of what God is doing in another land. In a private letter from Korea, the writer says, "There has been another wonderful revival. It has been led by a Korean Pastor, who just preached the 'simple' Gospel. Fancy every morning for two weeks, at 5 a.m., from two to five thousand people meeting for prayer, and if you know the propensity of Koreans to lie in bed and sleep, you can realize how wonderful this is. All day the people met. There were up to seven thousand people in one meeting at a time. These poor ignorant people—so poor that many of them never see meat or fish, collected Yen 3000.00 (a yen is equal to 2s. ordinary value), to send famine sufferers in China. When next day the speaker asked for money to carry on Evangelical work in Korea, a wonderful thing happened. The women gave their best dresses, wedding rings and hair pins. A Korean woman fastens her hair with one pin and it is her pride. It may be of gold, silver, or aluminium. The end knob is plain, carved, or worked in enamels, and it is a great treasure, sometimes an heirloom. Then they wear a small silver spoon in their hair, worked in enamels. It is an ear-cleaner. Well, I saw a large cash box full of hairpins, ear-cleaners, and wedding rings, and before I saw it, Yen 300.00 worth had already been sold. It touched me very much, and I could not keep the tears out of my eyes. The lady who showed me said, 'Yes—before they gave amber and other trinkets, but now it has gone down to the most personal things, and the gifts mean so much more.' One sorceress gave her gold-threaded clothes, when she became a Christian, and these they sold for Yen 30.00 to a tourist who was hunting for curios. . . ."

Prayer is sorely needed for distracted Ireland. One of our readers writes: "It is certainly true that human governments are unable to govern the forces now at work. But thank God, prayer does control them. I have noticed how Sinn Fein 'works' have been brought to light after prayer that God would frustrate their plans. . . ." May God teach His children in Ireland how to pray "against" what is wrong (see Rom. xi. 2), as well as plead for God's blessing.

" . . . But God . . . "

"No way—yet God will make a way." (2 Cor. iv., another rendering.)*

"No way"—yet "God will make a way,"—

However dark it seems,
He can, and will the path make clear,
Beyond thy furthest dreams.

"No way"—yet "God will make a way"

E'en when "no way" is seen,
Though nothing seems to give the hope,
And dark clouds hang between.

"No way"—yet "God will make a way"

E'en though thou'rt sorely pressed,
And God seems silent to thy cry,
And hard may be the test.

"No way"—yet "God will make a way"

In patience wait and pray,
For surely, suddenly, the clouds
Will break and pass away.

"No way"—yet in His own good time

In answer to faith's cry,
He will respond and clear that way
Before thy wondering eye.

Yes soul, thy God can "make a way,"

We've proved it o'er and o'er,
Then let us praise Him from our hearts,
And TRUST Him more and more.

Gladys Watkin Roberts.

Calcutta, April, 1920.

* The writer of the poem gives no Verse or name of the rendering. This we may learn later on.

Some books for present need

Nominal Price 1/6 net, 1/9 post free.

The Logos (Word) of the Cross.

Being a Report of the Conference on The Message of the Cross, held at Swanwick, April 19-24, 1920.

Recently Published. Fifth Edition. Eighteenth Thousand

The Cross of Calvary and its Message.

By MRS. PENN-LEWIS.

Stiff Paper Cover. Price 2/- net. 2/3 post free.
(A few copies bound in cloth are obtainable at 2/6, 2/10 post free).

All Things New.

The Message of Calvary for the Time of the End.

By MRS. PENN-LEWIS.

Bound in Cloth, price 2/-, 2/2 post free. Paper 1/- net, 1/2 post free.

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The "VIA CRUCIS" series of pamphlets now number six issues, as follows:—

1. The Cross as the Touchstone of Faith.
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4. The Atoning Work of Christ.
5. The Cross and the Blotting out of Sin.
6. The Two-Fold Message of the Cross.

A new issue is the page "WHERE ART THOU" in the *Overcomer* for October, specially prepared for use as an inset in church magazines and for Mission work. Five thousand were printed in single sheet form, and a fresh impression was called for within a week.

Christian workers may obtain any of the *Overcomer* Insets, or the *Via Crucis* pamphlets, on application, for cost of postage only.

A few copies are in hand of "THE REAL ISSUE IN THE Y.W.C.A. CRISIS." Also the Double Number of the *Overcomer*, for December, 1914.

The Story, the Cost and the Purpose of Calvary.

This valuable little poster is now being issued by Miss Tulloch, 5 Clinton Crescent, St. Leonards-on-Sea, to whom all applications should be addressed.

The Word of the Cross Bible Booklet.

The "WORD OF THE CROSS" Bible Booklet is now obtainable in ENGLISH. Permission has been given to Mr. STANLEY USHER (The Word of the Cross Evangelist) to issue a new edition at his own cost. He will supply them FREE to all who apply to him (by post only). Address: 25 High Street, Manchester.

The Booklets in Foreign Languages.

The following are all the Booklets that are now available. We ask the help of our readers to get them into circulation.

Chinese	Persian	Kabyle	Scottish	Takira (India)
7,650	5,000	2,700	5,100	100
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Eskimo	Esperanto		Swedish	
74	3,500		1,400	
Portuguese	Mazurish	Congo	Polish	
4,900	10,000	250	100	

A postcard with name and address of any worker in another country able to use these Booklets, may be addressed to:—Mr. H. M. Reade, 5 Bingham Road, Bournemouth.

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

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Experimental Difficulties in the Spiritual Life. A Handbook for Workers. Paper cover, price 6d. net, 7d. post free.

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Packets (of four leaflets) No. 1 and 11. Per packet 4d. net, or 5d. post free.

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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).

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6. Four Planes of the Spiritual Life.

7. First Bind the Strong Man.

8. More than Conquerors (just issued).

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"More than Conquerors." 1/6 per 12.

"Signs and Wonders." 1/9 post free.

WHA this the Luke xxii., they which h verse 30, the In-verse 31, the wheat" (33, "Lord; I the shrinkin knowest Me. Yes, "the and power that I had w the self-cor prudent spir the wh everything ar including "a Thess. ii. things which God is sifting Now this s I suppose. The si The c The first is blessing Cl made mar all its su dealing of t the second from a al illustr new days a

The Overcomer

Sifting!

"Satan asked ('obtained you by asking'—margin) to have you, that he may sift you as wheat." Luke xxii. 31.

WHAT immediately important truth is supplied by this passage, emphasized by the "things coming on the earth!" (Luke xxi. 26). See in verse 28 of Luke xxii., the "fellowship of His sufferings": "Ye are they which have continued with Me in My temptations." In verse 30, the Prize of the Throne:—"ye shall sit on thrones" In verse 31, the testing:—"Satan claimed you to winnow as the wheat" (Rotherham). See the self-confidence in verse 33, "Lord, I am ready" (cf. 1 Cor. x. 12). See in verse 34, the shrinking back:—"Thou shalt . . . deny that thou knowest Me."

Yes, "the prince of this world cometh," and the "hour and power of darkness." The restless spirit cries, "Oh that I had wings . . . then would I fly away" (Ps. 55, 6). The self-contained spirit says, "I am ready." But the prudent spirit will heed the warning to fore-arm: "Take the whole armour . . . to stand" (Ephes. vi. 13). For everything and every one is about to be tested in all things—including "all that is called God, or that is worshipped" (2 Thess. ii. 4), to prove of what sort it is, and "that those things which cannot be shaken may remain" (Heb. xii. 27). God is sifting out the "hearts of men before His Judgment Seat."

Now this sifting, or winnowing, has, it appears, a double purpose.

I. *The sifting out of the wheat from the chaff.*

II. *The cleansing of the wheat itself from dust and dirt.*

The first is the sifting out true believers from the mass of professing Christians, "that they which are approved may be made manifest." The whole of the groaning creation, with all its sin and sorrow and suffering, is waiting for "the revealing of the sons of God."

The second is the process of cleansing the believer himself from "all filthiness of the flesh and spirit." Let a simple illustration make clear this dual purpose of sifting. A few days ago it was proposed to unstitch and search a

sawdust-stuffed pincushion for odd needles that had passed through the cover. After some few had been searched out among the sawdust, a little girl suggested using her magnet to draw the needles out. Oh how they flew to the magnet from amongst the sawdust in which they were hidden! But not only so, they also left behind all the dust that clung to them, and shone out in their brightness. Not one was missing when the amazing total of 104 needles was counted. "I, if I be lifted up . . . will draw . . ." (John xii. 32). It is "the Cross of our Lord Jesus Christ" that saves, that separates, that sifts, that purifies, that draws upward from the things of earth with a mighty attractive force. And one day, "after that ye have suffered a little while" (1 Pet. v. 10), the needles will fly to meet the Mighty Magnet, "without spot," "for ever with the Lord," when He comes near to them from above. Meanwhile—

"The sifting process is going on still. Wherever we go we are still being winnowed and sifted. In all countries God's people are being tried 'like as corn is sifted in a sieve.' Sometimes the devil holds the sieve, and tosses us up and down at a great rate, with the earnest desire to get rid of us for ever. Unbelief is not slow to agitate our heart and mind with its restless fears. The world lends a willing hand at the same process, and shakes us to the right and to the left with great vigour. Worst of all, the church, largely apostate as it is, comes in to give a more furious force to the sifting process." (C. H. Spurgeon.)

How searching, how humbling it all is! And yet we dare not ask that it should be otherwise.

"O Lord, Thou hast searched me . . . my down-sitting . . . mine uprising . . . my thought . . . Thou winnowest (marg.) my path and my couch . . . all my ways . . . Thou knowest it altogether . . ."

"Search me . . . try me . . . see if there be any way of wickedness in me, and lead me in the way everlasting." (Ps. cxxxix. 1-4, 23, 24). Prophylax.

THE OVERCOMER.

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

The Editor's Chair.

MY DEAR FELLOW-WARRIORS IN THE HEAVENLY WAR,

The word that is pressing into my mind as I prepare this issue of *The Overcomer* for print, is a striking sentence from Rev. xii. 12. "*The devil has come down . . .*" A Christian business man, not given to saying such things, remarked recently, "It is strange how many people are saying that it seems as if Satan himself had come back to earth."

In the chapter in Revelation in which the words occur, we can see definite stages in the descent of the devil earthwards. First he was cast out of "heaven," i.e., the heavens around the earth planet, where he has ruled as the "prince of the power of the air." Then there was a moment when it could be said (ver. 8) of the dragon and his angels, that their "place" was not "*any more in heaven*"—he was "cast out into the earth." This was the occasion of great rejoicing in the heavens, but a warning of "Woe to the inhabitants of the earth," for the cast-out and cast-down adversary was in "great fury" because he knew his time was short.

We have been painfully learning during the past years, the malignant wickedness of the evil spirits of Satan, who have been acting as the advance guard of their Prince. We have also learnt in a great measure how to "tread under foot" these serpents and scorpions, and to claim complete deliverance, through the Blood of Christ, from their power. But it seems now that the battle has changed to one of direct conflict with "Satan himself . . ." (2 Cor. xi. 14), and to hand-to-hand "wrestling" with his princes, and rulers of the darkness of this world.

The prayer-warfare of the last ten years could not possibly have been futile. Something must have been taking place through the "prayers of the saints"—the members of the Body of Christ, who heeded the call, and launched out into warfare against the foe. They joined with the hosts of light in the war (Rev. xii. 7), by doing their part on earth (ver. 11), in claiming and testifying to victory over the Accuser through the Blood of the Lamb. The "warfare" must reach its climax at some point of time. Have we reached that point of time?

Whether we have or no, there is a distinct change taking place in the intensity of the conflict. There are clearer evidences of a "master-mind" at work, in (1) the centres of human government, (2) the various sections of the people, and (3) alas, alas, among the leaders of every section of the professing Church. The spectacle is an amazing one. We see cultured leaders of men, business experts in their own sphere, all making extraordinary blunders, as if they were incapable of seeing the issues of their decisions. We look at the industrial world, and find the leaders helplessly leading masses of humanity, who blindly trust them, into the ditch. We look at the professing "church" of all sections, and see leaders helplessly blind also, watching other minds leading the people astray, with no vision to guard or to guide the flocks committed to their charge. And now we see the same spirit of indecisive and impotent "leadership" influencing evangelical centres, so that they, too, are failing to protect the perplexed children of God from the perils of the hour.

Satan has "come down . . ." The Prince of the Power of the Air has taken the field. Hitherto we have had to meet the preparatory stages of his campaign, carried on by the insidious, and hidden workings of the lowest denizens of the abyss. But now we must be ready for the "great fury" of the Leader himself—the "Napoleon" of the hierarchy of evil. No longer will it be the hidden workings of hidden foes. The "blast of the terrible ones" will be as a "storm against the wall."

But glory to God, the Word has told us of the limit set by God Himself, the "loud voice in heaven" declared that the rage of the foe would be "SHORT."

Let us not forget this, fellow-warriors. The Word of God says the enemy's time will be "short." Ring this out in triumphant faith as you see the "fury" burst out. Yes, it will burst out. Burst out on the members of Christ, though possibly not in the exact way in which it has burst out in Russia. But it will burst out on all that makes for righteousness and peace. Burst out on Britain, as the great block of the Dragon's plan of world-wide red revolution.

It is for the Lord's praying ones to watch unto prayer, and control the fury of the Adversary. "*The God of Peace will bruise Satan under your feet shortly.*" Let us hold on to this, knowing that God's Word is true. Satan knows that his time is short. Let us know it too, and stand in victory. We have seen the Right Hand of the Lord in making a way for us to Swanwick (see p. 44); we saw His mighty witness to the Cross in the Conference; we have evidences of His power to break Bolshevik agitators at His feet (see p. 43); we have tokens of His readiness to work in the East Anglia Revival. Surely it only wants intensified prayer to make a way whereby He can show us the Salvation of God for our solely distracted land.

Meanwhile, let us continue to go forward in faith to proclaim Calvary Message. Let us not be slack in any ministry He has given. If there must be a cutting down in any direction, let it be in matters concerning ourselves, and not in the work of God.

In my last letter I referred to the way in which God seemed drawing together a cohesive force consisting of those determined to proclaim the Gospel of Calvary. This time I can add, *And of those who know "prayer-warfare."* On p. 45 you will read of the "Prayer Bond" formed at Swanwick. Those of our readers who had the first issue of the quarterly "*Overcomer*" in January, 1920, will remember that we had "Cartref Prayer Bond" circular, which was discontinued when the quarterly paper came into being. This was on account of the work involved, which was more than I could do.

Now, in answer to your prayers, the Lord is sending the assistance mentioned as a special need, in the last "*Overcomer*." Rev. A. Scott, who so ably assisted Rev. C. Ernest Procter in the secretarial work of Swanwick Conference, is now undertaking permanently the work of Organizing Secretary to the Conference, and all the various developments which seem to be arising out of it. Whilst each Prayer Bond circle have its own Hon. Secretary or leader, Mr. Scott will exercise general supervision, co-ordinating the whole. The "Cartref Prayer Bond" can now come into full fruition and we shall hope to send to members, a prayer sheet of urgent needs for prayer from time to time as I had purposed at the beginning.

The many links with those in other lands, can now be held more effectively. In France we have Mr. Henry Johnson, with his issue of the French "*Overcomer*" (*Le Vainqueur*). In India Mr. Watkin Roberts actively seeking to send out the Calvary Message over India.

And now let me thank you with deep gratitude for your prayers. Again they have been effective in my deliverance from the dangerous effects of a chill which had settled on my lungs. Once more I praise the healing power of God in its sudden removal, although I do not seem to have fully recovered my strength. Please continue to bear up in prayer.

Let me thank you, too, for your continued contributions towards the cost of issuing *The Overcomer*. Thank God, the expense of each issue has been met quarter by quarter. The Lord will guide you again as He enables you. For the information of new readers I will mention that the paper is sent out without a specific charge, to obviate labour involved in the registering of subscriptions. All donations used to meet the cost of the current issue.

Earnestly counting upon your continued upholding in prayer, may not fail the Lord in His fullest purposes these solemn days.

Yours in our Living and Coming Lord.

Jessie Penn-Lewis

June 24, 1921.

Conference Items.

London: The Monthly Conference for Christian Workers conducted by the Editor, will not be held in August and September. It resumed D.V. on Thursday, October 6 (Meetings 11.30, 3 p.m., 5 o'clock).

Enquiries can always be addressed to the London Secretaries, Miss Leathes and Richards, 41 Carlton Mansions, Maida Vale, London.

The Day of Conference and Prayer usually held on the Friday following the Day of Conference, also ceases until October, except specially called by Miss Leathes in connection with the London Work.

A Victorious Life Conference.

This will be held D.V. at the Southbourne Conference Centre, "Slavanka," Southbourne, near Bournemouth.

September 3 to 12.

The speakers expected to take part will be Revs. Dr. F. B. Meyer (if in England), W. Fetter, E. L. Hamilton, R. Wright Hav, F. E. W. C. Procter, Mrs. Penn-Lewis, Mrs. Sonia Howe and others.

This will probably be Pastor Fetter's last ministry in England as he hopes to leave for Russia shortly after.

Full information may be had in July from Conference Secretary, Mr. A. Scott, addressed (stamped envelope), c/o Slavanka, Southbourne, near Bournemouth.

N.B. Lodgings at all grades of cost are available in the neighbourhood. Information from Mr. J. C. Jack, same address. (Stamped envelope).

Liverpool: The Editor hopes to take part in a Conference being arranged for October 25 to 27. Rev. Gordon Watt is also expected. Friends in the north should write for particulars to Rev. C. Ernest Procter, 78 Bedford Street, Liverpool, early in September. (Stamped envelope).

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Address-by

The Tragic Omission.*

"Woe is unto me, if I preach not the Gospel . . ." (1 Cor. 9, 16).

THE most appalling thing to-day in Christian preaching and service is the silence about the Cross. Never was there a time when there should be such a world-wide powerful testimony to Calvary. Beautiful books are written by some of the best of God's servants, but with a complete absence of any reference to the atoning work of Christ, or to His precious Blood.

There seems to be a strange veil upon the Cross among the Lord's own people—a deadly silence about the Cross of Jesus Christ on the part of many, who are resting their whole hope of eternal salvation upon it.

Why is it criminal to be silent just now? The state of things in the world, and in the church, at this moment because of this silence is sufficient explanation. Think of a noted novelist giving up time to go from town to town and country to country to give what he believes the "comfort" of "Spiritism" to bereaved ones. This means an influx of evil spirits into the world greater than there has ever been before. Nothing will lift a standard against this flood-tide from the pit but the preaching of the Cross. Would you not think that all the true children of God would ring out a powerful testimony to Jesus Christ and Him crucified, to meet this awful thing? *Why are they not doing it?* Ah, they do not know that the powers of evil in the atmosphere can blot the very thought of it out of their minds.

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? (Gal. iii. 1, A.V.), wrote Paul to the Galatians. Lightfoot paraphrases this in vivid language. "Christ's death in vain! O ye senseless Gauls, what bewitchment is this? I placarded Christ crucified before your eyes. You suffered them to wander from this gracious proclamation of your King. They rested on the withering eye of the sorcerer. They yielded to the fascination and were riveted there. And the life of your souls has been drained out of you by that envious gaze."

The expression "before whose eyes," says Lightfoot, brings out the idea of a *confronting*. The Apostle had "confronted" them with "Jesus Christ crucified." He had "set forth" Calvary before their eyes. "Jesus Christ crucified" had been "posted up, placarded" before them. The Apostle employs the common word used to describe all public notices or proclamations. This "placard," he says, "ought to have kept their eyes from wandering," but they had lost the vision of "Jesus Christ crucified," and so were open to all the false teaching and baleful influences that were abroad.

If this was true of the Galatians in Paul's day, it is surely true to-day. There are "baleful influences" at work which are something more than superstition. There may be nothing in the popular belief in the "evil eye," but there are invisible powers of evil with all their subtle wiles bent upon withdrawing the eyes of the Lord's people from Christ crucified.

Let us cry to God, and ask Him to burden all who know the Cross to proclaim it throughout every land, for it is the one remedy for the "healing of the nations."

*Address by the Editor, at Sion College Monthly Conference for Workers.

We get a glimpse of this in Rev. xxii. 1-2, where we read of a "tree" in the midst of Paradise whose leaves were for the "healing of the nations." The Greek word used here for "tree" is not the one generally used for a growing tree, but *timber, or a beam of wood*. It is the same in Rev. ii. 7, when the Ascended Lord said that the overcomer should eat of the "tree of life" in the midst of the paradise of God. It is striking that it is the word always used by the Apostles when they spoke about the Cross of Christ. Peter used it when he wrote "Who His own self bare our sins in His own body on the tree" (1 Pet. ii. 24), and Paul in Galatians iii. 13, "Cursed is every one that *hangeeth on a tree*." The Apostles also after Pentecost, in Acts v. 30; x. 39; xiii. 29.

This glimpse into the meaning of the "tree" in the midst of the Paradise of God, shows us how the nations on the redeemed earth will obtain all that they receive, on the ground of Calvary. The "overcomer" in Paradise is to feed upon that "tree of life," as well as the nations. All the blessing for the world has come to men through Calvary, and will come throughout all ages. If the Cross will be the "Tree" in millennial days for the "healing of the nations," surely the "leaves" of that "Tree" are even now for the healing of the bleeding and broken peoples of a distracted world.

Turn to 1 Cor. i. 18, and see what is said about that Tree as the Cross upon which the Lord died. "The Word of the Cross is to them that are perishing foolishness; but unto us that are being saved it is the power of God." What is the reason of the strange silence of many of the Lord's servants about the Cross? Is it that some think that the Lord Christ, having made the Atonement once for all at Calvary, now bids His messengers invite dying souls to Him as the Living Christ, and do not need to proclaim His Cross? But is that the "Gospel"? What was Paul's Gospel. In 1 Cor. i. 18 is it not said that the "word of the Cross" is the "power of God"? "I, if I be lifted up, will draw all men unto Me" said the Lord, and that it might be clear what He meant, the Spirit of God adds the words "This He said, signifying what death He should die." If the Christ of the Cross is not "lifted up" to sinners, as Moses lifted up the serpent in the wilderness to the bitten Israelites, is there any wonder that the churches are not filled?

Let us take heed lest we children of God also have a veil upon the mind about the Cross. We may become so pre-occupied with "victory" and "overcoming" and "reigning with Christ," that the Cross of Jesus Christ becomes "camouflaged" to us by the very fruit that has come from it. Is the Word of the Cross as real to you as ever it was? Are you, servant of God, preaching it? Is it your deep purpose of heart so to do, as you see others turning away from the Blood of Christ and His atoning work? Is the passion begotten of the Cross burning in you as it did in Paul?

In 1 Cor. xv. 1-3 Paul says that the first message of the Gospel which he preached to them was "Christ died for our sins." The Greek word here indicates that this message was first in importance, as well as first in order of the Gospel. It is vital that the resurrection of the Lord is proclaimed, and that He rose from the dead for our justification, but the Gospel is "Christ died for our sins according to the Scriptures."

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It is evident that the Corinthians were in danger of being diverted from this message, for Paul says, "Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the Cross of Christ should be made void."

"Baptism" is not the Gospel nor even part of the Gospel, and "wisdom of words" in preaching is apt to "camouflage" the Cross. The Greek word translated "made void" is literally "unemployed," "out of work." It is possible to preach the Cross, and at the same time make it without any effect—speaking reverently, unable to be "employed" by the Spirit of God.

Referring again to Rev. ii. 7, in which the Lord speaks of the "Tree of life" which He says the "overcomer" shall feed upon. The message to Ephesus began with the words "Thou hast left thy first love." The promise of food from the "tree" of life is to those who have overcome in the temptation to depart from the "first love" to the Lord as Saviour. The only remedy for any departure from Christ, or retrogression from the first love for Him, when His death on Calvary filled the vision of the forgiven soul, is in repentance and acknowledgment of sin and a return to the Cross as the tree of life.

The knowledge of the Cross is absolutely necessary for PRAYER. There is no access to God in prayer, but through the Blood. If this is so, and God's own children know it, *why is there a silence about it in issuing "calls for prayer"*—a taking it for granted that all who respond to them know the way of access to God through the Blood. Is it not true that all who have not been to Calvary are unregenerate, whatever their education may be? Why then ask people to pray, if they are not told of the basis of prayer. There is a strange and abnormal lack of understanding of the necessity of lifting up the Cross of Jesus Christ. How many public appeals for prayer say a word about the Blood of Jesus?

Again in regard to *victory over sin*, there seems a veil over

Further light on "Soul" and "Spirit."

Gleanings from "The Spirit of Christ," by the late Dr. Andrew Murray.

SINCE writing the paper given in the April *Overcomer* on the danger of calling the "psychical" spiritual, I have again read the late Dr. Murray's book on the "Spirit of Christ," in which he gives most fully the light which God's children are needing to-day on this subject. As the book is out of print,* I cannot do better than summarize as clearly as I can, the main points of his teaching.

First it is necessary to understand what the soul, or *psuche*, is, and what is its place in relation to the spirit and the body. To do this we must go back to the creation of man, and concerning this Dr. Murray says:—

"The Lord God formed man of the dust of the ground"—thus was his *body* made—"and breathed into his nostrils the breath" or spirit 'of life,' thus his *spirit* came from God; and man became a living soul." The Spirit quickening the body made man a 'living soul'—a living person with a consciousness of himself. The 'soul' was the . . . point of union between body and spirit. Through the *body*, man, the 'living soul,' stood related to the world of *sense* . . . through the *spirit* he stood related to the spiritual world and the Spirit of God The *spirit*, linking him to the Divine, was the highest; the *body*, connecting him with the sensible and animal, was the lowest. Intermediate stood the 'soul' . . . the bond that united them and through which they could act on each other"

* I understand that the publishers (Messrs. Nisbet) say that they will reprint this valuable book if they find sufficient demand for it.—Ed.

the fact, writ large in Scripture, of all that the Cross to do with it. And that is why there is such failure of experience of many who even testify to complete cleansing from sin. The precious Blood deals with sins, but the Cross with the sinner. The victorious life in its realness of power is only through the Cross of Jesus Christ and a perpetual application of it. The old Adam life is subtle that even when you know this, and fail to count upon the Holy Spirit to apply the power of the death of Jesus Christ as a perpetual "shutter," so to speak, between the fallen life of Adam, you will build again the thing which have been destroyed. The very basis of all victory we want over sin and Satan and death is CALVARY.

