Volume iii.
NEW SERIES.

January 1922

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

The Overcomer

A Quarterly Magazine for Christian Workers on the deep things of God

A Revival of Prayer Needed

LEICESTER:
THE "OVERCOMER" OFFICE, CARTREF, TOLLER ROAD

Published Quarterly on the first Thursday in January. April. July. October.

FREE ON APPLICATION.

THE OVERCOMER.

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

VOL. III. JANUARY, 1922. Number 1

Published Quarterly on first Saturday in January, April, July, October.

The paper is sent free to any of the Lord's children who ask for it, the cost being met by the gifts of readers as the Lord may enable them.

Centre Distributors.

Several of our old "Centres" are asking if they may resume their labours, and numbers are doing so. They are at liberty to accept contributions from those who receive the paper, and forward to the Office quarterly.

Cheques and Money Orders should be made payable to J. Penn-Lewis. "Cartref," Toller Road, Leicester.

The "J. C. Williams Thanksgiving Fund."

(For the support of Mr. Scottorn per Russian Missionary Society. £150 required for one year.)

Sums received up to December 14, 1921 ..	.. £82	11 9
Promises in monthly payments during 1922 ..	.. 28	0 0
	£110	11 9

"Le Vainqueur." (*The "Overcomer."*)

An 8-page paper issued occasionally as funds permit, consisting entirely of articles from the "Overcomer," translated into French. Edited and issued free by H. Johnson, Villa Palocca, Sannois (Seine et Oise), France.

A correspondent writes from *Neuchatel* saying how greatly she had been helped by the article "*La Puissance du Saint Esprit*" translated from *The Overcomer*. Mr. Johnson writes that the third number for 1921 is now in the printer's hands. It has been received with appreciation in many parts of France, North Africa and Switzerland. The new issue will contain "The Pathway of the Cross" from "Logos," "The Battle for the Mind" and "The Call to Arms" by Mr. J. C. Williams . . . .

Friends may correspond direct with Mr. Johnson, if they so desire.

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.

The "Word of the Cross" Bible Booklet."

This little Booklet was compiled by Mrs. Penn-Lewis in 1903. and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture, the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 80 languages and dialects, and the circulation has reached over eleven million copies.

Permission has been given to MR. STANLEY USHER (The *Word of the Cross* Evangelist) to issue the English Bible Booklet at his own cost. He will supply them FREE to all who apply to him (by post only). Two editions have already been exhausted, and another quarter million is being prepared Address: 25 High Street, Manchester.

Mr. Usher is also issuing an edition of the Booklet in the *Russian* language. This is in the Press.

The Booklet in the *Douay* Version is now in circulation in Ireland. The Minister who has issued it, asks for prayer that "means may be forthcoming for a wide circulation of this valuable compilation." A Lantern Worker of the Irish Church Missions said that he had longingly wished for such an edition.

The Booklet in the *Maori* version is now in course of being issued by a worker in New Zealand.

TO WORKERS IN ALL LANDS.

The "Word of the Cross" Booklet may be issued in the language of any country by accredited missions or workers. Applications for permission to print in foreign languages to be made to the compiler, Mrs. Penn-Lewis, Leicester.

Correspondents Column on p. 16.

FORTHCOMING CONFERENCES

PRELIMINARY ANNOUNCEMENT.

The "Why" of Defeat and the "How" of Victory.

The Overcomer Conference of Christian Workers on the theme of The Message of the Cross.

will D.V. be held at

THE HAYES, SWANWICK, May 2 to 9, 1922.

Full particulars will be obtainable in April from the Hon. Secretary, Rev. C. Ernest Procter, 78 Bedford Street, Liverpool. (Stamped envelope please).

Friends desirous of having their old rooms should book early. The charges will be as in 1921. (**£3.7.6** for seven days.) See Editor's letter on p. 2 of this issue.

SLAVANKA, SOUTHBOURNE, HANTS.

It is hoped to arrange D.V.

An Easter Advent Missionary Conference

in connection with the Regions Beyond Missionary Union,

to be held April 13 to April 18 (inclusive).

Speakers: DR. F. B. MEYER, MRS. PENN-LEWIS, REV. PETER ROSE and others.

All enquiries for lodgings in the neighbourhood of Slavanka, may be addressed (Stamped envelope) to Secretary, Slavanka, Southbourne, Hants.

☛ **As Bournemouth is very crowded over the Easter Holidays friends desirous of attending this latter Conference should book lodgings at the earliest possible moment.**

LONDON.

SION COLLEGE, VICTORIA EMBANKMENT

(near Blackfriars Bridge).

A Conference for Christian workers is conducted by Mrs. Penn-Lewis on the First Thursday in every month (*with the exception of August and September*). Meetings: 11.30 o'clock, 3 o'clock, 5 o'clock.

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

A "DAY OF CONFERENCE AND PRAYER" is also held on the Friday following the Sion College Conference, at Trinity Lecture Hall, Crawford Place, off Edgware Road (Entrance in Brendon Street), commencing at 11.30 a.m. and closing about 3 o'clock, with a brief interval for a light lunch provided in the same Hall.

☛ **London friends please note.**

Wednesday Evening, January 4th, 1922.

A New Year's Gathering for Praise, Prayer and Fellowship, when the Prayer Warfare Work of the wonderful year of 1921 will be reviewed and the outlook considered in the light of the Lord's Return. Members of the Overcomer Prayer Warfare Groups in London and the Country are especially invited to attend. Tea served at 6.15 o'clock. (*N.B.—Please note no afternoon meetings on this day.*)

The Conference Day on **Thursday, January 5** will be specially devoted to the theme of *Prayer* and the Lord's Return.

Meetings 11.30 o'clock, 3 o'clock, 5 o'clock and 7 o'clock. (N.B.—No 7 o'clock Meeting after January.)

SPECIAL NOTICE.

Mr. Sydney Smith of 86 Overhill Road, East Dulwich, London, has purchased a pair of the large charts of "The Cross of the Sinner," and "The Cross and the Christian," for the express purpose of lending them to Evangelists who would use them in Mission Work. Please apply direct to Mr. Smith.

Lantern Slides of the two Charts can also be obtained from Captain Hazle, Church Army, 55 Bryanston St., London, W.

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Secs., Misses Leathes , London, W.9.

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4th, 1922.

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THE OVERCOMER.

Why did Christ die?

CHRIST in His Atonement is the substantiation of all Prophecy. Take away the theme of Christ's substitutionary work from the Old Testament, and the whole of it falls to the ground. See it there, and then it becomes a living body, through which the Blood of Atonement is pulsating from the heart of God's love all the time. Take one chapter, Isiah liii., that quarry where the gold of Christ's Atonement is predicted, proclaimed, and ponder seven words, and couple with them seven New Testament words, and we shall find that the Old Testament lies open in the New, as the New Testament is hidden in the Old.

"He hath *borne* our griefs."

"He *bare* the sin of many" (*Isa. liii.* 4,12).

"Who His own self *bare* our sins" (1*Peter ii.* 24).

The thought in each of these verses is, Christ bearing our sins up to the tree in order to bear them away, as the sacrificial victim was led to the altar as a substitute, to be put to death. Luther strongly put it when he says: "God laid upon Him our sins . . . . saying 'Be thou Peter the denier; Paul the persecutor, blasphemer, and cruel oppressor; that sinner that ate the fruit in Paradise; that thief which hanged upon the cross; and, briefly, be Thou the sinner who hath committed the sin of all.'"

"He *carried* our sorrows" (*Isa. liii.* 4).

"Lamb of God, Which *taketh away* the sin of the world" (*John i.* 29).

The word "carried" is the same as "bear" in Isaiah liii. 11—"*Bear* their iniquities," and means to bear a heavy burden It is rendered "to bear" in Genesis xlix. 15 in speaking of Issachar, and comparing him to a couching ass—couching as a strong ass between two burdens. What a striking illustration of Christ, with the burden of our sins upon Him, and the burden of God's wrath against them. The word which John uses means to lift up a burden upon oneself, and then to carry it away.

"*Wounded* for our transgressions" (*Isa. liii.* 5).

"Him Whom they *pierced*" (*John xix.* 37).

The word "wounded" means to bore, to torment (margin) and to slay. It might be rendered "He was *pierced* for our transgressions." The same word occurs in Psalm cix. 22—"My heart is *wounded* within me." It is interesting to know that the same thought meets us in connection with the meat offering. We read of "unleavened cakes" (Leviticus ii. 4). Newberry renders it "pierced cakes," and in the margin of his Bible he has this note—"Hebrew, *Chaloth* from *Chahlal*, to be pierced or wounded." *Chahlal* is the word rendered "wounded" in the above passages. The Arab oven was a large, broad vessel, in the bottom of which sharp flints were set. The cake placed upon these flints became indented, and was thus baked. It is difficult to imagine a type of suffering more forcible than this. The Psalmist, in speaking of the wicked, says, "Thou shalt make them as a fiery oven in the time of Thy wrath" (Psa. xxi. 9).

"*Bruised* for our iniquities."

"It pleased Jehovah to *bruise* Him" (*Isa. liii.* 5, 10).

"Christ hath once suffered for sins" (1 *Peter iii.* 18).

The word "bruise" does not convey all the intensity of the one used. "Crushed" is the more expressive word. The following uses of the word illustrate. The word is translated "to crush" in Lamentations iii. 34, as when one is trampled under foot; "to break in pieces" in Psa. lxxii. 4, and "to beat in pieces" in Isa. iii. 15, as when an image is completely smashed; and it also signifies to be "smitten" (Psa. cxliii. 3), "broken" (Psa. lxxxix. 10), and "to destroy" (Job vi. 9), as when one is smitten to the ground, then broken, and ground to powder. . . .

"The *chastisement* of our peace was upon Him" (Isa. *liii.* 5).

"Made peace by the Blood of His Cross" (*Col.* 1, 20).

Here again the word "chastisement" does not convey all that is signified. Alexander renders it "punishment." The word is often translated "correction" in referring to a father punishing his children; hence, the "rod of correction" and the "correction" of the stocks are essential in their discipline (Prov. vii. 22; xxii. 15). . . .

"By His *stripes* we are healed" (*Isa. liii.* 5).

"By Whose *stripes* ye were healed" (1 *Peter* ii. 24).

The word "stripes" means to scar, and comes from a root which means to join, as Newberry says, "Scar, *Chaburah*, from *Chabar*, to join." The root word signifies to have fellowship with, to couple together. . . .

"Laid on Him the iniquity of us all" (*Isa. liii.* 6).

"Made Him to be sin for us" (11 *Cor. v.* 21).

"He caused to meet upon Him" is Newberry's more expressive reading. Alexander says "The Common Version is objectionable only because it is too weak, and suggests the idea of a mild and inoffensive gesture, whereas that conveyed by the Hebrew word is necessarily a violent one." It is used of a bear meeting a man—"a bear met him" (Amos. v. 19), of a person assailing another to kill him—"he fell upon him that he died" (1 Kings ii. 25), of something which separates as when a cloud hides a view—"the cloud that cometh betwixt" (Job xxxvi. 32). Christ was the One upon Whom the mass of human guilt came as a wild beast to tear Him to His hurt and death, and our iniquity was the great obscurer to cause Heaven's face to be hidden from Him. He was the personification of sin, and we who are His are now represented in all the perfection of His Divine Humanity.

From "Why did Christ die?" by Rev. F. E. Marsh.

"Pierced!"

"Him Whom they have pierced."

"PIERCED!"—His holy Head with thorn.
Blood flowed from His brow when torn,
As the "crown of thorns" was worn.
"Pierced!"—e'en nature had been curst
By sin's doom of death: so first
Thorns caused blood to flow. But worst!

"*Pierced!*"—Lord Jesus, pierced for me.
Nails!—Sin nailed Thee to the tree.
Pierced and curst. Blood flowed from Thee
Pierced by thorns, and nails and sword.
O my precious, peerless Lord,
Anguish! (They fulfilled God's Word.)

"*Pierced!*"—His bleeding wounded side,
Holy life-blood. Crucified!
Sin brought death: and so He died!
Pierced! (man's hatred, to the last)
By the sword, though life had passed.
Victory! won by Love so vast!

L. M. Warner.

1921—1922.

The Editor's Personal Letter.

My Dear Friends in God,

As we enter upon another year, Where are we in the fulfilment of Prophecy, and in the winding up of the dispensation, is the question that forces itself upon us as the momentous days we are living in roll by? At times it seems as if we were enveloped in such a thick cloud of poison gas from the pit, surging in the atmosphere of the world everywhere, that all "bearings" seem lost. Then the Chart of the Word of God gives fresh light, the breath of heaven sweeps aside the gas, and on we plough again, assured that He Who sitteth on the Throne is at the helm, and will in due time guide His people into their desired haven.

The Lord's Return is the one Hope of His Church, but the holding of this living Hope must not weaken us in our service for Him, but rather energize us to intensified service, in the consciousness that we know not how soon He will appear, and our opportunities of serving and suffering for Him be ended. It is in this faith that we go forward into 1922. Again and again it looks as if we could not "hold out" another year, but still He enables us to go on with the words of Paul in our hearts "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received of the Lord Jesus." Surely when the Lord is at hand He will be bringing into completion, so to speak, any commission He has given us. I have several times been asked by correspondents how the closure of *The Overcomer* in 1914 can be reconciled with its re-issue in the present form. These friends have evidently forgotten that it was expressly stated then that the paper might be resuscitated at any time in a less burdensome form than a monthly issue. It is remarkable that Mr. Roberts has never been able to take part in the work again, but his work is being carried on by others! The principles of Warfare Prayer are penetrating the Church, through those who were personally trained by him, and through those who have learnt them through the printed message. The Rev. Gordon Watt, for instance, tells how he used "War on the Saints" for seven years in his Northern parish, and now the truths learnt then are meeting the deepest need everywhere he goes. Mr. C. H. Usher also has issued a little book on demon possession, which the Lord is greatly using for the deliverance of souls in bondage.

From *America* a worker writes, "You can have little idea of the magnitude of the work for 'possessed' souls done in this country, by means of the help gained through *The Overcomer*, and "War on the Saints," but to my personal knowledge it is very great. . . . ."

From far away New Zealand, Dean Weeks writes, "I have been re-reading my volumes of *The Overcomer*, and cannot tell you how much I prize them . . . ." And so the letters come from many lands.

How little we know how deeply "warfare prayer" has governed the great crises which the world has been passing through since the Advent Message of 1913. There is no doubt but it often turned the scale in the issues of the Great War. And then the crisis of the threatened Triple Alliance Strike in April 1921 was, we know, fought in prayer with an intensity parallel with Elijah's battle on Mount Carmel. And now by a recent libel action the truth is made known. *Had that Strike come off, it meant "Soviet" rule in England, and—civil War!* And now for Ireland the same prolonged intense prayer-battle has been carried on. Again and again, by an Elijah-like faith, as he lay on the mountain side, victory has been snatched at the last moment out of what appeared to portend utter defeat.

This brief review of the past should cause us to lift up our heads. *Prophecy is rapidly being fulfilled.* The "Saints" who are to possess the Kingdom, and reign with Christ are rapidly being prepared for their future position. "The night is far spent, the day is at hand." "At such an hour as ye think not," we shall be gathered unto Him for Whom we watch, as they who watch for the morning.

Now as regards the "future,"—always remembering that all we arrange may happily be cancelled by our translation to heaven—you will rejoice that the Lord has answered your prayers by laying it upon the heart of the Rev. C. Ernest Procter, Vicar of St. Simon's, Liverpool, to offer to become the "General Secretary" of what we may call, "The Overcomer Testimony"—for there does not exist any organized "work." He will be able to carry out all that may be involved in this, whilst retaining his ministry in Liverpool, and he will, of course, be as before, the Hon. Secretary of the Swanwick Conference.

The clerical part of the work for which Mr. Scottorn was responsible, as Secretary to the "Slavanka Conference Executive," has been transferred to Mr. W. G. Stalley, the Deputation Secretary, who has charge of the Treasurer's Office on the Estate. The Lord has therefore planned wiser than we knew, for the two-fold work of Mr. Scottorn being thus carried out at a distance, I am liberated much more than if it had been centralized in Leicester

The "Prayer Bond" work will be re-arranged a little as follows :—

No. 1. Ministers' Prayer Bond. Hon. Sec., Rev. C. Ernest Procter, 78 Bedford Street, Liverpool.

Nos. 2 & 3. Prayer Bonds of Lay Preachers and Women Evangelists, with Mr. J. C. Williams as Leader and Hon. Secretary. Mr. Williams will continue to write his monthly letter from Warsaw.

No. 4. Young People's Prayer Bond. Hon. Sec., Mr. J. Hall (as before).