What God's people need is the veil lifting off the Atonement work of Christ, in all its vast and wondrous meaning, is interwoven in the very fibre of the Scriptures. You are in the Garden of Eden, where God Himself slew animals and clothed the fallen pair with the skins of slain sacrifices—the first type of the slain Lamb at Calvary. Who when He died in the fulness of time would provide covering for the guilty sinner. Then we read of Abraham slaying a lamb from the flock, and God's witness of the acceptance of the offerer through the death of a substitute. And in Leviticus, we can trace in all the sacrificial offerings types of the manifold ways in which the death of Christ at Calvary is applicable to fallen man. Through those sacrifices in Israel God could pass over the sins of Israel, and look forward to Calvary.

Let us cry to God for all His servants who know the things, and believe them with all their hearts, and yet do not realize the need of "confronting" the world of to-day with "Jesus Christ and Him crucified" as did the men of Galatia. Pray ye prayer-warriors, that they may know by the Spirit of God how to "placard" the message, until none can fail to see and to fall at the feet of the Crucified.

1.—What the "soul" was meant to be.

"The life of the soul," says Dr. Murray, "comprehends all our moral and intellectual faculties." "The wonderful gifts with which the soul was endowed—specially those of consciousness . . . mind and will—were but the means of receiving into which the life of the Spirit . . . was received"

2.—What the "Fall" involved in its results.

"The 'soul' had to decide whether it would yield to the Spirit," and thus "be linked with God and His will," or yield "to the *body* and the solicitations of the visible world." In the great test which came to it, the 'soul' "refused the rule of the spirit and became the slave of the body and its appetites." Man "became flesh." The "spirit" lost its destined place of rule, and "the spirit now stands in a subordinate position to the 'flesh'—the name for the life of the *body* together, in their subjection to sin yielding to the flesh the soul sought itself, instead of yielding to Whom the spirit linked it . . . selfishness became the ruling principle."

The result of the Fall was that "soul ruled instead of spirit," so that even in its struggles after God it was the soul—man's own energy without the Divine Spirit—putting forth its own effort to please God. "because the whole 'soul' has thus become under the power of the flesh" all the "attributes of the soul" are

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9), a "fleshly mind and a spiritual mind (Col. ii. 18; i. 9)."

3.—What regeneration means.

"In regeneration it is the *spirit* of man which is quickened and renewed." The "spirit of man" becomes an "habitation of God's Spirit," Who is "now to teach and lead," and this "Divine leading into truth" takes place "not in the soul or mind in the first place, but in our *spirit*, in the *inner recesses of a life deeper than mind or will*."

4.—The supreme danger to the believer.

"The greatest danger the . . . individual has to dread is the inordinate activity of the *soul* with its power of *mind* and *will*." The soul has been, writes Dr. Murray, "so long accustomed to rule that even when . . . it has surrendered to Christ it imagines it is now its work to carry out that surrender." So "subtle and mighty is this spirit of self" (or soul) that "the flesh . . . even when the soul learns to serve God, still asserts its power, *refuses to let the Spirit alone lead*, and in its efforts to be religious is still the great enemy that ever hinders and quenches the Spirit."

And here Dr. Murray makes a remarkable statement, which may give light to many on the cause of their inability to obtain real deliverance and victory over sin. He says that "just where the 'flesh'" (in the aspect of 'soul') "seek: to serve God, *there it becomes the strength of sin*." "Satan," he writes, "has no more crafty device for keeping souls in bondage than inciting them to a religion in the flesh. He knows that the flesh can never . . . conquer sin, and that . . . the flesh THAT HAS GAINED SUPREMACY OVER THE SPIRIT IN THE SERVICE OF GOD, will assert . . . that same supremacy in the service of sin"; e.g., "if I am to deny self in intercourse with men, to conquer selfishness and temper and want of love, *I must first learn to deny self in the intercourse with God*."

5.—The way of deliverance.

"The *flesh*—in Scripture . . . means the whole of our human nature in its present condition under the power of sin . . . After the Fall, God said 'Man is flesh' (Gen. vi. 3). All his powers, intellect, emotions, will, all are under the power of the flesh . . ." "Scripture speaks of the *will* of the flesh, the *mind* of the flesh, the passions and lusts of the flesh," and "the only way to be made free from the power of the flesh . . . is to have it crucified and given over to death." "To crucify the flesh is to give it over to the Curse. The Cross and the Curse are inseparable (Deut. xxi. 23; Gal. iii. 13). To say 'our old man has been crucified with Him,' 'I have been crucified with Christ,' means something very solemn . . . it means, I have seen that my old nature, *myself*, deserves the curse; that there is no way to get rid of it but by death: I voluntarily give it to the death . . ."

"The power of this truth," says Dr. Murray, "depends upon its being known, accepted, and *acted on*." The "way in which this faith in the power of the Cross, as at once the revelation, and the removal of the curse, and the power of the flesh, is very simple." The "one thing I need is, to (1) look upon the flesh as God does, (2) to accept the death warrant the Cross brings to everything in me that is of the flesh."

And what is to be done with the "flesh" as manifested through the *soul*? For "flesh" as Dr. Murray points out, is the Scripture name for the *life of both soul and body* in their subjection to sin. In 1 Cor. iii. 1-3 Paul speaks of the Corinthians as "carnal" or fleshly, but in 1 Cor. ii. 14 he refers to the psychical, or animal-soul of man, which is the "soul" under the power of the flesh instead of the spirit.

The "call of the Master," writes Dr. Murray, "to hate our own life, not to seek it but to lose it (the word used is *psyche*—soul), is the call to give the *soul* with its power of willing and acting, unto death, that it may find its true life in the quickening and leading of the Spirit." To do this "it needs a very real giving up of the life of the soul, of all its strength and wisdom day by day, and a very real subjection of the whole mind and will to the Spirit of God for His quickening power."

"In the believer there is ever going on a secret struggle between the *soul* and the Spirit. On behalf of God the Spirit seeks to . . . pervade all. On behalf of self the soul seeks to take the first place and . . . assert the right of independent action. As long as this is the case, and the *soul takes the lead*, expecting the Spirit to follow, and help and bless what it does, our life work will be barren of spiritual results . . ."

"Only when the soul, with all of self, its willing and running, is daily denied . . . for the Spirit to work, will the power of God be manifested in our service . . ." "Here is the cause of such frequent failure in the spiritual life, and of the evanescent character of many of our most precious experiences. . ."

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It is important to note clearly that in all this there is no reference to the destruction or disuse of the *faculties* of the soul, any more than to the destruction of the physical being. The body and the soul retains each its "members," and its "faculties" for the fullest useability, as the Spirit of God renews and energizes them. One of the most illuminating passages in Dr. Murray's writing on this theme is that where he says that the "gifts with which the soul was endowed," e.g., mind and will, were purposed to be the "mould or vessel into which the life of the Spirit . . . was to be received." It is simply a question whether they are ruled and animated by the "flesh" or lower life, or the *Spirit* of God through the channel of the human spirit.

"This is what is meant by Heb. iv. 12," writes Dr. Murray. "The word of God is quick and powerful (*living and active*), and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Just as in creation the first work of the Word was to 'divide,' dividing between light and darkness . . . so, as the Living Word, by the Holy Spirit, does it work in us the difference between the 'spirit' as the higher, and the seat of the Divine, and the 'soul' as the lower, ever with all its powers to be kept subject to the spirit . . ."

"Man is God's temple. In him, too, there are three parts. In the body you have the outer court . . . then the soul with its inner life, its power of mind and feeling and will. In the regenerate man this is the *Holy Place* . . . and then comes within the veil . . . the hidden inmost sanctuary . . . where God dwells. With passions and appetites, yea, with every thought brought into subjection, the hidden Holy Spirit will *through the soul* penetrate even deeper into the body. Through the Spirit the deeds of the body will be made dead and the river of water that flows from under the Throne of God and the Lamb, will go through all the outer nature, with its cleansing and quickening power . . ."

"And then there will come to you, too, an experience in which the veil shall be taken away, and the Most Holy and the Holy be thrown into one. The hidden glory of the Secret Place will stream into your conscious daily life: the service of the Holy Place will all be in the power of the Eternal Spirit . . ."

May it be so in all who read these words. Amen.

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*The Awakening in Wales (1904-1905).

Glimpses into some of the hidden springs.

CHAPTER V.

The overflowing streams through divers channels—How the Holy Spirit wrought in many centres—The general effect on the Churches.

THE glimpse we have had into the preparatory work of the Spirit explains why the river of God appeared to break out in so many districts at the same time in November, 1904. Taking a bird's-eye view of South Wales we might go to centre after centre, and watch the rising tide.

In *Carmarthen* we find the Spirit of God at work in preparation for months beforehand, some of the ministers having entered the Spirit-filled life in 1903, one afterwards being one of the missionaries at the New Quay Convention, and in many others in the months that followed, as well as at *Blaenau* in September, 1904.

A drawing together of the Free Churches in unity was the first preparation of the Spirit of God, until early in November He began to manifest His presence in supernatural power. A Convention for the deepening of the spiritual life had been convened by the united churches, but on the Sabbath evening preceding the Convention, in three places of worship in the town the power of God broke out, strong men weeping, and young and old praying in a most unheard-of fashion.

On the Monday night in one church, about eighty adults were studying Luke iv. in a Bible Class, when suddenly there grew upon the whole company a vision of Christ unique in His Person and claims. All fell to praying and praising God unaware to themselves, crying with joy and praying, as one said, "as if our souls would escape from our bodies." The Convention was held the same week, and another the week after, in Welsh only, for the benefit of the country churches, when delegates came in large numbers, and here indeed the flood-gates of heaven were opened. Between the meetings that second week, it was said that in every class-room and available corner of the chapel grounds, groups of women, young people, ministers or elderly men were seen in prayer, many sobbing and pleading with God in utter oblivion of all that was around. That night the whole congregation marched in procession to the market square for a jubilant open-air service of praise.

In *Morriston* we hear of the minister of one church, consisting of over five hundred members, deeply burdened over his people—so burdened that he had sent in his resignation, and determined to seek a secular calling. There had been trouble among the deacons, and a meeting was called to deal with the offending officers. But at this stage the Pastor came across a book on "The Spirit-filled life," by John MacNeil (of Australia). It was a message from God to him, and revealed his need. Just then he heard of the Revival flame bursting out at Mountain Ash, and he went across to one of the meetings. At the close of the service, alone in a back street, he surrendered fully to God, and on the following Sunday told his people what had happened to him. The Spirit of God at once broke out. The Pastor's resignation was not accepted. The deacons had no need to be dealt with. The overflowing stream reached many souls, until, on the last Sunday of 1904, 138 were received into church fellowship, 195 converts being registered in five weeks.

*"The Awakening in Wales and some of the hidden springs," by Mrs. Penn-Lewis. Published by Messrs. Marshall Brothers, in 1905. Now out of print, it is reproduced in our pages (considerably abridged and slightly revised), by kind permission of the publishers.

In another district, not far from Loughor, the Vicar of the parish tells of an indefinable influence at work for some time before November, which very quickly rose into full tide when the Spirit of God broke forth in the land. He writes that at the opening services of the parish church on November 14 there was not a single dry eye among the congregation, and yet no revival services had been held. "Two laymen in this church seem to be men filled with the Spirit, having great power in prayer and utterance. About seventy have been led to the Saviour. After-meetings are held, when quite boys and girls, twelve years old and upwards, pray or sing, and a marvellous change is seen in the lives of the people."

In *Swansea* and district we hear of church after church, both Church of England and Nonconformist, where the Spirit of God broke out in rivers of life. In some cases *unexpectedly*, and in others after long and faithful preaching of the Gospel of Calvary, and the fullness of the Spirit to every believer as promised by the Lord.

In the *Neath* district we find the Holy Spirit moving in large mission hall holding two thousand people. The Pastor received the "anointing" some thirteen years ago, and hence was ready for the tide when it came. Hearing of the blessing at Loughor, early in November, a fortnight's prayer-meetings were at once held asking God to send the Spirit of God dealt with the church members, and then at the Sunday evening service, the blessing broke out. At the close of his address, ere the Pastor could even ask for decisions, men and women rose from the crowded congregation, amidst intense stillness and no excitement, and pressed into the enquiry rooms until they were filled, and one hundred and nineteen souls had found the Lord. Thirty-eight souls were given the next night, and the reaping went on until over a thousand converts were gathered amongst whom were many men and women who never went to a place of worship; many who had been to prison, drunkards, prize-fighters, gamblers, and one clog dancer who had won gold medals in his calling. Women who drunk would stagger into the meetings, and be soundly converted while standing in the hall. How truly the will of God was seen in many cases. One publican offered a convert a fortnight's free "drink" if he would break away, but he answered "No, I have had enough of it, for it has cost me in Swansea jail." Another man passing a public-house saw the landlady come out and hold a pint of beer, saying "Come along," but the convert held up his Bible and replied, "No, we're going with this now. This is the Kingdom of heaven, and that to hell!"

Other churches in this town had also much to tell of the Lord's grace and blessing.

In the *Bridgend* district we find again the Spirit of God at work many months before the spiritual high-tide came upon the land. Several of the ministers received the blessing of the Holy Ghost in August, 1903. One was the pastor of a prominent church, the worldly reputation of which was an almost insuperable obstacle to aggressive Christianity. When he entered the Spirit-filled life his church immediately felt the change. Some members were attracted, and many declared the standard of life to be too high. In 1904 there commenced remarkable "demonstrations of the Spirit," and the Spirit of God faced the Pastor with the painful duty of dealing personally with the officers

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church. Among the deacons was an able solicitor, a man well-known in his profession, and prominent in the political world, whose life (afterwards acknowledged by himself) was an utterly worldly one. A private interview was arranged, when the Lord stood with the faithful Pastor, and spoke through him in such power that the deacon was broken down, and came as a penitent to the foot of the Cross. Not many days after he called together his fellow deacons, and told them he had found Christ, and was a new man. The same testimony was given to the Bible Class, and afterwards to a public congregation, and each time he spoke of the mercy of the Lord, and the music which filled his heart, his hearers were deeply moved. His fellow-deacons at once consecrated themselves to the Lord, and the effect upon the church was as the "breaking down of an obstructing dam up among the sources of power." A flood-tide of the Spirit broke out among the congregation, and a fervent piety and passion for souls took the place of the former deadness. Not only was the church blessed, but the conversion of such a soul—like Saul of Tarsus—produced great effect in the district. He publicly confessed that the change meant to him the whole outlook of life transformed, affecting his home and his business, and in the latter sphere his numerous publican clients were requested to find another advocate for their interests.

It was not long after this that the church had its "Pentecost." On a Sabbath morning the Pastor had read the second chapter of Acts when a woman rose and said, "Let me seal that with my testimony," and then she told how the Lord had come to her in the night, and told her He had given her a mission to speak for Him.

The husband sat by her side sobbing, as the woman spoke with her face lit up, for the first time in public. Testimonies followed until the whole church was moved. At night the Spirit of God so wrought among the people that in different parts of the building many were falling on their knees crying out, whilst rough men of the town rose from every side, and accepted Christ. This Pentecost Sunday was followed by a steady work of the Spirit among Church members and the unsaved. Scores of enquirers poured in, week by week, drawn by the Spirit of God, many of them characters long ago pronounced as "hopeless," and it was an affecting sight to see the solicitor and leading politician pleading with rough and fallen men and women, God using him mightily in winning souls to Christ. No less than 150 converts were gathered in to this Church, giving every token of a deep inward change of heart.

In another district, the river of life broke out some time in the middle of November. Preparatory work was done in July by the visit of one of the ministers who knew the Indwelling Spirit. Many members of the church then entered the Spirit-filled life, and were prepared to understand the work of the Spirit when He came in Pentecostal power. A marvellous prayer-meeting one Saturday night in November preceded the opening of the flood-gates of heaven, and it was not long before two hundred and sixty converts were added to the Church. Many of the Christians who had opposed the message of the Spirit-filled life in July, now publicly confessed that they had been wrong, and some gave remarkable testimonies of the Holy Spirit's working in their lives.

In Dowlais the river of life had commenced to flow some time back in the summer of 1904, through the visit of some to New Quay. In one Dowlais church, the Pastor writes that for months past the "visits paid" to the church by the Holy Spirit were "wondrously powerful and significant." At several distinct periods the congregation, without any

apparent reason, would simultaneously burst into tears. Often had the Pastor himself, sought with tears at the throne of grace, a greater influx of power in his own life. At the close of the month of August, 1904, three ministers who knew the Spirit-filled life conducted services in the church, when many received the filling of the Spirit after a definite surrender to Christ, and God at once began to use them powerfully. The Pastor writes that his own life became a radically changed one, the spiritual sphere becoming to him very real. The river of life flowed on from that time in August, and conversions took place at every meeting, until, by the close of 1904, one hundred and seventy had been added to the Lord, and believers were continually being brought into full surrender to Christ, and the knowledge of the Indwelling Holy Ghost.

Passing on to *Monmouthshire*, the Pastor of one church writes that, after his return from the 1904 Llandrindod Conference, not a prayer meeting, church meeting, or any other service took place without the message concerning the whole-hearted reception of the Spirit being urged upon his people, until in October two ministers in the experience of the Spirit-filled life came to conduct special services, when the whole church was transformed, the entire diaconate receiving blessing. Seventy-four converts were also gathered in, and in the afternoon meetings for Christians, three women who came from another church, entered into the fulness of blessing, receiving a baptism of love for souls. These became channels of the life-streams in their own church, where two hundred converts were quickly won to Christ.

In another district we find special services of the same class, when everyone who attended the afternoon meetings surrendered fully to Christ, and received the Holy Ghost, whilst souls were brought to Christ at every meeting. These services were held at the very time that the Spirit of God broke out at Loughor.

In *Cardiff*, with one of the romantic coincidences so frequently experienced by souls led by the Spirit, we find in October, 1904, a great Mission conducted by the very one called out from the prayer-company in Chicago for the service of God in "world-wide revival," and there is evidence that he was used of God especially to ministers and workers in his messages concerning the Spirit-filled life. Thus was the Lord through many channels preparing His people.

When the high tide came upon the land later on, we find in *Cardiff* a most unique work of God in one centre, a large chapel being filled night after night with people of all classes, and some of the very hopeless outcasts of the town brought by the power of God into newness of life. Agnostics gave testimony to faith in Jesus Christ, and drunkards were delivered from their bonds. Midnight meetings were held, revealing the horrors of sin, and the power of Christ to save. Other churches in the town were also deeply moved by God; whilst at Penarth we find another centre of blessing, over six hundred converts being added to one church, drunkards, thieves, gamblers, and others being rescued, and becoming the best workers in the service of Christ.

The Spirit of God broke out in November, when no special evangelist had visited the church, which had been praying for Revival for about two years. The Pastor tells how God prepared him by reading books on the Spirit-filled life, which life he entered upon at the aforesaid Mission in Cardiff in October.

To be continued.

"Commit thy way unto the Lord; trust also in Him and He shall bring it to pass." (Psalm 37, 5.)

Spiritual Perils of To-day.

Light on Some Modern "Healing Movements."

A Ministerial correspondent writes from India:—

"During the past month we have had united services in behalf of the Christian Healing Mission. The leader laid hands on, and prayed for over 1000 on the 14th, and a like number on the 15th. At the 1000th giving Service many professed to have received a blessing. Remarkable cases of healing were mentioned, blind, lame, deaf and dumb—even among *Hindus and Mahomedans*—were reported as having been restored in the Name of Jesus. The service was unique. All denominations joined in at the Cathedral. The Service was in English, and the Vernacular. Hymns sung together in both, to the same tune, the Prayers and Address being delivered in English, and then in Hindustani. An Indian Presbyterian Minister translating. It was the most impressive service I have ever attended or taken part in during my 33 years' work in India. We are aiming at continuing the united work in the Master's Name . . ."

It is evident that the writer is unacquainted with the teaching of the Christian Healing Mission. We therefore feel it our bounden duty to give the following extracts from some pamphlets on "Emmanuelism in the Anglican Church," sent us by another correspondent who is a teacher on Divine Healing, with wide experience in the offering up of the prayer of faith for those in physical need. He writes: "The activity of the enemy in imitating the Holy Spirit's gifts and operations, is producing sad havoc in the lives of many of God's dear children, in their search for supernatural physical healing. It is true that we may have *Divine Healing via Calvary*, but I am convinced that we are not to look for 'spectacular competition' with the wonders of the spirits of Satan."

The italics in the following extracts are ours.—Editor:

IN his book "The Healing of Christ in His Church," the leader of the Mission says: "God grants our requests for healing in answer to prayer and united intercession, and *through the Holy Communion*" (p. 8).

"We find God's healing power hidden in material things. He has put healing virtues into minerals, and sulphurous springs, in herbs, in light, in heat, in electricity We realize that understanding and skill that can find out and apply these forces are gifts of God" (pp. 37, 38).

"We do not want to do away with the means God has provided on the mental and physical planes . . . *Magnetic healing is a natural gift of God*" (p. 39).

"Though I have shown that the work done solely on the mental and physical planes can only have natural results, yet we must remember that the *spiritual forces may be brought into all this work to uplift and spiritualize it*" (p. 40).

"We cannot draw a line between natural and spiritual healing, nor would we, for there is but one healing, since all healing comes from God" (p. 41).

"We acknowledge whole-heartedly the value of scientific researches in the field of psychology and mental therapeutics, they are revealing laws through which Christ is working" (p. 45).

In the book entitled "The Revival of the Gifts of Healing" the leader says:—

"There must be co-operation between those who are attacking these evils from the physical side, and those who are attacking them on the spiritual side . . . Religion and science should be united in their efforts to overcome and root out disease and infirmity in mankind. God works from both sides, the physical and the spiritual, and He uses as His instruments every gift and talent bestowed upon man" (p. 29).

A clergyman who is one of the workers, in his book entitled "The Medical Profession and Mental and Spiritual Healing," says:—

"The patient is a spiritual being with a diseased body

*See "Signs and Wonders at the Time of the End," in Book List on p. 48.

and a sick soul. Bodily, psychical, and spiritual conditions act and react upon one another. Is it not possible for different methods of treatment to be used concurrently for the sick man's sake, without clashing?" (p. 11).

"It is advisable to have specialists, such as physicians, surgeons, specialists in psycho-therapeutics, and spiritual healers" (p. 25).

Referring to their Hospice of the Society of Emmanuel he says:—

"Patients were admitted free of charge, and were tended spiritually by the Clergy, and by the leader and his assistants. These, while they supplied spiritual ministrations, in no way touched upon the province of the Doctor, or used physical methods. Two Doctors who visited the Hospice each week, and examined all the patients, did no medical work that was necessary . . . In such an Hospice there was excellent opportunity for Doctors and spiritual healers to work in harmony" (p. 41).

"It may well be that later generations of physiologists and psychologists will discover something of the processes by which our Lord's works were accomplished, *we can say already that 'suggestion' and perhaps 'telepathy,' enter into some of them*" (p. 47).

In "How the Spiritual Transcends all Natural Means of Healing, or Christ the Healer of Body and Soul," the writer says:—

"Moreover, we who believe that there is no other Name under heaven whereby we must be saved, are bound to hold that all saving, all making whole, comes from Christ *whatever be the means employed*, whether the wise woman administers her decoctions of herbs, or the medicine man chants his incantations, or the physician injects the alkaloids extracted from the plants by the chemist's art, or the surgeon binds the broken with splint and bandage, or the hypnotist applies his suggestions, or the spiritual healer lays hands upon the sick with prayer; whether the human instrument be ignorant or scientific, superstitious or agnostic, or faithful, or whether—without human intervention—the cure is "spontaneous," the source and agent of all healing is Jesus Christ The same God Who created upon Himself our physical nature, and taught us to pray, and gives its virtue to the prayer of faith, made also the natural world, and taught men the lore of the plants, and gives its virtue to the foxglove Then surely it is for His servants to use all the means of healing which He has revealed, applying them with practiced neatness of hand, with learned wisdom of mind, and with faithful ordination in spirit to Christ, Who crowns the work" (p. 2)"

The writer of the pamphlets comments as follows:—

"What subtle teaching is all this! One needs only to turn to three of so many portions of Scripture (Mark xvi. 17; Acts iv. 10; Jas. v. 14-16) to see how utterly un-Scriptural it all is.

The Rev. I. M. Haldeman, D.D., of the First Baptist Church, New York City, in his pamphlet on "Emmanuelism, a new and dangerous departure for the Church," says: "Not only is Emmanuelism in the last analysis based upon precisely the same principles as Christian Science, but it confesses it (315). It is Psycho-therapeutic, metaphysical, or *mind-healing* (314). It is a menace, a peril of perils (337). . . ."

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Face to Face.

Glimpses into the inner life of Moses, the Man of God.

Meditations for the Devotional Hour.

"With him will I speak mouth to mouth . . ." Num. xii. 8.

WHAT a change in Moses! How ready he was to go forty years before! But now he shrinks back. "I?" "Who am I, that I should go?" All the self-sufficiency gone. Is this the man that was mighty in words and works in Egypt?