No. 5. The Overcomer Prayer Warfare Groups, will combine the London groups, and the "Cartref Prayer Bond" of Overcomer readers. Hon. Sec., Miss Leathes, 41 Carlton Mansions, Maida Vale, London, W.9.

You will see by the preliminary notice inside the cover, that we shall be holding the 1922 Conference at Swanwick, and at a little later date—**May 2-9**—which will mean, I hope, that we shall have more Spring-like weather. I greatly regret not being able to go to Southbourne, but after very prayerful and prolonged consideration, I saw that the doing so would entirely change the character of our Conference, which is more of a House Party, and Annual Reunion, than a Conference with addresses to the general public, as it is bound to be under present conditions at "Slavanka."

For our Northern friends also, the Railway costs would have been prohibitive to many attending. The only way is, we think, to have *two* Conferences in the year, *i.e.*, a Northern one at Swanwick in May, and a Mid-Winter one for friends in the south, in, say, November.

I hope all the Prayer Bond friends will book the dates and join us at Swanwick. Special rooms will be set apart for them for mutual fellowship, and more time will be given to meetings for dealing with the difficulties and problems of to-day.

As regards *The Overcomer*, I am sure many of our readers who knew and loved the little paper in its monthly visits 1909 to 1914, will welcome the present issue in the old familiar cover. Larger type in the matter in the inside pages will also be appreciated.

Again I am going forward in faith that the Lord will move His children to meet the cost of issue, which is considerable. The increased postal charges have been a trial, but we have been attacking these by prayer and I hope they will be reduced ere long! There are expenses too which are unavoidable in addition to the cost of printing 7,000 copies—packed as the printer points out, with matter enough to fill more pages! But thank God, the expense of the October issue has been covered, and the Lord will not fail in the coming year. Will all who have sent their gifts accept my gratitude. They who give, and I who toil freely and thankfully, with my self-sacrificing helpers, will in the Day of Christ rejoice together. I also thank warmly many who have written letters of deep interest. I am grieved I am not able even to acknowledge them. Will each one take this printed letter as personal, with Phil. i. 3-6.

Finally, may I ask for special prayer for my frail body this winter. The absence of a summer rest has told heavily upon me. The "Healer" as "Healer" is perpetually "healing," but the physical frame is so worn and worn with the labours of the year that only His grace will enable me to hold through. 2 Cor. i. 9-11.

Commending you to God, with the prayer that in the coming if the Lord still tarries, you may dwell deep in Him,

Yours in deep bonds of life in Christ,

Jessie Penn-Lewis

December, 1921.

A Revival of Prayer Needed.

By THE EDITOR.

IF there were a revival of prayer among the children of God, there would soon be a "revival" of blessing in the world outside the church. We understand very little about intelligent prayer. It is opening out to many as a very definite work, as much as a "work" of preaching. Turn then to James v. 16, R.V., "The supplication of a righteous man availeth much in its WORKING."

There is a work accomplished by prayer, but it must be the "supplication of a *righteous* man!" Not only righteous by imputed righteousness, but righteous in his attitude to sin, and in the personal life. This is an absolute condition for the prayer that WORKS! The one who prays must live in personal victory. The first question therefore is: if you want to understand, and to know prevailing prayer, are you living in personal victory? Do you *want* to live in personal victory? Are you *determined* to live in personal victory? There are many who talk about victory who are not willing to fulfil the conditions of victory.

How Elijah Prayed.

Now observe how prayer worked in the example mentioned by James. The Apostle refers to Elijah, and says: "Elijah was a man of like nature with us," and then proceeds to show the effects of his prayer. As much as to say, what is possible to Elijah is possible to you. "He prayed fervently that it might not rain; and it rained not." This man had power to close the heavens, yet he was a man of "like nature (R.V. *m*) with us." The WORKING of his prayer was such, that when he prayed that the heavens should not give rain, there was no rain.

To be able to pray so that the heavens close over a *whole country* is "work" indeed. We have not understood the possibilities of this WORK of prayer. Prayer to many is something to be done when there is a bit of time free, and even then but rarely. But prayer is a definite work, greater and vaster in its issues, and greater than any other service to be done on the earth, if the soul understood *how* to pray.

Elijah—a man of like nature with us—could thus pray, and accomplish such WORK by his prayer, that he could touch a whole country.

What we need is our minds open to the possibilities of such prayer, and to set ourselves to know God, so that we could pray like Elijah. Here is a tremendous possibility to any believer willing to learn. If you could learn to know God, so as to know the mind of God when God wanted such and such a thing done, you could pray like Elijah. Elijah both knew God, and he knew the *will of God* so as to pray the prayer that worked for Israel. You, too, could touch the whole country, yea, the whole world in the same way, if you knew God's will; for prayer *according to the will of God* "availeth much in its working."

Binding and Loosing Prayer.

There are two aspects of prayer mentioned by James in connection with Elijah, to which Christ made reference when He was on earth, *i.e.*, the binding and loosing of things on earth by prayer (Matt. xviii. 18). Elijah closed the heavens, and he opened the heavens. Speaking of this power of prayer, the Lord Jesus said, "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." The context clearly shows this to be the binding and loosing of prayer, for the Lord went on to say, "If two of you agree . . it shall be done."

We have come to the point now in service, where as workers for God we must get to a place of knowing God, and knowing this kind of prayer. We have not yet reached the prayer-point that will meet to-day's need. "He prayed that the heavens should not give rain, and it rained not for three years." Then, simply it is said, "And *he prayed again*, AND THE HEAVENS GAVE RAIN." This is all that James says about such a tremendous thing. He does not say, "What a wonderful Elijah!" There is no excess of language in the Bible, but sober statements, with no exaggeration, but a calm, majestic omnipotence. When God does vast things, He does them quietly, just as He did in answer to the one who "prayed, and the heavens were opened, and gave forth rain."

From this brief glimpse of Elijah, let us look at another picture of this work of prayer, or rather, the prayer that "works." Let us glance at Moses, and his "binding and loosing" work in Exodus xvii. Israel is in desperate need of water, and in that need they began to reproach Moses, saying, "Moses brought us out of Egypt, now let him give us water." Moses just went to God. "He cried to the Lord" for the needs of the people, and then the Lord told him what to do. He was to go to a certain rock, and then "I will stand before thee there, . . thou shalt smite the rock and there shall come water out of it" (v. 6). Moses did it, and there was water. In this aspect of prayer to meet the people's need, note especially Moses' *cry*, and God's response.

The Lifted Hands of Moses.

But in the same chapter we have another aspect of prayer altogether. Amalek came against Israel in an attack. Moses did not "cry" to the Lord then for he knew what to do. Taking the rod of God he would STAND on the top of the hill, and lift up his hands (vv. 9-15), whilst Joshua went to the valley to fight the foe. When Moses' hands went down, Amalek prevailed, and when he kept them up Israel prevailed. What was Moses doing? *Surely lifting his hands against the unseen foe at the back of Amalek* attacking the people of God.

To understand this you must remember that the Bible says clearly that God dealt with all these nations in such judgment, because He had a war with the gods they worshipped. All through the Scriptures we are shown that idolatry is *demon-worship* (see especially 1 Cor. x. 19, 20). At the back of the gods of the Canaanites lay the Satanic forces, as it is to-day in China, in India, and every land where idols are worshipped.

When the idolatrous heathen attacked Israel, Moses did not "cry" unto the Lord, but STOOD on the hillside, and lifted the rod representing the power of God against the supernatural powers behind Amalek. (See Ephes. vi. 10).

Here then are two aspects of prayer illustrated in these incidents—the aspect of supplication, in Moses going to God, and pleading for the people, "Lord, give them water!" and the other of STANDING with God against the foe, when he took the attitude of uplifted hands. In the former God shows him what to do to get water, but there is a change of attitude altogether when conflict comes. Then he sought the hillside, and lifted his hands.

We might say: "Moses, why don't you go and fight in the valley?" But he would reply: "I AM fighting—Joshua is dealing with flesh and blood down there, but I am

dealing with some thing else up here. I have the rod of God in my hand!" And in that position of unbroken resistance, Moses had to remain until victory was complete. It was not such easy work as his work of supplication, for it meant prolonged suffering until the victory was gained. At the end of the chapter the key to Moses' action is given in the words, "The Lord is my banner!" In lifting his hands with the rod of God, Moses was lifting a banner against the unseen foes.

It is a striking picture of the two aspects of the WORK of prayer. In Elijah you see the binding and loosing power of his prayer for a whole land, and in Moses you see the "binding" of the enemy's power, and the loosing of water for the needs of the Lord's people.

The Prayer at Pentecost.

If we turn again to the Church at Pentecost, and to the Apostles' attitude to prayer, we shall see how to them prayer was a WORK. There came trouble to that Spirit-filled church, and in the midst of it the Apostle said: "We will give ourselves to"—*putting this matter straight*? No. But "we will give ourselves to PRAYER, and to the ministry of the Word."

The early Church knew how to pray. They knew how to open the prison doors for Peter. They did not go with a petition to Herod, but betook themselves to "instant and earnest prayer." That was praying that "worked" just as effectively as with Elijah and Moses. Here are the Apostles—men baptised with the Holy Ghost—saying, "we will give ourselves to prayer." Is this the order of "work" in our lives?

We are responsible for the things over which we have not prayed. We think too often that "prayer" means half-an-hour in the morning, special risings, hours, places—even prayer-meetings where half the people go to get right with God, or go mainly for their own personal needs. Would Elijah have had that mighty effective prayer, if he had all the time to be going to "prayer" simply for his own personal growth? No wonder we do not understand that prayer is a work, and that every prayer *should accomplish something*.

We have seen the work of prayer by Elijah for a whole country, and the work of prayer in Moses for the chosen nation; now let us take the example of Paul in his work of prayer for the churches, and individual believers. First, see how Paul himself craved the prayers of the saints he addressed, although he was a man baptized with the Holy Ghost. He knew God, and yet almost with tears he pleads that God's children should join him in his intercessory life, and share with him in his service and conflict. Have we not left the pulpit unprotected by prayer? How much do you pray for your minister? How much have you prayed for the man in the pulpit, side-tracked by the doctrines of demons of to-day. We are responsible even for the things we grieve over in the church, because we have not *watched* unto prayer. It has not dawned upon many of us that we must pray for all saints, and all God's people; and that specially every man in an exposed position, should be the subject of our persistent prayer.

How Paul Prayed.

See how Paul prayed for the churches, so strenuously in the midst of his strenuous life. His epistles are saturated with prayer. Take Paul's prayers for the Ephesians, for the Philippians, and other believers, and if you want to know how to pray in the will of God for others, PRAY THOSE PRAYERS. You are always safe in offering them for every child of God you know. It must be better to pray those prayers than any words of your own. You will be safe to ask in the will of God then, for the will of God is in them.

Observe also what Paul asks on his own behalf, his appeals for himself, and you will see how Paul's needs touch the needs of the servants of God to-day. Oh, that God would give a deep knowledge to you of this work of prayer. There is not a single one of you that cannot give yourself to God for this. How are you to get time? Time? *Why all day long.* You say you never could do it, for you have work to do. But think of the empty moments that could be occupied with prayer, and turned into golden treasure for the Church of Christ.

Briefly, what did Paul ask for himself? Rom. xv. 30, "I beseech you brethren by the Lord Jesus Christ, and the love of the Spirit, that ye STRIVE TOGETHER WITH ME in your prayers to God for me." Now here was a definite co-working of Paul, and the saints in the prayer for himself. He said, "*Strive with me.*" Do you know how to "strive" for another in prayer? If two people pray, and one is intense, with a deep purpose towards God, and the other is just as weak as the other is intense, without purpose, without intensity; then there is no "striving together." Do you know the way to "strive together" in this united prayer?

Prayer for Paul.

Notice too what he prayed for. "Pray," he said, "for me, that I may be delivered." What, Paul? Yes. "*Delivered from the disobedient!*" Yes, pray for God's messengers that they may be delivered from opposition and difficulty in their service. It ought to mean that all evangelists go out to work with a mighty, gripping, strong prayer-force behind them. Ah! this is the matter with the church: *lack of prayer*—lack of the WORK of prayer—lack of DEFINITENESS in prayer.

Paul said, "Pray that my ministry may be acceptable." Have you ever prayed that the ministry of God's servants might be acceptable, being sanctified by the Holy Ghost? Yes, pray that they may never go elsewhere outside of the will of God; pray that they may be delivered: for every bit of evangelistic work that is done to-day is done in the teeth of opposition, as much as in the days of Paul.

In 2 Cor. i. you will find another aspect of Paul's need of prayer. There was some great trouble in his work in Asia, and he was "pressed down," so that he "despaired even of life." He had the "answer from God" that it was a "death" experience, so that he should not trust in himself, but he needed *prayer*. Oh! I tell you when a man in God's service is going through this experience he needs other souls to stand with him. Paul needed it. "I despaired even of life," he said, but God "delivered us out of so great a death, and will deliver: ye also *helping together on our behalf* by your supplication."

THERE WERE PRAYERS BEHIND PAUL. Possibly Paul did not know one half of what God was doing with him for the church. He lived his life in pressure, and conflict, and suffering, and service: hardly dreaming what God was doing for the whole church of Christ through him.

Mighty man of God as Paul was, he was asking for the support of others' prayers. If the mighty Apostle of the Gentiles needed this ceaseless striving together with him in all the places that he went to with God's message, what about God's servants now? Oh, servants of God, you are *not independent of prayer.* It does not matter how much God may have used you in the past, and how much you may know the Holy Ghost, and His power working through you, you still need the prayers of others for you.

Prayer for open doors.

Paul needed PRAYERS FOR OPEN DOORS. *Paul?* "Continuing steadfastly in prayer, withal praying for us also, that God may open unto us a door for the Word, to speak the mystery of Christ" (Col. iv. 3). Only GOD can open doors for the pure truth of the Word, and at the present stage of the church's history, the intense opposition of the powers of darkness is such, that there will not be an *open door for the gospel without prayer to open it.* Every single step that is to be taken now is only possible by the work of prayer. Are the doors shut? *Open them by prayer.* "That God will open a door of utterance for us."

But anybody would have had Paul to preach, surely! All the doors must have been open to him! No, he was turned out of them as often as the devil could drive him through men. Every single step of Paul's path was only possible by the *work of prayer.* On every side to-day there is a report of a famine of the Word of God. On every side doors are shut. The devil is closing them everywhere. It seems almost impossible to hold the ground. Place after place is closed, and just as they had to pray for years for Tibet to be opened, it is getting to that point in Great Britain, where the enemy is so holding the ground, that every door is only going to be opened by the work of prayer. Not a single door will be open to preach the gospel unless you put there a driving power of prayer to open that door.

Prayer that the Word should run.

In 2 Thess. iii. 1-3, Paul wrote again: "Praying that *the word may run,* and be glorified." On the one hand prayer is to open the door, and on the other, prayer is to make the "word run"; prayer to deliver the messenger, prayer to make the ministration acceptable, prayer to be delivered from unreasonable men; prayer, prayer, prayer; the WORK of prayer. It is not more power that we are needing, but more definite prayer—prayer focussed on the right points. We have been vaguely praying: "Oh, Lord, send down Thy Spirit!" instead of taking trouble to find out need, and pray on the need itself.

We need to understand definite prayer to God to *open doors,* and to make the word run; *i.e.,* the *driving* power of prayer. But for that we must also understand the hindrances. Our lack of being able to pray the kind of prayer that works, is that we do not pray on the right points. For instance, if we pray for something that is not in existence, of course the prayer will not "work." You must see that the thing is *needed,* and to drive prayer on to it; *e.g.,* if the door is opened, you need not *pray* for it to be opened.

Here is where *intelligence* in prayer comes in, and where learning to know God comes in. Yes—and something more—the need of knowing the enemy who hinders. Every step that Paul took was in the teeth of the enemy. He was dogged right through the whole of his life after his conversion, with opposition before him, and men spoiling his work behind him. Read the life of Paul on its earthward side, and you will discover that Paul did not have an easy time of it; but he had victory right along the line.

If a minister to-day does not know how to pray the prayer that works, and have others to strive together with him in prayer, then he is forced to turn to worldly methods to reach the people, and especially in the obtaining of the necessary funds. There is money for worldly things, and no lack of it for the dissemination of error, but no money for the preaching of the Cross, and for a man with nothing but the true message of God. Satan is the hinderer at the back, and we must bind him by prayer, and *loose* the money for the work of God wherever there is the faithful preaching of the Calvary Message.

"I am the Lord that healeth thee."

Some light on the subject of "Divine Healing."

A LITTLE pamphlet has come into my hands which appears to be a valuable contribution toward the obtaining of clear light upon a subject which is exercising the minds of many earnest children of God at the present time. Dr. Griffith Thomas writes a prefatory note to the book,* and rightly says that it is "time we had a sane Scriptural and simple treatment of the whole subject." This he considers will be found in this book.

In the first place let it be emphasized that the writer of the book not only believes in the truth of "Divine Healing," but has experienced the healing power of God in his own case, and prayed the "prayer of faith" for others who have been healed. Therefore he writes with sympathy and understanding of the subject, and with evident integrity of purpose in seeking to arrive at the truth of God. We are especially thankful for the Spirit of Christ manifested in his faithful pointing out of the sad results of the doctrinal theories held by earnest children of God on this subject, and the perils caused by the holding of extreme views concerning it, as well as the dishonest position into which souls are liable to be driven when they do not find their "faith" workable in practice.

It is encouraging that Rev. Kenneth Mackenzie writes, in a review of this book in the Christian Alliance Weekly, that "Mr. Bingham has done the cause of truth a commendable good." It is imperative at the present time that we do get sound and balanced teaching on this subject. The question of Divine Healing is to the fore, and there are counterfeits of it abroad which the Lord's earnest children may be entangled in, unless they understand the principles upon which they may realize the true.

The literature on the subject seems to have been confined primarily to ringing the changes on Scriptural proof of God's ability to heal, and testimonies to individual cases of healing. Possibly up to the present time the reiterating of the fact that God can and does heal to-day, as in the days of Christ and His Apostles, was necessary, but now the time for full understanding has surely come. The Body of Christ—the true Church looking for the Lord's appearing— is ready for a widespread acceptance of this aspect of truth, if it could but be taught intelligently the conditions upon which the Lord's healing power would be manifested, without having to accept the *methods* of those who are said to have the "gift of healing," but who act in accordance with the laws of development of psychic power.

With great relief we feel free to say, that never before have we found in any book on Divine Healing such an opening up of sound and clear principles for intelligent faith to rest upon. The following extracts, taken from the section dealing with the "Covenant of Healing" set forth in Exodus xv. 23-26, will be of great help to those of our readers seeking light on this theme. The declaration, "I

* "The Bible and the Body," by R. V. Bingham. Evangelical Publishers, 858 College Street, Toronto, Canada.

am the Lord that healeth thee" was preceded, says the writer, by a statement of the conditions upon which Jehovah could fulfil His covenant. "If" thou wilt . . . "I will," and the "If" included the keeping of the "statutes" He had already given them. In these we find set forth

Six Great Natural Laws.

"When God undertook to be the Healer of His people, instead of making unnecessary the observance of health laws, He undertook to instruct His people in the fundamental laws of health. Through Moses He gave to the Children of Israel the basic principles of health, and placed that nation on a physical plane so advanced, that our modern science is only beginning to stumble up to it. The six great laws of health, divinely given, if observed to-day with the moral law of God, would insure the healthfulness of any nation submitting to them . . . .

I. Sanitation: The law of sanitation. Around the camp of Israel all foetid matter was to be either buried or burned. Even the offal from their sacrifices was to be entirely consumed in the great incinerating plant which was kept perpetually burning outside the bounds of Israel's encampment. God's instructions to Moses were that the camp was to be kept so clean that it should be fit at any time for Divine inspection, and ready for the Divine presence.* (Deut. 23, 14, and context).

The enforcement of this sanitary law and the two succeeding ones reveals the reason why Moses was able to lead an army of over a million persons for forty years without a single epidemic, except those directly due to sin.

II. Sterilization: The law of Cleansing for contagion. Whenever the Israelite touched that which was unclean or diseased he was commanded to wash himself. The contact of his vessels of eating or drinking with any form of defilement, was to be remedied either by thorough washing, or by passing through the fire. The most modern ANTISEPTIC ideas were embodied in the instructions given to Israel. (Lev. 11 : 32, 39, 40; Num. 19 : 11; Num. 31 : 22-23.) . . . .

III. Quarantine: The law of Isolation, for infectious diseases. Immediately there was any indication of an infectious disease in the camp of Israel, the subject was put outside the camp with all dispatch and the strictest quarantine enforced. (Num. 5 : 4; Lev. 13 : 46.) No other provision is necessary to-day to prevent the spread of infectious diseases than the strict observance of these two laws, cleansing against contagion, and isolation against infection. Our modern doctors have yet some things to lay aside in this regard. They need to learn in other spheres what Lister taught them in surgery, that all that was necessary was absolute antiseptic conditions; no healing lotions and salves, but sterile water, being required.

At this point we would ask . . . why "Jehovah Ropni" issued such instructions relative to infectious diseases. Why order His people when thus afflicted to be put outside the camp, and to be subject to a weekly examination, instead of ordering the priests to pray and claim immediate supernatural healing?

IV. Hygiene: The law of Hygiene and Dietetics. As the conserver of the health of His people, God undertook to teach His people concerning their diet. The Divine classification in Lev. xi. was as perfect as any set of laws to govern a nation could be. In a day when germs had never been discovered by the microscope, and, in consequence, methods for counteracting their malign influence were unknown, God ruled out from the diet of His people, in flesh, fowl, and fish, the scavengers of the heavens, the earth, and the great deep, as being unfit for food. Our modern knowledge may enable us to eat them with impunity, but not without risk. It is questionable whether a single thing ruled out of the bill of fare of the loyal Israelite is fit for food to-day, except under the most careful preparation. *God eliminated the danger points from the diet of His chosen people.*

In all these laws there are many little sidelights that bear upon these questions. For instance, one could find, in the divine classification of all the beasts that ruminate as clean, a forerunning suggestion of modern "Fletcherism." A modern doctor emphasizes the need of rest at mealtimes in order to aid digestion. The Jews commonly reclined. Then there was a law that forbade the keeping of any meat for food beyond the second day* (Lev. 19 : 7), while the judgment of Num. 11 : 19-20 was a reproof at the same time for gluttony.

V. Physical Culture: The law of Exercise. Many of the ills common in civilized countries are due to our sedentary life. Professional men and a host of clerical workers constantly break down through lack of physical exercise. Broken down preachers can be found everywhere whose one sin has been confinement to the study. God made provision for healthy outdoor occupation for His people. Every Israelite was a farmer, whatever else he might be. The Priests and the Levites were not given a large farm, but were given a suburban lot. They could only minister in their sacred office for a few weeks at a time, and then they returned to their country garden. (See Josh. 21 : 13-19; Luke 1 : 8, 23.)

By divine appointment evey male had to appear three times each year at Jerusalem, and this involved days of journeying to and fro. During the Feast of Tabernacles the people spent two weeks in the open air under their leafy booths. (Deut. 16 : 16.)

VI. Recuperation: The law of Rest. God ordained that His people should observe the seventh day as a rest day. The seventh week and the seventh month were likewise marked off for physical and spiritual rest, having embodied in their feasts sabbatic conditions. Then too, the seventh year was to be a sabbatic year, and when seven times seven years had rolled round, both the forty-ninth and fiftieth were to be observed as perfect years of rest. No nation or people could honour God in the observance of these Sabbaths without adding years to their life, and without marked physical blessings. Even those who rigidly observe one day in seven are marked for longevity.

These six laws are embedded in the "statutes" which God gave to Israel. They were physical laws, and the breach of them involved physical penalties. The Jews made the mistake of regarding them as moral laws, and believed that the eating of things forbidden in Lev. 21 involved moral impurity, and that eating with unwashen hands implied the same. Our Lord Himself made distinction between these "statutes" and the Moral Law, and showed that eating and drinking did not defile the heart . . . . .

VII. The great seventh law, or, healing in the supernatural.

The healing covenant which we are studying involves the obligation of keeping the commandments of God. Breach of His moral law is often visited by physical derangement

*What an incentive for cleanliness and order in the homes of God's children. Everything under "Divine inspection." No neglect of home duties for "meetings." No seeking for "Divine Healing" whilst disregarding God's laws for health. No "dust" under the beds, and in [illegible]

*Housekeepers please note! You are responsible to God for [illegible] careful preparation of food.

and disease. We have case after case in the history of Israel where such occurred . . .

When sickness is the result of *sin*, God's way of healing is through the atonement for sin. . . . *Sickness* needs no atonement, but SIN does : and where sickness is caused by sin the atoning sacrifice is essential for the forgiveness of sins, and must first be sought ere healing can be expected from the hand of God.

Israel's history verifies this at many points. In Numbers 16 : 41-50 the sin of Israel brought down divine judgment and over fourteen thousand perished with the consequent plague, and then it is written that Aaron "made atonement for the people, and he stood between the dead and the living, and the plague was stayed." The sin of Israel brought about the judgment of the fiery serpents, and when the people cried out "we have sinned," and requested Moses to pray, God used the great anti-type of the uplifted Christ to deal with their sin, and He provided thereby healing for the bitten ones. . . . .

We therefore learn (1) that sickness may be caused by physical conditions such as the bitter waters of Marah, (2) by the breach of natural (*i.e.*, physical and mental) laws and the statutes of Jehovah ; or (3) by disobedience to God's moral law and the revelation of His will . . . . . His method of healing is therefore (1) by the use of natural means to counteract natural causes (as at Marah), (2) by re-adjustment to physical laws where, through our ignorance of them or disobedience to them, we have been afflicted ; and (3) by seeking the benefits of atoning sacrifice where sickness has been caused by sin, and with forgiveness seeking supernatural healing for that which was the result of spiritual causes . . . . . .

* * *

The differentiating of the causes of sickness in the individual believer, and the dealing with each on its own ground, is most helpful. The main point is that whilst God had clearly revealed Himself as Jehovah Rophi to His people, He "*asserted and exercised His right to heal by natural as well as supernatural means.*" This does not do away with the turning to God as the Healer. The trouble lies, as in every sphere of life, with the extremist, either in action or doctrine. Emphasis has either been placed wholly on obedience to the "six great natural laws" referred to, with slavish reliance upon and obedience to the human physician, or else upon the seventh great law of supernatural healing, to the exclusion of, or depreciation of the healing results of the six. But the balance of truth surely lies in obedience to the full "covenant of Healing" as set forth by Jehovah Rophi to His people at Marah, and not to the first or the latter part alone.

In a later part of his book the writer deals with the question of sickness and the atonement, and here it seems to us that he fails to sufficiently recognize the identification aspect of the Cross. He says that nowhere is it taught that sickness, *as sickness*, needs "atonement," and he is assuredly right. It seems to be going beyond "what is written" to say that "no one can stand fully on atonement ground without taking deliverance from all sickness," and that the taking of it "*must be apart from the use of any natural means.*" In all civilized conditions of life, many of the natural laws referred to are now carried out as part of the ordinary life, and so "natural means" are recognized and used by those who say they do not turn to them !

But "Divine Healing" is in Christ's work of Redemption, if we recognize broadly that the origin of sickness in the Adamic race lies in the Fall, and that the Cross was the complete answer to the Fall—not only Godward in atonement for sin, but subjectively in the progressive application of Redemption to the sinner. It seems that there is need of elucidation of terms, both with the writer and those he refers to as holding "theories" which are unworkable. In both it appears that the only aspect of the Cross recognized is that of "atonement," with the truth of identification lost sight of. Let us not forget that the atonement was Godward, and was for *sin*, which came in through the Fall. Sickness and disease were the results of the Fall, and not the Fall itself. Sickness *as sickness*, in the believer, therefore, needs no atonement, nor need it be the result of some individual sin, nor cause a break in fellowship with God, as sin inevitably does. But subjectively there is "Healing" and Abundant LIFE. for the believer as he apprehends his identification with Christ in His death, and union with Him in His Risen Life, whereby even death itself is conquered by the Triumphant Life of the Ascended Lord, until his work is done. "As dying," said the Apostle, and "behold I live."

In the Gospels we have the revelation of the God-Man as Jehovah Rophi in the flesh. "Before Abraham was, I am." But in the Epistles we have another revelation of Christ altogether. The Cross is past. He is now in heaven as the Glorified One and joined to Him are those He redeemed at Calvary. On earth they are called to the pathway of the Cross, and to prove Christ as their Life in perpetual victory over sin, disease and *death* until their work is done. In Gospel days the crowd was healed of its "infirmities" ; in union with the Risen Lord the Apostle is taught to *glory* in his "infirmities," so that the life of the Ascended Lord might be manifested in his mortal flesh.

Deliverance from "*disease*"? Yes, in one, or all, of the three ways set forth in Ex. xv. Deliverance from "*infirmities*"? No, not invariably, for they are often left to be channels for the manifestation of the Risen Life of the Unseen Lord.

* * *

Note : "Healing" Movements have broken out this last year in America, Canada, New Zealand, and now apparently, in London? Time will show how much and how little may be of God. Of a great Mission of this kind held in Toronto by the Bosworth Brothers, Mr. Bingham says, "One who actively participated in the 'anointing' said he thought that in some meetings ten per cent. were healed, twenty-five per cent. received help, but in others nothing was accomplished." He adds "what of the ninety per cent. in some meetings, and the hundred per cent. in others, who were encouraged to take 'healing' as it was 'as free as grace,' and who were disappointed? A godly Pastor said to a friend, 'Those are the people I have to deal with now the meetings are over !'" And one thing more is added, "The manipulations through which [some] were put, was entirely foreign to the pictures of the healing of Christ."

The latter statement can also be made in connection with the London meetings. A servant of God well qualified to judge, both spiritually and sympathetically, writes of one meeting he had been present at recently. He says, "Some part of the meeting seemed very clear (atmospherically) and sinners came out to the Communion rail. Then the leader started a chorus and kept at that one chorus [until] the people were swung into a semi-conscious state, floating, as it were, in 'glory.' After that he laid hands on sick ones—a very dangerous practice under such circumstances. I have done it myself so often. *The people you lay hands on seem to become like putty.* I am persuaded now that it is an action in the 'psychic' (realm). I do not say it is so in every case . . . but how few there are that work in the crystal orbit [of the Holy Spirit]. I would not myself now lay hands on anyone . . . . . "

But is there no healing given by the "laying on of hands" according to Mark xvi. 18? It may be, but the "perilous times" we are in makes this procedure often dangerous to-day, for dispensationally we are getting far advanced in the preparation of the world for the revelation of the Antichrist. The atmosphere is getting surcharged with seance conditions, and psychic power is reaching a high degree. The only safety for all the Lord's children is a knowledge of identification with Christ in His death, as a barrier against the forces around them, and *within* their own human personalities. Psychic healings are abounding. BUT GOD CAN HEAL. Is it not safer that all who seek healing should be taught to deal with God alone, apart from the hands of men, in this time of peril?

The Awakening in Wales 1904-1905.

Glimpses into some of the hidden springs.

Chapter VI.

WE have watched the rivers of living water breaking out in many directions in South Wales; let us now turn our eyes to North Wales, and see how the Lord has been working in the northern part of the Principality.

We will look into the district of *Rhos*, which was as mightily moved as any part of Glamorganshire. We find that some signs of an awakening occurred as far back as June, 1904, at anniversary services in a church at Ponkey. One of the special preachers two months before had been to South Wales, and had come into contact with two of the ministers who entered into the Spirit-filled life in August, 1903, and returned to his northern home with his heart deeply moved, and fully persuaded that the experimental knowledge of the fulness of the Holy Ghost would usher in a "new era in the history of the Welsh ministry."

The following Sunday will long be remembered in the Church as their "Day of Pentecost." At the Sabbath morning service the Pastor asked for testimony instead of preaching his usual sermon, and a big sturdy man in the congregation rose and asked the minister if he would baptize him there and then on his profession of faith in Christ, and would he do it without doubting? The whole congregation was moved, and, to the music of his mother's prayer, the young man was baptized, shouting, "Praise God for the privilege of following Jesus before the Day of Pentecost is past."

Another from the crowd followed this one, and an after-meeting was held, when a young man who was the "black sheep" of his family, was seen on his knees in tears; whilst two young men in the choir, old friends of his, offered up praise and prayer, mingled with joyous tears. His father, who was present, shouted for joy, and thanked God that the Gospel had done what father and mother had failed to do! The whole congregation were sobbing aloud. At night the service was so extraordinary that the people lost all consciousness of time and place, the minister "lost his sermon," and relying upon the Holy Spirit, was used in a remarkable manner. From this time on, prayer meetings were held every night during July, and the church was ready for the tidal wave which was to burst over the land in November.