The colloquy between God and His shrinking servant has been repeated again and again in many hearts since that day. For one thing the task was a stupendous one! What would it mean? What would God do with him? Moses had looked upon the burdens of his oppressed brethren, and he knew the tyranny of Pharaoh, and what it meant to have him as an enemy. *To be sent to deliver Israel!* The sketch that God had drawn out of His plan of operations looked simply impossible. Bring them up out of Egypt into a good land now occupied by other nations! And he, one man, with no resources, no influence, no means, no co-worker! Impossible!

But God can do impossible things! It matters not how great the scheme if God draws it out; it matters not how insurmountable the difficulties appear, if God undertakes the responsibility.

Moses does not venture to question the scheme, but he does question his fitness to take part in it, so he shrinks back with objection after objection. "I go to Pharaoh!" But "I will be with thee," answers Jehovah.

An ambassador from the King of Kings will have his Master's authority at his back. Moses would not be sent in his own personal capacity, nor even as the man who once was as a royal prince in the land. God had allowed sufficient time to elapse for all that to die away. He wanted none of earth's influence for His chosen messenger, nor personal power from position. There must be no fear of this intruding now. *He must go in the authority and power of God alone.*

"Abraham fell on his face: and God talked with him . . ." Gen. 17. 3.

BUT "when I come unto the children of Israel, and shall say . . . God . . . hath sent me unto you; and they shall say to me, What is his name? what shall I say?" (Exod. iii. 13).

The patient Lord has much trouble with this shrinking man; but He tenderly meets his fears, and answers every difficulty. He was to tell the oppressed Israelites just what God had told him—the God of their fathers had appeared to him and sent him unto them. He was told exactly what to do; was promised a hearing; and forewarned that the steps he was bidden to take would not be successful at first; but that God would work for His people, and eventually they would be allowed to come away, not empty either, like slaves-stealing away, but they should come out of Egypt in the sight of all the people, actually hastened by them, and loaded with their gifts!

Whatever God undertakes He carries out royally in the face of all men. Israel would only have been too glad to get away from their taskmasters in any condition; but when God leads forth His people it shall be in triumph, by a mighty hand and by a stretched-out arm.

If we, His children, when we get into tangled corners, even by our own folly and sometimes wrong-doing, would only turn to God as a King and a Father, and cast ourselves upon Him, He would work for us, and lead us out of our troubles safely and in a manner worthy of a royal King.

Jehovah has dealt with two of Moses' difficulties, but Moses is not yet satisfied. He cannot reconcile himself to the prospect of such an undertaking; he has rather unpleasant memories of a certain day when one of these very Hebrews, to whom God wants to send him, turned round upon him saying, "Who made thee a ruler over us?"

The adversary keeps these memories for sensitive souls, and he knows how to bring them up in critical moments. The shaft had pierced deep into the mind of the fiery and sensitive man, whose attempt to avenge and defend his oppressed brethren had cost him so much.

The greater the cost and the sacrifice in going forth to the aid of others, the deeper the wound when that aid is rejected. Only keenly sensitive natures can understand the suffering that Moses must have experienced, when his hopes were dashed to the ground, and he fled from Egypt in terror.

To be sent back to the people who had rejected him! Does the bitter memory of that slain Egyptian, and the undignified hiding in the sand, rankle in Moses' mind? Is he afraid the taunt will be repeated, and the terror come back, so that he must flee again?

Now the devil haunts God's children with memories like these! Paul, at the very end of his life, could not forget that he had once persecuted the Church of God, and had actually given his vote for the innocent ones to be put to death. "It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again" (Rom. viii. 33, 34). "It is Christ that died" is the answer to all the past for Paul, and for all who shelter under the Blood of the slain Lamb.

"Looking unto Jesus the author . . . of our faith . . ." Heb. xii. 2.

MOSES speaks again: "But, behold, they will not believe me; . . . they will say, The Lord hath not appeared" (Exod. iv. 1). Moses had once supposed they would understand that God would deliver them by His hand; and the error then made caused him to fear the risk of disappointment now. Suppositions are not enough, we must have certainties, and Moses will find it very different when God really sends him.

God answers this fear by showing him His power, and proving to him that He will bear him witness in the eyes of those to whom he is sent.

In a picture lesson God teaches him that he needs but a "rod" to fulfil His purposes. He bids Moses cast the rod in his hand upon the ground, and as he does so it becomes a serpent. He bids him now lay hold of the serpent by the tail, and it becomes a rod.

Unconscious preparation for Egypt! He will have to meet magicians, and he must first have proved God's power, so that in calm fearlessness he could face them and conquer.

Again we meet with the need of "faith" as the one thing to link nothingness with Omnipotence: "If ye have faith . . . nothing shall be impossible unto you," and again "Have the faith of God. Whosoever shall say unto this mountain, Be thou removed, . . . and shall not doubt in his heart, . . . he shall have whatsoever he saith" (Mark xi. 22, 23, margin): Moses must not have a shadow of doubt in his heart that the things that he "saith" at God's command, shall come to pass.

God will take the same trouble to-day to train His children to unwavering faith in the weapon put into their hands—the "sword of the Spirit," which is the Word of God, mighty through God to the pulling down of strongholds.

"And Moses said unto the Lord, O my Lord, I am not eloquent (a "man of words") neither heretofore, nor since Thou hast spoken unto Thy servant: but I am of slow speech, and of a slow tongue" (Exod. iv. 10).

Now it is all out! First, "Who am I?" I have no position, no influence, no authority! Second, "They will not believe me." They did not do so once, and I do not care to try again. And, thirdly, "I am not eloquent." Perhaps Moses said to himself, "Forty years in the wilderness has taken away my flow of language; once I was mighty in words, but not now; I have become a man of few words, slow to speak and of a slow tongue."

If Moses only knew it this was his best preparation. Eloquence is more often a hindrance than an advantage. When God speaks, He speaks little, but what He says is done. With Him speaking is doing, and one word will accomplish His purpose. When God wants a man to be His mouthpiece He sometimes chooses one who is not eloquent, and has no language of his own, so that God may give His own message through him.

Paul clearly understood this when he wrote, "Not with wisdom of words, lest the Cross of Christ should be made of none effect" (1 Cor. i. 17). It is made of none effect, alas! by the flowery language in which it is too often clothed. God forgive us for wreathing the Cross with flowers—even flowers of speech, as well as of thought. It needs its intense reality to fulfil its work, even as in all its awful power it shook Jerusalem that eventful day when the horror of a great darkness was over the land.

"The Lord looked upon him, and said Go . . ." Judges vi. 14.

THE Lord's answer to Moses was decisive. "The Lord said to him, Who hath made man's mouth?" "Go, and I will be with thy mouth" (Ex. iv. 11, 12). The God that had made his mouth could open his mouth, and teach him what to say. This concludes the matter; every difficulty is met—position, people, power, language—what more is needed?

But the heart of Moses faints! Yes! it is all true: the path is clear, there is no question about the call, the command, the equipment, the power; he has only to consent, and go forward with God to fulfil His place. Still his heart fails him. But the Lord has been so gracious in listening to his fears, he does not dare refuse, so he at last says, "O my Lord, send I pray Thee, by the hand of him whom Thou wilt send" (Exod. iv. 13), as much as to say, "Thou must have Thy way, Lord. If I must go, I will, but I'd rather not!"—a most ungracious, unwilling assent.

But God cannot fulfil His deepest purposes through us unless there is hearty, unhesitating co-operation with Him, for an unwilling instrument cannot exercise the needed "faith," and faith is the capacity, or channel, through which the Divine power works. The shrinking does not hinder if there is the full response of the will. Moses did not refuse to go; he agreed to yield to the Divine will, but even then his faith could not reach to the point where God could use his mouth, and give him power of utterance, as He had promised him.

The Almighty God stands powerless before unbelief, and He can be limited by our faithlessness in His purposes of grace towards us. It was not an erratic or a petulant change, this determination to give Aaron as spokesman to Moses. The decision was governed by the law that surrender and faith are the only conditions in which God can work in human vessels.

AARON was given to Moses to be his spokesman or, as the Lord Himself expressed it, "*instead of a mouth*"; and Moses lost his opportunity of proving what God could do. He took, shall we say, God's second best, instead of His best! He yielded to his fears instead of believing that God could do for him the "impossible" thing. Moses had to regret his fainting heart this day, for he had made for himself, through Aaron, difficulties that need never have come in his path.

The interview was over. Moses now goes to Jethro, and breaks to him the news that he must return to Egypt. He says nothing of all that had passed on the mountain side. Souls who have had interviews like these, are not disposed to talk much about them ; neither does God reveal Himself often in such a way, until the soul has learnt to walk silently with Him.

God seems to have given no directions as to His will concerning his wife and his little ones, in the path that lay before him. We only read that he *took his family with him on the journey*. Probably as a "matter

The Lord permitted Moses to start on his journey, together with his family, but when they rested at an inn, we are told, "the Lord met him," and "sought to kill him" (Exod. iv. 24). He had evidently failed in his obedience to God's commands concerning circumcision, and had done so through the objections of Zipporah his wife. But the faithful God could not overlook one single deviation from His will, and lays His hand upon him so unmistakably that his wife was forced to recognize the cause, and yield the disputed point, and his life was spared.

One step at a time! sufficient for the day! Moses did not think of all this when he stood before the Lord. Aaron now meets him on the way, sent by God, and together they go to the elders of Israel, and begin their mission. "And the people believed!" and God so bare witness to all that He had promised that they not only believed, but "bowed their heads and worshipped."

I ET us briefly consider the main characteristics of Moses' walk with God from this time forward.

It was a severe test, and if he had not had behind him an interview with God, such an unmistakable commission, and such a knowledge of His will, he might have even now failed Him. But Moses is going on from "faith to faith," and faith grows by testing. Only thus can it be developed and matured until it can believe against hope, fully persuaded that what God has promised He will perform.

people, with seven "I wills" enclosed in the Alpha and Omega of "I am Jehovah" (Exod. vi. 6-8). He was known to Abraham, Isaac, and Jacob as "El-Shaddai," the Poured-forth of blessing, but now He will reveal Himself to Israel as JEHOVAH, the Righteous God Who must Judge sin, because He is the Just and the Holy One.

It is in truth the "fellowship of His sufferings" when we must stand back and wait for His hour to come; wait for His permission to move, or to speak; wait and watch the fiery furnace grow still more heated knowing that the sufferers reproach you for carrying a message from God which spoke of deliverance, but which instead has apparently only placed them in the fires. But only thus can we learn fellowship with the afflictions of Christ, as with Him we wait and watch; like Him to be deeply moved and sore troubled, as He was over the tomb of Lazarus, even though we know that the stricken one shall yet hear His voice, and come forth to the new life in the power of His resurrection.

This deep, silent man had now a capacity for suffering that he had not then. Oh, the anguish in his voice as he cried out to his Lord, "*Neither hast Thou delivered Thy people at all.*" The cruel bondage of oppressed Israel had clouded his heart, and when the Lord bids him go again unto Pharaoh, he is depressed and disheartened, and replies, "*Behold, the children of Israel have not hearkened unto me : how then shall Pharaoh hear me ?*" (Exod. vi. 12).

After this we get the constant refrain, "as the Lord commanded them, so did they" (Exod. vii. 6). Step by step, they had to obey; and we watch these two men quietly, faithfully following each direction given them by God. How their faith increased as God bore witness to each step! The first manifestation of His power was the turning of the rod into a serpent, as Moses had seen it done once before, and then from this point, from faith to faith, the wonders grew.

WHAT could not God do with that little rod? It was the medium of power in the first three judgments God sent upon Pharaoh. Then Moses is bidden simply to say "Thus saith the Lord," and *God bare witness to the word without using the rod. Had Moses begun to lean upon it at all?*

We must also be freed from rigid conceptions of His method of working. He used the "rod" in the first miracles, then He shows Moses that he can also work without the "rod." The next miracles were performed *by the word of the Lord* through Moses. The swarms of flies came after the word, "Thus saith the Lord, . . . To-morrow shall this sign be . . . Again in the plague of murrain, Moses said, "*Thus saith the Lord, There shall be a very grievous murrain.*" (Exod. ix. 3)—and it was so. The sixth plague was brought about in a different way; and the rod was used again. All this taught Moses to be very pliable in the hand of God, and very obedient. It taught him to go forward just one step at a time, and to have no preconceptions as to how God would work that day.

"Sacrifice to your God in the land," said Pharaoh, and Moses said, "Why not in the land? This is a great concession, we cannot do more." But no, *God had said* three days' journey out of Egypt three days' journey it must be.

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His conversation on the Tuesday afternoon about 20 minutes went on before there again was a lull, notwithstanding the military service, said. "If he is planning, so he is."

"Oh that Thou wouldest rend the heavens . . ."

The Outlook for Prayer.

THERE is no doubt about it! A moving of God in *awakening* and in *answering* prayer is upon the horizon. Already alongside of the intensifying of the workings of the prince of darkness, which is causing men's hearts to fail for fear of what they see coming on the earth, there are indications of the working of God, enough to show that if the people of God persist in using intelligently the weapon of prayer, we may yet see, before the Church is translated, an ingathering of souls. It was at an hour of densest gloom when the Great War was raging, that the sky flashed with light with the glorious news of the taking of Jerusalem, to be followed rapidly by a series of events manifestly of the Hand of God, which resulted in the ending of the War. Again it was at a time of deep darkness in 1920 that the glorious news came through, of the outbreak of Revival in Russia, which cheered the praying people of God and encouraged them to deepen their prayers.

Now again, just when the sky seems dark, and as it were "brass" through the gloom of the industrial crisis, once more comes light upon the horizon to encourage the burdened hearts crying day and night, "Avenge us of our Adversary." First, there is the continued news of the Revival in East Anglia steadily and quietly gaining ground with every token of a work of God. Then from many quarters comes the testimony of those who are preaching the Old Gospel of the Cross, of a very marked spirit of "hearing" growing among the people. And now comes the glad tidings of a work of God taking place among large masses of the people generally out of reach of "Revival." It may be remembered that in January, 1921, an account was given in *The Overcomer* of a remarkable Sunday evening service, held throughout the winter in a Picture House, for non-church-going people, being the outcome of open-air services in a West of England district in the summer of 1920. These open-air services have been resumed this summer with thousands of people attending them. The work has now become organized under the name of "The Downs Mission," with aggressive work carried on throughout the week. On a recent Sunday a morning service was held in a Church, when the congregation included a famous Bolshevik agitator and one of his comrades. Both these men attended the evening service on the Downs when the latter came forward and knelt upon a strip of carpet (on the preaching wagon we suppose) in token of his surrender to God, but his friend—the Bolshevik—did not yield.

A Daily Prayer Meeting, in connection with the Mission being held in one of the churches, to the joy of the Missioner, on the following morning the Bolshevik agitator came to the meeting, completely broken up, so that the Church was filled with the sound of his sobbing. A most moving scene resulted, it is recorded, and the work done was so real that at the service on the Downs the yielded man went on the platform and in a wonderful speech pleaded with his old comrades, who assembled in hundreds. Last summer it appears he was the chief speaker on the Downs and in the city, "where his terrible and inflammatory speeches and violent actions resulted in his being placed under recognisance, and forbidden to speak for twelve months." Now this modern Saul turned into a "Paul," at once begins to proclaim Christ in the very place where he had most denied him. Next morning he was to be found again at the 10 a.m. prayer meeting, and the evening found him on the preaching wagon using his oratorical powers in the service of God.

This conversion of such a noted man meant an impetus to the work. On the Tuesday night there was a complete "break" among the people when about 20 came forward to the "Penitent form." In the after meeting which went on for two hours, the people seeming unwilling to go home. Here again was another remarkable conversion, of a man who was a heavy drinker, notwithstanding his breast was decorated with several medals for military service. Mentioning the name of the ex-Bolshevik agitator, he said, "If he can enter the fight I can and will." On the following morning, so he says, a voice bade him get out of bed and sign his convert's

card, which he did and then took it with him to his work to show his mates so as to "fly his colours." Then he took it to the Works Manager, who turned out to be a Christian man, for he told the seeker after God he would do what he could to help him. None of the "mates" jeered, for several said they had been on the Downs on the Sunday and "could have stayed the night"!

From this the work began to extend. An open-air meeting was held in another district one night when between 500 and 1000 men heard the message. The ex-drunkard gave his testimony, and on the following week again 1000 men assembled at the meeting. On the Downs on succeeding Sundays the biggest crowd they had ever had gathered around the wagon, when the ex-Bolshevik spoke most effectively to several thousand people—mostly working men—and he was joined by a prominent I.L.P. worker. Still further the work continues to extend. One evening meeting was adjourned to a large tent in the "Bath and West of England Show Ground" and here it is said moving scenes were witnessed. An "ex-bookmaker" gave his testimony of deliverance from gambling, in this meeting. Daily prayer meetings continue with a wonderful spirit of prayer among the men, who are being laid hold by this remarkable moving of the Spirit of God. "At all sorts of odd times" it is said, they adjourn for the purpose of prayer. This is one of the most striking marks of the work. "This extempore prayer is developing at a great rate" the writer of the story says, and many of the men who have been reclaimed take part.

Later news (June 20) says that on that date 500 to 1000 "Dockers" assembled at an open-air meeting, which lasted three hours. The "penitents" form was full at the close, after moving addresses by the ex-Bolshevik and an ex-Horse Dealer who had been converted. The writer says, "Working men seem astounded that these well-known public characters, should be promoting the Christian faith with such ardour and sincerity." *Women's Meetings* are now being held, doubling and trebling in numbers as time goes on. The Sunday Services on the Downs now number about 5000, and there is every evidence that "big things" are pending.

All this is most encouraging to the prayer-warriors who have so specially prayed about the "Bolshevik" danger to Britain. Let this story deepen their cry to God, for the increase of this movement of His Spirit, to a high tide which shall once again penetrate the Welsh valleys and reach every part of the land. It seems that there are already tokens of this being so, for a secular paper (June 21), has a heading to a paragraph, "*Signs of another Welsh Revival.*" The Pilgrim Preachers on their tour through S. Wales, are reaping hundreds of converts, who are following them for miles as they move on to other places. It is said that thousands of people listened to them at Llanelly, and on their arriving there they were met by the Mayor and were given a civic reception. Llanelly is in the district of the outbreak of the Revival of 1904-5. Then from Glasgow—the very centre of the Communistic spirit which has caused so much trouble these last months—Rev. Wright Hay writes in a private letter "We are having great meetings here. An *awe of God is falling upon multitudes.*"

The Prayer Movement in the villages, referred to on p. 45, is extending and spreading. A recent gathering in a South Coast town had a meeting at which 7 churches were represented and they adopted the "Village" Plan. A Tea-Table Conference was held in another place on "*Progressive Prayer and Aggressive Praying*," when about eighty from villages around, were present, and they also adopted the plan for prayer. The minister writes also of a "little Deaconess" from a big town who had taken over all this town for prayer. He says "oh the big faith of the tiny mustard seed. Will her big 'little faith' see the high mountain bow down at His Presence?"

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The "Overcomer" Conference at Swanwick.

Theme: "The Word of the Cross as the Power of God."

"WE went through fire and water but Thou broughtest us out into a wealthy place" was the experience, metaphorically, of all who were able to reach "Swanwick" for *The Overcomer* Conference announced to be held April 18 to 25. For the gravest crisis which England has had to face since the close of the Great War, so some of the secular papers said, came to a head just the week before the Conference was to take place. The long threatened strike of the combination of Trade Unions, known as the "Triple Alliance," was actually fixed to come off on Friday, April 15th. Had this strike taken place it would have been impossible to travel, and no Conference could have been held.

The Prayer-Warrior circles in London and elsewhere were also in a "crisis." Could their faith come unshaken through such a test, and triumph? For months prayer had been focussed on this Conference at Swanwick, asking that the issues of it should be world-wide, and a mighty witness be given to the "principalities and powers in heavenly places" of the victory and power of the Cross of Christ.

And now, just a few days before the long looked for gathering, it appeared as if the "god of this age" had succeeded in bringing about such conditions that the prayers of the saints could not be answered. The outward and visible circumstances looked as black as they must have done to the Israelites on the borders of the Red Sea. *There was no way back.* We did not dare "cancel" the Conference, and thus nullify our faith—and it seemed impossible to go forward. "BUT GOD . . ."

Those who were responsible for the actual arrangements, can never forget the dense darkness and conflict which surrounded them during that crucial week. A message from Swanwick came, "Wire if Conference is to take place," and the word of Faith replied "Expect to hold Conference as arranged." And then, like Elijah cast upon the ground on Mount Carmel, the prayer groups gave themselves anew to prayer. It seemed as direct a conflict between God and the devil as it was in Egypt with Pharaoh contesting the liberation of the people of God. Late on the Thursday night came the challenge of faith. "Lord, if Thou hast planned this Conference, and it is Thy purpose it shall be held, give us the proof by utterly overthrowing the schemes of the Adversary." And it was done. At that very hour a Trade Union official was speaking to a meeting of Members of Parliament, when unexpectedly—and apparently unintentionally—he suddenly said words which proffered the olive branch of "peace"! The Friday that was to see Britain in the grip of a National Strike saw instead the virtual break-up of the "Alliance," and the way clear for the people of God to go forward.

It was with hearts overflowing with praise to God that from far and near the children of faith gathered on Monday, April 18, in what was to prove to them in truth, the "Mount of God." During the week the numbers reached at times 230 believers. A Minister came from poor blood-stained Ireland, looking worn and burdened with its need. Others came from South Wales, amongst whom was a party of six Christian miners. Missionaries and Christian workers, young men just beginning their College or their ministerial career, facing the dangers of the prevailing apostasy, and bonnie girls preparing for the Mission Field. About forty-five Clergy and Ministers also came, all burdened with the need for a fuller and stronger proclamation of the Message of Calvary.

And truly the Lord had planned the Conference, and sent His chosen messengers, so that an all-round presentation of the Gospel of the Atoning Cross might be given. Revs. F. E. Marsh, E. L. Hamilton, and J. Rhys Davies all spoke on the Cross in its various aspects, sharing with the Editor of *The Overcomer* the main addresses of the morning and evening sessions.* The morning addresses were followed by ten minutes' messages from any who were led to speak. Many of these were most valuable, one especially, by Rev. J. A. Slimmon, of China, who desired to give a testimony to the truth of the substitutionary work of Christ. He said:—

"I went to China some 36 years ago to teach God's truth there, and I found that God had not left Himself without a witness in China. We find to-day in China a witness to the fact of God. We find to-day in China a witness to the fact of sin. You have no apologies for sin in China such as you have in this country. We have no one who will deny the fact

*A selection of these it is hoped to publish in the Autumn, in a Report of the Conference.

of sin like Christian Scientists here at home. The Chinese people are not a godless people. We find a witness in China to judgment. In that part of China that I come from, you will find groups of villagers travelling to some well-known temple. The leader of each group is leading a lamb to the slaughter. The lamb is selected from the flock and taken into the household and now is taken to one of the great temples. The lamb is without blemish. It is taken and handed over to the priest in the temple. He performs the rites and offers this lamb to God as a sacrifice for the family that is offering it. There are certain signs by which they know whether the gods have accepted it or not. So we find that God has not left Himself without a witness in China to the fact of substitution . . ."

The "Prayer Warfare" messages of the Rev. Gordon Watt, given from 5.30 to 6.40 each day were greatly valued, Mr. C. H. Usher also speaking at the same gathering. There was also one most important meeting on the subject of "Demon-possession," when Rev. J. A. Slimmon spoke most wisely and faithfully on the "casting out" of demons as witnessed by him in China, even among true children of God. Rev. H. W. Thomasson, Vicar of Handforth, and Chaplain to a well-known Asylum, also spoke, saying that it was impossible to deny the fact of demon-possession among Christians, for nothing else could account for many of the cases he had met with in his work. Another clergyman with similar experience also bore his testimony, followed by Mr. C. H. Usher, who gave valuable light on the way of deliverance through prayer.

The Conference was practically "soaked" in prayer day after day, Mr. J. C. Williams conducting an early morning prayer meeting at 7.30 and this was followed by Family Prayers in the Conference Hall at 8 a.m. when brief messages were given by Revs. J. A. Morgan, A. E. Calver, H. J. Andrews and T. MacKay, who all kept in focus with the theme of the Cross.

The afternoons were left free for sectional gatherings, which turned out to be the Lord's plan for giving expression to the deep work He was doing in our midst. A work which it is almost impossible to describe in print—for who can report either in print or speech, all that is meant by the manifested Presence of God. "Oh God, when Thou wentest forth before Thy people . . . even Sinai itself was moved at the presence of God" The memory of this wonderful week is not so much of the "addresses," nor the Speakers, but of the tender melting atmosphere wherein the Spirit of God seemed to search the depths of every heart and life, and bring each one low at His feet. One blessed result of this was, as someone noted, the marvellous unity and love which prevailed throughout the whole Conference, as well as the very recognizable leading of the Spirit of God in every one who took part, and the obedience of each to that leading. For example, Rev. C. Ernest Procter, the greatly loved Hon. Secretary of the Conference, had tentatively undertaken to give a series of papers on the History of the Doctrine of the Atonement and The Modern View as taught in current literature, but when he saw that the Spirit of God was leading more towards constructive teaching on the substitutionary work of Christ, he felt that his papers must be set aside, that the other messages might be given.

All these precious and blessed manifestations of the grace of God were crowned by a very sacred week-end. First, on the Sunday morning, there was a remarkable outpouring of the Spirit of Prayer at a prayer meeting led by Mr. J. C. Williams at 10 a.m., and then a morning service when, after an address on John xvi. 33 by the Rev. J. A. Balsdon, the Conference partook together of the Memorials of the Lord's Passion, under the presidency of the Rev. E. L. Hamilton.

The meeting on "The Cross and Foreign Missions," on the Saturday night, addressed by Mr. Balsdon, will not soon be forgotten, when about thirty of those present rose to their feet signifying their surrender to Christ to carry the Message of Calvary to the Heathen. Some were young men just beginning their College career, and others were young girls who had surrendered for the foreign field brought tears to many eyes, as well as some fathers present, watching the Lord fulfil their secret prayers.

The Praise Meeting on the Sunday night brought a wonderful week to a blessed climax. At this meeting Pastor W. Fetter, who had arrived with a small party on the Friday, gave a striking word which described what a visitor saw and felt upon coming into the midst of the

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workings. His testimony was to this effect: "Putting aside the value of the addresses which I have heard, I feel led to say that after years of moving about among evangelical Christians, I was feeling almost in despair of "Protestant" Christianity, because of the absence of real quickening life, but here I have come across it. I could almost say, I have found the '7000'! You have life—throbbing fullness of LIFE Thank God . . ." The testimony of a Minister also caused deep thanksgiving to God, as he referred to the extraordinary sense of unity in the Conference. "We seem here" he said, "to have lost our 'labels,' and when I was asked to-day what I was, I could hardly remember!" Blessed be God. This is the real "John xvii." "That they may be one in Us . . ." said the Lord.

And now for a brief reference to some of the practical results of the Conference. The afternoons had been left free for those who desired recreation, and for sectional meetings as God might guide. But those who had come were mainly preachers and workers who were too deeply burdened with the conflict, in which the true Church of God is now engaged, to think of "recreation." The holiday spirit was entirely absent, for all were too intent on buying up every moment, for the gaining of equipment for the battle they had to face again, when they left this "Mount of God."

On the Tuesday afternoon was held a meeting of the Ministers' Prayer Bond, which was instituted at the Conference of 1920. Other Ministers were invited to attend, together with any lay-preachers who desired. Then suddenly the tide of the Spirit of God began to rise, and requests were made for the forming of other "Bonds of Prayer," which resulted, before the Conference closed, in a linking up of groups for prayer as follows:—

Prayer Bond No. 1. This now consists of 51 Clergy and Ministers, with two exceptions, in *charge of churches*, who pray for each other every Saturday on going to the study for Sabbath preparation. A monthly circular embodying requests for prayer and praise, information and questions, circulates between the members. Rev. C. Ernest Procter of Liverpool acting as Hon. Secretary.

Prayer Bond No. 2. This new group is formed of 26 Lay-preachers, with Mr. J. C. Williams as Leader and Hon. Secretary. A similar circular to that used by No. 1 "Bond" is in use.

Prayer Bond No. 3, consists of 24 Women Evangelists, with Mr. J. C. Williams as Leader.

Prayer Bond No. 4, is a "Young People's" Bond, consisting of 18 members, all under 25 years of age. Some are young men in College, and others young women who are preparing for the Foreign Field. A young College student is Hon. Sec., with Mr. J. C. Williams as Leader.

The London Prayer Warfare Work.

Whilst these "Bonds" were forming in different rooms, another move was taking place, and Miss Leathes, the Secretary-in-Charge of the London Prayer work, found herself besieged with requests that some isolated Prayer-warfare groups in the country might be "linked with London," for strengthened co-operation in prayer. Then came the isolated prayer-warriors who had learnt to pray aggressively, but had found as yet no colleagues. These asked if they, too, might not be joined to the warfare company who were linking together to stand four-square against the foe. This resulted in twelve groups, and 27 isolated "warriors" joined up to London for purposes of prayer.

We may truly describe this as a rising tide of prayer, betokening a moving of the Spirit of God for a lifting of the Standard of the Cross in this crisis hour.

All this has come about so spontaneously, and so manifestly under the leading of the Spirit of God, that we know not yet whereunto it will grow. Hitherto those who have learnt the victory of the Cross, and the consequent aggressive prayer, have been "separated upon the wall, one far from the other" (Neh. iv. 19), labouring with one hand at the work and a weapon in the other. But the "trumpet calling to an united fight" seems to be sounding (Neh. iv. 20), betokening the intensifying of the conflict, and the need for those who are determined to be faithful to the Blood-stained banner of the Cross, boldly taking their stand for the Gospel of Calvary.

Many times since *The Overcomer* was launched in 1909 we have been asked to link up our readers in "Prayer Circles," but we had no leading from God so to do. Now that the Spirit of God has moved, and led the

way, we have no alternative but to follow. It seems that *the crisis hour for the Church of God has come*, and those who have learnt something of the meaning of aggressive prayer against the powers of darkness, must join up, and throw themselves, as it were, into the gap through which the enemy is pouring in. THIS IS A CALL TO THE "RESERVES."

We are deeply thankful for the leading of the Spirit of God in this matter. The "vision" of such a linking up in "Prayer Bonds" came to the Editor in 1919, when, in the Occasional Paper, a suggestion was made that the lonely "prayer-warriors" should register their names in a "Cartref Prayer Bond," for "emergency calls" for prayer, to be sent to them from time to time.

"Though it tarry, wait. *It will surely come*" is true once more. What the Spirit of God reveals as His purpose, He Himself will bring about in the fulness of time. That time has now come.

It is possible also that our readers in other countries may desire to be linked up with other prayer-warriors in their own land. It is striking that just at this juncture Mrs. Osborn Howe writes, with an appeal for prayer for the onslaught of Spiritism on S. Africa. "*Will you not form prayer-circles?*"

The answer to this is, "No, *not the usual form of Prayer Circle*," but we will call up the "Reserves" of those who are truly "prayer-warriors," and in "Prayer Bond groups" consolidate the prayer-force as God may enable us.

In closing, for the help of some who could "go and do likewise," we must also refer to a remarkable story of prayer work, told us by one of the Ministers' Prayer Bond at one of the Prayer Conference Meetings, as the result of the Swanwick gatherings of 1920. Our brother has been led to link up village after village in prayer, by seeking out one or two praying souls in one village after another, around the one in which his own church was situated, and encouraging them to do the same in villages around. This had been so prospered by the Lord that quite a network of villages in Kent had now in each a few at prayer. Thank God, for all these indications of a rising tide of prayer by the direct moving of the Spirit of God.

Prayer and the World Industrial Unrest. *By a Christian "Trade Union" Official.*

NOTE.—The Lord brought to the Swanwick Conference, a Trade Union member holding several official positions, but also an earnest servant of God with world vision for Christ and with a living hope in His Soon Return.

Learning of the "Prayer Warfare" which was being carried out with striking national and international results, he has been led to send us weekly letters giving information for prayer. *During the many crises which have been occurring nationally since we met at Swanwick, these notes have been most valuable.* Again and again he urged prayer to prevent "other Unions joining the Miners," and on June 7, wrote, "This danger is now entirely removed. You have had a 'ruler's' part in this. Now you can praise God, not on a 'hope' of the optimist, but as a victorious prayer-warrior. . . ." We are glad to give the following message from this brother. Let us heed his words.

THERE is to-day much superficial prayer. People pray in a circle and miss the vital centre. To hit the centre is to defeat the devil.

He cares little for outer "circle" prayer, but he dreads "centre" prayer. We are dealing with the war for the world. We are "ruling" the affairs of the world by prayer. We must therefore make of prayer a "science." Do not misunderstand—this does not mean one must not "pour" out the heart to God, but it does mean that in praying for the affairs of the world we must do it in a 'scientific' way. We are at war with the prince of this world, and we must know his plan of campaign. To learn this we must study the movements in the world, and meet his new tactics with new prayer. We have to meet the enemy as he attacks, with a counter attack. In the "prayer war," as we learn the new point of attack, we must press a new counter attack home.

This is a day of indefinite definitions. Satan has men tied up in this way. We must be clear on definitions. One most important one is the definition of the word "world." In the original of the Scriptures there are words which have different meanings, and yet the same English word is used. "World" is one of them. We often say "the world was made by God"—probably we mean the earth. But we have to deal with the "world" of to-day. Out of about 72 passages in the New Testament the word *kosmos* is mostly used, and always means the system of organized humanity, with Satan the head. We must learn to understand the laws of this world system under Satan's rule, and counteract his working, by intelligent prayer.

By the *Kosmos* is to be understood organized humanity. Trade Unions, political machines, socialism, communism, and other "isms," are part of this *Kosmos*. Satan is its prince: the place he usurped, but

Chinese people are judgment. In that if villagers travelling up is leading a lamb and taken into embles. The lamb to the priest in the of God as a sacrifice signs by which they find that God has of substitution . . .

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which was acknowledged by Christ (Matt. iv. 8, 9). In this kingdom of Satan we find taught to its subjects the idea of making this world a paradise.

But we believe that man was placed in a Paradise, and by sin fell, and can be restored only by the redemption of Calvary. We therefore live in this "Kosmos" as aliens in a strange land (Heb. xi. 13).

How absolutely Satan had both the civil and religious Kosmos under his sway we see when Christ was crucified. The world powers are as much under Satan, and a part of his kingdom to-day, as they were in the days of Christ. We shall find that Ephes. vi. 12 is still true. To be effective in the prayer warfare, we must be in the heavenlies (Ephes. ii. 6). We get there through Col. i. 13, and in Christ we are above the "prince" and his Kosmos, and he cannot harm us. Rom. xvi. 20 is an accomplished fact. In the heavenlies we can view the entire situation and watch the battle, and pray in an intelligent manner.

Matt. xxiv. is fast drawing near, and the return of the rightful King is due at any moment. When Christ comes He will reign on this earth as King, and those who are ready will assist in the work of ruling the nations. We can to-day rule the "Kosmos" by prayer. God's children in secular things can get the principles of the Kingdom of Christ enforced. Much more in the realm of the heavenlies can they rule now the operations of the foe. From our place in the heavenlies, if we look out over the Kosmos, what do we see?

(1) In every land, unrest and rumours of wars.

(2) In the Church, attacks by Satan in all kinds of subtle ways.

(3) In all spheres, attacks by the enemy which have for their purpose the complete discrediting of all recognized authority. The main object of all attacks is to bring in the spirit of lawlessness.

More than ever our most effective prayer is "Thy kingdom come." We may ask the question, Why do we interfere by prayer at all? Some may pray because they are afraid of being touched in body, property, or friends. Others for fear of the upsetting of their order of life. But the true prayer warrior should pray because the "love of Christ constrains" him, and because we are the ambassadors of Him Who is the rightful King of this world.

You need to remember when you pray in a definite way over the industrial world, you are making a direct frontal attack upon the kingdom of Satan. See therefore that no ground is given to Satan in your own life, or in the atmosphere of the prayer room.

The need of the "Kosmos" appears to be different under various conditions. But the whole of it is the kingdom of Satan. Its peoples to-day are filled with the spirit of revolution. In the Church, in science, and in every section, do we see this spirit manifest. Especially in the Industrial world is it to be seen. Russia is held up as a practical illustration of a Socialist State, and is believed by thousands of people to be the pattern to be used to re-mould the countries of the world. Therefore there is great need of prayer for

the people and country of Russia.

The present condition of Russia is fearful! This Republic is an influence in other lands, and here in Britain has its indirect supporters. It is responsible for advocating rebellion in England. Lenin wrote, "It is necessary to overthrow the British Government by revolution, as was done by us in 1917." It tried to capture the British Labour Party in the "Third Internationale," but failed, and is now calling a conference in Moscow on July 1st, 1921, to set up the "Red" Trade Union International. This has met with little response, except in South Wales and Sheffield. Pray that it may be counteracted, for it is a source of danger to the workers themselves. Pray—

That Russia may be evangelized quickly, and the awful power now being set up from there be counteracted.

That the peril of the "Red" Trade Union International, to be formed at Moscow on July 1st, may be averted.

That the spirit of revolution in Britain, which is more rampant than is admitted, may be restrained.

For Revival in South Wales. Then they will have no time or desire for "Red Internationals."

That the question "Can Christians belong to Trade Unions" be faced and settled as before God.

That God will call out and equip His "prayer warriors" for this last great battle.

That the Church may be enlightened upon the perils of these last days, and that doors may be opened for those who know these perils to enlighten the people of God.

And let us pray "Thy Kingdom come," i.e., that the Coming of Christ as the "Stone" of Dan. ii. 14, may be hastened.

Note.—A later letter from the writer of the above says, "Hatred and malice, inspired by Satan, and fanned by the Communist people, is liable to burst out at any moment. There is great need for prayer. One event only can really cure these inevitable results of Satan's rule—The Return of the Lord."

A recent letter from a worker in South Wales, also says, "There is a terrible spirit of hate at work here." Let us meet this by prayer.
—Editor.

Some Urgent Prayer Needs.

Keswick's Peril.

"For more than forty years the name 'Keswick' has stood as a mighty testimony to the Christian faith. The first Keswick Convention was held at the place of that name in England in 1875. Its distinctive truth throughout the years since then has been that of Holiness by Faith, the normal Christian life of surrender and victory through simple faith in Jesus Christ as Saviour and Lord. Its testimony has spread like a healing stream throughout all the nations of the earth. And Keswick has, of course, stood like a rock for all the fundamentals of the evangelical Christian faith, above all, for the integrity of the Bible,—the bed-rock of the Bible as being, in itself, the Word of God, and not merely as containing it." The multitudes of Christians the world around who owe an unspeakable debt to Keswick could scarcely believe it possible, therefore, when within the last year or so they heard that the so-called 'modern view' of the Bible, the Higher Criticism, was actually making its inroads upon this testimony and institution. Yet that is the sad, tragic fact. Speakers have now been used on the platform at Keswick who voice the positions of the Higher Criticism and the New Theology. That this was not an accident but a part of the intentional policy of the present management at Keswick seems now to be regrettably evident. A member of the Keswick Convention Council has given public expression to such destructive views that the Council have, in turn, publicly and officially expressed their 'desire to disassociate themselves from the position taken up by' this member. Yet this same member's name appears as one of the signers of the invitation to the next Keswick Convention. An earnest plea has been made to the Council to declare itself unequivocally on the fundamental doctrines of evangelical Christianity, but it is feared that the plea will be disregarded. These sad facts constitute an urgent call to Christian people everywhere to pray earnestly for Keswick. May God cleanse and restore, and may His undimmed, unhindered Word and Gospel continue to be given through this richly blessed channel . . .
From the Sunday School Times of America.

A Cry from South Africa.

Mrs. Osborn Howe writes: A messenger of Satan was sent to Australia in the person of Sir A. Conan Doyle, to preach his "New Revelation" and turn many to Spiritualism. Now the enemy has sent one to us "masquerading as an Angel of Light" (Moffatt). A Minister in Natal writes to me: "You will see that a great curse has come to threaten South Africa, in the way of a Spiritualistic Campaign to reach throughout the Union and to last for three months. The Town Hall was full at Durban and one who heard the lecture says he fears for the future of the Church. The subtle part is that this lecturer holds to the inspiration of the Bible, the Deity of Christ, the Atoning Death, etc. He is also an out-and-out Spiritist, holding everything they teach. We are sending out calls for prayer, and hope to circulate these throughout the country. Will you form Prayer Circles?"

How rapidly the tide is rising. But—"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a Standard against him" . . .

Pray for Ireland.

Canon J. C. Trotter writes: "Someone has been good enough to send me The Overcomer, and I cannot withhold my testimony of gratitude to God for such witness to the glorious doctrine of the Cross, so much needed in these days, when atonement by blood-shedding seems to have become such a repugnant idea. I am thankful for the no-uncertain sound of The Overcomer trumpet, and the articles in The Christian. Will you pray for this wretched blood-stained country of Ireland?"

Remember France.

Mr. Henry Johnson writes that the French Translation of War on the Saints has been the means of the deliverance of a family of four persons. The second issue of "Le Vainqueur" (The Overcomer) is being prepared for the press. It will contain "The Cross as the touchstone of Faith" and similar articles from the Overcomer. Mr. Johnson says that he has now a licence to "Sell Bibles" at the fairs and markets, which practically means permission to preach in the public places for "I must explain the value of my wares."

To Preachers and Bible Class teachers.

Although our limited space forbids ordinary "Book Reviews," we feel constrained to call attention to the re-issue of a most valuable book written by Rev. F. E. Marsh, originally published under the title of "The Greatest Work in the World." It has been for some time out of print, but its message sorely needed to-day that, in spite of the heavy printers' charges, Pastor Marsh has taken a step of faith, and is re-publishing the book under the new title "Why Did Christ Die?" It is full of the most precious light from the Scriptures on the Substitutionary work of Christ, given in such a form that preachers and Bible Class workers will find it most useful in the preparation of messages on the Atoning Cross.

Bound in a new cloth cover, the price is 5/- net, and is obtainable from the author—48 Bristol Road, Weston-super-Mare, or Messrs Marshall Brothers, 25 Paternoster Row, London, E.C.

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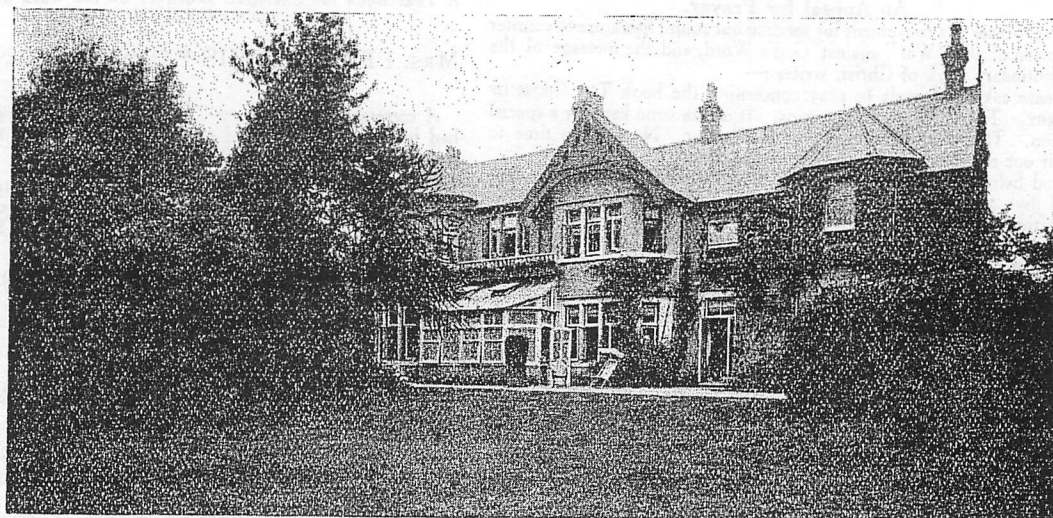
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has stood as a mighty Convention was held. Its distinctive truth Holiness by Faith,—through simple faith only has spread like a earth. And Keswick tales of the evangelical Bible,—the bed-rock and not merely as con- d around who owe an it possible, therefore, the so-called 'modern ily making its inroads the sad, tragic fact, it Keswick who voice Theology. That this policy of the present y evident. A member ic expression to such publicly and officially om the position taken e appears as one of the vention. An earnest f unequivocally on the , but it is feared that nstitute an urgent call r Keswick. May God unhindered Word and essed channel . . .



We give here a picture of "Slavanka"—the new Evangelical Conference Centre at Southbourne, near Bournemouth, which is to be (D.V.) opened in September by a "Victorious Life" Conference (see p. 34). It is located on the high cliffs of the eastern suburb of Bournemouth, and is only a few minutes' walk from the sea. The house and grounds have been purchased from a Russian Christian lady, who was the first convert from among the Russian nobility, brought to Christ through the late Lord Radstock. On account of its associations, it is proposed to found the Conference Centre as a Memorial to the Russian believers who have laid down their lives for Christ. A commodious Conference Hall has been erected in the grounds, together with a Dining Hall wherein guests can have their mid-day and evening meals *en famille*. The Conference facilities will only be at the service of those who stand for the Evangelical Gospel, primarily the Plenary Inspiration of the Scriptures and the Substitutionary work of Christ on the Cross (2 Cor. v. 19). We earnestly commend to the prayers of our readers this real "venture of faith." At an hour when the apostasy is penetrating the Church of God in every direction, the fact that the use of the Centre is restricted to those Societies and workers who stand for the old Gospel, is in itself a claim upon the sympathetic response in prayer and support of all who are faithful to that Gospel. The name "Slavanka" is derived from one of the most common words used by Russian Christians,—the word "Slava" means "glory" or "praise." May "Slavanka" truly be a praise and a glory to the Lord Jesus Christ and His Blood bought Church. All enquiries may be addressed to the Secretary, "Slavanka," Belle Vue Road, Southbourne, near Bournemouth.

Brief Replies to Correspondents.

P.W.—I am sorry I was unable to give in the April *Overcomer* the address on "The Battle for the Mind." God greatly used the same message at Swanwick, and it will appear in the Report of this year's Conference to be ready, D.V., by October.

C.A.B. (N.Z.)—Thanks for Advent papers. Your information about a healing movement in connection with a Maori Christian is most educative. I have read carefully the papers sent. Again I notice no *preaching of the Cross*, although he may hold as *doctrine* what is called the "Fundamentals." The *Doctrine of the Cross* is no protection from the work of Satan as an angel of light, nor from the use of psychical powers under the names of God, or Christ. I note also a questionable element in the emphasis on the ministry of *Angels* as the agents through whom God administers His physical blessings to the believer." As the Word of God tells us that at the Time of the End the Nephilim, or fallen angels, will again come to earth, it is not safe to look to "angels" in any way whatever.

M.H.—It is strange how the demons are using the most sacred things of God as a channel for their influence. Particularly solemn is their blasphemous use of the Holy Communion for bringing about communion with human beings, under the name of the "Communion of Saints." This is only a Prayer Book term as far as the Lord's Supper is concerned. Neither the Lord or the apostle Paul uses this language. To the Lord and His apostle the "Supper" is a Memorial of His death (see 1 Cor. xi. 28). Take care of Spiritism under the language you refer to.

A.M.P.—You are quite right about the unseemliness of the very short skirts, especially on a Christian Worker speaking for God on a platform! But there are signs of a return to soberness. Thank God.

J.S.—The question whether *Christians* can belong to Trade Unions and retain their freedom of conscience to act as they see right in the sight of God, is a serious one, and exercising many. Pray for the Christian men that they may have light from God on the matter.

N.H.—Your letter about the steps to take to reach the masses who do not go to church must have some answer in the story we tell on p. 43 in this issue. The people respond to sympathy and genuine love. Prayer and going to them with a gospel message full of the love of God, is the only way to reach them. The church cannot compete with the world in providing "amusements." Much better offer something the "world" cannot imitate.

H.J.W.—I am glad to have your explanation of the "bowing to the Emperor" incident at the World's S.S. Convention. I understood there were some who did not interpret the act as more than ordinary custom and courtesy.

C.H.—Concerning the "power of attraction" possessed by your fellow-workers. If it is an unconscious exercise of psychical power, your help should be *prayer* that these workers should learn what we have given from Dr. Murray's book on p. 36. *God will teach*. Do not be in a hurry to apply truth you may see, to others! Let God do it.

Mrs. R. L. (U.S.A.)—No, it is incorrect that I have gone into the "Tongue Movement" or received the "gift of Tongues." I am thankful to know that some have heeded the truth given in the articles given in the *Overcomer*, and that they are seeking to cleanse their assemblies from extravagance.

Communications acknowledged with thanks from F.W.; A.P.; A.O.B.; N.B.; E.G.W.; D.R. (Wales); J.M.H.P.; L.C.; M.G.; I.O.; A.E.T.; H.P.; M.A.M.; P.F.; K.S.B.; A.L.; L.L.; L.F.; L.W.M.; G.C.; I.T.

M.P.; J. de V. (Holland); R.D.S.; C.L.; N.B.; E.S.; R.H.R.; K.J.; M.E.C.; H.L.S.; A.V.; P.A. La P.; M.E.G.; J.E.; S.J.W.N.; A.J.; M.W.; L.R.; G.D.G.; D.H.R.; A.T.; H.B.; W.W.; E.G.W.; F.W.; M.M.C.; O.B.; E.L.B.; C.P.; H.G.M.C.; J.M.; H.P.; C.B. (New Zealand, warm thanks for your letter, and the cutting from the newspaper); R.H.; E.M.B.; A.H.R.; A.T.; M.C.; L.K.; J.S.; S.A.F.; C.E.B.; H.M.; E.M.H.E.; G.L.T.; J.L.J.B.; J.T.; G.S. (N.Z.); M.B. (China, I always note your letters with fellowship and prayer); E.P.M.K.; H.B.; M.F.; E.M.S.; S.B.; A.L.E.; A.C.; Mrs. T. (many thanks for papers); E.E.P.; E.J.H.; J.M. (Ireland, a booklet on the Liberation of the Mind was sent you, I trust it has met the need); A.H.; D.S.; A.W.K.; L.M.W. (warm thanks); E.J.A.; A.B.; R.E.B.; G.T.W.; A.V.; N.H.; K.B.; F.E.M.I. (thank God for His praying children in poor Ireland); M.E.W. (I thank you and several other readers for your poems, but there is so much that is vital to fill our pages with, that "poems" must wait for days of less expensive printing, and more paper available for a larger number of pages); E.D.D. (China, thank you for letter about Swanwick, God be to you all you need); H.P.; H.G.M.C.; A.M.; A.S.W.; Mrs. O.M.C. (Please note that the *Overcomer* is published *quarterly*, not monthly); A.H.; A.V. (I do not feel very happy about your "call." 1 John iv. 1.); G.D.G. (It is important to make clear that the "Pentecostal League of Prayer" must not be confounded with the "Pentecostal Movement" emphasizing the "sign" of "Tongues"); T.P.; E.A.; M.C. (I deeply regret to hear of Mrs. Rudisill's continued illness. Dr. Rudisill, too, needs our prayers); C.B. (N.Z. Thank you); E.J.A. (S. Africa. Warm thanks. "I can or I can't" is out of print); G.H.H. (Thanks for letter and enclosures. So thankful); E.W.McC. (I am unable to reply briefly to your question, except to say I hope to deal with the subject in a later issue of the *Overcomer*); H.S.S. (The subject of Healing is coming to the fore. We need to pray that God will give light to discriminate between the spurious and the true. He can teach you); W.S. (Warm thanks for letter).