In November, 1904, some churches in Rhos invited a South Wales minister to conduct special services for them—one who entered the Spirit-filled life in August, 1903! In giving the account of the extraordinary movement in Rhos, the correspondent of a Liverpool paper says:—

"If I had been asked a month ago whether a revival was probable in Wales I should have answered No. It seemed to me that the Higher Criticism had wrecked the ordinary machinery of a revival, and that until theology had been re-shaped . . . nothing would be done to disturb the prevailing apathy, but oddly enough the Revivalist (Rev. R. B. Jones) is one who, according to his own story, *was at one time deeply interested in the Higher Criticism, and preached the 'new theology.'* He felt, however, emptiness and coldness in his sermons. Attendance at a Convention in Llandrindod led to a crisis in his life. He felt himself to be a new man, and since then the writings of the Higher Critics have lost their attraction for him."

The services at *Rhos* began on the very day that the Spirit of God broke out at Loughor through the ministry of Mr. Evan Roberts. They were held in the largest church, the united churches giving up their ordinary services for the time. The first week's meetings were devoted to dealing with the professing Christians, leading them to the removal of hindrances in the life, full surrender to Christ, and the reception of the Holy Ghost. At the close of the week Christian workers stood confessing their powerlessness, others their lack of assurance of salvation, and seventy professing Christians rose and walked to the vestry, in token of their full surrender to Christ. After this the flood-gates of heaven were opened, and the Spirit was poured out mightily. The congregations grew and grew until places of worship became unable to accommodate them. Thousands were eager to take part in the meetings. The "revival" had come! Four weeks after the Missioner had left, a Wrexham paper said that "the whole district was in the grip of an extraordinary spiritual force which showed no sign of relaxing its hold!" The meetings were carried on by the people themselves, although the ministers were present. From ten in the morning until six in the evening some meetings went on. From the lips of the humblest and lowliest poured forth passionate appeals in prayer which quickened the whole being. Men and women rose often more than one at a time, to pray with a fervour which was inspiring. In the street, in the train, in the car, even in public-houses, this strange power upon the town was, in hushed and reverential tones, the theme of conversation.

In the evenings there were great processions, joined in by all classes, marching through the town singing hymns and occasionally stopping for prayer. The place was visited by great numbers of visitors, and prayer meetings held three times in a day were attended by crowds, with souls coming forward to Christ at every meeting.

A minister writes at the end of March, 1905, that the general result has been that the churches are on a far higher level and in a spiritual atmosphere. He says that prize-fighters and the biggest drunkards of the place were among the converts, and many of the most useful new church workers had been lifted from the very depths of degradation; also that large bands of workers had been filled with the Saviour's passion for souls.

The Vicar of Rhos threw himself heart and soul into the work, and the Welsh church at Rhos became the scene of a unique Revival prayer-meeting. Every Free Church Minister of the district was present, and the building was filled to overflowing. The Vicar said he had attended many meetings, but never felt such a thrill of emotion as he had on this occasion; the walls and hedges of disunion had been broken down; they were now fully united and knew no distinction! The Baptist minister opened with prayer and the Welsh Calvinistic minister closed the service.

At *Bangor* the Spirit of God broke out in November, 1904, in one of the lowest and poorest parts of the city. Theological students were at work here, led by a young Baptist student named Morgan Jones, who had been in the South Wales district, where the revival was at its height. In the afternoon the ministerial students from the Baptist and Congregational Colleges met together for prayer, and had wondrous times, and then at night proceeded to Kyffin Square—the "Whitechapel" of the Cathedral City. The Spirit of God so wrought in this spot, in a little schoolroom, that it was said that all the very poor inhabitants would be saved in a short time, and the character of the lo

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In February, 1905, special services were held at *Bangor* by another of the South Wales ministers knowing the Spirit-filled life, when large numbers of professing Christians were brought to full surrender, and found for the first time full assurance of salvation. The Missioner found many of the theological students and others at the University manifestly filled with the Spirit of God. A memorable service was a consecration meeting held after the close of one of the public meetings, commencing about 10.30 and lasting until 2.30 a.m. About eighty believers were present, and the Spirit of God fell on everyone with overwhelming power:

"It is at Bangor University College that we hear of a prayer-meeting in the "smoke-room," which arose through the humming of a familiar Welsh tune "Aberystwyth." The students present broke out into fervent singing, and all fell on their knees. Others came whistling or shouting to the room, opened the door, and saw the sight, and fled, or knelt among their kneeling comrades.

In *Carnarvonshire*, the movement of the Spirit appears to have been first manifested at Bethesda, the scene of the historical Penrhyn strike which produced social, domestic, and religious disunion. A secular paper reported as follows :—

"The records of the police courts showed how families were divided, life-long friendships were shattered, and so bitter was the feeling generated that in a large number of cases men would not worship together. Scenes sometimes occurred on the most solemn occasions, and those qualified to judge unanimously believed peace could not be restored during the present generation. But a week's 'Revival' services held by a Wesleyan minister (Rev. Hugh Hughes) were greatly used of God. Old friends were reconciled. Members of churches returned to pray by the side of those who had driven them forth. Women who had summoned each other went together to the daily prayer meeting, where five hundred women gather every afternoon. Members of the same family who had not spoken to each other for two years met happily together. The meetings lasted practically from 2.30 in the afternoon until midnight. . . ."

At *Nantile Vale*, in the south of the county, prayer-meetings were held, started voluntarily by the young people. Villages followed the example, so that practically by the middle of December the whole county might be said to be one great prayer-meeting.

The *Isle of Anglesey* was visited in January, 1905, by Rev. R. B. Jones, who conducted meetings at Holyhead, again dealing with the Christians, and then through the believers brought into harmony with God, seeing the Spirit of God falling in converting power upon the unsaved. The Holy Spirit wrought mightily, and the services became powerful. A deacon confessed he had received the baptism of the Spirit, which he had sought for ten years. About forty went to the vestry surrendering fully to Christ, and receiving the Holy Ghost. At the close of the week, on the Sabbath morning, every single soul confessed a complete consecration to the Risen Lord, and some unsaved found the Saviour. The closing testimony meeting showed that the entire church had been lifted into a new atmosphere, and many had realised their "Pentecost." God had wrought marvellously in one week, and the church was a "new" church. The Pastor witnessed before his own people that he had entered into the experience of Galatians ii. 20, that the life of Christ might be manifested through him.

At *Llanerchymedd* the Missioner held only three days' meetings of the united churches. Again he dealt with the Christians, his message being, "The Holiness of God." On the first evening sixty-seven souls were brought to Christ, and on the second night remarkable scenes took place. The Missioner, looking from the pulpit saw a college student full length on the floor of the "big pew." Suddenly the young man arose, and putting his hand in his pocket, he took out his pipe, and publicly handed it to the Missioner. Another student was on his knees groaning aloud and crying "Oh God, give me strength ; shall I have strength to do it ? " Finally he, too, arose and took out his pipe and his pouch and threw them on to the pulpit desk. Others followed, until the whole of the desk was covered with pipes and pouches of tobacco, yet the Missioner had said no word about these things, but simply proclaimed the Holiness of God which demanded a holy life on the part of those He owned.

Whilst these scenes were occurring the news was noised abroad, and people outside flocked in from their homes, and even the public-houses, until right up to 12.45 at night souls poured in to give themselves to God, no less than one hundred and eleven converts being gathered in at this one meeting.

At a consecration meeting on the Saturday morning two hundred came forward for definite surrender, and the reception of the Holy Ghost, after being taught what it meant. Again the Spirit of God descended in power, for whilst they were on their knees in full surrender, the Holy Spirit fell upon them, and all broke out in audible prayer at the same time.

At *Amlwch* three days' united meetings were held, the message again being Isaiah vi., and the people were manifestly convicted by the Holy Ghost. When the messenger came to the words telling of the "*live coal from off the altar*" —the cleansing fire from the place where the blood was shed, Calvary—suddenly, without one word of explanation, the Holy Spirit so unveiled the truth that the majority of the large congregation of twelve hundred people simultaneously sprang to their feet shouting "Diolch Iddo !" (Thanks be to Him), whilst the glory of the Lord so shone upon the pulpit that the Missioner fled to the vestry completely overcome.

At *Cefnmawr, near Rhos*, the united churches held services in September, 1904, but it does not appear that the Spirit of God broke out in any torrential power until February, 1905, when a South Wales Minister visited the place. On the second night of the February services, the power of the Spirit became so intense that the Missioner was scarcely able to speak at times. Once the whole congregation burst out into singing, and then for a whole hour many gave testimony for the first time in their lives. The climax was reached on the Friday of that week, when sixty to eighty gave themselves wholly to Christ, making a complete surrender, and definitely receiving the Holy Ghost.

The Colleges of Wales were also greatly moved. At Bala College, Professor Edwards said that if ever he saw the subduing, melting effects of Divine power, he saw them now among his own students. We hear of prayer-meetings in *Merionethshire* in the middle of December, the people uniting in prayer over all the villages and valleys of the county, until, at the Christmas season, a young man came home for his holidays from Glamorganshire—a changed man, praying for his old friends, and telling of the Lord's mighty working, until scarcely an unconverted "hearer" remained all through the valleys.

Rev. Elvet Lewis says : "I am more than ever convinced that the 'half will never be told.' It is a continual surprise even to those who know the land and the people intimately. There may be a few remote places still untouched, but I have failed to hear of one."

A Glimpse into the Russia of 1897.*

By the Editor.

Note: This "Journal" of my visit to Russia in 1897 is given just as it was written to friends at home. As all evangelical work was at that time under severe restriction, little reference could be made to the deep and far-reaching work done by the Spirit of God in this visit. This I may be able to write about later on. The "Journal" will serve to lift the veil and show something of the way the Lord is able to care for His weak messengers when they go forth at His command, and also to show the response of His people in St. Petersburg to the opening of His Word, and their gratitude for all spiritual help given.

Leicester to Berlin.

Thursday, Jan. 14.

I left Leicester at 12.30 a.m. and on reaching London drove to meet a little group of the Lord's praying ones, for prayer and committal to Him ere going to Victoria to join my travelling companions.

For days the Lord had been ringing in my heart the words

"Not disobedient to the heavenly vision"—

so I knew He was leading me forth. Many were the gracious promises given the little group as we waited before Him in prayer.

Joining my travelling escort at Victoria, we started off at 8.30, reaching Queenborough at 10.5, and going direct on board. I had a deck cabin alone, and soon went to sleep, conscious of nothing more until the stewardess called me at 3.30 a.m., when I dressed and joined the group of passengers on deck. It had been a splendid passage. Our small goods were taken to the Customs House, and then, after a time of waiting in the quaint, foreign-looking waiting rooms, we joined our train, leaving Flushing at 5.30. We first made tea in our carriage, and after breakfast settled down to doze until we reached Oberhaussen, when telegrams were sent to our loved ones. The long day wore away with nothing specially to note excepting that we found we were gradually getting into colder regions, for at Hanover it was hard frost—icicles hanging on to the roofs of the houses. We reached Berlin at 8.30 on the Friday night, not a bit overtired. It was cold and frosty at Berlin, with snow on the ground. We went to the Hotel Continental, opposite the Station, where rooms had been reserved for us. How glad we were to have a wash, re-arrange our night necessities, and rest awhile. Then dinner was served, and we prepared for another night journey.

From Berlin to Warsaw.

Our train left Berlin at 10.50, and here we parted from the friend who had brought us thus far, and would now return to England. My travelling companion and I were safely installed into our sleeping coupé, and then he left us! It was strange for a moment to be left alone with the next thing the Russian frontier—but here Mlle. P— would meet us, so now we had only to settle to sleep and wake up on the borders of Russia. Russia began to be more real when our Conductor came along, a big burly man, speaking much Russian and little English. After some twisting and turning we began to get settled. I climbed to the top berth and managed to get myself and my hand luggage on a "shelf"—then sleep—and next the Frontier!

At 6 a.m. came the call, and coffee—one hour to the Frontier! How to dress and re-pack was the next problem. We got it done just in time, when the Conductor said "Four minutes more"—how we scrambled—then came Mlle. P—, with such a loving welcome, and two great porters seizing our baggage.

On Russian ground we stood, snow all round, numbers of gendarmes and officials about. Mdlle. led us off and up some grand staircase into a beautiful suite of rooms where breakfast was awaiting us. I thought it was an hotel, but it turned out to be a suite of apartments at the frontier reserved for the Emperor's use! There is no hotel, only a customs house and a waiting room for passengers, while their luggage is being overhauled. We should have had to wait in this waiting-room but the Countess —— had arranged this for us, her father being the Governor General of Poland. So it was reported among the officials that we were relatives of the Governor! "The ladies belonging to Count S——" was said by one official to the other, as they examined our luggage, so it was done very slightly and was soon over.

Meanwhile I was wandering about the suite of rooms, admiring the parquet flooring and oak furniture. When we had finished our breakfast, the train was announced as ready to start, so we descended the staircase and were escorted to our first-class carriage by the chief of the gendarmes and his staff. This was crossing the frontier royally! Just like the Lord. How I enjoyed Daily Light that morning, "All things were created by Him"—thrones, principalities, powers, all by Him and FOR HIM. How He knows the way to go before His "sent ones."

At Warsaw the Countess —— met us, and again we were taken into reception rooms reserved for the Emperor, while her groom saw to sending off our telegrams, and attended to our luggage. Then the Governor General's carriage and two cabs took us to our hotel, where we are comfortably resting for two days. The rooms are very comfortable.

Warsaw.

Saturday, January 16*th.*

I felt so well and so rested after dinner that I thought I would call on Rev. C. H. Titterton, our old Richmond curate, who is working here as a Missionary among the Jews. It was so nice to see him. It was with great interest I heard about his work, and saw the room attached to the suite of apartments, fitted up for church service. After a chat we returned to the Hotel and I was glad to get to bed.

Sunday, January 17*th.*

A quiet day of rest. In the evening Mr. Titterton came and we had another long chat over the Lord's work here. God is giving him encouragement, and he tells me there is a great awakening among the Jews.

Monday, January 18*th.*

At 12 Mr. Titterton called for me, and we took a conveyance outside the hotel—with a very skinny pair of horses. We were driven at tearing speed over pebbled roads, among crowds of people, to a place where there was a little Bible Depot. Here I had a conversation with the Jewess in charge (Mr. Titterton translating into German), then we drove to his place for dinner.

To-day is a Russian holy-day, and opposite my [illegible] window is a public garden—a frozen lake covered with skaters, a band, crowds of people, some dressed as in England. Numbers of military about and thronged with Jews. It is a large place—about 500,000 people.

Warsaw to St. Petersburg.

Tuesday, January 19*th.*

We left Warsaw last night about 8 o'clock. We failed to get Sleeping Cars, so made the best of a first-class carriage. I could not sleep for some time, it was so hot. At 2 o'clock we roused up and made some cocoa, then succeeded in sleeping. Outside it was snow—snow everywhere.

* All rights reserved.

were travelling due North. In the morning, on reaching a Station, Mdlle. went out and got us some breakfast. Russian tea in glasses, etc., etc. Now, hour after hour, we are making our way through vast tracts of snow—passing rarely places that might be called a town, but more often groups of peasants' houses, so poor, so rough, so few.

At one Station I saw peasants in their skin coats, simply unlined sheepskin with the fur turned inside.

The journey takes 24 hours from Warsaw to St. Petersburg and nothing much to be seen but snow.

St. Petersburg.

Wednesday, January 20th.

We reached here at 7.30 last night. Somehow I do not feel the hours in the train long, they pass so quickly. On arrival our luggage was seized by men chattering away in a most unpronounceable language, we were then packed into a cab, and driven to our destination.

The scene was so new and picturesque. Snow everywhere, and sledges flashing about, the drivers in quaint garb and fur caps.

I arose this morning refreshed and rested, and soon went out in a sledge, wrapped up in furs and shawls. We drove as far as the great river Neva, to see it all frozen, with the traffic upon it. All the trees covered with frozen snow made everything look so beautiful. They say it is quite "warm" for Petersburg; 12 or 14 degrees of frost.

The houses are so beautifully warmed (double windows, wadded, that no draughts can come), that indoors you do not feel the cold, whilst out-of-door clothing is so sensible that you quite enjoy it.

Work in St. Petersburg.

Wednesday, January 20th.

Although I only arrived on Tuesday night, it had been arranged that I should speak on Wednesday night in the schoolroom attached to the British-American chapel.

Rev. A. Francis, the minister in charge, gave me a hearty welcome, and full freedom in the meeting, speaking so nicely in his introduction, that they had been praying for revival, and now God had sent a messenger who had not been "disobedient" to the "heavenly vision" calling her to a distant land. This was so wonderful, for I had not told him of the Lord's message to me the week before I left England.

The schoolroom was quite full, as I spoke on the "Heavenly Vision" that came to Paul. At the close the people thronged around me. Two Scotchmen—members of the Faith Mission—gave me hearty greeting. A brother from Finland, with the stamp of Christ in his face, said in English, "I knew the voice of the *Lord* to-night."