Will correspondents kindly remember that letters addressed to the Editor are forwarded *unopened*, when away, and delay thereby caused in attention to any requests which may be enclosed therein. Orders for the Bookroom should be written on a separate paper, and not embodied in the personal part of letters.

A Word of Thanks.

The reader who asked for a bound volume of *The Overcomer* for 1909, has now been supplied. Should others desire a volume of the same date, four are now available. Write Manager of the Bookroom.

Some Requests.

The Manager of the Bookroom received in January, 1921, a foreign Post Office Order for 12/- from Japan. The name of the sender was given as W.A.B., but there is no such name on our List, and the money lies waiting instructions. Will "W.A.B." please write to Manager of the Bookroom, Cartref, Toller Road, Leicester.

A correspondent also from Haverhill (Mass. U.S.A.) sends a request for books but gives no name, so the letter cannot be attended to.

Lantern Slides.

These can now be had of "The Cross and the Sinner," and "The Cross and the Christian," Charts. From Captain Hazle, Church Army, 55 Bryanston St., London, W.

I was sent to *Australia* his "New Revelation." y has sent one to us. A Minister in Natal is come to threaten S. reach throughout the all was full at Durban, future of the Church, spiration of the Bible, is also an out-and-out : sending out calls to ie country. Will you

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Countering the Apostacy.

An Appeal for Prayer.

The Director of a movement for sending out sound literature to counter the poison of the "War" against God's Word, and the message of the substitutionary work of Christ, writes:—

"Please ask the friends to pray concerning the book **THE CROSS OF CALVARY**. This is the book that grips. It is like wine kept for a special occasion. The years have improved its flavour. Now is the time to send it out to thirsty souls the wide world over.

"God help us to spread the truth now. Will not some wide-awake friend give £500 or £1000 to send 20,000 of **THE CROSS OF CALVARY** round the world"

Another Appeal from India.

From INDIA Mr. Watkin Roberts, the Representative of the Scripture Gift Mission, writes: "The Lord has greatly blessed our Overcomer work in India. We have very few copies left of our 3000 copies of the Presentation Edition of **THE CROSS OF CALVARY**.

I have Hindi MSS of the following booklets in hand:—Abandonment to the Spirit: The Pathway to Life in God: The Cross and the Blood: Power in Prayer: Deliverance through Death: Much Fruit.

And God knows how the Church in India is losing through the delay in sending these precious messages to the people of this land. I issued a 5000 edition in Bengali of "*How to maintain Communion with God*," but it has been out of print for some months, and I could place another 5000 copies to good advantage almost immediately.

India is a "dumping ground" for all the "isms" of these last days, and it almost breaks one's heart to see and hear what is being circulated and preached by so-called "Missionaries," sent out to undermine the very foundation of our blessed Gospel, the inspired Word of God. There is hardly an organization in India to-day which is not influenced by Higher Criticism, and one of the leading Missionaries in the Indian Empire told us recently, that not 2000 of the 4000 missionaries in India to-day, believe in the Bible as the Word of God.

The only effective way to counteract this is by sending out a continual stream of "*Overcomer*" and similar literature, and our experience on these lines for the past 6 years, has convinced us that this would be one of the most effective ways to keep both missionaries and native workers on the alert. When the *Cross is preached there is Life*, and praise God, not a few have testified that out "Literature Distribution Scheme" has been the means of making the Cross more real in their spiritual life . . .

Will our Readers pray?

The Logos (Word) of the Cross.

Price 1/6 net, 1/9 post free.

Being a Report of the Conference on The Message of the Cross, held at Swanwick, April 19-24, 1920.

A Minister in SOUTH AFRICA writes:—

This book has been with me more than any other for months. I find it supply a need I long had felt. It presents the Christian life in its laws and principles, its stages from pardon to highest fellowship with God, more than any other book I have been privileged to read. For this reason it has become my very close companion. I have been over its pages many times, ever seeing new light. First it was Chapter I, and its repeated lessons in later chapters, showing how sin was dealt with on the Cross, and then our relation to the world, flesh and Satan. How often one has sought "power" without relating that to a primary condition of being "dead to sin." Likewise claiming the new life, and living in its activities; and that blessed truth of spirit separated from soul.

My mind this book should, if possible, be sent broadcast. Please do not let it go out of print. Enclosed is £1 for you to send me copies for distribution locally

All Things New.

The Message of Calvary for the Time of the End.

Bound in Cloth, price 2/-, 2/2 post free. Paper 1/- net, 1/2 post free.

The Word of the Cross Bible Booklet.

The "WORD OF THE CROSS" Bible Booklet is now obtainable in ENGLISH. Permission has been given to MR. STANLEY USHER (The Word of the Cross Evangelist) to issue a new edition at his own cost. He will supply them FREE to all who apply to him (by post only). Address: 25 High Street, Manchester.

"War on the Saints."

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

A correspondent writes:—"This book God brought to me when I had been awakened out of an awful pit, harassed and tormented by possessing demons. Its truth liberated me. . . ."

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

Chapter IX. (The Volition and spirit of man); X. (Victory over conflict); XI. (War upon the powers of darkness); and the Summary of True and Counterfeit manifestations contrasted, have been published separately at 6d. each, or 8d. post free.

Books on the Victorious Christian Life.

By Mrs. Penn-Lewis.

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VOLUME V
No. 4.

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VOLUME VIII.

No. 4.

FIDEI COTICULA CRUX.
(The Cross is the Touchstone of Faith.)

OCTOBER
1921.

The Overcomer

"Atonement or Attainment."

FROM God's standpoint there are but two religions, one is man's, the other is God's. Man's religion, whatever its name, is always based on human attainment. God bases His on divine atonement. Man would turn over a new leaf. God seeks to implant a new life.

Examine the Bible and you will find a scarlet thread running from cover to cover. "It is the blood that maketh atonement for the soul." "Without the shedding of blood there is no remission for sin." "When I see the blood I will pass over you." "The blood of Jesus Christ His Son cleanseth from all sin." "Not without blood."

God's only remedy for the guilt and stain of sin is the blood of Jesus Christ. Man cannot be saved by his own good life, for he cannot meet God's righteous standards (Rom. 3:23; 1 Jn. 1:8; Jas. 5:17; Rom. 3:10). Man cannot be saved in his sinful life, for God refuses to accept him. Man's religions make no provision for the putting away of guilt.

Look at the Old Testament. Everywhere are the sacrifices—the shedding of blood. Was all this meaningless? No. The lamb stood as a type of "the Lamb of God Who taketh away the sin of the world." The offering of the lamb without blemish was the worshipper's acknowledgment of the guilt of sin, of his own inability to himself merit eternal salvation and of his absolute dependence on the promised Redeemer to settle the account. According to God's plan no one can be qualified for heaven until they first confess that by nature they are qualified for hell.

Come into the New Testament. You find something unparalleled in any other writings. You are struck with the unique prominence given to the death of Christ. Why such emphasis on His death and so little on His life? Why Christ in His teachings continually speaking of His coming death and resurrection and pointing to the Old Testament prophecy regarding the sacrifice of Himself?

Why does He say, "I must be lifted up" that "whosoever believeth might not perish but have everlasting life?" Why does He say, "I have come to give My life a ransom?" When He faces the work of the cross why does He say, "For this cause came I unto this hour?"

No value is attached to the death of anyone in the Old Testament. There is no regenerative power in the death of any of the prophets. There were martyrs and heroes but no writer attributes any importance to the shedding of their blood. But when you come to Christ you find that He came to die and not to live, that His death was the very object of His incarnation.

The very heart of the Gospels is not a teaching Christ

but a crucified Christ, whose sacrifice is the mighty magnet to draw the world to God. The song of the glorious saints in heaven as revealed to John in Revelation is not concerning a teaching Christ nor a mighty King, but "the Lamb that was slain" and by whose blood men were redeemed to God.

Some say Christ died simply as a martyr, His death being the result of circumstances that were too strong for Him. In this way they seek to evaporate the doctrine of the atonement.

How can this theory be reconciled with the fact that the chief message of Christ from the very first concerned His death and resurrection? He said, "No man taketh My life from Me." "I lay it down of Myself and I will take it up again." He came for that purpose. His death was His own choice, God's programme according to the Old Testament. There was no other way.

"He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."

Jesus said, "I must go into Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised again the third day." He never foretold His coming death without adding the fact of resurrection. He did not therefore die as the result of circumstances that were too strong for Him. He died as the Lamb of God to make remission for sin.

How could one person atone for the sin of millions? Suppose you see crawling on the ground scores of angle worms. Are you more valuable than those worms? Suppose you have a barrel of them. Do you consider your life of more value than a barrel of worms? Christ could not atone for our sins were He merely a human being like all the rest of us, but He was the only begotten Son of God. Is there not a difference in the scale of being between the infinite Son of God and finite man? We are creatures. He was "God manifest in the flesh." Had many other worlds sinned as well as ours, His blood would be of sufficient value to more than atone. His infinite suffering for our sins is the equivalent of eternal suffering. He has paid our price. God accepts it, provided we accept Him.

God is satisfied with the work of the cross as settling the sin question. Are you? Have you accepted it? Are you living in the power of it?

There is but one ladder to heaven—the cross.

"He bore our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness, by His stripes we are healed." 1 Pet. 2, 24.

The Christian Fundamentals League, Cal.

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Published Quarterly on First Thursday in the months of January, April, July, October Free on application.

THE OVERCOMER.

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

The Editor's Chair.

MY DEAR FRIENDS IN GOD,

I think I can now understand a little more keenly what it means to those who yield up to God valued fellow-workers when He claims them for, what we in Britain call, the "Foreign Field"! Little did some of us know what the Victorious Life Conference at Slavanka was going to mean to the *Overcomer*. Only in my July letter did I tell you that the Rev. A. Scottorn was undertaking permanently the work of Organizing Secretary to our *Overcomer* Conference, and now I have to make known to you that, before he is fairly launched into the work, the Lord has made it clear that He wants him for His service abroad. I was well aware that in the heart and mind of Mr. Scottorn his undertaking of the *Overcomer* work was to be but the first step to the "regions beyond," but neither of us anticipated that the call would come so soon.

How has this come about? The call of Mr. Scottorn was preceded by another one. At Southbourne the Lord first asked for the surrender to Him of a colleague in the work of *The Overcomer* which will mean to our Conference, and to all who have known him in the work of the Lord's Watch, a very real loss. Our brother Mr. J. C. Williams has heard the Master's voice bidding him to go with Pastor Fetter to assist him in the organizing of the headquarters of the Russian Missionary Society in Russia. This is to Russia a gift of God indeed. Mr. Williams has been associated with the official staff of the Midland Railway for thirty years; holding for the last fifteen years the position of Secretary to a Committee of the Directors. He is therefore specially fitted for the work to which he has now been called as Associate Director in charge of the financial and business administration in connection with the R.M.S. Headquarters Staff in Russia. These "Headquarters" will be provisionally at Warsaw, in Poland, until the way is clear to move forward to Moscow.

Before Mr. Scottorn was wholly set apart for the Lord's work, he was for many years confidential clerk to Mr. Williams. When the call to Mr. Williams came, therefore, it was reasonable that he should desire that Mr. Scottorn should accompany him! And equally reasonable that however great and keen the loss to *The Overcomer* and its Editor, there was no other course possible but to say "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." Our double loss is Russia's gain.

How the Lord will fill up the gap and provide for the work I cannot yet tell you, but I shall hope to do so in the January paper.

Meanwhile it is greatly laid upon my heart that *Overcomer* readers and all who have valued Mr. Williams' work in the Lord's Watch should join in providing the support of Mr. Scottorn as a special thankoffering gift to God through His servant Mr. Williams. Any who respond to this thought as of God may write me personally. Mr. Williams is unable to wind up his affairs in England and go forward to Poland until the first week in January, but Pastor Fetter is hoping to go during October, and Mr. Scottorn with him.

Will all our readers specially pray for light and guidance for me in view of this new situation. The "Prayer Bond" work must not suffer, but rather be strengthened by the link with our brethren when they reach Poland. Their very lives may often depend upon our prayers. We must all draw together in deepened faith and prayer to hold the fort at home.

I greatly regret to tell you that it has not been found possible to issue a Report of the last Conference at Swanwick. The Lord has not only claimed the two brethren for Russia, but also my entire Summer rest. In later issues of *The Overcomer* I hope to publish the journal of my visit to Russia in 1897, and to tell you more fully why Russia and its needs have a strong claim upon me. You will then see how even readers of *The Overcomer*, who are helped by its messages, are in debt to Russia, and why I rejoice with a joy beyond words, that God is giving to that stricken land our valued colleague and brother in Christ, Mr. J. C. Williams, with his armour-bearer, Mr. Scottorn.

And now in closing, let me again thank you for your continued sustenance of *The Overcomer*. I realize with what sacrifice many gifts are sent. The cost of the July issue has been met, leaving but a small margin for the present issue. I am sure the Lord will not fail to meet the need. We have carefully and prayerfully considered many times the question of placing a price upon the paper, but as printers' costs continue to be so great, and the financial pressure so heavy upon numbers of the Lord's people, we still feel His plan to be to send the little messenger wherever it is needed, counting upon Him to move His stewards to meet the cost.

In view of the beginning of another year with the January issue, it would, however, be well to revise our lists. WILL ANY WHO RECEIVE THE PAPER, WHO DO NOT REALLY FEEL IT TO BE OF VITAL SERVICE TO THEM,

KINDLY SEND ME A POSTCARD TO THAT EFFECT, ESPECIALLY THOSE FOREIGN LANDS. Will our friends kindly note that on account of the increased postal charges, receipts will not be sent for sums under 2s. 6d.

Concerning the present issue of *The Overcomer*, I am sorry I have not been able to write as I hoped, upon the subject of counterfeit Divine Healing, as one of the "Spiritual Perils" of to-day, nor to tell of the many ways in which the Spirit of God is working in drawing together those who stand for the Evangelical Gospel, and in making known in full measure the Message of the Cross; e.g., Madame Brunel has been greatly cheered by the response to her issue of the book, "*The Cross of Calvary*," in French, although the funds for its cost are not yet sent in. Mr. Johnson, too, in France, is actively at work in the villages, with many seals to his labours; and in poor, distracted Ireland, the Irish Minister who was at Swanwick has issued the *Word of the Cross Bible Booklet* in the Douay Version of the Scriptures, so as to give it full access to Roman Catholics. On every side there is activity on the part of God's people which is heartening, and should encourage us to persevere in prayer.

May I again in closing warmly thank all who write me and assure them of loving and prayerful interest in the contents of their letters.

Counting upon your upholding in prayer as we go forward into the winter.

Yours in the Hope of the Lord's Soon Return,

Jessie Penn-Lewis

September 28, 1921.

TO CORRESPONDENTS.

Communications acknowledged with thanks and assurance of prayer interest, from R.M. van B.; J.P.; E.B.; E.L.; G.M.D.; A.V.; K.S.; G.M.K.; A.T.; C.M.; W.H.E.; S.C.; D.P.W.; R.P.M.; S.B.M.; S.M.M.; M. van S.; C.C.; F.H.; W.R.; M.N.; E.G.W.; C.J.; W.O.; K.M.W.; A.M.C. (India); W.H.E.; R.M.R.; W.I.P.; S.J.N.; L.C.; D.A.B.; N.F.S. (India); E.F.; F.A.G.; M.N.; E.M.W.; S.E.L.; P.E.L.; J.R.B.; A.C.; E.B.; E.S.; S.A.F. (U.S.A.); R.E.B.; M.L.; H.E.W.S.; G.M.F.; C.F.; F.J.; A.H.; S.R.E.; S.M.; E.K.; G.L.G.; S.F.E.M.I.; E.A.S.; J.H.; S.K.; J.N.; L.H.; L.B.; G.S. (Australia); W.H.A.P. (S. Africa). Thanks for book and paper. I am unable to give space for reviews; M.S.O.H. (I am deeply grieved over the matter you write about. The days are increasingly solemn); E.G. (S. Africa). The extracts given from the writings of Mr. Hickson's fellow-workers, and they must be judged the Word of God and not only sincerity of motive, or even results in "blessing" A.G.S. (I will pass on your "prayer-requests" for Peru. How sorely more *prayer-workers* are needed); H.T.; L.R.; E.W.M.C.; W.E.B.; L.C.S.

Will correspondents kindly remember that letters addressed to Editor are forwarded *unopened*, when away, and delay thereby caused in relation to any requests which may be enclosed therein. Orders for the Booklet should be written on a separate paper, and not embodied in the personal letters.

FORTHCOMING' CONFERENCES.

London : { The monthly Conference for Christian Workers
Oct. 6 { conducted by Mrs. Penn-Lewis, Sion College, Victoria
Nov. 3 { Embankment (near Blackfriars Bridge).
Dec. 1 { Meetings : 11.30. 3 o'clock. 5 o'clock. 7 o'clock.

On the Fridays following (Oct. 7, Nov. 4, Dec. 2), is held the Conference and Prayer, at Trinity Lecture Hall, Crawford Street, Edgware Road (entrance in Brendon Street), conducted by Mrs. Penn-Lewis.

NOTE : This Conference begins at 11 and closes at 3.30, with a break for lunch in the same room.

Enquiries can always be addressed to MISS LEATHES (Secretary of Prayer Work), 41 Carlton Mansions, Maida Vale, London, W. 9.

London : Willesden Green Baptist Church, High Road.
Monday, Oct. 3 to Thursday, Oct. 6.

Monday : (7.30 p.m. only) Rev. R. Wright Hay and Rev. F. E. Marsh.
3.15 p.m. { Tuesday : Rev. F. E. Marsh, Mrs. Penn-Lewis.
7.30 p.m. { Wednesday : Mrs. Penn-Lewis.

Thursday (7.30) Dr. A. H. Burton, Rev. G. H. Lunn.

Liverpool : Conference for Christian Workers. October 25 and 27. In the Large Hall, Y.M.C.A., Mount Pleasant. Meetings 7.30 (Tea, 4.30 and Question Hour).

Speakers : Rev. Gordon Watt and Mrs. Penn-Lewis. Chairman, Rev. C. Ernest Procter.

SPECIAL NOTICE.

Mr. Sydney Smith of 86 Overhill Road, East Dulwich, London, purchased a pair of the large charts of "The Cross and the Christian," for the express purpose of lending them to Evangelists who would use them in Mission Work. Please direct to Mr. Smith.

Lantern Slides of the two Charts can also be obtained from Captain Hazle, Church Army, 55 Bryanston St., London.

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IT is the plan of God that He must be allowed to work into the LIVES OF HIS MESSENGERS THE TRUTHS HE ENTRUSTS TO THEM TO GIVE TO OTHERS. Written large in God's own Word lies the principle of "death" for "life" in those He sends out with His message. "Delivered unto death for Jesus' sake" is to be found in the Old Testament in David's life, and in the lives of the other prophets. And just as it was with them in the foreshadowing of Calvary, and the prophetic utterances *foretelling* the Cross, so it was in the dispensation immediately following Calvary, and has been all along the line ever since. We can see it wrought into the life of Paul, and into the lives of the martyrs, and all the servants of God who have ever been greatly used of Him. This is an aspect of the Cross which so many of us have failed to see; this principle of "death" for life which must be wrought into us ere the message of Calvary given by us becomes life to others.

This explains why there is so much preaching *about* the Cross, without the power of the Cross. We may have seen clearly the Substitutionary and Atoning aspect of Christ's death for us, and not apprehended our identification with Him in that death, so that we know the power over sin which comes from knowing that we died with Him.

And again, when we have apprehended our death-union with Christ, we may have failed to see the *conformity* to His death, wherein the power of Christ's death and resurrection is wrought into us as an experience day by day. This brings into the life not only victory over sin, but the *spirit* of Calvary. The absence of this brings about the anomaly of the Cross being preached with no marks of the Calvary spirit. This is the danger of the teaching of "identification" without the consequent conformity to death which brings true power, for we may rely upon the fact that we have "died" with Christ, and assume that it is entirely wrought in us at once, not realizing that "conformity to His death" follows the apprehension of identification, and must become deeper and deeper, until the "fellowship of His sufferings" in the path of the Cross becomes a very real experience in the life.

Just as it was with Jeremiah, so all true messengers of the Cross to-day will have Jeremiah's path and Jeremiah's experience if they are willing to follow the Lord to Calvary. For Jeremiah knew what it meant to have the Lord's path of the Cross, although it was years before Christ came to earth to die. Even as Jeremiah knew the Cross in its foreshadowing, so may we know the Cross in fellowship with the Lamb of Calvary as we proclaim Golgotha's tragedy and victory. The death of Christ can be wrought into us in a death-fellowship with the Lord, which will bring forth a life which triumphs over everything.

The passage in 2 Cor. iv. 11, 12 R.V., is the keynote of it all. "We which live are *always delivered unto death* for Jesus' sake," writes the Apostle, "that the LIFE also of Jesus may be manifested in our mortal flesh; so then death worketh in us, but life in you."

How clearly we are shown that David was "delivered unto death," as he cried, "My God, my God, why hast Thou forsaken me?" in some of his hours of suffering, so that the Holy Ghost might speak through him the prophetic utterances foreshadowing Christ's death on Calvary. A deep insight into the life of God in the soul of man opens to us as we ponder over this. We see that God

works into a man's innermost being the Divine messages He seeks to give out through him, and does not make even a prophet a "machine," but speaks through the heart and life prepared by Him in the furnace of suffering.

In these solemn closing days of the Age the question upon many hearts is, How is the Church of Christ to be prepared to meet the Lord? We answer, "Only by having wrought into her the very spirit and life of Jesus, in conformity to His likeness of the Lamb." Some have caught a glimpse of it. They have tasted it in measure, and have the message of it burning in their hearts now. But how is this message to be given to others, so that it may become wrought into them in power? How is this "life of Jesus" which has come to us through fellowship with His death, to reach others? And the answer is: We must be *willing to be "delivered to death"* as the prophets were? We long to carry the message of Calvary to others in all its power, but this can only be as it is wrought in us first, as in the lives of David and Jeremiah, and Paul.

Are we willing to sob out the message in our lives first, as David sobbed the 22nd Psalm ere the Holy Ghost could speak it through him as a prophetic picture of Christ? Yes, we must know the sobs of Calvary in the fellowship of His sufferings, just as much as David did, if the Holy Ghost is to make the message of Calvary through us life to others. Mental light about the death of Christ will give light as we pass it on, but not life. We may be able to explain everything about identification with Christ in death to sin, and to talk of personal victory so that the hearers get victory too, but this is not *life* passing through us, for this can only be as the "fellowship of His sufferings" is wrought in us by the Holy Ghost.

The Lord Jesus said on Calvary's Cross, "My God, My God, why hast Thou forsaken Me?" as David said it in tears long years before. And it was at *Golgotha* that the very life of Jesus was set free for a dying world. "*Always delivered unto death . . . so then death worketh in us, and life in you,*" writes Paul. Is this a cry for "Power?" No! For happiness? No! "Always delivered unto death." Have you, dear child of God, ever asked God for *fellowship with Christ in death*? You have asked for *power*, but the answer is, "Always delivered unto death." *Always!* Not only now and then. "But I thought," you say, "when I came up to the Cross, and saw that I was identified with Christ in death, that I then passed on to resurrection ground in union with Him, and on to the ascension life. I thought the Cross was then behind me, and I had only to maintain my position!" Yes, that is true, but it does not embody all the truth. 2 Cor. iv. 10-12 and Phil. iii. 10, have a vital place in the spiritual life of all who follow on to know the Lord. "Reckon yourselves dead unto sin and alive unto God" (Rom. vi. 11); and "Ye died, and your life is hid with Christ in God" (Col. iii. 3), is position-truth, which we must stand upon as rock ground daily, but the power-side of the resurrection means *conformity to death* for life to others.

"*Always delivered to death for Jesus' sake.*" "Oh," you say, "you are not putting before us the attractive side." Ah, fellow-believers, why do you always cry for what is "attractive" from the human view in following Christ? Was Calvary in its reality *attractive*? Was Christ "attractive" on His way to the Cross? Nay, there was "no

beauty" that we should desire Him had we seen Him then (Isa. 53, 2). But for the "joy set before Him He endured the Cross, and *despised the shame*." If our eyes were opened by the Holy Ghost to the Divine vision of the suffering Lord, we would see beauty in the Lamb-spirit of Jesus. We would see the heavenly side of fellowship with Christ in His death-path and count it joy to follow in His steps. You would then crave to "suffer with Him" because thus, and only thus, you will be "glorified together" (Rom. viii. 17). "It is a faithful saying, 'If we be dead with Him, we shall also live with Him.' *If we suffer, we shall also reign with Him*" (2 Tim. ii. 11, 12).

But what is the meaning of being "delivered unto death?" The Lord was "delivered for our offences." The Father "delivered Him up for us all." "He was delivered into the hands of men." The Greek word means to be "handed over." It is the very word in Galatians ii. 20, where it says He gave Himself for us. Literally it reads "He loved me, and gave Himself over for me." He gave Himself over to the executioners for me; He gave Himself over to death for me. The Father gave Him over to the hands of the executioners; to the will of the Gentiles, and the Jewish rulers. "He was delivered up." Again and again we read "when the time was come that He should be delivered up." This is one aspect of the life of Jesus to be manifested in our mortal body. He calls us to be willing to be "given over unto death for Jesus' sake," as He was delivered up for us. We need vision beyond that of personal comfort, joy, happiness, ecstasy. We want "power," not only to be witnesses, but to be martyrs. Power to be willing to be "delivered up to the hands of men"; and power to hand ourselves over to the will of God, for life to others—"delivered unto death for Jesus' sake."