Then the Bible Society workers spoke to me of the work in their charge. I was soon booked up for days of work, and Mr. Francis announced further English meetings next week. The Lord's Presence in *Glory* had been manifested this first evening, and it was a blessed token of all He was going to do for us.

Thursday, January 21st.

At 11.30 this morning Madame K—— and I started out on a shopping expedition. Rolled up in furs, snow boots on, and shawl round my head. We took a sledge, and then for an hour and a half scampered about St. Petersburg, in and out shop after shop, English looking, and yet so foreign, turning aside to look at the Winter Palace, noting this and that Cathedral. We came in to lunch covered with fine snow.

In the afternoon we had a little gathering of girls, to whom I spoke. Then in the evening, drove to the house of Princess Lieven for a meeting. A large room, packed with people, gentlemen and ladies, "of chief women not a few," and many of the poorer classes.

Mdlle. P—— interpreted, and God gave me a clear message on "All things New." How they listened, and many wept under the dealing of the Spirit.

After the meeting a little group of us stayed to talk, and I was deeply interested to meet a young lady from Finland who spends all her life in visiting the Finland prisons—she began at 19. She is the only one given liberty to do this. She has a cell in the various large prisons, and stays two months at a time, seeing every prisoner alone. Her face was a picture and an inspiration.

We drove "home" in a sledge about 11 o'clock. One can hardly describe the scene; the broad road of the "Nevsky" (the "Regent Street" of Petersburg), with electric light down the middle, the snow around, the numbers of military, the strange dresses, the large buildings, the numberless sledges dashing by, horses scampering along, etc., etc. It is all of ceaseless interest to me, sometimes it seems more like a dream than real.

One said to me to-day, "I have waited many years for you." At the close of the meeting tonight I asked all whom God had convicted to say so aloud, and a large number broke out. Then to the decision that all "old things" might go, came a hearty cry of "Da Lord." The meeting seemed deeply moved.

It seems they are "dumb" here as elsewhere, and that this is unusual—but *God* knows how to open lips and melt hearts.

Friday, January 22nd.

The days are beginning to fill up. Rev. A. Francis called this morning to arrange about further meetings in the British-American Church. Then one came, and we had dealings over salvation. Then another called to see what help he could give in writing, etc., and we soon got into a talk over the enduement of Power. He described to me very clearly the death-pathway God had led him along last year—"spiritual consumption" he called it. He said he saw his soul "dying," and he could not help it!! Here is God's work without any teaching. He was very clear about the new life in Christ which had since come, but it was quite a revelation to him to hear of so much beyond. In the afternoon came a little group of ladies to talk and pray over what could be done for girls, and we had a helpful time.

At 8 o'clock I was driven to a meeting of Germans, Finns and Swedes—Baron Nicolay translating. God was mightily present and there was a very great response.

Saturday, January 23rd.

At 10.45 I drove in a sledge to see an Institute for Protestant girls, Germans and others, working under Government Statute, very much like our Y.W.C.A. Then I lunched with —— and in the afternoon was driven in a private sledge to the house of Mdme. K—— where I had a very special little meeting. In an adjoining room, where they could hear, sat a little group of special people—one an old lady of 75, who never goes to anything of the kind. The Lord gave a clear Gospel word on Calvary.

In the entrance hall afterwards were men-servants in great furs, drawing on their ladies' fur shoes, and wrapping them in beautiful fur cloaks. After this meeting we came home for rest, and then went again to the house of Princess Lieven, where we had another large meeting, to which I spoke by translation. It was not easy to deal with "self" second-hand, but God made it first-hand, for several spoke of the way God had met them. One man said it was a photograph of himself; and a lady said "You are like soap and water to our hearts"!

Several came to ask for interviews, and then I turned back and found a group in a corner talking. I joined them, and we threshed out personal matters.

Then the footman brought tea and we left at 11 o'clock—a very full day!

Sunday, January 24th.

Indoors resting all the morning, then a private sledge was sent for me to take me at 4 o'clock to the Institute for girls that I have referred to. A very large number there, and although I spoke by translation, God completely broke the girls down. Numbers were weeping as they gathered round me afterwards, kissing my hands in the Russian fashion. God evidently brought many to His feet that afternoon.

I then went to Princess Lieven's where I dined, then was driven in their private sledge, under magnificent furs, behind a pair of beautiful black horses, to another house, where we had a very large meeting in the dining room. Mdlle. P—— translated, and then, when the people had gone, Mdme. Tchertkoff and I had a quiet talk and prayer.

I slept here, and next morning took prayers, and went to see the School in my hostess' grounds, speaking to the assembled children.

Monday, January 25th.

After breakfast Mdme. K—— came for me, then we drove off to her place, where I lunched—afterwards doing some more "shopping"—finally getting "home" about 4 o'clock. After tea I had an interview with a lady by translation. It was difficult to help her, poor thing, with her mind full of reasonings and not knowing her language.

After an hour we came to a point for prayer—then hurriedly had supper and started off for a meeting in the English Church. A most blessed time and very great liberty. The place full of the same people as before. Home at 10, and up till 12 with a soul, made a very full day.

Tuesday, January 26th.

One degree above freezing point to-day, which means thaw and tiredness! Roads in swamps of water and slush. At 10 o'clock I had an interview, then another—afterwards an hour's sledging before lunch. At 3.30 I had another most difficult interview, succeeded by two ladies who were most refreshing. Two definitely, intelligently seeking the Baptism of the Spirit—translation was no difficulty—God made all clear to them and they went away rejoicing.

Afterwards I went with Mdme. K—— to dinner, and then drove to another fresh part of St. Petersburg, to another place for a meeting. We were just *crowded*—the people were simply mopping off the perspiration! They were oh so eager. Broken words was all I could give them, but how God worked. Sheep without a shepherd—poor souls. I spoke in the simplest way—then they broke down, men weeping and praying.

I was simply *pressed* upon afterwards for interviews, but I had no time—so much could not be touched at all. Pray for all the Christians here. God only knows their need. Would to God the people were as eager in England. What a privilege to be sent here to feed His sheep. "I Myself . . . will gather" is our comfort.

To be continued.

*"Ministry to the Lord."**

"As they ministered TO THE LORD, and fasted," is the record given of that gathering of Christians in the early Church, when "the Holy Ghost said, separate Me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). It is this waiting upon God until *God speaks* that we twentieth century Christians know so little about. We know much of

Ministry to the "people"
Ministry to the "house" } —Ezek. xliv. 11.

But little, oh so little, of that persistent waiting before God until we forget our "necessary food," until, like Moses, it can be said, "He heard the voice of One speaking unto him from off the mercy seat" (Num. vii. 89).

If the workers of to-day thus gathered together to seek the mind of the Spirit of God, how different would the work be; and how quiet and restful would preparation for any meeting be, sure of its being in God's hands. There would be no making of programmes and plans without *certainty* of their being "according to the pattern." Oh, that God's people might know the ministry *to the Lord* that will bring the *personal direction* of the Holy Ghost to those who seek and wait for it. Let us turn to Ezekiel xliv. for a Spirit given picture of this ministry in the "inner court" and its conditions and results.

I. The souls who may not enter the "inner court."

Note first in verses 9-14 those who might not enter in person, although permitted to minister to "house" and "people" (ver. 11). "Levites" (ver. 10) separated unto the service of God, yet, strange to say, "Levites" with "idols" in heart and life. "Levites," yet following afar off (ver. 10). "Levites," yet "uncircumcised in heart" (ver. 9), not cleansed from the love and desire of sin. "Levites," yet "uncircumcised in flesh" (ver. 9), which spiritually means that the knife had never yet been applied to the earthly carnal life. "Levites," yet unable to stand alone with God when the tide of worldliness or popular opinion would sweep them compromise (ver. 10).

What a picture of many Christians to-day. "Workers," though they be, they may not, cannot, "do the office of a priest" (ver. 13) and minister unto the Lord "in the most holy place." Busy, energetic, devoted, active in ministry to the "people" and "house," they shall not come near "unto Me" saith the Lord.

"Workers," with idols in their hearts. "Workers," seeing afar off. "Workers," under the power of beset sin. "Workers," in the energy of the carnal life. "Workers," yet *compromising with the world* and fearing to stand alone with God.

II. The souls who may enter the "inner court."

Contrast in ver. 15 the Levites who were *priests*. Not only set apart for service, but cleansed, clothed and anointed for ministry in the inner court.* Of these anointed ones who had been faithful when Israel went astray from the Lord, God says—

"*They shall* { "*Come near Me,*" "*Minister unto Me,*" "*Stand before Me,*" "*Offer unto Me,*" } ver. 15.

They shall "enter into My Sanctuary . . . they shall come near to My table to minister unto Me."

And how are these cleansed, anointed ones to approach their God? Clothed (*head* and body) with linen garments

* See the Consecration of the Priests in Leviticus viii.

**From "Abandonment to the Spirit," by the Editor. Now out of print.* Many requests come for the re-issue of this little book and this may be done when the cost of printing is reduced.

(verses 17, 18). "Fine linen is the righteousness of saints" (Rev. xix. 8). "*My* comeliness . . . upon thee" (Ezek. xvi. 14). "Put ye on the Lord Jesus Christ" (Rom. xiii. 14). Clothed with Christ Himself they enter in.

"No wool shall come upon them, whiles they minister . . . within" (ver. 17). Wool, typifying the carnal, earthly, natural life. This must be reckoned crucified upon the Cross, that the soul may enter clothed in the Divine Life of the Risen Lord.

"One with Him, O Lord before Thee,
There I live and yet not I:
Christ it is who there adores Thee:
Who more dear or who more nigh?"

III. The outward life of those who minister "within."

The ministry to the Lord means a *hidden* life. "When they go forth . . . to the people, they shall put off their garments wherein they ministered" (ver. 19). To outside people an *ordinary* life, in *ordinary* clothes, with *ordinary* language. No *outside labelling of inside privileges*! No peculiarity to call attention. Surely this at least is one thought given us in verses 19 and 20! Have we not missed God's pattern of the hidden life, and lived far too much "to be seen of men," oft-times calling it "testimony"? Is there not the same thought in Matt. vi. 17, 18? *"When thou fastest, anoint thine head . . . that thou appear not unto men to fast."* Was not this the life of Jesus? Was there aught "peculiar" about Him but His humility, His calm, His words of grace, His life of ministry to others?

Again, in verse 21 we read, "Neither shall any priest drink wine, when they enter into the inner court." No fleshly excitement or stimulus can be permitted there. In "the MOST HOLY place" there can be nought but the deep hush and calm of the Eternal God. The Lord Jesus moved among men with calm dignity. "Recollected in God," the old saints would call it! Never hurried, even when the crowd would have hurried Him along. He had time always to do the "next thing" in His Father's Will.

In order to "minister to the Lord" we see also that God demands the utmost purity in all the lawful relationships of life (ver. 22), whilst ever and always needing the shelter of the blood sprinkled upon the mercy-seat. Cleansed, clothed, anointed, stilled, obedient. "In the day that he goeth in to the sanctuary . . . he shall offer his sin-offering, saith the Lord," (ver. 27). "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus . . . let us draw near" (Heb. x. 19-22).

IV. The results of the ministry in the "inner court."

1. *God is All in all.*

"I am their inheritance,"
"No possession in Israel," } ver. 28.
"I am their possession,"

Nothing now but *GOD*. Lawful things, yea even things given of God, "let go" for *GOD* Himself. Others in Israel may *lawfully* have these things, but those who enter "within" and minister in the inner court, find God their All in all. "No possession in Israel" (Mark not Egypt, *the world*, but *Israel*!). Others might glory in what they had *from God*, these glory in having all *in God* Himself. "I am . . . thy exceeding great reward" (Gen. xv. 1).

2. *Knowing the mind of God.*

"They shall teach My people the difference between the holy and profane" (ver. 23), the difference between what is of God and what is not. The delicate intuitive knowledge of the will of God referred to in 1 John v. 20, descriptive of the Lord Jesus in Isa. xi. 3 (*margin*) "Quick of scent in the fear of the Lord." In the light of the Shekinah alone can many things be discerned. Things that differ in God's sight, yet *look alike* outside the Most Holy Place. Surely in these last days, when Satan is transforming himself into an angel of light, we need this clear vision to discover his counterfeits and his devices.

3. *Power to cause others to discern.*

"They shall teach My people . . and cause them to discern between the unclean and the clean" (ver. 23). Someone once said, "the Spirit in you makes Christ real to yourself, the Spirit *upon* you makes Him real to others." This is just the effect of the life in the inner court. How many who know much of the Spirit, labour in vain to make others "*see* what they see." A deeper revelation of God's purpose for His children—not only *God in them*, but *they* "hidden with Christ in God" and made real in experience by the Holy Ghost—would enable them to "*cause* them to discern"!

4. *The mind of Christ manifested.*

"In controversy they shall stand in judgment" (ver. 24). "*Without partiality*" (James iii. 17) they see from God's standpoint: they are not influenced in dealing with difficulties by fleshly bias or fleshly prejudices. All prejudice and *partiality* is left outside the "inner court." "As I hear, I judge," said the Lord Jesus, "and My judgment is just: because I seek not Mine own will, but the will of the Father which hath sent Me" (John v. 30).

Feeding upon the food provided by God (verses 29, 30), beholding the glory, and being "changed . . . from glory to glory . . . by the Spirit of the Lord," is it any wonder it is said of these who thus "minister to the Lord" in "the most holy place," that they "cause the blessing to rest in thine house" (ver. 30)?

Content!

"I have LEARNED in whatsoever state I am therewith to be CONTENT."—Phil. iv. 11.

TURMOIL, strife, upheaval sore,
Pressure, burdens, score on score,
Misunderstandings o'er and o'er,
With these to be content?

HARDSHIP, struggles, pain and loss,
Daily bearing of His Cross;
The melting-pot consuming dross,
With these to be content?

OTHERS superseding me,
Hours in dark Gethsemane,
Crucifixion's agony;—
With these to be content?

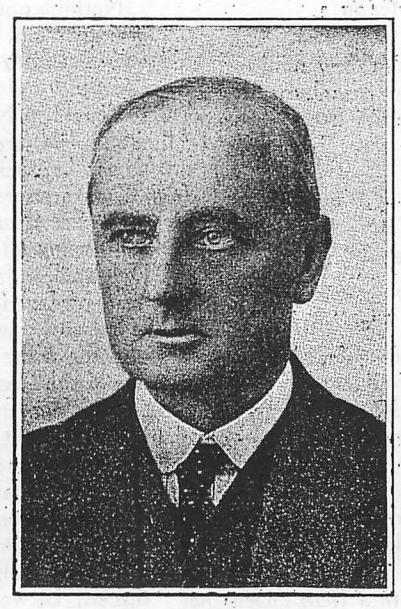
YEA, with these comes His sweet peace,
His blessed promise of release,
His presence in the midst,—increase
My rest; IN HIM content! *E. E. E.*

From "Triumphs of Faith," U.S.A

The Welsh Revival and Russia.



A. SCOTTORN.



J. C. WILLIAMS.



C. R. MORTON.*

WE give herewith the pictures of Mr. J. C. Williams and Mr. Scottorn together with Mr. C. R. Morton, who as a trained accountant, is joining them for the Headquarters administrative work of the Russian Missionary Society in Warsaw. We are sure the correspondents of the Lord's Watch in every land, will be glad to see the face of one who has toiled many hours on their behalf, and of Mr. Scottorn also who laboured with him, not only in the clerical part of the work, but in prayer—all being done as righteous men should act toward their secular responsibilities, "after office hours." The story of the three has many elements of romance in it. First that Mr. J. C. Williams is a child of the Welsh Revival, having been "born again" at Skewen near Neath, Glam., in 1905. How well I remember that meeting! The old Welsh Chapel with its galleries and "Set Fawr," packed on a week-day morning to its utmost capacity. I obtained a seat in the "Set Fawr," the big seat, as they called it, where all the elders and deacons sat, and who should be sitting directly under the pulpit and facing the people, but Prebendary Frank Webster of London! How he revelled in the atmosphere, and the joy throbbing in the very air, and again and again broke out into singing. He was very "English," and the meeting was very "Welsh," but in the spirit he was at home and manifestly among "his own company." What a joyous believer he was! His very memory is a benediction.

It was at this meeting that Mr. Williams—a Welshman too, and come from a long line of Welsh preachers, natives of Carnarvonshire—was converted. And strangely I was the first one led to him in the Schoolroom afterwards, and thus began the link which has since developed into co-service in the world-wide ministry through the *Overcomer*.

But Mr. Williams is not only a "child" of the Welsh Revival. He is more. He is one of Mr. Evan Roberts' Prayer-trained colleagues! He has been closely associated with Mr. Evan Roberts in his prayer Ministry for fourteen years, and does not hesitate to say that he owes all that he is, and knows of the prayer-life, under God, to the painstaking faithful "training" by the servant of God through whom he was led at the first to the Lord. "War on the Saints" to him is a familiar book, for has he not heard *vive voce* its principles enunciated, and applied again and again? It was the foundation of all his "Lord's Watch" work, and the lessons learned will stand him in good stead in grappling with the problems in Russia.

Mr. Scottorn may also be said to be the fruit of the same prayer ministry, for he learnt the same lessons from his chief, as together they "prayed through," and dealt with the problems that came from perplexed children of God all over the world—*seven hundred personal letters* were written, for example, in the year 1910; not short acknowledgments, but long and careful dealing with the cases in hand.

And here comes in the element of romance which so often characterizes the movement of the Holy Spirit. Mr. Williams had never met Mr. Morton until a few weeks ago, but he discovers that he too, is one of the fruits—a 'grand child' shall we say—of the Revival, for he was converted through a Minister who had just then been down to Wales for some days, and had had his own life revolutionized. The "overflow" reached his church at Derby with Mr. C. R. Morton as one of the first fruits. And more. In those days Mr. Morton was a friend of Mr. Scottorn, and used to help him in the labour of the "Lord's Watch" letters—often threshing out with him, as a young keen-brained man would, the principles underlying many of the statements made, and thus he, too, learned some of the deeper aspects of the prayer-life.

As we ponder over these things we cannot but feel that God must have some very special purpose in calling these brethren out to Russia, and we rejoice that the "Overcomer Testimony" has been used of Him to produce stalwarts in the prayer-life, and what we may call "Key-men," for the need of the hour.

We must not omit to refer to the fact also that another of our "Overcomer" colleagues has become Secretary of the

*Mr. Morton was at work on board a warship during the Great War, and is here seen in naval uniform.



MORTON.*

R.M.S. for Wales. Rev. Arthur Harries of Cardiff, is well known to the Sion College Conference attenders. On his writing to Mr. Evan Roberts of the Call that had come to him, and of the surrender to God for Missionary service (in Pastor Fetler's Cardiff Meeting), of one in his immediate family circle, Mr. Roberts replied :

"What good news your letter brings. It must have been like a breath of old times. The Missionary Spirit must have fallen on the people very heavily. So D—— has at last heard the call and yielded ! The need of the world is always, and primarily, the need of saving souls, and those whose duty it is should diligently seek out the lost. No doubt D—— will feel much happier now for her decision. There is no jeweller's shop half equal to winning souls as a means for adornment.

It is but natural that some of the wealth of the Welsh Revival should be sown in Russian souls. Rivers are not supposed to be dammed, but if they are, the water eventually finds a way out and over.

Your own letter rings with the spirit of the Welsh Revival. Do you not feel that the next Revival will be mainly missionary in its characteristics . . . *Are you not gathering forces in Wales that shall go to the ends of the earth** . . ."

Mr. Henry Johnson writes from France : "The news of Mr. J. C. Williams' and Mr. Scottorn's call to Russia has come as an immense inspiration. I heartily rejoice in this putting forth of Mr. Evan Roberts' ablest lieutenants, right to the very heart of the biggest world problem."

And now what about our readers in this move of God for Russia ? Again and again Mr. Williams has said, "I dare not go forward to this work unless I know that I shall have the full prayer support of the readers of *The Overcomer*." The R.M.S., through its Organ "The Friend of Russia" and its Auxiliaries, will see to the receiving of funds, and the keeping up of a living interest in Russia by the Church at large. THE WORK OF "THE OVERCOMER" IS TO RALLY AND STRENGTHEN A PRAYER-FORCE TO PRAY INTELLIGENTLY AT THE BACK OF THESE MEN SENT FORTH TO THE BATTLE (linking Pastor Fetler and the Missionaries with them). We shall confine ourselves entirely to the spiritual warfare in our burden for Russia, and toward this end we shall hope to give from Mr. Williams communications from time to time, telling us upon what lines to pray.

None who heard Mr. Williams' solemn farewell words to the Conference at Sion College on December 1st will ever forget the moment when, in the midst of a powerful address, he lifted his hand to heaven and said, " I authorise you, when praying for me, to say to Almighty God, ' Thou didst send him.' " For one moment it seemed as if the veil was withdrawn, and we were all before the Throne of God. Some of us instinctively bent the head with awe and worship. " We are going," he said, "like the diver down into the deep. You hold the life lines ; you are responsible if we fail. . . ." Mr. Morton was present also, and won the hearts and the confidence of all who heard him.

Mr. Williams expects to leave for Berlin early in January and to wait there until Mr. Morton joins him, but Mr. Scottorn is already in Warsaw with Mr. Fetler, and writes, "We have already literally prayed ourselves through all kinds of impossibilities . . . The accommodation question is acute, so much so that only three days stay is permitted to foreigners. But the Lord has given us favour with the officials and three months' leave is ours. All our goods were cleared through Customs free of duty, including Bibles, Testaments, etc. . . . We hope shortly to commence Missionary and Relief work at two camps where Russians and Ukrainians are interned . . . . . The Polish Government has placed at our disposal a warehouse of their own for our Relief goods, bales are to be moved free of charge, and free passes granted to us on the Railway . . . OUR ONLY ANXIETY IS WHETHER THE PRAYER FORCE WILL HOLD OUT . . . ."

Let us say "By Thy grace, O Lord, we will."

Pray on all the information given in this brief report, and for the wives and families left behind.

On the Watch Tower for Prayer.

" Go, set a watchman, let him declare what he seeth." Isa. xxxi. 6.

India.

The Apostacy is spreading and working havoc on all sides. The Buddhist Chronicle published at Colombo in September made a "sweepng assault on the Christian Faith," says the *Bible Witness*, giving photographs of five English clergymen, and extracts, from their statements at the Modern Churchman's Congress last August. The title of the paper was "Jesus Christ not Divine : Jesus a Palestine Jew. A blow from the inside." The *Indian Christian* also calls attention to the same kind of teaching being given in the India Sunday School Journal, thus poisoning the stream for the children of India Mr. Watkin Roberts' appeal for help to publish Overcomer Literature, given in our October number, is only accentuated by these awful facts.

Are there none of the Lord's servants able to give Mr. Roberts the very modest sum he asks for to publish the M.S.S. he has ready ?

PRAY *that the "Logos of the Cross" may quickly be sent out to India, and the hands of all who seek to stay the oncoming tide of error be strengthened.*

South Africa.

Mrs. Osborn Howe writes in reference to her appeal for prayer in the October *Overcomer* concerning the expected visit of a Spiritist to tour Africa. She says that a Minister in Natal (who has been a reader of *Overcomer* for many years) instituted at once a Prayer Campaign, believing the truth in the words *'Before* the battle lines are spread, before the mighty foe is dead. Jesus saves me now,' we waited to see the work," writes Mrs. Howe. The result was that the "Mission" of the Spiritist proved a failure in every part. It was said that his work "fizzled out" in one big city, and on the way home, in a meeting on board ship, he gave a "scathing account of the minister who sent out a prayer paper asking God to destroy his work as the work of the devil."

Should not this hearten God's children to more aggressive action in prayer to counter the work of the enemy at Home !

Ireland.

As we go to press, the great joy of the "Irish Peace" has been made known. The prayer battle has been as keen and faith-testing as the one on the memorable occasion of the threatened Triple Alliance Strike. A minister in Ireland writes, "There is no doubt that the aggressive prayer of the 'Warriors' on behalf of Ireland is prevailing mightily." He was present at a remarkable prayer meeting for Ireland at the Swanwick Conference, and says that the negotiations which afterwards opened were the fruit of that prayer victory. He also speaks of a great work of ingathering taking place in Northern Ireland through an American Evangelist where souls are coming to Christ in scores. *One Episcopal Church has gone up in numbers from 80 to 800.* This Evangelist says that in America, in one city, Roman Catholics had placarded the city in this wise : "We hold the Deity of Christ, the efficacy of His Atonement, and other essentials of the Christian faith. Protestants are denying these truths. Come where the truth is to be found," and scores were becoming Roman Catholics.

Let us continue to lift up our hands for Ireland as Moses did for Israel, until peace is assured, and the powers of darkness be driven back in preparation for a real "Revival" by the Spirit of God.

Great Britain.

Concerning the Industrial situation, a Christian Trade Union Official, continues to send weekly, valuable information showing the Prayer Warfare groups where to focus prayer. We can only give space to gleanings from these letters. Referring to the address on "The Battle for the Mind"

in *The Overcomer*, he says that it shows how the Spirit of God leads in advance of the working of the enemy. At the Red International Congress in Moscow a speaker emphasized the "gaining control of the *minds of the workers*," and in a British Labour paper in October there was an article on the "group mind"—all the different sections in the labour world, agreeing upon the point that they must gain control of the minds of the workers to accomplish their purposes,

In December our correspondent writes solemn words of warning that the Communists are still at work, and below the surface fanning the flame. A District Conference of the Red Trade Union International was held at Sheffield on Dec. 3, having 180 Delegates drawn from a radius of 24 miles around Sheffield. The feature of the Conference was "the sweeping attacks upon the Moderate leaders." He says that *Prayer must now be intensified that these moderate men should be enabled to hold their ground*, and all the plans of the Communists be overthrown.

The speeches at this Conference were strongly revolutionary. It was said that there were "possibilities of the 2,000,000 unemployed reaching a sufficiently revolutionary level to bring about a downfall of the present system."

It has been said that only Revival will really save us from "Revolution." The Revival in East Anglia has been steadily increasing in power, and now seems to have broken into a flame in Scotland, through fishermen returning home from the East Coast. A Scotch paper says "A wide area on the North East of Scotland is in the grip of one of the most fervent revivals of recent years. 'The Kirk's full every night' it is reported. From Fraserburgh along the line of the Moray Firth on to Hopetown comes the same tale. From places far removed from the coast there are evidences of wide-spreading development, even away to the extreme North. Fraserburgh is the centre of the movement, it is said, which is surging along with irresistible force, penetrating far into the interior . . . ." This story sounds much like the early reports of the Welsh Revival. Churches thrown open and packed to suffocation, spontaneous meetings and singing far on into the night, matters of the soul the subject of every-day conversation. It was just so in Wales. God grant that the tidal wave has come at last to sweep through Britain once more, and to the ends of the earth.

Germany.

A Worker in Germany writes, "I am reading the book 'War on the Saints' with the greatest interest. It is not only a help to me to recognize the never dreamed of wiles of Satan, but also to many others who tell me, 'this is the very book I need and at the very time I need it.' I therefore ask permission to translate it into German. I am sure it is the book for the Children of God at this time of spiritual confusion . . . ." Later this Worker writes, "My only reliance in commencing this work is on the protecting power of the precious Blood of Christ. Will you pray that God may find the right Editor, and that I may be kept strong in health . . ."

Will the prayer-warriors very specially surround this Worker with prayer as she proceeds with her task. A German Countess began such a translation before the War, but gave it up as she found herself specially attacked by the enemy. Eph. vi. 12.

Some Questions Needing Prayer.

Should a Christian be a Trade Unionist?

Referring to the question of a correspondent in *The Overcomer* July, "Can a Christian be a Trade Unionist." a Minister sends following extract from a letter he had received from South Africa.

The Writer says. "We have had quite a lot of excitement lately, of the members of my congregation, who was a strong Socialist a co of years ago, is now a very earnest servant of the Lord, and when began to settle down to the study of the Bible, he came to the conc that he could not be a Trade Unionist and a consistent Christian, resigned his Union about twelve months ago. The Union have using all means to persuade him to re-join. Howbeit, matters cam crisis last week, and a strike was declared in the Mine in which he wo God was guiding him in a wonderful way. The whole question has thoroughly ventilated in the papers, and all South Africa know reason why. At the last moment he resigned from the Company gave up his position, and the strike was averted. But the tyran Trades Unionism has been demonstrated, and the fact that a Chr finds it inconsistent with his profession has been made public. to both our Dailies stating the Scriptural principles underlyin parishioner's action . . . . . ."

It is possible that this question will have to be faced ere long, spirit of Anti-Christ increases in the world. In Wales a Ministe cussing this subject said, that an earnest Christian man in his attended the Lodge meetings as a duty, but *they were led by an ou out infidel*. What about 2 Cor. vi. 14?

To Preachers and Bible Class Teachers.

Although our limited space forbids ordinary "Book Reviews," we fe strained to call attention to the re-issue of a most valuable book written Rev. F. E. Marsh, originally published under the title of "*The Greates in the World*," and now entitled "Why did Christ Die?" It is full of precious light from the Scriptures on the Substitutionary work of Chri in such a form that preachers and Bible Class workers will find it most in the preparation of messages on the Atoning Cross.

Bound in a new cloth cover, the price is 5/- net, and is obtainable author—48 Bristol Road, Weston-super-Mare, or Messrs Marshall 25 Paternoster Row, London, E.C.

Songs of the Heavenly Life.

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

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

Price 2/- per 12, 2/2 post free.

Brief Replies to Correspondents.

P.B. Thanks for writing. No, the writer should not have put "always." It must have been an oversight. The margin of Schofield's Bible makes it clear.

R. de M. I am sorry but the articles by Phulax are now unobtainable. The clue you have got however is sufficient under the Holy Spirit's guidance.

F. J. van E. So glad of all you write. May John xii. 24 be fulfilled. "Much Fruit."

M.L.G. I am sorry I was unable to reply at the time you wrote. The paper on Divine healing in the present issue will help you. It does not appear to me to give more glory to God to be healed without, or with "means." The highest glory to Him is to *fulfil His will*. Calvary did not look like "glory" to God. We have such human ideas of what is "glorifying" to the Lord, but He often works with a supreme indifference to men's ideas of Glory.

M.N. I am deeply interested in your letters, and pray God to use you more and more in the privileged opportunity given you.

L.J. The subject of "Tongues" as a sign of the Baptism of the Spirit has already been dealt with fully in our pages. The articles have been issued in Pamphlet form. (See Book List.) One of the leaders in U.S.A. has issued an "open letter to Pentecostal Brethren" in which he points out that the primary error in the Movement has been this insistence on "tongues" as the evidence of the infilling of the Holy Spirit. This error has been at the root of all the delusions, deceptions and demoniacal workings which have characterized the work. The simple attitude that speaking in tongues might take place through the Holy Spirit's working in a believer, is quite another thing.

K.H.H. The copies of the *Overcomer* have been sent as you request. No "bill" can be sent you as we have no "subscription" price. The Lord will shew you what to send toward the cost of publication. Phil. iv. 19.

E.M. The newspapers are so full of terrible things at present that the children of God need to watch lest they get their minds full of "poison" to no practical purpose, *i.e.*, if they read so as to turn all into prayer, it would not harm them, but loaded with poison matter unprayed over, they become depressed, and unable to transmit the things of God. The only way to live to-day is to keep the mind full of the Word of God and then God can use us.

A.E.B. What you say about the physical manifestations is so true—a "ghastly imitation of the true Pentecostal teaching." We are in perilous times indeed.

R.M.E.S.—It is difficult to reply to your question, because each require different handling. You could test the Lord's mind by attend church where the Minister preaches New Theology, and *praying for* if the Lord seals your presence and prayers by a change taking p cannot go anywhere where the Spirit of God in you is suppressed. He gives you great ease and unction in prayer, and great liberty in the services, then you have a prayer-ministry there. But if you prayer-spirit closed down and no sign of God using you there, then other church at the end of the town, and believe that the Lord is to do without the little it would cost in money. In brief, go where Spirit within you finds freedom to *pray* (not of necessity audibly), and course opportunity to give His message.