"Always delivered to death," "always handed over to death." What instruments may God use for bringing about this fellowship with Christ? "And brother shall hand over brother to death" (Matt. x. 21). Read again Matt. xxiv. 9. "Then shall they deliver you up to tribulation, and shall kill you; and ye shall be hated." Oh! children of God, are you willing to be hated? or is there something in you that smarts, and bursts out in resentment? Then you have not learned Calvary, and the "fellowship of His sufferings, being made conformable to His death."

"And they shall kill you." There are many ways of "killing" beside the using of a knife. "They shall hate you." Yes, when the message of God has been wrought into you it becomes the "Sword of the Spirit," piercing to the "joints and marrows" of others, and they may resent it, and turn upon you as they turned upon Jeremiah, and cast him out.

We have been softening the message of the Cross, and trying to adapt its language to Twentieth Century sentiment; but now that time is passing. If we are faithful, the edge of the Cross will be felt, whether we will or no. "Brother shall deliver up brother to death." Are you willing for your sister or brother in the home to "deliver you to death" by injustice and misjudgment, and you meet it with a Calvary spirit? In 1 Peter iv. 19, we read, "Let them that suffer according to the will of God keep *handing over* their souls to Him in well-doing as unto a faithful Creator." "For we which live are always delivered—handed over—to death for Jesus' sake."

"We which live." LIVE. Here we have life in the midst of death. The Divine Life in you cannot be crushed, but as "bread corn is bruised" it will break out in fragrance and life power in the face of everything, and everything that is not of God, the sooner it perishes the better. The true

life of God in us will stand every fiery test. But the "life of Jesus" truly in you may be almost unrealized and unseen because it has no outlet, and because the exterior vessel has never been broken. It is for this reason that we are "Always delivered to death." It is only those who live—who have the real life of Jesus in them in union with Him in His Risen Life—which is the Life He had out of death—who are "delivered to death," so that the life which is in them may be "manifested." Without the "death working" in the outer man, this life is compressed within a rigid circumference. It cannot find outlet. "Give, and it shall be given unto you; pressed down and running over."

Soul in the path of pressure and trial, begin to give to others, and cease thinking of yourself, and your own needs. See your place in the death of Christ, and say, "I have been crucified with Christ, yet I live; and yet no longer I, but Christ liveth in me." Then say, "I am willing to be always delivered to death for Jesus' sake, that the life of Jesus may be manifested. I will not ask to be taken out of the path of trial; out of the hands of men; I will not ask to be free from the cruel hands that are pressing and trying me. I will only ask that the life of Jesus in me may break out and triumph in them." "We who live are always delivered to death." Who does the "handing over"? Ah, the Hand that was pierced on Calvary—the Hand of the Lord. You say, "Then what have I to do with it?" You must choose for you may rebel. Your part is to accept the path, and choose to be handed over to fellowship with the death of Christ, and then He who died and rose again will say, "I will show him what great things he shall suffer for My Name's sake."

What is the outcome of being handed over to death? "Always delivered to death that the life of Jesus might be manifested in our mortal body." It has to do with the mortal body. The life of Jesus manifested in our mortal body. This clearly shows that it is a path of death for the outer man, so that the life in him may have an outlet, and be "manifested"—seen. And the outcome of this is blessing to others. "So then death worketh in us, and life in you." Death *worketh*! So there is a "working" of death in the believer. Death *worketh*, and as the death works, so life reaches others.

You are living in the midst of people who are in the dark about Calvary. Why is it that you cannot speak the message to them? Because it is not manifested in your own life. There must be first the apprehension of identification; and then the intelligent, deliberate surrender to God to be "delivered to death" in any way that He chooses, so that death may work in us for the life of Christ to reach others. This is what has been described by a writer as the "Sacrificial path of God's elect." The path of David and Jeremiah and all the prophets. This is the path for the proclamation of the Calvary message to-day, as it was the path for the foretelling of it in David's day. The path that means being willing for your brother to hand you over to death, in the Twentieth Century way. A "death" which is not a "death" of the body, but is realized in a refining cruelty in ostracism and misjudgment because you are faithful to God. "For Thy sake are we killed all the time long" said Paul, "we are accounted as sheep for slaughter . . . in all these things we are more than conquerors, through Him that loved us."

God grant that our minds may be open to this message so that the Holy Spirit can penetrate them with His truth so that we shall be ready to follow the Lamb whithersoever He goeth. Can you say, "Yes, I live; I know I live in Christ in His Divine life, and I see now before me the

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which God has been leading me into for some time, and I have been struggling against it. I have been resenting it. I have been saying, "No, we have done with the Cross; I do not believe that we are to hear so much about the Cross. I do not want it. But I am ready to face it now." "Through the Eternal Spirit He offered Himself to God." "He stedfastly set His face to go to Jerusalem." Will you take these words now, "delivered unto death," "delivered up," and say, "Yes Lord, yes Lord, for life to others." Will you give up seeking anything for yourself? "Yes Lord, let others obtain what I would like to have." Will you choose the path of death that others may have life? Will you choose to fill up the afflictions of Christ for His Body's sake?

But what does it mean? It means living, weeping, suffering, loving with infinite patience, infinite tenderness, unwearying love for every member of the whole Body of Christ. It means the being bound up, not in your "own" progress, but in the progress of the Body of Christ. It means sinking all the personal element in the service of God, wanting neither credit, nor notice, nor recognition. It means an utter dropping of yourself, and a handing over of yourself to God to be poured out for His Body's sake,

The Battle for the Mind.*

"I fear lest, by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. xi., 3. (A.V.)

THERE is a great battle to-day over the use and control of the mind, not only in the world, but among the children of God. The Apostle Paul, writing in 2 Cor. x. 3-5, says: "For though living in the flesh, my warfare is not waged according to the flesh. For the weapons which I wield are not of fleshly weakness, but mighty in the strength of God to overthrow the strongholds of the adversaries. Thereby can I overthrow the reasonings of the disputer, and pull down all lofty bulwarks that raise themselves against the knowledge of God, and bring every rebellious thought into captivity and subjection to Christ." (Conybeare).

1. The fact of a "war" declared by Paul.

First note the fact that the Apostle declares that there is a "war" in which he is engaged. "My warfare," he says, "is not waged according to the flesh." This is in accord with his statements in other parts of his writings, notably Ephes. vi. 10-18 and in his letters to Timothy (1 Tim. 1, 18; vi. 12. 2 Tim. 2, 4; iv. 7).

2. The battle for the mind described.

We see there is an aspect of the war described in this passage which has to do with the mind. "Thereby can I overthrow the reasonings of the disputer." In verse 4 (A.V.) we read of a "pulling down of strongholds." The Apostle seems to infer that the mind is a "stronghold" which has to be pulled down, and every rebel thought in it made captive. A "stronghold" is generally held by an enemy, and truly there is an enemy holding the stronghold of the mind, according to 2 Cor. iv. 4, where it says that the "god of this world" (age) has "blinded the minds of them which believe not."

3. The condition of the mind by nature.

In various parts of the Pauline epistles we can gather very clearly the state of the mind, when held by the enemy as a stronghold. It is described in some cases as a "reprobate mind" (Rom. i. 28), a "blinded mind" (2 Cor. iii. 14), a "darkened mind," causing men to walk in the "vanity of their

the Church—for Jesus Christ's sake (Col. i. 24).

So tenderly would I put this message before you, child of God, and ask you to face it with the Lord, and in Jesus' Name let the Holy Spirit work in you all that He sees you can bear in fellowship with Him. Do you say "Yes"? Then do not take the pattern from anyone else, for God will deal with you as though there were no other person in the world but you. He will find a way of taking you into fellowship with Himself.

Maybe God is preparing us for something that is coming. The days are rapidly closing. How many of us will be found faithful? How many of us will be true to God? How many of us will stand the test? England needs martyrs, and England is having her martyrs in many secret lives of God's children. Right over the land there are deep, true souls who are learning the power of their lives to be in suffering for the Body of Christ.

All over England in her darkness at the present time, God is maturing in a furnace many souls who will shine as gold in the day of His appearing. Let us choose this path of giving ourselves over to the hand of God, to be handed over to the fellowship of His Son, for the manifestation of His life, and the outflow of His life to others.

minds" (Ephes. iv. 17-19), intruding into things which the mind cannot fathom, "vainly puffed up" by a "fleshly mind" (Col. ii. 18).

In Rom. viii. 7, the Apostle says, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (A.V.). This is confirmed in Col. i. 21, where those who are unregenerated are described as "enemies" in the "mind," and therefore alienated from God. We therefore clearly see how, in the natural man, the mind is "darkened," "puffed up" by the flesh, empty and vain in its thoughts, carnal because governed by the flesh, and in all its activities—whether apparently "good" or visibly "bad"—at enmity with God.

4. The unregenerate mind the stronghold of Satan.

The stronghold of the mind of man is therefore the strategic centre of the "war" with the "god of this age," because it is primarily through the mind that he holds his captives in his power, and through the mind of those captives he transmits his (1) poison into the minds of others, and his (2) plans and schemes for arousing those souls to active rebellion against God.

The mind of the Christian is also the strategic centre of the "war on the saints" which Satan wages with ceaseless and fiendish skill. And for this reason. The mind is the vehicle for the Spirit of God, dwelling in the spirit of the believer, to transmit to others the truth of God, which alone can remove the deceptions of Satan which fill the minds of all who are in the darkness of nature. If the Holy Spirit is dwelling in the regenerate spirit have you considered the question of His outlet? If it were only by speech you would be an oracle! But there are no "oracles" on earth now. The "oracles of God" are the Scriptures. The Word of God is being displaced not only by the Higher Critics, but by many of God's own people by their taking supernatural "revelations" as being as of equal authority with the written Scriptures. There are wrecked lives because they have turned from the Word of God to what they call direct revelation. There is direct revelation by God the

* Address by the Editor at the Swanwick Conference.

Holy Ghost illuminating the Word of God, and putting it into the spirit, but not apart from the Scriptures.

5. *The Holy Spirit and the mind of the believer.*

If the *mind is the vehicle of the Spirit* it is absolutely necessary that the Spirit of God should have full possession of it, with every "rebellious thought" brought into captivity to Christ. The Holy Spirit, dwelling in the spirit, needs the mind as a channel for expression, but it may be so blocked up, and filled with other things, that He is unable to transmit all He desires to do. A "blocked" mind means the spirit unexpressed, and a spirit unexpressed is a stoppage of the outflow of the Spirit of God to others.

6. *The mind of the Christian not fully delivered.*

This explains why numbers of God's children are unable to hold the truth of God which they hear, or to apply it to their lives, or express it to others. The *mind has never been fully delivered from the grip of the enemy*. Shall I put it crudely, and say that many get new "hearts," but they keep their old "heads"! They do not realize that unless the hold of the adversary, which he has through the fallen nature of man, is removed from the mind, he has a position of vantage in the life of the believer, for attack and *hindrance in active service*. How many there are who have "minds" that never "think a thing out." Devoted children of God, with hearts full of love, but "minds" full of all kinds of mixture—minds that have not been renewed and delivered from the interference of the enemy. Consequently they have a strange lack of spiritual perception. They may get "flashes of light," and follow the "flash"—which often like a will-of-the-wisp leads them astray—but they are not intelligent in their spiritual vision. They do not know that God is able, not only to deliver the mind from the enemy's grip, but also to *renew it*, so that it becomes as clear as crystal, with "every rebellious thought brought into captivity."

We have seen that one reason why the liberation of the mind is so important is because it is the vehicle of the spirit. Has it never struck you how extraordinary it is that the children of God can hear so much, and *express* so little? If you will ask one and the other to intelligently transmit something of what they have heard, they cannot do it. They have listened to volumes of truth for years, and yet they have no power to transmit, and help a soul in need. And many of these hearers will tell you that they have received a Baptism of the Spirit! The reason for this lies in the *unrenewed mind*. They may truly have received the Holy Spirit, but speaking reverently, He is "locked up" in the spirit, and cannot get through the blocked channel of the mind. One reason is that many children of God do not soak themselves, so to speak, in God's thoughts. They think that to read a text in the morning is enough, and so they do not get the mind fully renewed. All the working of the old mind is enmity against God, and that is why you find people prejudiced over truth. Whenever you find a man *prejudiced* over some truth he does not understand, it always means that there is some activity of the old mind. The mind is like a seed plot. We do not realise what we are taking in, or sowing in the ground for future use. If you only make a remark about some person you have *sown a seed*, and if it is a critical thought it is there all ready to blaze into a "prejudice" at the first opportunity. Everywhere may be found minds blinded by prejudice and wrong ideas of every kind.

All this is so true that it is easy to see now why the Apostle describes the "mind" as a stronghold which has to be taken for Christ, and brought into subjection to Him. It may not have occurred to us that much which we have

looked upon as "natural" disability in the use of our minds is to some extent the work of the enemy, who pours into the mind which has never been fully taken out of his power his own visions, thoughts, ideas and ways.

7. *The need of the mind to be fully renewed.*

Now the question is, how can the mind become fully renewed, for if we are children of God, by the very entry of the truth of God, there has been a partial renewal. Conversion itself is described in the Bible as, in the first instance a "*change of mind*." This is the meaning of the word "repent." The Lexicon says the Latin word has the thought "to recover one's senses" and come to a "right understanding." So repentance describes on the one hand first a "change of mind," to be accompanied by a change of heart.

8. *The Cross the place of deliverance.*

But for full renewal of the mind we have to go to the Cross, and learn its message that "our old man was crucified" with Christ. This is inclusive of the old carnal darkened, fleshly mind. This comes out clearly in the words of Ephes. iv. 22, 23, as following the Apostle's description of the darkened and empty mind in vv. 17 and 18. The "old man" crucified is here bidden to be "put off by the believer, so that he may be *'renewed' in the spirit of his 'mind'*." The way of renewal, therefore, is *at the CALVARY*. The first need is the knowledge of the state of mind by nature, and that a "change of mind" at conversion does not go deep enough to deliver the soul from the power of the enemy in his thought life, and mental activities. Then there must be a deliberate and definite "putting off of the 'old man' in the aspect of the old carnal mind, for the bringing captive to Christ of every thought. What is wanted, then, is to recognise that the *unrenewed mind* is *part of the old creation* that has to be put off at the Cross. Remember that God does just what you trust Him to do. We need to realise that what God wants is even a "cold blooded" act of faith, as the believer says "I trust Thee to do this." We would like Him to do the whole work at once, but He has planned that we depend upon Him step by step for everything. Some of you have come to understand your position of being crucified with Christ upon the Cross. The Holy Spirit will now take you into the details of all that this means. He may throw light on the "circumference" to show where the old life is lodged, so that it may be dealt with. When Christ is your life Christ enthroned at the centre. That new Centre life (*Christ at the centre*) has to be worked out as you hold the position perpetually, "I crucified." Then the Holy Spirit will throw the light upon every part of the circumference that is as yet undealt with. To-day we are dealing with the mind. Here you need to say "Lord I trust Thee to give me a renewed mind, and I agree to part with the old one." When someone speaks to you of another in a manner likely to cause a bias in your mind you say "Please don't. I have not met that person. I should like to meet him without any preconceived ideas about him." But supposing you to-day hand this old mind to the Cross, and trust God to give you a new one, *do you think the enemy will give up his ground without a fight?* Do you think that every "rebellious thought" is going to be brought into subjection easily? This brings us to the question of

9. *The mind and its practical liberation.*

But we must go further than this, and recognise that the "mind" *continues* to be the strategic battle ground when we have taken the step of claiming the deliverance at Calvary. We must know how the liberation of the mind has to be actually worked out, and for this the Spirit of God

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needs our active co-operation. The believer needs to recognize that the attacks of the emissaries of Satan are *primarily directed at the mind*. Notice how Paul realises this, and describes the mind of the Christian as the strategic battle ground with the enemy. "I fear," he writes to the Corinthians, "lest by any means . . . your minds should be corrupted . . ." and then he tells them how this would come about. "If he that cometh preacheth another Jesus . . . or if ye receive another spirit," or "another Gospel" (2 Cor. xi. 3, 4, A.V.). So the danger of the Christian is false teaching getting into the *mind*, and diverting him from the simple Gospel of Christ. It is to this end, that Satan transforms himself into an Angel of Light. How few realize that Satan can give spurious light to the mind, even light about a "Jesus" who is not the Lord, and minister "another spirit" which is not the Holy Spirit, and through his instruments preach a "gospel" which is not the Gospel of the grace of God.

The danger which the Apostle wrote about to the Corinthians is increased to-day a thousandfold, because of the psychic forces that are at work in the world. Because, too, of the tremendous emphasis upon, and development of the mental life at the present time, and because the enemy is actively at work seeking to break down the mental powers of God's children through the strain of the conflict of life. There are grave dangers all about us from counterfeit guidance, counterfeit visions, and counterfeit plans, all coming from *the enemy's work upon the mind*. Never was there a time when believers so needed the "helmet of salvation" to cover their heads from the foe. The air is full of the suggestions of the prince of the "power of the air," flashing thoughts and ideas into the minds of men. Take what is called the "Higher Criticism." Picture a man, who is without the knowledge of the new birth through the Cross of Christ, reading in his study. Wonderful "thoughts" which come into his mind, are given out as the result of his own thinking, and the world marvels at the "brilliance" of this scholar. Alas, the "brilliance" of a mind which the Word of God declares is *blinded by the god of this age*, and energized by the "spirit which now worketh in the children of disobedience," is *really darkness in the sight of God*. What the unrenewed mind is capable of producing under the energizing of the spirits of Satan, can be seen, for example, in the Text Book of Christian Science, where words seem to be spun out as a spider spins his web, as empty as the gossamer threads composing it.

The dangerous output of "minds" thus wrought upon by the prince of the power of the air, will increase as the dispensation hastens to its close, and the children of God will be caught in the meshes of these "fantasies" unless they have their own minds renewed, and kept sober by the truth of God. They need in face of these dangers, to guard against overwork, which may bring about overstrain of the mind, making them incapable of sober judgment.

10. The practical way of victory.

How is the mind of the child of God to be actually set free from the enemy's control and renewed by the Spirit of God? We have seen that there is deliverance *via Calvary*, but there is also a practical line of action on the part of the believer. The first question to be faced is one concerning control. There may be a wrong thought about this which must not be overlooked. You are quite aware that your mind is out of your control, and you have been praying that God would "control" it independently of you. But all in vain. Sometimes your mind is full of wandering thoughts, and your imagination inflamed, or it is heavy, passive or sluggish and unuseable. *It is practically out of your own*

control, and is uncontrolled by God. What is the reason? You may never have taken your "mind" out of the control of the enemy (2 Cor. 4, 4), and deliberately handed it to the death of the Cross, and trusted God to give you a new mind. Numbers of God's people know that their minds are neither under God's control nor their own. And it is often because the enemy has put a thought in their minds which has laid hold of the mind until it is mastered by it. Whenever you find a person who can only talk of "one thing" it is best to shun them. It always tells the tale that the mind of that one is not under control. If God is controlling your thoughts and mind, you can *choose* what you think and *when* you will speak. But if you say "If I don't speak what is in my mind at once I shall lose it," *then you had better "lose it."* How many pour upon you their "thoughts" and never heed what effect it will have upon you. Oh how we all need some sober light upon the realm of the mind. Recently a letter came to me in which I was told of a Christian man who said "My wife was a most beautiful Christian. But suddenly the thought was suggested in the middle of the night that she had committed the unpardonable sin and now she is in a mental home and I can do nothing, and my little children are without their mother." The minister said to the poor man that it seemed to be of the enemy, so they knelt down and the minister asked that through the victory of Calvary, if Satan had shot this thing into the mind of the wife, the Lord would prove it to the husband. Praise God, within a fortnight she was back in her home.

11. The new mind and its characteristics.

When the mind is renewed, the Spirit of God fulfils the promise of God, where He says "I will put my laws in their hearts, and *in their minds I will write them*" (Heb. x. 16). Thus we obtain the "mind" of Christ (1 Cor. ii. 16). What that "mind" is we read in Phil. ii. 5-8. The practical life is changed only so far as we are "transformed" by the "renewing" of the "mind." Christ's "mind" was to obey God, even unto the death of the Cross. That "mind" in us becomes an armour. "Arm yourselves with the same mind" (1 Pet. iv. 1), *i.e.*, Christ's mind towards the Cross. "Christ suffered," we say, and as our minds dwell upon His sufferings, and the Holy Spirit shows us the separation from sin which fellowship with Him brings about, we too choose to suffer, and we are "armed" by having His mind. Thus the new mind becomes "stayed upon God," instead of being tossed about by distracting thoughts. And a mind stayed on God means perfect peace.

12. The "new mind" as the vehicle of the Spirit.

In Ephes. i. 18, we read "The eyes of your understanding" being "filled with light." Here is the mind illumined by the Spirit. It is the vehicle of light. You see with the mind, you feel with the spirit. David said "My spirit made diligent search." The mind is filled with light from God in the spirit, illuminating the mind. This brings into action the perceptive faculty of the mind, whereby the believer is able to spiritually discern spiritual things. The various marginal readings of 1 Cor. ii. 13, show the new mind in use. It is able to "discriminate," "examine," combine, "compare" and "explain" spiritual things which the psychical man knows nothing about. The perceptive faculty of the mind renewed by the Spirit of God enables us more clearly to know how to prove the good and acceptable will of God. "If a man walketh in the day he stumbleth not," said the Lord. In broad daylight a man does not need to fall over stones in his path before he sees them. And so it is spiritually. With a new mind filled with light by the Spirit, the believer sees the path wherein he should walk, and discerns

the will of God clearly without the confusion and perplexities of the partially renewed mind.

13. *The guarding of the new mind.*

There is no part of the renewed believer which does not require guarding. This is especially true of the mind which has been renewed. First there is a "girding" up of the "loins of the mind" (1 Pet. i. 13), which is necessary. This means that you must never let the mind become "slack," or careless in its thinking, or it will soon fall a prey to the watching enemy. The "mind" should never be idle, or without "grist for the mill"! It must be active if it is in a normal condition. The Apostle also bids the believer see that he does not admit an "anxious" thought (Phil. iv. 6), but at once to transmit any that come, to God. If he does this, the "peace of God" will garrison his mind, and keep it in peace. But he must do more, *he must give the mind work to do*, and let it have true, honest, just, pure and lovely things to "think" about (see Phil. iv. 8).

Then again, the believer with the new mind must "think soberly" (Rom. xii. 3) especially about himself. He must avoid dwelling on "high things" (Rom. xii. 16), and in the path of soberness take no step which is not the outcome of

deliberate judgment and decision. Every "thought" is captive, means the deliberate weighing of every word and action in the light of God. Thus we shall be able to walk with God in these days of peril, and be sober when others are carried away by the spurious workings of the enemy. Do not follow or trust what we may describe as "flashes of light to the mind," because the Holy Ghost in your spirit works out into the mind His light in calm intelligent deliberate illumination from *within*. Because of the danger of to-day *we cannot trust anything that comes from without*. It is not that these "flashes" are necessarily wrong, but that you cannot trust them. Neither can anything said on the impulse of the moment be trusted. Supposing a thought comes, it should be turned over and over and pondered over in the presence of God. "Am I to take this thought from Thee, if so please bring it back to me again and again and shew me." Thus you will learn to walk carefully and accurately in the will of God. We need to be encased in the Armour of Christ. God dwelling in our spirit pouring the light into our mind, according to His Written Word, will enable us to carefully and prayerfully walk with Him.

The Southbourne "Victorious Life" Conference.

"Slavanka," September 3rd to 12th, 1921.

ON the evening of Sept. 3rd, as the Conference attendees wended their way through the main gates of "Slavanka," up the broad carriage drive, through trees and freshly gravelled walks, to the commodious Conference Hall erected in the grounds, it was difficult to believe that, only three months before, the spot whereon it stood was a vegetable garden! But it was just another evidence of the "impossible" from the human standpoint being made "possible" by prayer, and the "spirit of work" given to those who laboured in the erection of this "house of the Lord."

Even those who saw the place on the day before could scarcely believe it would be ready by the Saturday evening. But the men toiled until midnight on that Friday, and lo, it was done! At least the Hall was ready for the Conference itself. The Dining Hall arrangements were not so easy to press forward, and throughout the Conference those who had undertaken the catering, laboured under difficulties the friends who sat down to meals were little aware of. But, after all, to those who "seek first the kingdom of God and His righteousness," the physical side was not the most important. The primary objective was the "Victorious Life," and the tests and trials connected with the difficulties of attending to the demands of the "outward man," only served to show those who voluntarily ministered to the "saints," and those "saints" who were ministered to, how much of a "victorious life" they really knew! For it is easy to testify to a "Victorious Life" in the intangible realm of the heart, but many fail utterly when it comes to the realm of the body. "Skin for skin, yea all that a man hath will he give for his life," said the wily fiend about Job, for he knew that to touch his body would test him more than to touch his goods, or even his heart in the loss of his sons; For those who may say "Thy will be done" in the deepest sorrows, often find the "flesh" shriek out in rebellion when it is called upon to endure some inconvenience or suffering!