Communications acknowledged, also with thanks and assurance of interest, from M.N.: L.K.; J.P.: A.F.B. (N.Z.); A.S.; F.P.; W.M. A.A.; H.C. (*S. America*. Thank you much for writing. Your letter ful.) G.A.P.; H.M. (U.S.A.); M.A.: M.E.C.: F.E.W.; E.McK. Very glad to hear from you) S.S.; W.H.M.; E.A.R.; H.H.B.; A. thanks. I am so grateful for prayer-help); E.M.H. (The Lord ha richly the message on The Battle for the Mind, and I am thankfu testimony); F.M.M.; G.H.: G.B.L.; E.L.B.; E.W.L.; S.N.; S.A.B. L.A.S.: E.M.G.; B.E.H.; G.E.; E.A.L.; G.L.M. (U.S.A.); F.H. F.L.; B.R.; L.N.W.; E.T.P.; H.E.S.; E.V.M.; E.K.: C.E.R. E.B.; J.W.W.; W.H.E.: H.N.; A.T.; N.B.: Mrs. F.G.T.; C.W.C. G.E.B.; W.B.; S.P.H. (Thank you heartily); A.D.L.; V.D.; H. (*U.S.A.* I am unable to reply fully.); G.J.; T. de R. (So cleared); J.R.B.; A.M.C.; G.R.; J.D.A.; Mrs. A.E.C.V.; F.A. M.J.C. (U.S.A.): E.R.; W.M.D.: E.C.; J.R.G.; M.W.; H.H.J. J.N. (Suisse); A.M.H.; M.N.; M.S.J.; N.G.; J.S.R.; F.M.M. M.B.; R.J.B; W.V.B; F.M.R: E.R.G.; H.J.G.; G.S.; E.C. H.E.S.; A.G.R.; M.M.F; J.N; A.E.M; G.H.; E.G.W.; M. M.O.; R.R; J.H.H.; M.E.B.: Mrs. S. (*U.S.A*): A.B. de R. J.B. (*S. Africa*); A.F.; G.C.

☞ Will correspondents kindly remember that letters addres Editor are forwarded *unopened*, when away, and delay thereby caus tion to any requests which may be enclosed therein. Orders for should be written on a separate paper, and not embodied in the of letters.

THE OVERCOMER.

"Ye are Bought with a Price."—1 Cor. vi., 20.

"He is despised and rejected of men ; a man of sorrows, and acquainted with grief : and we hid, as it were, our faces from Him ; HE WAS DESPISED, AND WE ESTEEMED HIM NOT" (*Isa.* 53 : 3).

THE SCOURGING (Matt. 27 : 26)

"Victims condemned to the cross first underwent the hideous torture of the scourge, and this was immediately inflicted on Jesus. He was now seized by some of the soldiers standing near, and after being stripped to the waist, was bound in a stooping posture, His hands behind His back, to a post, or block, near the tribunal. He was then beaten at the pleasure of the soldiers, with knots of rope, or plaited leathern thongs, armed at the ends with acorn-shaped drops of lead, or small, sharp-pointed bones. In many cases not only was the back of the person scourged cut open in all directions ; even the eyes, the face, and the breast were torn, and the teeth not seldom knocked out. Under the fury of the countless stripes the victims sometimes sank—amidst screams, convulsive leaps, and distortions—into a senseless heap ; sometimes died on the spot ; sometimes were taken away, an unrecognizable mass of bleeding flesh, to find deliverance in death, from the inflammation and fever, sickness and shame. The scourging of Jesus was of the severest ; for the soldiers only too gladly vented on any Jew the grudge they bore the nation, and they would, doubtless, try if they could not force out the confession which His silence had denied to the governor. Besides, He was to be crucified, and the harder the scourging the less life there would be left to detain them afterwards on guard at the cross."

Eusebius, the greatest of the early Christian historians, describing a scourging of some of the martyrs, wrote : "All around were horrified to see them so torn with scourges that their very veins were laid bare and the inner muscles and sinews, and even the very bowels exposed." (From Cunningham Geikie's "Life of Christ.")

"I gave My life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead ;
I gave, I gave my life for thee,
What hast thou giv'n for Me?

"But 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" (*Isa.* 53 : 5).

THE CRUCIFIXION (Matt. 27 : 35).

"Among the Romans crucifixion was preceded by scourging, undoubtedly to hasten impending death. The victim then bore his own cross, or at least the upright beam, to the place of execution. . . . . When he was tied to the cross nothing further was done and he was left to die from starvation. If he was nailed to the cross, at least in Judea, a stupefying drink was given him to deaden the agony. The number of nails used seems to have been indeterminate.

"The suffering of death by crucifixion was intense, especially in hot climates. Severe local inflammation, coupled with an insignificant bleeding of the jagged wounds, produced traumatic fever, which was aggravated by the exposure to the heat of the sun, the strained position of the body and insufferable thirst. The wounds swelled about the rough nails and the torn and lacerated tendons and nerves caused excruciating agony. The arteries of the head and stomach were surcharged with blood and a terrific throbbing headache ensued. The mind was confused and filled with anxiety and dread foreboding. The victim of the crucifixion literally died a thousand deaths. Tetanus not rarely supervened and the rigors of the attending convulsions would tear at the wounds and add to the burden of pain, till at last the bodily forces were exhausted and the victim sank to unconsciousness and death . . . . . Death was sometimes hastened by breaking the legs of the victims and a blow delivered under the armpit before crucifixion. The peculiar symptoms mentioned by John would seem to point to a rupture of the heart, of which the Saviour died, independent of the cross itself, or perhaps hastened by its agony." (*From "The International Standard Bible Encyclopedia."*)

"I suffered much for thee,
More than thy tongue can tell,
Of bitt'rest agony,
To rescue thee from hell ;
I've borne, I've borne it all for thee,
What hast thou borne for me?"

What am I doing, what are you doing, and what is the Church doing to make the Cross of Christ—"God's plus sign to men's minus lives"—known to the uttermost ends of the earth?

A thousand fields at home and abroad are in the blackness of darkness, and man-made Modernism is increasing that darkness. The long-time citadels of Christianity have been taken possession of, in numberless instances, by a type of prophets and teachers whose doctrines are utterly at variance with the Word of God. "The new theology," says John Horsch in his recent book, 'Modern Religious Liberalism,' "discredits and destroys the foundations of Christianity as Christianity has been known in all ages from the time of its origin. It also discards the true basis for morality." The new theology is therefore a menace to society and to the nation.

Modernism and Bolshevism are alike in origin and in action—the one attacking civilization at its highest, the other at its lowest level. Both, either covertly or openly, are in revolt against the inspiration and authority of the Word of God. Bolshevism is wrecking its millions in a small part of the old world ; while Modernism, its unnumbered millions in a large part of the whole world.

The preaching of the death and resurrection and coming again of Christ is the world's only hope. If ever the professing Church needed to be shaken from centre to circumference, it needs it to-day ! If ever the world needed to "Behold the Lamb of God," it needs it to-day ! If ever fallen race of men needed the Cross of Christ, it needs it to-day ! If ever the true Church of Christ needed apostolic courage, it needs it to-day ! If ever blood-cleansed and Spirit-endued intercessors were needed, they are needed to-day !

Who will put on the whole armour of God (Eph. 6 : 11, 12)? Who will enter the prayer closet "with strong crying and tears" (Heb. 5 : 7)? Who will "draw near with a true heart in full assurance of faith" (Heb. 10 : 22)? Who will join or will continue with increasing thousands in a mighty work of God, whatsoever that work may be?— a work that shall prove to the Church and to the world that though God bear long with them, yet shall He avenge His own elect which cry day and night unto Him. "TO-DAY, IF YE HEAR HIS VOICE!"

Great Commission League, U.S.A.

The Editor's Personal Letter.

April, 1922.

MY DEAR FRIENDS IN GOD,

I am thankful once more to be permitted by God to speak to you through the pages of our little paper, for it appeared a brief while ago that I might not be able to do so again. But our wonderful Living Lord has raised me up from a dangerous physical attack, and I am looking forward by His grace to be at Swanwick. I told you in my January letter, that I was conscious of the physical frame being so spent and worn that only the grace of God would enable me to get through the winter. The climax came early on March 9 with a severe hemorrhage from my lungs which lasted several days. When it occurred I saw that the "frame" itself was breaking up, and I had to face at once my position. Did this signify that my ministry was accomplished (Acts xx. 24) or was it only a new call for faith? Once I was clear on this point I had to decide what course to take. I was away from home, staying in the cottage on Matlock Moor, cut off from all external help. Should I at once return home to be "nursed," or stay, and prove "El-Shaddai"? I then saw that the first path would be the one of unbelief, and that there was "no other way but through" in faith in a Living God. For just a brief half hour I faced the question whether I was prepared to be suddenly taken to the heavenly home. From this "Mount of Vision" I could see you all in your battle on the plains. Was I never again to help strengthen your hands with the words of life, and share in your faith victories? For myself it was absolute peace, and readiness to "depart and be with Christ which is very far better," but so much the Lord had promised me I should finish before that time came, rose to my vision. Books half ready for Press, and certain other books I knew must be written before my work was done,* came to my mind, I turned from the blessed prospect of relief from the conflict of these days, and looking into the face of the Lord, I told Him I must go back to the work if He would permit me. And He did.

Others also went to the Throne of Grace, and on the fourth day there came the touch of God on the danger spot. Suddenly every trace of hemorrhage passed away, and then all I had to do was to rest, and regain strength after such a testing. Since then I have been steadily recovering.

This issue of *The Overcomer* is being prepared, in much weakness, in my "Writing Cottage" on Matlock Moor. The air is dry—we are 800 feet in altitude—and my rooms face due south.

You will bear with the personal tone of this letter, but the bond in Christ with the thousands of my readers, all over the world, is a very real one. For many years now we have shared our joys and sorrows through the medium of our pages. Your conflicts have been mine and I have rejoiced in your advance in the deep things of God.

And now I shall be thankful for all the prayer help you can give me. You will recognize, as I do, that a severe hemorrhage of the lung is a *warning*, even though the Lord intervenes with His healing Hand at the point of danger. The Lord has a definite purpose in this attack. I have it deeply impressed upon me that it is a direct call from Him that He desires the unfinished books written, and that as He has provided a place for writing, it is His will that I use the whole of the coming summer months for this purpose, D.V., taking no Conferences after Swanwick, but the one at Sion College every month.

Will you help me therefore with definite prayer? not only for my physical frame, but for an anointed pen, that I may write under the hand of the Lord, all that He desires me to leave behind in book form when the call comes to gather to meet the Lord in the air. For many years I have had upon my heart the preparing of a certain book, and it was a transaction between the Lord and me, that when He called me aside to write that book, I should know His Coming, or my "departure" was on the horizon. The "agreement" also was that He would provide the place for writing! When Mr. J. C. Williams was called to Poland, and his cottage on Matlock Moor† became available, I knew the time had come.

Now concerning the Conference at Swanwick, May 2-9. Last year [illegible] were tested by the threatened strike, and this year the test has be[en] severe on the Convener! The preparations have been somewhat d[e]layed by my enforced rest, requiring now on your part far greater intens[ity] of prayer. I give in this issue a copy of the circular so that all [who] cannot be present can pray. There are many difficulties. Mr. Scotton's absence throws much heavier labour on our Hon. Secretary, Rev. [C.] Ernest Procter. In addition to this the difficulties are increased by [the] fact that he is also joint Hon. Sec. of the Liverpool (Keswick) Convention which *takes place the week before ours*—just the week when the corr[e]spondence connected with the allocation of rooms at Swanwick and [the] receipt of payments, is the heaviest! For this reason we beg the g[reat] consideration of all who purpose being present, and ask, if at [all] possible, that bookings and payments are made BEFORE APRIL 15[th]. We are sure the practical side of the manifestation of the Spirit of G[od] will move all to assist us to the utmost of their power.

Then, beloved friends, will you pray that the way will be ope[n] financially and otherwise for all to come to the Swanwick Confer[ence] whom the Lord desires present. Will you pray the Lord to send [the] *number* we have to guarantee in engaging the Conference Centre. [The] guarantee I give personally in reliance upon God. I would comm[end] to your prayers, also, the "Guest Fund" I have had privately for [the] last two Conferences. The financial pressure upon Ministers of [the] Gospel these days is very great. Through the gifts of the Lord's chil[dren] I was able to clear the way last Conference for 46 Ministers of the G[ospel] to attend. The fruit has been rich in blessing which has reached [many] of their Churches. This ministry is heavily upon my heart. I [have] of numbers of Evangelical Ministers who would thankfully com[e] guests. Will you not help me to ask many more this time? The [time] is short. You will need to write to me quickly, as numbers are w[aiting] the invitation. I rejoice to hear that we are likely to have with [us] small party from Ireland.

Please continue to write to me as freely as you have hitherto [done]. Your letters are a great help. They keep me in touch with much [that] vital in every land. Remember also that the Bookroom at Leic[ester] still at your service. Of late there has been quite an influx of [letters] telling of a special unction of the Spirit upon the literature. [The] famine of the Word of the Lord in the pulpit seems driving need[y souls] to all the help they can find in print. These letters also drive *me* [to] Throne of Grace that I may be enabled to work with God in the s[pirit] out of His truth to the utmost of my power.

In closing I must briefly call your attention to the little st[atement] concerning the "J. C. Williams Thanksgiving Fund" on the inside of the cover. You will see that the first year's £150 is almost c[overed]. Our promise to the R.M.S. was for one year only. I propose [that] only to forward any sums sent in for this fund without specif[ying] certain amount. The "warning" I have referred to in connection [with] my frail life, makes me feel the weight of any obligation as too [great]. The Lord may send more than the £150! If so I shall rejoice [that] must choose. You will understand now the great relief to me of [not] *The Overcomer* free of charge, and only from quarter to quarter [as] why with the assistance of only one permanent worker, I am [unable] give you details demanding a clerical staff for their preparation [as] your servant for Jesus' sake. All that you entrust to me is a stew[ardship] for God, which is exercised as before and unto Him. I am [printing] 8,000 copies of *The Overcomer* quarterly this year.

I think I can say with Paul, "Corinthians (*Overcomer* readers) m[y heart] has opened itself to you freely—my heart is enlarged towards [you]. let your hearts be opened in like manner" (2 Cor. vi. 11, 12). [I have] now told you of the burdens upon my heart. "God is my wit[ness] I long after you all in the tender affection of Christ Jesus (Phil[. i.])

A servant of the servants of Jesus Christ,

Jessie Penn-Lewis

Written at Moor Cottage,
Matlock Moor,
Derbyshire. (*Letters to Leic[ester]*

*Some may remember that the closure number of *The Overcomer* in 1914, had as its main burden the word "Finished." Looking back it can be seen clearly now that that specific service was finished, but not the Editor's personal ministry.

†Mr. Williams was led to this place on account of the delicate health of Mrs. Williams, who has now joined him in Poland—marvellously strengthened to go with him there.

The Overcomer Conference at Swanwick, May 2 to 9, 1922.

Theme: "THE CROSS OF CHRIST AND THE VICTORIOUS LIFE."

"COME up to Me into the Mount and be there," said Jehovah to Moses as He called him away from the clamouring demands of his God-given responsibility of leadership of the people of God, to receive fuller and clearer revelation of His will for the work committed to him. This is our need also, as witnesses to Christ and His Gospel in these strenuous days. The conflict is so intense, the "many voices" so insistent, the atmosphere so surcharged with confusing currents, that a withdrawal to the Mount of God for face to face communion with Him and the renewal of "mountain vision" is not a luxury but a necessity for many battle-scarred workers at the present hour, and this especially in view of the tokens that in answer to the cry of His people, the Spirit of God is ready to break forth in Revival power and once more save England from Revolution. "It is as the Cross is preached that the Spirit works," wrote Dr. Andrew Murray. How essential then, if the "cloud as a man's hand" is to reach flood-tide in "abundance of rain," that those who pray for Revival, prove in their own lives all that the Son of God obtained for them in His substitutionary death on Calvary, and that the preaching of the Cross be given its right place in all meetings for Revival.

The flood-tide of the Apostacy continues to flow, but it has reached such a pitch of blasphemous denial of the basic elements of the Christian faith, that there are now signs of a reaction, and a new hope arising that the challenge from the pit which has inspired the blasphemy will be met by a flood-tide of the Spirit of God in Revival. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

At this supremely important hour, then, we invite Ministers of the Gospel and Christian Workers to assemble at Swanwick for our Third Conference on the Theme of the Cross, for the purpose of renewing and deepening our experience of its power, and for such united intercessory prayer that the windows of heaven may be opened over our whole land in "abundance of rain."

Many of our old friends purpose being with us as heretofore, Revs. H. J. Andrews (London), J. Rhys Davies (Leeds), F. E. Marsh (London), J. A. Morgan (Birmingham), E. Parker (Leeds), H. W. Thomasson, Mr. C. H. Usher and others. We shall miss the Rev. Gordon Watt, who sails for a preaching tour in America on April 1st, and Mr. J. C. Williams, and Mr. Scottorn, who are now in Warsaw, Poland, but we shall give a hearty welcome to Mr. & Mrs. Watkin Roberts of Calcutta, who will bring *India* and its needs before us, and Rev. S. J. Nabney, of Ireland, who will tell us of that troubled land.

TIME TABLE (*Open to revision.*)

DAILY. Wednesday to Saturday. May 3—6.

8 a.m. Family Prayers conducted by Revs. F. E. Marsh, H. J. Andrews, H. Thomasson, J. Rhys Davies, E. Parker, J. A. Morgan and others.