Much as the Trustees' Executive responsible for "Slavanka," longed to provide perfect Dining Hall arrangements, as far as fallible human beings could do so, yet the Miners' strike, and its consequences in the Industrial world,

had brought obstacle after obstacle in the obtaining of the "pots and pans," etc., etc., until the last moment, and the Lord Who ruleth over all, provided the opportunity for those who came for the obtaining of a "Victorious Life" in the Conference Hall, and *then its proving in the Dining Hall adjoining!* Perhaps this was even one of the causes of the very signal tide of spiritual blessing which characterized the Conference, since nothing we "take" by faith is really ours until it is put into practice.

How bright the Conference Hall looked! Long rows of windows on either side gave abundance of light, and a sense of cheerfulness which was very agreeable. This was added to by the rafters of the roof and the window frames, and walls, being coloured in pale green. At the far end were two platforms, one a high one for special occasions, and smaller, lower one, covered with red felt, with a step round to make it more easy of access, for smaller informal meetings. The chairs stained in dark mahogany looked warm and comfortable. Altogether the *tout ensemble* of the Hall was very agreeable, and promising to those who came to see the arrangements with a view to future Conferences. The Hall was said to be able to seat 500 people, but on several evenings of the Conference more than that number were comfortably settled in.

As to the Dining Hall, it was equally light and pleasant with many windows, and pale green colouring of walls and rafters. But it could only be judged in the light of future possibilities. A Buffet was arranged at one end, and voluntary workers who took charge of it did their best under great difficulties. But in spite of all, it was pleasant to the happy "Victorious Life" guests taking their meals *à la famille*. It was manifest that when all is in order for Conferences, there are possibilities in view for valuable fellowship at the meal table.

And now as to the Conference itself. Our space only permit of a very brief review of a time, packed only with deep spiritual blessing to numbers who came, but with many tense and thrilling occasions and incidents.

The Conference had several objectives. First and foremost, to help believers into a real experience of a Victorious

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their eyes towards Russia, and pour back into Russia the debt they owe.

But what has "Slavanka" to do with this? What can a "Conference Centre" be to Russia? Here we see the wisdom of God. He knows that where the Apostasy spreads in the churches in Britain, *they will be of no value to Him for the evangelization of Russia.* A deepened spiritual life is a necessary foundation to the Missionary spirit. The Conference Centre, it is hoped, will create and deepen the spiritual life which is needed in those whom God can use in prayer, for a mighty force of prayer is the great need of those who go forth with the message of Calvary to Russia.

There is also a practical side. As the Conference Centre prospers by the good hand of God, the Trust Deed provides that every penny which may become available, after working expenses are met, will go direct to the work of God in Russia. This is carefully set forth in the Trust Deed. The financial outcome of the Conference Centre will therefore be *Missionary* in its objective, and not for the financial benefit of anyone.

Following this address, Pastor Fetler called upon the Rev. F. E. Marsh to offer the Dedicatory Prayer, and this he did with six of the seven Trustees, standing around him on the little platform. Will our readers pray that God will fulfil to the uttermost all that was asked of Him that afternoon.

And now as to the financial position of the Centre.

It was after Mrs. Sonia Howe's address in the morning that Pastor Fetler laid before the Conference the way that the Lord had led in this matter. He explained that five "guarantors" had advanced the money so that the property could be purchased* and the Hall erected. But these guarantors had signed a contract, whereby they undertook to hand over the estate to a body of seven trustees, as soon as the entire amount was available. The "Declaration of Trust," whereby the management and use of the estate would always be restricted to those who were faithful to the Evangelical Gospel, had already been signed by the Trustees, of which group the five guarantors were members. The work of the "Centre" could therefore go forward on its constitutional basis, even though the full amount required for the freeing of the property had not yet come in. £10,000, Mr. Fetler said, would be needed for this purpose, and we record with thankfulness that ere "Russia's Day" closed, nearly £3,000 was sent in in gifts or promises, this amount being fully reached before the Conference broke up on the Monday.

Our space forbids, even were it possible to find the words, a description of the closing days that followed "Russia's Day" on the 8th. It was manifest that the Spirit of God had wrought very deeply, in unveiling to many of His servants the hindrances to true spiritual life and service through the natural powers of the believer. It was fitting, therefore, on the morning of the closing Sunday, that a message should be given on the true endowment of power, based on the deep apprehension of the baptism unto death of Romans vi. This was followed by many brokenly surrendering to the Lord for His endowment. It was during this heart-melting time in the presence of God that Mr. J. C. Williams laid at the Lord's feet his "business capabilities" in a prayer which touched many hearts.

But who will ever forget the closing meeting on Sunday night, when Mr. Williams gave a powerful message on

* The story of Madame Tchertkoff and the need for the immediate purchase of the property is now so well known that it is not necessary to refer to it here. But it explains why there was no time to put the matter before the Lord's people in the usual way.

Life. Secondly, to inaugurate the launching of "Slavanka" as a Centre for the holding of Conferences by Evangelicals, free from the inroad of the present day apostasy; and thirdly, to found the Centre as a "Memorial to the Russian believers who have laid down their lives for Christ."

For the fulfilment of the first objective, addresses on the Victorious Life were given by the Rev. E. L. Hamilton, Rev. F. E. Marsh, Pastor Fetler, and Mrs. Penn-Lewis. It was striking to see how one speaker and the other were led into the sequence of truth, particularly concerning the Message of the Cross. Romans vi. was the basis for every aspect of victory. On some mornings, Pastor Fetler dealt with obstacles to a life of victory; followed by Mrs. Penn-Lewis with messages particularly addressed to Christian workers, on the hindrances to the working of the Spirit of God through the uncrucified natural powers of the soul, used in the Lord's service.

For the fulfilment of the second objective of the Conference (the inaugurating of "Slavanka" as a Conference Centre), it was deemed necessary to make clear from the beginning where it stood in relation to the Fundamental truths of the Christian faith. To this end, on the Monday morning, the Rev. R. Wright Hay gave a powerful message embodying "Our Testimony to the Scriptures as the Word of God"; on the Tuesday morning, the Rev. F. E. Marsh spoke on "Our Testimony to the Atoning Work of Christ on the Cross," and on the Wednesday morning the Rev. W. C. Procter spoke on "Our Testimony to the Second Advent of the Lord." And it was with no uncertain sound that all the Speakers, at all the meetings, proclaimed and affirmed the Evangelical Gospel.

Then as to the third objective. Thursday, Sept. 8th, was set apart as "Russia's Day," when the veil was to be lifted somewhat concerning the martyrs of Russia, and the reason why "Slavanka," as a Conference Centre, was to be founded as a "Memorial" to those who had been slain for their testimony to Jesus and the Word of God.

In the morning the Rev. F. C. Brading, who had just returned from Poland, first spoke on the present conditions there, and of the hunger for the Word of God. He was followed by Mrs. Sonia Howe, a Russian lady married to an English clergyman and resident in England, who told, as only a Russian could tell, something of the martyred saints of recent years. There were hundreds of martyrs, nay thousands, under the Czarist regime, in their exile to Siberia, but nothing to be compared to the butchery with brutal bloodthirstiness under the Bolshevik tyranny. In the afternoon, Mrs. Penn-Lewis spoke on her call to Russia in 1897, and told how the Lord in her first visit had burdened two Russian ladies with the message of the Cross, and laid upon them the commission that it should go forth to the members of the Body of Christ all over the world. To this end, one of these two Russian believers had travelled with her to nearly every Capital in Europe, to enable her to deliver the message, to the inner circles of the Lord's children in European lands, and then, when personally unable to go, *would give themselves entirely to prayer in St. Petersburg*, whilst the messenger journeyed to other countries beyond the sea. Little did these two Russian ladies know that in thus caring for the whole Church of Christ they were sowing seed to bring forth fruit for their own land. In Russia, as on a watch-tower, they laboured in prayer for the Message of Calvary to reach America, India, and every land, and now in 1921, in the hour of Russia's greatest need, those who have learnt the Message of Calvary through the prayers and gifts of these devoted women, *are being summoned by the Holy Ghost to turn*

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elf. Our space at a time, packed numbers who occasions and incidents. First and experience of a Victorious

"Behold, he prayeth," and Pastor Fetler followed with words of deep tenderness in his appeal for dedication to the Lord. He led the way himself, kneeling on the little platform, calling up to join him the Russian Missionaries *en route* to Russia, and any others who would kneel with them before God. The scene was deeply touching, as large numbers came up the Hall.

The Conference really closed with this solemn service, although on the Monday morning a brief hour of praise and testimony followed.

A few words may be well in closing this all too brief story of a remarkable week, concerning the position of "Slavanka" from an administrative standpoint, and its connection with the Russian Missionary Society.

The Constitution of the R.M.S. has been drawn up, primarily, upon the model of the China Inland Mission, providing for the "Headquarters" to be *in the Field*, and

not in the Home lands. The Headquarters of the R.M.S. will, in God's good time, be in Moscow. Until then provisionally in Warsaw, Poland. The "R.M.S." in Britain is therefore a section working under Headquarters in the field, as also the American and Canadian Sections. The Society is undenominational, and all its workers linked together, like the C.I.M., in the one bond of union with Christ.

That "Slavanka" may fulfil its purpose as a Missionary and Conference Centre at the service of the whole Church of Christ, it will be carried on as an autonomous Centre under the "auspices of the Russian Missionary Society Headquarters in Russia," and administered in England by a small Executive of the Trustees.

We give, on this page, more details as to the way in which it can be used for Conferences, Days of Prayer, Councils of Workers, etc., etc., and ask for earnest prayer that all the purposes of God in its foundation may be fulfilled.

"Slavanka."

The New Evangelical Missionary and Conference Centre.

Some Suggestions to Christian Workers for its use.

THERE is a great need to-day, in the midst of the terrible pressure and the sense of confusion on every side, for God's children who are in His service, to get to some quiet spot to wait on the Lord to get His pattern in the Mount for His work. They need to lose the strain of "no time to think," and the effect of various currents that are abroad, especially in big cities. It is for such as these that "Slavanka" is likely to be of very vital service. The house itself is situated in three acres of ground, and has about it a great sense of rest. It was purchased by Madame Tchertkoff fifteen years ago for a quiet resting place on the South Coast when she visited England. She spent a large sum of money in enlarging it and making it suitable for her use. It has a large drawing room in which quite seventy people could comfortably meet for prayer, and another large room suitable for small Conferences or Prayer gatherings of 30. At present it is not possible to accommodate many guests in the house itself, as this aged lady, with her Russian maids, occupies her own rooms, and will do so, it is hoped, as long as she lives.

In the grounds are corners and cosy nooks in the woods for quiet. There are two lawns and a large tennis court, which will serve for recreation for those who need it, and the lovely cliffs and beach are only about five minutes walk away.

For large gatherings, the Conference Hall, which has been erected in the grounds, will seat about 500, but it can be partitioned off and half of it be comfortably used as a lounge for rest, writing, or prayer.

The Conference Dining Hall will seat 300 guests, but smaller numbers can be comfortably attended to. A Buffet will also provide light refreshments at any time.

In the house itself, two or three single rooms, and one double-bedded room will generally be available, for the Chairman, or Secretarial Staff of a Conference, at an inclusive charge per head per week.

The Conference Centre with all these facilities, can be used for large or small Conferences as follows:—

(1). *For a Conference of twenty.*

General Meetings could be held in the Drawing Room, and special councils in the Council Room. Chairman, two speakers and Secretary accommodated in the house. The guests, in lodgings in the neighbourhood, or with bed and breakfast lodgings, and the two principal meals in the Conference Dining Hall.

(2). *For a Conference of fifty or seventy.*

Meetings in the Drawing Room for Conference or Prayer. The Council Room upstairs set apart for rest or council purposes. Chairman, two speakers, and Secretary accommodated in the house. Mid-day and evening meals for the Conference attenders, arranged in the Conference Dining Hall in the grounds. Public meetings, at which large attendance

of Bournemouth people may be expected, would be arranged in the Conference Hall, afternoons or evenings if desired.

(3). *For Conferences of 200 to 300.*

Meetings in the Conference Hall, partitioned off to accommodate the required number. Lounge and Reading Room at one end of the Hall. Lunch and High Tea in the Conference Dining Hall. Prayer gathering and small sectional meetings could be held in the Drawing Room, or upstairs Council Room, in the house. Conference Chairman, two speakers and Secretary accommodated in the House. Conference attenders who desire to have apartments with full meals can get them in the neighbourhood, and others who desire to have their meals in the Conference Dining Hall can do so, and get lodgings with bed and breakfast only.

(4). *Conferences of 500* could be arranged exactly as No. 3, very much on the lines of Keswick, with Conference attenders taking their lodgings in the neighbourhood, but with the addition that those who would like to have united Conference meals at mid-day and 6 o'clock, can have lodgings with bed and breakfast only, and spend the day in the grounds.

(5). *For small Council Meetings*, where workers desire to meet to a conference of eight, ten or twelve people, Council meetings could be held in the Council Room, with the Drawing Room for rest and fellowshipping gatherings. Four persons can be accommodated in the House, and the remainder, within five minutes walk, there are Hotels and Pensions and lodgings of all kinds, a little further away.

Secretaries of Societies and Christian Workers are invited to write and make enquiries from *Secretary, c/o "Slavanka,"* Southbourne, Hants, as the place could be adapted in so many ways to the needs of the Lord's servants. The utmost will be done to meet their requirements and to adjust the cost to the needs of all.

The facilities of the Conference Centre will only be at the service of those who stand for the Evangelical Gospel, primarily the Plan of Inspiration of the Scriptures, and the Substitutionary Work of Christ on the Cross (2 Cor. v. 19). This in itself is a claim upon the sympathetic response in prayer and support of all who are faithful to that Gospel. Inquiries for its use are already coming in, and it has been booked by Dr. F. B. Meyer for a Conference of the Regions Beyond Missionary Union.

HOW TO GET TO "SLAVANKA."

By Rail. The nearest station is *Christchurch*, on the main line from Waterloo Station, London, of the L.S.W. Rly. twenty minutes walk to the gates of "Slavanka." *Bournemouth West*, the terminus of the Midland Rly., is about 45 minutes by train to Marine Road, *Southbourne*, the special stopping place for "Slavanka." Through trains from Liverpool, Manchester, Bradford, Leeds and other northern cities now run direct to Bournemouth.

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The Awakening in Wales (1904-1905).

Glimpses into some of the hidden springs.

CHAPTER V.—Continued.

THESE instances of the way that the Spirit of God was working in places distant from each other, show that He was moving in different parts of Wales at the same time, and the life-streams which had been quietly rising appear to have silently joined their currents in November, 1904, and swept in "high tide" over the land. We find all sections of the church affected by it, for the Holy Ghost is no respecter of "denominations" any more than persons, and He freely wrought in every place *where He was welcomed when He began to work*, and was given room.

Let us now look out upon the whole of South Wales, and view the broad effects of the Pentecost upon the people of God.

What has the spiritual high-tide accomplished? It not only swept down the mining valleys as a torrent, cleansing and healing as it went, but it *silently enveloped the machinery of the churches*, and lifted them, so to speak, into a new spiritual sphere. The traditional bonds of years were broken. Prejudices of the past vanished. Not only in the meetings held by Revivalists, but in ordinary services, the Spirit of God—hitherto often considered but an *influence*—was honoured as the Third Person of the Trinity, and given His place in the church. Anyone might rise to speak or lead in prayer without fear, and sermons were put aside when the need arose.

In the overflowing tide *denominational barriers* between the people of God were submerged, as when the sea sweeps in upon the shore, and swallows up in its glorious fulness, all the pools of sea-water separated far from each other on the sand. Wondrous scenes were witnessed that must have caused the heavenly spheres to ring with the joy of the angels. Churches on unbrotherly terms for many years were reconciled, and united meetings held, in one case the two ministers shaking hands before the people. In some districts—would God we could say all—clergy and their Free Church brethren freely met together in the worship of God. Families were re-united; long-severed friends reconciled; children were restored to parents; offended church members re-took their places among the people of the Lord. And in place after place the "Ministers' fraternal meeting" became fraternal in very truth, for hearts flowed together in true fellowship in the presence of the Lord.

With the spirit of unity and love, came also the spirit of sacrifice. Churches hitherto divided on the question, unanimously decided to put away all danger to the weaker brethren in the using of fermented wine at the table of the Lord. In other churches large numbers of old members signed the pledge for the sake of the weaker ones rescued from the drink-fiend, and in another church we read of members vacating their own pews in the body of the building, and retiring to the gallery *that the area might be used for the aggressive work of gathering in the souls*.

We find, also, a wondrous spirit of liberty, which strikingly bears the marks of Pentecost, for in the surcharged atmosphere in the upper room in Jerusalem, all began to speak! The young people, hitherto shy before their elders, had their tongues loosed, to speak or pray without fear of rebuke. It was now no uncommon thing to see a young girl of eighteen speak under the evident control of the Holy Ghost, whilst in the big pew sat ministers and elders, oftentimes with tears coursing down their faces. The servants and handmaidens were prophesying as foretold by Joel.

Again we find that the prophesying takes the form of witnessing—the special mark of Pentecost. In Wales for many years it had been considered too sacred a thing to speak of the inner dealings of God, yet suddenly we see all changed, and sermons put aside for testimony, and public confession of what the Lord had done for the soul.

Another remarkable change is the attitude to the prayer-meeting! Hitherto shunted, as one said, for any social event, and none but elders, when called upon, solemnly took part! But now *social events must stand aside for the prayer-meetings*, which are more attractive than all else! The spirit of prayer, too, is given in a very travail for souls, and narrow bounds are swept away, as prayer is made for "all nations."

We have referred elsewhere to the way that the Holy Spirit made Calvary the centre and source of blessing, and there were many traces of a remarkable revelation of the Cross to the "eyes of the heart" (Ephes. i. 18). An evangelist tells how he was praying with others in a certain house, when the Lord revealed Himself to the servant-girl in a "clear vision of the Cross, with herself at the base," and her "experience and power in the service which followed, was most touching." In a meeting too, at Carmarthen, a worker rose and asked why it was she saw the Cross of Calvary before her vision night and day.

There are other Pentecostal marks discernable in places where the Spirit of God worked in mighty power, in "signs and wonders" being wrought among the people. "Signs and wonders" in miracles of physical deliverance for souls wrecked by the demon of strong drink. One convert who had been a gambler and a drunkard, with his bodily frame shattered by his life, gave testimony that since the day of his conversion he had been perfectly restored to his normal health. Another, who had not been sober for one "week-end" for thirty-five years, said he could not now smell alcoholic liquor without sickness, the revulsion was so great.

In this day of His power we find others, too, proving the healing power of God. A minister tells how he was taken ill in the midst of his work, but he appealed to the Lord, and found himself instantly healed! He did not hesitate to bear witness to this in a meeting, when quickly many others sprang to their feet, and said what the Lord had done for them in the same way, one being a minister's wife, who had entered the Spirit-filled life but a few months before. At one place, too, in a meeting, the power of the Spirit was so intense, that the Missioners could not *pray* for deliverance of souls manifestly held in bondage by the evil one, but were constrained irresistibly to "command" the adversary to release his captives, and numbers were thus set free by the power of God.

If we speak of the converts thus swept in by the spiritual high-tide, we might describe them in the very words of Scripture! They who "received the word, continued stedfastly" in "fellowship" and in "prayers"—great numbers being baptized and received to the Table of the Lord. All that "believed" now continued "with one accord" in the various church meetings, and were filled with "gladness" and "singleness of heart." They were "praising God" with "psalms and hymns and spiritual songs," and "having favour with all the people." The Lord "adding to them day by day" others who also were "being saved."

To be continued.

Face to Face.

Glimpses into the inner life of Moses, the Man of God.

Meditations for the Devotional Hour.

"We see Jesus . . . crowned with glory and honour . . ." Heb. ii. 9.
Rev. xix., 11-16.

LET us note also in Moses—3. His ceaseless recognition of God's responsibility. It has been said that perfect obedience brings perfect rest, if we have confidence in the one we are obeying. Moses knew the God he had met on the mountain side and therefore he did not carry any of the responsibility, nor question the issue of the conflict in which he was engaged with the rulers of this world. "Moses cried to the Lord," we read again and again, and as a result he so spake that Pharaoh knew he had to deal with God, not Moses.

Would that we had learnt thus to be God's ambassadors, and to be so self-effaced while delivering the message that the souls to whom we are sent know they have to deal with God, and not with His messengers. But many of us have scarcely learnt the first elements of spiritual service. We are so occupied with our small part as the messengers, that we get between God and the souls He sends us to. Even more, we fear to say "Thus saith the Lord," because we have not learnt how to know His mind.

Pharaoh knew too, that when Moses "cried to the Lord" the thing was done! "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have." There could be no questioning, in the mind of Moses, as to whether or not his prayers were in the will of God. "Oh God, if it be Thy will, remove this plague," would not do in such circumstances. Moses was not told, in so many words, to pray for the removal of the judgment, yet we read that he said to Pharaoh, "I will spread abroad my hands unto the Lord; and the thunder shall cease," and—"the thunders and hail ceased!" (Exod. ix. 29, 33).

Ignorance of God, and of His heart and His written Word, lie at the bottom of much aimless prayer. How can we say, "If it be Thy will," when He has plainly revealed His will over much that we ask for? We need but point Him to His Word, and say reverently, with the boldness of faith, "Do as Thou hast said." This is the "prayer of faith," which hath "whatsoever it saith," because it is in accordance with the will of God, and inwrought by the Holy Spirit giving that intuitive knowledge of His mind which comes from a close walk with Him.

As we read on in the record of the marvellous life of obedience and faith which sprang from that interview with God on Mount Horeb, the words "Moses cried to the Lord" meet us at every turn. When the people he had brought out through such suffering and conflict turned upon him, his recourse was God. Boldly the faithful servant is permitted to speak to Jehovah, as again and again he throws back upon Him the responsibility of the fretful people he had brought out of the slave conditions of Egypt.

"The glory of God in the face of Jesus Christ . . ." 2 Cor. iv. 6
Matt. xvii., 1-5. Rev. i., 13-18.

ANOTHER characteristic of Moses was—4. His fearlessness. "By faith he forsook Egypt, not fearing the wrath of the kings: for he endured as seeing Him who is invisible" (Heb. xi. 27). We are expressly told that the fearlessness of Moses sprang from faith, and the brief passage in Hebrews throws light upon his whole history. Every step forward was the result of a faith that grew day by day as he endured its testing, and endured because he saw Him who is only visible to faith. "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. xi.). Moses forsook Egypt by faith—faith that God would see the thing through; faith that God would shield from the wrath of the king, and protect and provide for the great host of undisciplined, helpless souls He was leading out into the unknown wilderness.

God was becoming to Moses a greater reality than the "things that are seen," and bolder and bolder became his walk of faith, until the unseen grew more real and tangible to him than the visible. How could he fear the "wrath of the king," when he walked in fearless fellowship with the King of Kings?

"By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them" (Heb. xi. 28, R.V.). It was the faith of Moses that was the link with God's power on behalf of Israel. God had said that if the lamb was killed and the blood sprinkled, the destroyer should not touch. Moses believed God, and "according to his faith" it was unto them. He had no fear when God's judgments were abroad, because they were sheltered under the blood of the slain lamb.

How wonderful this faith was! It was even greater than Abraham's. He had faith, first for himself and then for Isaac; but Moses had faith for the deliverance of a nation.

"By faith they passed through the Red Sea as by dry land: which the

Egyptians essaying to do were swallowed up" (Heb. xi. 29, R.V.). Moses had no fear of danger in passing through the Red Sea, for he obeyed God and wielded the rod of His power, stretching out his hand over the sea. Faith that God would bear witness with his act, and by faith the work was made perfect, or was brought to full fruition. The waters were divided, and Israel passed through as on dry land. They went through dangers that proved disastrous to the Egyptians who essayed to follow.

Ah! is it not so to-day? FAITH CAN FEARLESSLY WALK A PATH THAT WOULD BE DEATH WITHOUT THE WORD OF THE LIVING GOD. The Egyptians copied the walk of faith, and were drowned. No copy of living faith will stand the hour of testing. Let even the children of God take heed. Let them see that they do not essay to follow in the steps of others, without the command of God, or they too must fail.

Oh faith! thou art in truth the proving of things hoped for, the evidence of things not seen. "If thou canst believe, all things are possible to him that believeth." Lord, increase our faith!

Lastly, let us note the humility of Moses, as strikingly shown in his attitude to Jethro, when he came to him in the wilderness with Zipporah and his two sons. Moses tells him what God had wrought, and Jethro rejoices. As he finds Moses engaged alone in seeking to meet the needs of the people, he suggests that the work might be divided with others, adding, "If thou shalt do this thing, and God command thee so, thou shalt be able to endure" (Exod. xviii. 23). Advice given in a way which leaves the soul free to confer with God is always to be heeded, and Moses did not reject the counsel of Jethro because he had been directly guided by God hitherto! The way in which he received the suggestion, teaches us that the soul who has the most deeply learnt to know God, is ready to give others an attentive and respectful hearing. (See James iii. 17.)

We see, too, how Jethro was a link in the chain of events that led Moses nearer and nearer to the Mount of "face to face" communion, for the camp would have been disorganised when Moses was kept aside for forty days in the Mount with God, but for the wise prevision of Jethro, and the teachable spirit of Moses, the faithful servant of God.

"Now we see through a glass darkly." 1 Cor. xiii., 12.
Isa. xlii., 16. Psalm xiv., 3-6.

JEHOVAH Himself brought Israel out of Egypt, manifesting His Presence "by day in a pillar of cloud, . . . by night in a pillar of fire." They had been led through stage after stage of the wilderness, and now, in the third month after leaving Egypt, they reached Sinai and encamped before the mount.

Here God purposed to give His law for His redeemed people, and to bring His faithful servant into nearer and more intimate fellowship with Himself.

We remember that when Moses met God at Mount Horeb, he hid his face in fear; but since then he has been prepared to know Him more fully by his walk of obedience, and by his entire dependence upon Him. He has gone on from "strength to strength"; and we have seen a shrinking, diffident man transformed into the bold, fearless, faithful servant of the invisible God with Whom he had been communing day by day. Thus it is that faith and obedience up to present knowledge of the will of God, prepares us for the fuller fellowship we long to know.

After the day when God appeared to Moses as a flame of fire in a bush, we have no record of any further revelation of Himself to him personally until Sinai is reached. All through the conflict with Pharaoh and the murmuring Israelites in the journey to Sinai, the intercourse between God and His servant is expressed by "the Lord spake to Moses."

But when Mount Sinai is reached we read that "Moses went up unto God, and the Lord called unto Him out of the mountain" (Exod. xix. 3). He probably sought the Lord, manifested in the pillar of cloud, for the purpose of knowing His mind about the people now assembled at Sinai. And from this point we may see the faithful servant led step by step into nearer and closer fellowship with God, until he was admitted to the inner and the devouring fire at the summit of the mount; coming forth to walk among men, with the light of heaven upon his face, and known as the meekest man on the earth.

When the Lord called to him first at Sinai, it was to send him to Israel with a brief message embodying the primary conditions under which God would deal with them as His people.

Moses returns to the Lord with Israel's answer—"All that the Lord hath spoken we will do"; and then he is bidden to prepare the people for the third day, when Jehovah would come down upon Mount Sinai to speak to him in their presence and hearing.

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"Come with Me . . . look from the top." S.S., 4, 8.
Isaiah xxv., 7. Isaiah xxxiv., 17.

AFTER solemn preparation, upon the third day, Moses brought forth the people to meet with God; and as they stood at the nether part of the mount, the Lord descended in fire, and the whole mount quaked greatly. When the voice of the trumpet waxed louder and louder, Moses spake and God answered him by a voice, calling him to the top of the mount.

On the way up he was sent back again, to charge Israel solemnly not to break through, and gaze, and perish. Once more he ascends the mount until he reaches the thick darkness upon the summit. "So terrible was the sight, that Moses said, I exceedingly fear and quake" (Heb. xii. 21).

Could this be the same God Who had so tenderly and graciously listened to his fears at Horeb? How could he have talked with Him so freely?

Very mercifully does the Lord veil Himself to us in early days, and lead us on as we are able to endure, until we can bear some knowledge of His Holiness, and learn with godly fear and awe that we have to do with One Who is consuming fire.

Many of us may have been to Horeb, where we have met the Lord, and where He has been revealed to us as a flame of fire dwelling in us, as He did in that lowly thorn-bush. We have walked with Him, in obedience and faith, while going forth with the message of deliverance to souls in bondage. We have learnt to trust Him in hours of danger. We have sung the song of victory, and, in the testing that followed, have proved the power of the "tree" to change the bitter waters of our own life into the sweet water of the life from heaven.

We have learnt the power of uplifted hands to God in the conflict with Amalek, and faithfully wrought with God as He has led us from grace to grace; but how we have longed to know that "face to face" fellowship with Him, in the mount, and hungered for His call "Come with Me, and look from the top."

There comes a time, with us, as with Moses, when He is revealed to us in the awful majesty of Sinai. Not that we may tremble, as Israel trembled then, but that we may know Him in His righteousness, and have some conception of the exceeding sinfulness of sin, and the holiness of the God Who has redeemed us.

The "judgments" of Jehovah were not made known to Israel when in Egypt. They were brought out without any knowledge of the One Who was redeeming them. They came out of Egypt with all their Egyptian habits, and with loose ideas of right and wrong. Not until they were out of bondage, and separated from the old life in Egypt, did God begin to reveal to them something of Himself, and the righteousness of life demanded from those who bore His name. It was as much a revelation to Moses as to the people.

"Ye are come . . . to Jesus, the Mediator." Heb. xii., 22-24.
Heb. x., 19-23. Col. iii., 3.

THE people trembled and stood afar off, but "Moses drew near unto the thick darkness where God was" (Exod. xx. 21). It is written that we have not come to Mount Sinai, to blackness and darkness and tempest, but to Mount Zion, and to Jesus the Mediator and the blood of sprinkling (Heb. xii. 18-24). At every stage of our spiritual life we have boldness to enter into the Holiest by His blood, and may draw near in full assurance of faith, having our hearts sprinkled from an evil conscience; but ere we learn in actual experience to know God "face to face" we may find Him draw near to us in thick darkness. Not a darkness such as fell upon the Egyptians, but a darkness out of which He speaks and judges our lives, as the Righteous One, until their every detail has been adjusted and brought into accord with His mind.

Moses returns to Israel with the judgments of God, and after the covenant is entered into, and the people sprinkled with the blood, Aaron with his two sons, and seventy representatives of Israel are allowed to go up with him to some part of the mount to see the God of Israel. "There was under His feet as it were a work of bright sapphire, . . . the very heaven for clearness: . . . and they beheld God, and did eat and drink" (Exod. xxiv. 10, 11, R.V. margin). The "clearness" is in sharp contrast to the darkness out of which He had given His law to Moses the day before. May not this contrast suggest the effect of the shed blood, which Moses had sprinkled on the people and the book of the covenant at the foot of the mount, ere the elders ascended? It is at least true in the gospel of grace. God must judge His children's lives, and in His dealings may lead them through much darkness, but through the blood of Jesus, applied by the Holy Ghost, the darkness passes away, and they emerge into the clear light of heaven with nothing between.

We are told that the elders of Israel saw Him "afar off." This vision of God is not the "face to face" fellowship that Moses is to know. To "walk in the light," as God is in the light, is blessed indeed, but we may be drawn nearer still, even unto Him Who is the Light itself; just as from this group, thus privileged to see God, Moses is called forth to

personal knowledge of the Holy One. "Come up to Me into the Mount, and be there," said Jehovah.

Moses at once obeys the call. Alone he enters the cloud upon the summit, not thick darkness now, but glory, for the "glory of the Lord abode on Mount Sinai." To the onlookers it was "devouring fire," and Moses was in this devouring fire for forty days and forty nights.

"Who among us shall dwell with the devouring fire." Isa. xxxiii., 14.
Heb. xii., 14. Rev. x., 1.

SIX days he waited in silence for God to speak. Then He revealed to him the pattern of the tabernacle in which He would dwell in the midst of His people.

How wondrously true to experience the story is! It is in the darkness with God that we learn His judgments; it is in the glory "within the veil" that we are shown His pattern for our lives. It is after the darkness and the judgments, and the sprinkled blood, that we go even part of the way up the mount and have that vision of God, where His light streams into our lives, and we eat and drink as in His presence, having fellowship one with another, with the blood of Jesus cleansing from all sin; but alone we are called to enter the cloud, and dwell in the devouring fire; alone, and only alone, we enter the secret place of the Most High, and know Him "face to face."

Six days of silence. Then on the seventh day God spoke to His waiting servant. This reminds us of the six days of creation, when God said "Let there be," and it was so, and on the seventh day He rested from His work.

Even so the cloud covered the mount and Moses for the six days, and God waited until His servant was brought into accord with that "sound of gentle stillness" in which God reveals Himself and His will. Here, in the silence, all memory of the camp and its busy life would pass away; all the activity of the creature in mind and thought would be at rest; all burden of the need of Israel and the claims of friends, would be forgotten.

On the seventh day, the number typifying completion, God was satisfied, His channel of revelation to the people was ready; the pattern shown to Moses in the mount would be given them as he received it, for his mind had been cleared and stilled and emptied of all other things. So it proved; he did naught but receive; then he was sent back to the camp to give out to others the pattern which he was "caused to see in the mount."

Even so does God need channels to-day. Souls who will seek to know Him as Moses did, and be willing to be emptied of all their own thoughts, and to be drawn aside with Him, even from the very duties committed to them by Him, that they may come forth with the pattern for the building of His spiritual temple, and say with God-given assurance, "Thus saith the Lord."

"The face of the Lord is against them who do evil." 1 Peter iii., 12.
Rev. vi., 16. John xix., 37.

WHILE Moses was in the mount, there occurred in the camp the events that drew forth from him the most supreme surrender of his life. Whether one had aught to do with the other we cannot say, but it is after this great crisis we read that "the Lord spake unto Moses face to face, as a man speaketh unto his friend."

When the people saw that Moses, the man upon whom they had relied for communication with God, did not return, they gathered to Aaron and cried, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of . . . Egypt, we wot not what is become of him" (Exod. xxxii. 1). Their Egyptian life was still strong upon them. The Egyptians had exterior symbols of the gods they worshipped, so must they. Aaron, frightened and weak, yields to the cry of the people, gives them the visible substitute for God they asked for, and under the name of worshipping Jehovah, back to Egypt in heart and act the erring people went.

In the mount, God tells Moses what is taking place in the camp, and says, "Let Me alone, . . . that I may consume them; and I will make of thee a great nation" (Exod. xxxii. 10). But Moses knew his God; he had seen what faith could do; and his confidence was in the great compassionate heart of Him who had wrought such mighty deeds for them. In the boldness of faith he holds God to His word, saying, "Remember . . . Thou swarest," and he had power with God and prevailed.

Jehovah had said, "I will make of thee a great nation"; but glory at the cost of Israel Moses did not want. His aim was to bring the people into the promised land. He had so pleaded and suffered for them, that his whole heart was filled with intense desire that they should obtain their inheritance.

It is impossible to pray for others and not be consumed with a deep longing to be poured out on their behalf.

He could not admit, for one moment, a thought of glory for himself or his family, and let these souls, so hardly won and so sorely kept in the path to Canaan, suffer loss, so Moses "besought the face of the Lord."

The Prayer Outlook.

"He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world . . ." (1 John ii. 2).

IN reference to "The Outpouring of the Spirit," Dr. Andrew Murray in his book "The Spirit of Christ," gives in the appendix a note from a deeply taught writer, which is of very great value to the children of God who are praying for Revival, and being led out into prayer for the "Kosmos" or world, as soon to become the Kingdom of our Lord and of His Christ. (Rev. xi. 15.) We have been so occupied with the individual working of the Holy Spirit and His indwelling in the church and in believers, that we have often lost the larger vision of His special working in the world since the outpouring at Pentecost. This writer points out that the universality of Christ's death at Calvary "not for our's only but for the sins of the whole world" (1 John ii., 2), is parallel with the universality of the outpouring of the Spirit at Pentecost, i.e., "My Spirit upon all flesh" (cf. Acts 2, 16 and 33). The Greek word indicates the direction as an "outpouring down upon all . . . of which the being filled . . . individually is the consequence . . ."

This means, the writer says, that "the Spirit as sent down, or poured out, has . . . become a . . . Cosmic Power proceeding from Christ, on the ground of the accomplished reconciliation of the Kosmos in Christ, even while" He has "become personally immanent in but few." Therefore a "New Life Power has been set free from above . . . which pervades the 'world system' according to its own laws," acting as "a holy Cosmic Spirit Power against the Cosmic Power of the spirit" of evil. This evil Power, says the writer, "does not only exist as a spirit immanent in individual men, but as an independent Power—the Prince of this world."

This is a blessed widening of the vision of faith and prayer. The outpoured Spirit at Pentecost has not gone back to heaven. The Greek words used about His Coming at Pentecost represents Him as "persistently coming, even as the rain from heaven which comes and must come again" (George Bowen). He is not only in the individual believer and thus in the "Church" formed of those who are joined to Christ as the Head, but He is in the world—the Kosmos—working in active opposition to the "Spirit of the world," and in quickening power in individuals who receive Him and fulfil the laws for His working. There is an "indwelling of the Spirit" which is individual, but there is also a world-embracing realm of the outpoured Spirit, in which the indwelt believer can be carried in the life of God. And there is a world-embracing Spirit of evil—"the whole world lieth IN the Evil One"—which not only indwells the unbeliever, but envelops the darkened multitudes and sways them at its will. It is the "world-embracing" power of the Holy Spirit which we need to realize in our prayers for "Revival." There are increasing tokens that this "Holy Spirit influence," as the writer referred to, calls it, is breaking through the dark forces of the prince of the power of the air. Let us never forget, as we watch unto prayer, that the Holy Spirit is the great power actively and ceaselessly working against the forces of darkness breaking through, so to speak, into visible manifestation of victory wherever He can find conditions fulfilled by the people of God. This explains to some extent the need of, and the meaning of "Prayer," and the reason why, in the last hour of the dispensation of grace, the Spirit of God is training a prayer force directed especially upon the "Kosmos" for restraining the forces of evil, until the purposes of God in the formation and maturing of the Body of Christ are fulfilled.

The Christian Trade Union Official who wrote so helpfully concerning the prayer needs of the hour, in the July *Overcomer*, writes this month as follows: "I have been thinking of the vast amount of spiritual education the people who are associated with *The Overcomer* are in possession of. Allow me to summarize broadly what they have, or ought to have, learned.

- (1) That this world is the Kosmos, i.e., mankind in groups, with Satan at the head. (See Note to Rev. xiii., 8, Schofield).
- (2) In this Kosmos, they have been taught how to "war" against Satan with success, through the power of the Cross.
- (3) The possibility of Satan deceiving Christians as well as those outside the churches as an actual fact. The methods of successful deliverance has been shown, acted upon, and proved to work.

(4) The possibility of discerning the workings of the foe has been so many times shown to be possible, that it is one of the certainties the Church can have possession of.

(5) The power to hold back the evil spirits has been demonstrated so often that we may assume it can always operate, all conditions being fulfilled.

The fact that has become apparent to me is that this knowledge has been incomplete as far as the Industrial world is concerned. I sought for the reason. Rightly or wrongly I attributed it to lack of knowledge. I have therefore been working along the line of supplying the necessary knowledge, for it has been demonstrated that the "war" can be just as successful in industrial matters as in spiritual ones.

My message this time is to ask the prayer groups to pray for a clarified mind, able to recognize the enemy, the instruments he uses, and to understand his methods. What Christians seem to lack is the ability to foresee the attacks of Satan. They can pray effectively when the danger is with them, but after it has passed they seem content to sit and sing Doxologies. Praise God for the wonderful work of the last four months, by all means, but let us look ahead at the same time."

"Since the end of the War (1919) we have seen many different movements by the Prince of the Kosmos. In the British Empire we have seen his hand at work. Rail, Mines, and other trades striking. Councils of Action (revolts), threats of violence, Ireland in revolt, and other things. These were side issues. THE REAL BATTLE-GROUND WAS AND IS RUSSIA. Over that poor land the forces of Hell have swooped. Where has the Scripture been more literally fulfilled than there? Wars, rumours of wars, pestilence and famine, what people have tasted deeper of these than the Russians?

We can combat Satan in Russia by, (1) Prayer; (2) Action. The need of Russia is the light of the Gospel . . .

THE INFLUENCE OF RUSSIA IS SO GREAT UPON THIS COUNTRY THAT WE, FOR THE SAKE OF OUR OWN LAND, MUST FIGHT SATAN IN RUSSIA, IN ADDITION TO THE OTHER REASON, RUSSIA'S OWN NEED.

What action can we take, for words without deeds are somewhat useless? One thing is very clear, not much can be done without money. To those who are able, we can show the great claims of Russia upon them. Also Russia needs young healthy Missionaries, willing to go to the Name of Jesus to liberate these poor souls in darkness. Life to them will be perhaps brief. Death will always be near them. Danger will be their every-day lot, but great shall be their eternal reward in Glory.

Let me repeat, only one thing can save Russia from a return to barbarism, and that is the rapid spread of the Gospel of our Risen Lord. If nothing else is done at the Southbourne Conference, let this need be burnt into your hearts—THE SENDING OF THE GOSPEL TO RUSSIA.

Concerning the Industrial world, there is a special need for prayer. We are face to face again with a desperate National crisis. The day has the ground prepared for another fight. The same psychological factors are with us to-day. Rest assured, the Communist Party will use present conditions to stir up revolution. You are, so to speak, sitting on the lid of the abyss, restraining the evil powers by Prayer. Some of the Prayer needs are as follows:

- (1) That the Worker may be kept from revolt, for this will intensify his bad condition.
- (2) That the Communist may be foiled in his attempts to incite riot and revolution.
- (3) That the Church may wake up to her power to prevent much of the distress, and help in all ways the prosperity of all classes of the community.

Finally let me impress upon you that all that you have learned about evil spirits and their methods in spiritual matters, applies to the things of the Kosmos. You must therefore meet these powers with the same weapon as you have been using in the spiritual realm, i.e., the power of Calvary, and the Name of Jesus the Christ."

MUCH has Japan do not propaganda of faries and native five or six years many hundreds and Ceylon, and to God in earnest sapping the very in the East. W politically and at time, we cannot over the present Stations are no lack of Redeeming I possession of des more exact information Inspired Word modern teaching Brotherhood of A Lord and Saviour of self-sacrifice. publicly informing Federation of Religious "convert" them, and better Buddhist logical Colleges in theism at the present shake hands with "the New Testament leaders speak of the birth from above. to the Goddess "place among the revealing Himself

Missionary work before in its history progress of true only be classed as Sadhu Sundar Sir not to have been preach, but are perishing." Indian Pastor gave

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It is much easier to convince it and Divine it divinely impart even the strongest Even among inter continuous, all Tenderness of and soft sensibility some persons nature of mind and special training, the natural work through interior fountain opened up in the soul, overflowing in the manner of the will, softer manners, and movements infinitely meek and on special occasions;

"Enemies of the Cross" in India.

By Watkin R. Roberts.

MUCH has been written of the extent of apostate teaching in China, Japan and other Mission Fields, but friends in the Homelands do not seem to have realized to what extent this faith-destroying propaganda of Higher Criticism is being carried on both amongst missionaries and native workers in India, as well as other lands. During the last five or six years I have been in direct and constant communication with many hundreds of missionaries and workers throughout India, Burmah and Ceylon, and the facts that have come to my knowledge have sent us to God in earnest prayer that He would stem this awful tide which is sapping the very foundations of spiritual life among the Lord's children in the East. While we realize to some extent the difficulties, both politically and spiritually, that all countries are passing through at this time, we cannot but plead with solemn earnestness for fervent prayer over the present situation in India. A large percentage of Mission Stations are no longer manned with men and women who bring a message of Redeeming Love to these Christless millions, but are now in the possession of destructive critics, who, claiming "superior knowledge and more exact information" are destroying living faith in the Bible as the Inspired Word of God, and are flooding the land with rationalistic modern teaching; many of them being satisfied to preach Socialism, the Brotherhood of Man, Fellowship of Religion, etc., while the Cross of our Lord and Saviour Jesus Christ is nothing more to them than an example of self-sacrifice. Leaders among student workers pride themselves in publicly informing non-Christians of the near approach of the World Federation of Religions, and tell them that Missionaries are not in India to "convert" them, but to make of them "better Hindus, better Mahomedans and better Buddhists," while the Principal of one of the foremost Theological Colleges in India stated recently that "the abandonment of Pantheism at the present time would mean *spiritual peril*," and offered to shake hands with the leading revolutionists of the day, telling them that "the New Testament was a revolutionary book of the first order." Such leaders speak of the present day unrest and lawless movements as "a new birth from above." We are even told that the Hindu sacrifices of animals to the Goddess "Kali," etc., are only similar performances to what took place among the children of Israel in olden times, that God is thus revealing Himself *slowly* to each soul in each generation!

Missionary work in India is facing a greater crisis to-day than ever before in its history, and efforts are undoubtedly being made to thwart the progress of true conversion by those who, blinded by the evil one, can only be classed as enemies of the Cross of Christ and of His atonement. Sadhu Sundar Singh says on this question, these men and women "ought not to have been sent out at all . . . because they have no gospel to preach, but are preaching their theories, on account of which many souls are perishing." In a recent lecture to a Conference of Missionaries, an Indian Pastor gave instance after instance of important Missionary centres

where there were once flourishing Christian communities, but which places are now practically closed.

But we see some rays of hope for this dark and ignorant country! First in the recent formation of a Bible League "for India, Burmah and Ceylon," which will consist of Missionaries and Workers who stand for the Bible as the Inspired Word of God, and who hold to the fundamentals of the faith; and secondly—should He tarry—in the hope of the establishment of a great Central Bible School—for which we are looking to Him to supply the funds—where Evangelical Teaching, such as that of the Moody and Torrey Institutes in America, will be given. Both these movements are already on foot—the former actually formed, and we beseech you, dear friends, to pray with us most earnestly that our Father will guide in all these details, and that the witness may be specially owned of the Holy Spirit to preserve, in India, "the faith once delivered to the saints."

Our immediate concern, however, is with the spreading of *constructive* literature which shall counteract the false teaching now so prevalent. We have endeavoured with the very small funds at our disposal to issue, through our Literature Distribution Scheme, as much "Overcomer" and other similar literature as possible. One Christian man, who had been a backslider for *twenty years*, was brought back to the Lord, through reading a Presentation Copy of the *Cross of Calvary*, an edition of which we had been able to print in Calcutta. Very many are the letters received, pleading for similar literature, and telling of real blessing received; and we are encouraged—nay, constrained—to go forward on a much larger scale than before. We would like to issue immediately an edition of at least 3,000 copies of the "LOGOS OF THE CROSS," at a cost of about £120, besides issuing a four or eight-page monthly, consisting of extracts from "Overcomer" literature. For this purpose, and for vernacular translations which I have in hand waiting to be printed, we need *immediately* at least £300. May I most earnestly plead that each one reading this will take it as a *personal* call, and will lay this need before the Lord. Let us not forget that while *we* delay, the evil one is gaining ground, and souls are being deluded and deceived through lack of the truth. More can be done, generally speaking, by the *printed page*, than by preaching, especially in a land like India, where so many workers are stationed in "jungle" districts, cut off from fellowship of any kind. We pray that you at home will share *with others in India* what you possess, what God has given *you*, in the knowledge of the truth. Is not His word to us "Freely ye have received, FREELY GIVE"?

"God is able to bless you with ample means, that you may always have quite enough for every emergency of your own, and ample besides for . . . others." (2 Cor. ix. 8. Moffat.)

God help you to do so! Amen. WATKIN R. ROBERTS.

P.O. Box 424, Calcutta,

Tenderness of Spirit.

IT is much easier to convince a human soul of its natural impurity than to convince it of its natural hardness, and utter destitution of heavenly and Divine tenderness of spirit. The very essence of the Gospel is a divinely imparted tenderness and sweetness in spirit. Without this, even the strongest religious life is misrepresentation of the true Christ. Even among intensely religious people, nothing is more rare to find than a continuous, all-pervading spirit of tenderness.

Tenderness of spirit is pre-eminently Divine. It is not the delicacy and soft sensibility of a mere gentle make-up of body and mind, which some persons naturally possess in a high degree. Neither is it the tenderness of mind and manner which results from high culture and beautiful social training, though these are very valuable in life. But it is a supernatural work throughout the whole spiritual being. It is an exquisite interior fountain of God's own sweetness and tenderness of nature, opened up in the inner spirit to such a degree that it completely inundates the soul, overflowing all the mental faculties, and saturating with its sweet waters the manners, expressions, words, and tones of the voice; mellowing the will, softening the judgments, melting the affections, refining the manners, and moulding the whole being after the image of Him who was infinitely meek and lowly in heart. It cannot be borrowed, or put on for special occasions; it is emphatically supernatural, and must flow out

incessantly from the inner fountains of the life, and resembles having every atom of our being soaked in sweet oil.

Deep tenderness of spirit is the very soul and marrow of the Christ-life . . . Without tenderness of spirit, the most intensely righteous, religious life is the image of God without His beauty and attractiveness. It is possible to be very religious, and staunch and persevering in all Christian duties, even to be sanctified and be a brave defender and preacher of holiness, to be mathematically orthodox, and blameless in outward life, and very zealous in good works, and yet be greatly lacking in tenderness of spirit, that all-subduing, all-melting love, which is the very cream and quintessence of Heaven, and which incessantly streamed out from the eyes and voice of the blessed Jesus.—*Selected*.

To Preachers and Bible Class Teachers.

Although our limited space forbids ordinary "Book Reviews," we feel constrained to call attention to the re-issue of a most valuable book written by the Rev. F. E. Marsh, originally published under the title of "*The Greatest Theme in the World*," and now entitled "Why did Christ Die?" It is full of the most precious light from the Scriptures on the Substitutionary work of Christ, given in such a form that preachers and Bible Class workers will find it most useful in the preparation of messages on the Atoning Cross.

Bound in a new cloth cover, the price is 5/- net, and is obtainable from the author—48 Bristol Road, Weston-super-Mare, or Messrs Marshall Brothers, 25 Paternoster Row, London, E.C.

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Ready early in November.

"Face to Face"

Glimpses into the inner life of Moses.

By MRS. PENN-LEWIS.

This little book, bound in dainty art covers, was first published by Messrs. Marshall Brothers Ltd. as one of the "Quiet Hour" series. It ran through two editions and then, by kind permission of the publishers, appeared in the pages of *The Overcomer* during 1921. It is now being issued again in book form, with the matter arranged for daily devotional reading.

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Bible Teaching on the Highway to Spiritual Maturity.

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As a lad I was a Sunday School scholar of the Church of England, and ultimately teacher and organist, and yet I was never taught anything of the Spirit, never told it was the essential part of a Christian, never heard it preached how to obtain and how to retain it.

Some time ago I heard Conan Doyle on Spiritism, and was so deeply interested that I attended classes of the same, thinking by so doing I should be up-to-date in the spiritual life, not knowing I was playing into the hands of Satan; and it was only at the eleventh hour that I was cleared, thank God, from its evil influence, but the experience was enough to know of the evil influence we are surrounded with, and a proof that we have to be on our guard, and use all our faculties for Christ Jesus..."—A Three Months Convert.

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