10 a.m. Series of Addresses by Mrs. Penn-Lewis on the Cross in relation to the Holy Spirit, from the new birth to the full growth of the believer. Union with Christ Crucified, Risen and Ascended, the secret of effective prayer and service. The "Royal Priesthood" of prayer for all Nations.

Followed by open meeting. Speakers limited to 5 minutes.

11.45 a.m. The Preacher's Hour.

Wednesday. Rev. F. E. Marsh, on the Message of Substitution.

Thursday. Rev. C. E. Procter, on the Apostacy and the Atonement.

Friday. Rev. J. Rhys Davies on The Cross and Revival.

Saturday. Rev. E. Parker on The Faith of Jesus Christ.

3.15 to 4.15 p.m. The Prayer Outlook.

Wednesday. The Outlook in Europe: Russia, Poland, and other lands.

Thursday. The Outlook in India, and the Overcomer Literature work of countering the Apostacy. Mr. Watkin R. Roberts of Calcutta.

Friday. The Outlook in Ireland. Rev. S. J. Nabney (*Ireland*).

Saturday. The Outlook in Great Britain in 3 directions:
(1) The apostacy in the professing church;
(2) The revolutionary danger in the Nation;
(3) The hope of Revival.

5.15 p.m. Sectional Meetings.

Wednesday. Gathering of members of Prayer Warfare groups (London and Country), in charge of Miss Leathes, Hon. Sec.
Walnut Room. Ministers' Prayer Bond.

Thursday. *Conference Hall.* General "Clinic" for dealing with spiritual and other difficulties.

Friday. *Conference Hall.* Demon Possession and allied themes. "War on the Saints" as a Text Book.

Saturday. *Conference Hall.* The Prayer Warfare.

8 p.m. Devotional Meetings. The "Why" of Defeat and the "How" of Victory.

THE LAST TWO DAYS.

Sunday, May 7.

8 a.m. Family Prayers.
10 a.m. Prayer for All Nations.
11 a.m. Devotional Meeting, followed by the Lord's Supper.
3 p.m. *Open for the need of the hour.*
6 p.m. Prayer Meeting.
8 p.m. The Missionary Outlook in all lands, and the Lord's Return. Psalm ii. 7-8 & Rev. xi. 15-18.

Monday, May 8.

THANKSGIVING and FELLOWSHIP DAY.

After Family Prayers at 8 a.m. it is not proposed to announce scheduled meetings, but to spend the day primarily in fellowship, group meetings, and personal interviews, preparing for return to the battlefield, not only to triumph in personal victory, but to be used of God in "Revival." Opportunities will be given to workers to freely ventilate their need, and to link them up with "prayer warfare" groups for help in the conflict.

In the afternoon (weather permitting) it is hoped to arrange a motor drive.

8 p.m. The Conference will close with a praise and testimony meeting in the Conference Hall.

GENERAL NOTES.

The Conference will open on Tuesday evening, May 2nd, with a Welcome meeting in the Conference Hall, for Praise, Prayer and Fellowship.

Room X will be set apart for the exclusive use of the Ministers' Prayer Bond for fellowship and prayer.

Room Z, for members of the Prayer Bonds of Lay Evangelists and Women Missioners, and the "Overcomer" Prayer Groups.

Meal Hours. Breakfast 8.30, Dinner 1 p.m., Tea 4.30, Supper 7 p.m.

It is specially asked that no meetings be arranged other than those on the Time Table, without consultation with the Convener or the General Secretary. Every endeavour will be made to meet the needs of all, and special requests will have fullest consideration.

All who attend the Conference are earnestly asked to come with the prayerful purpose of meeting with God, and to continue in "Prayer without ceasing" for the Conference as a whole.

NOTE.—The above copy of the circular of invitation to the Conference, is here given that those of our readers who cannot be present may themselves to prayer and follow the meetings day by day.

Assurance of Answered Prayer.

By THE EDITOR.

HOW constantly the Lord said "Ask" in all His teaching on prayer. The very word brings us into relation to a Person. You must have a *person* to "ask" anything from, for "asking" apart from the existence of a Person to "ask," is empty and valueless.

To "ask" in prayer is much, but it is the ANSWER to the asking which proves dealing with God. Christ did not only say "ask," but "receive." We want *answered* prayer, and *prayer answered all the time.*

Let us look at some of the Lord Christ's assurances about answer to prayer. "Jesus said unto them, Verily I say unto you, if ye have faith and doubt not, ye shall not only DO what is done to the fig tree, but even if ye shall say to this mountain, Be thou taken up and cast into the sea, *it shall be done.*" (Matt. xxi. 21.) IT SHALL BE DONE! "AND ALL THINGS, whatsoever ye shall ASK in prayer, believing, ye shall receive." Notice the connection of the word "ask" with the faith that can say to the mountain "go." The Lord does not say we can tell the mountain to go, purely as a word of "command" APART *from Him.* The word "ask" following the statement about the "mountain," shows that the "Be thou removed" is the result of an "asking," and dealing with God first in PRAYER.

We must never leave out the "asking." We are first to "ASK," and then "SAY" to the mountain "Go." There is the "asking" and then the "DOING," or "saying," or dealing with the obstacle we have first prayed about. This is the kind of prayer we want—the prayer that acts upon the transaction first made with God. "Ask," then "say" to the obstacle "You must go"—for God has said, "It shall be done."

So many ask, and then go away, and even forget all about what they have asked, because *they think the asking is sufficient.* They think God has undertaken, and they have finished with it. But by their dropping the matter they hinder God working, and they wonder why they have not "answered prayer."

ASK! Then SAY to the mountain, "GO." It is this side of prayer that is opening to so many. We have something to do with the outcome of prayer, following it up in *perseverance* and watching (Ephes. vi. 18). We have not only to "ask," but we have got to "*say.*" We must ask the Lord, to know His will, and then say to the mountain, "go." The "asking" brings us in relation to a Person, and then we are to direct the result of the appeal to a Person, upon the specific thing prayed for; then it moves as we pray, and presently the mountain goes into the sea; *i.e.*, it melts into oblivion. "Mountains" of obstacles in front, miles high, so that the way through seems impossible, but you "asked," and in the asking came into close relationship with the Lord Jesus, who said to His disciples, "You ask" and "I will do." You say, "Lord, I 'ask' you to move this 'mountain' in the path." And He replies, "Yes, child, now turn, and face your 'mountain' and *say* to it 'Go.'" Thus you co-operate with God in its going, by the "word of your testimony," *saying*, "God says it shall be done."

The question therefore comes, "What have you been DOING?" You have been "asking," and you have been LOOKING; but the mountain in your path does not move. Ah, you say, "I suppose I did not ASK properly." Yes, but after "asking" you ought to have been SAYING all the time, "It shall be done," and keeping the "word of your testimony" ringing until that mountain is removed. The Lord wants your co-operation of faith by the word of your testimony, until the work is accomplished. This is the victory of faith which overcomes the world.

In Mark xi, 21-24 we have the same subject in a different setting: "Peter . . . saith unto Him, Rabbi, behold the fig tree which thou CURSEDST is withered away; and Jesus said Have faith in God. Verily I say unto you, whosoever shall say unto this mountain, Be thou taken up, and be thou cast into the sea, and shall not DOUBT IN HIS HEART . . . How are we going to get to the place of no "doubt in the heart"? This way: "All things whatsoever ye pray, and ASK for ye shall receive." You "ask," and in "asking" deal with God, until you have not a shadow of doubt left that God has said the mountain shall go. THEN you can "believe" you "receive," and confidently say, "It shall be done."

Note again, "Shall believe that what he SAITH cometh to pass." There is more in this SAYING than we have thought. One of the difficulties, when you talk about this "word of testimony," is the gagged mouth. It is not "polite" to "SAY" in certain circumstances. We are all so tied up with conventionalities. Our conventionality has quenched the "word of testimony" which conquers the enemy, and gives God a way to fulfil His word to the believing believer. "He shall have whatsoever he SAITH."

Sometimes when we try to get a soul to say "victory," the lips cannot form the word, or if they say the word it is with such a feeble voice! Yet if something else happened, they would have a strong voice. The voice is quenched at the point of victory, you cannot get them to SAY it. We must learn how to get a little more liberty of expression in prayer. Pray aloud in your room, with a view to this. Read your Bible aloud. Say to the mountain "Go," audibly when necessary, because it breaks the power of the hindering Adversary.

Now turn to Matt. xviii. 18, "Verily I say unto you, whatsoever ye SHALL bind on earth, SHALL be bound in heaven." Notice the "shalls!" "And whatsoever ye SHALL loose on earth, SHALL be loosed in heaven. Again I say unto you, that if two of you SHALL agree on earth touching anything that they SHALL ASK, it SHALL be done for them of My Father which is in heaven; for where two or three are gathered together in My Name, there am I in the midst of them." We cannot put aside the glorious passage, and say it has nothing to do with us. We have no right to the last verse, if we have no right to the preceding ones. We must not sever the words which Christ has joined. We must not cut up the Bible to suit our mental difficulties. If the Lord said "Where two or three are gathered together, there am I," He also said, "Whatsoever ye bind on earth shall be bound in heaven."

But some may say that is for the "church." Are we each one of us part of the "church?" "Yes, but it is the church in 'assembly.'" But the Lord says where two or three are, in His Name, He is; and does not that make the "church?" The *Head of the church* presents that two or three of the "members" form the quorum for prayer. Is not that enough? It certainly does not mean the outward, visible church, nor a denomination; but does mean the New Testament "Church," formed of the Body of Christ, consisting of Head and members.

Where two therefore are gathered in His Name, Christ is with them, and if they "agree" to "ASK" in His Name anything, they can bind things which God says "Amen" to in heaven; and they can "loose" things also, for God says "It shall be done." It is the "binding" and "loosing" of PRAYER, for it says, "If two of you agree to ASK." You ASK God in the Name of the Head of the church, who is with you in the petition if it is according to His will. You may say, "Father, in the Name of Jesus, we agree to ask Thee to bind that wicked enemy, who is maltreating and injuring Thy people, and oppressing them." Then God says in effect, "Children, where do you want him 'bound'?" And you say, in such-and-such a church, or such-and-such a mission, where he is doing so-and-so. "If *two* of you agree as to touching anything that they shall ask," and, "whatsoever ye shall bind on earth shall be bound in heaven" —then God sets His seal upon it in heaven. And on "whatsoever ye shall loose on earth," God sets His seal in heaven, and it is loosed.

But we must ask "according to His will." Our praying has no effect on the mountain of obstacle, or on the opposing enemy, unless we have first dealt with the Lord Christ. You ask from a *Person*, and then when you have the assurance from Him, you can turn in the Name and the victory of that Person, and SAY to the enemy, as to the "mountain," "GO, in Jesus' name"

Now turn to John xiv. 12, "GREATER WORKS THAN THESE SHALL YE DO BECAUSE I GO TO MY FATHER. He that believeth *into* (Greek) Me, the works that I do shall he do." To the weakest members of the Body of Christ, who are believers "into" Christ—*i.e.*, who are *united to Him in faith*, Christ says "the works that I do shall he do." What did He *do*? Take only two things: Did He not command the demons *not to speak*? Did He not cast them out? And He said, "the works that I do *shall ye do*," and "greater works than these shall ye do." Which way are these "greater works" done? This way: "AND whatsoever ye shall ASK in my Name, I will do." It is, first, close relationship with Him who did the works when He was on earth; then the "asking" Him to *do*; and then, in His Name, DOING the works as His instrument; for He must get a voice to "*say*" to the mountain, "go," and to say to the demon, "Go, in Jesu's Name!"

The Lord does not say, "He that is *clever*, he that is *learned*, he that is *great in the church*, he that is *educated*, he that has such-and-such a position? It says nothing but, "*He that believeth into*." He that is united to the Conqueror. If he will only live in that close union with Him, so that he can ASK, with no doubt in his heart, Christ says, "You ask, I will do," because "the works that I do shall he do," *i.e.*, he will be "asking," and I will be "doing," and *will work as far as he asks*.

Are we not then responsible for the asking? If God can only work as far, and as deep as the Church prays, is the Church not responsible for NOT praying? It seems as if prayer made the railway lines, so to speak, for God to work. You may not ever see the answer, but you have done your part; you have ASKED. How much, then, have you ASKED? If you ask, ask, ask, then you are making a way for God to work, work, work.

As to the groundwork for this, which looks so simple on the surface, you will find the main condition for answered prayer in John xv. 7; "IF YE ABIDE IN ME, and MY WORDS ABIDE IN YOU, ye shall ASK what ye WILL, and it SHALL be done." Your *will* comes in here. When you "ask," He will only do what you WILL shall be done. This cuts away superficial praying, for prayer here does not mean merely talking with your tongue. Your "asking" is not of account UNLESS YOUR WILL IS BEHIND IT, and unless the fuel for prayer, of God's own word, is deeply incorporated in you. There are some things you cannot ask for, because you do not *want* them done; that is, *enough to give yourself for the fulfilment of the answer at any cost*. You may say the words with your lips, but your *will* does not go with the words.

Now God says if you ask what you WILL, it shall be done. It means the surrender to God and the active co-operation of your will. Your whole will must go into the "ask," and into the prayer, saying, "I do *choose* that it shall be done, and *that at any cost to myself*. I put my whole will into it." Then God is able to say, *It shall be done*.

This brings us TO PRAYER IN THE WILL. It is not what you "feel" but what you "will." Whatsoever ye shall "ask," and whatsoever ye "will." So the asking must carry with it the will; *e.g.*, you want deliverance on a certain point, then you must add to your asking of God to deliver you, the *will* to be delivered. You must honestly *will* to have victory. God works with such a will in a moment, and the victory comes. It is most important to understand the co-action of our will with God's working in the answering of prayer.

The passage in John xvi. 23-24, R.V. *m.*, brings us to the HOLY SPIRIT AS THE INSPIRER OF PRAYER: "In that day [Pentecost] ye shall ask Me no question . . . Hitherto ye have asked nothing in My Name: ask, and ye shall receive." One of the greatest personal results of the coming of the Holy Spirit into the human spirit, is the power to "ask" without effort or strain; a stream of *prayer*, as it were, as if the spirit was opened wide toward God.

Let it be emphasized again and again: THE LORD CHRIST HAS GIVEN ASSURANCE OF ANSWERED PRAYER. The passages we have read give absolute assurance of answered prayer. We need to get into us the fact that GOD MEANS TO ANSWER PRAYER. God *wants* to answer prayer, God's *purpose* is answered prayer.

If prayer is an absolutely necessary condition for God to fulfil His purposes, then at the close of the age which we are in, PRAYER is of special importance to God. For instance, Daniel read in books (Dan. ix. 2) that the time had come when certain prophecies were to be fulfilled. Did he say, "They will be fulfilled anyhow?" No, he set *himself to pray that they should come to pass*. So for this present age, God has foretold things that are to come to pass, but He needs those who will read His word to "understand the will of the Lord," and then *pray* that His purposes do come to pass. This may be the meaning of the prayer of the Spirit, and of the church, in the book of Revelation, "Come, Lord Jesus, come quickly." Why should that sentence be given for the church to pray, when it is already said that He is coming? Take this principle of *God's need of prayer to fulfil what He has purposed*, and trace it through the Bible, and you will find all through the ages God had some souls praying and watching unto prayer, at the time foretold for the fulfilment of God's purposes.

At the time Christ came in His first advent, there were a little company in the Temple praying, who knew that God had promised the Messiah, and that the time was at hand. And when the time is at hand for the Lord Jesus to come the second time, there will be an oppressed church crying, "Avenge us of our Adversary" (Luke xviii. 3), and "Come, Lord Jesus, come quickly." We must therefore *continue in prayer*, for God to *continue working out* what has been asked of Him. "Praying always with ALL PRAYER and watching thereunto with all perseverance."

Then there are CONDITIONS NECESSARY FOR GOD TO ANSWER PRAYER: Abraham knew this, and in that story of his pleading with God for Sodom, we find he was seeking to understand the conditions upon which God would save the city. He said, "Lord, if this, and this, will you save it?" Paul said, "Be not unwise, but UNDERSTANDING what the will of the Lord is." We must seek to understand, and *get to know from the Lord*, what are the conditions upon which He will deal with such-and-such a thing, just as Abraham did. In Sodom's case the conditions were not there, they could not be met, so Sodom was not saved. It is a great lesson. After you have prayed for a specific thing, enquire, "*How* will the Lord do it?" So that you may follow on in prayer.

There are some things of which you can always be certain of God's will, and ask without a doubt; *e.g.*, "The Son of God was manifested to destroy the works of the devil." You may ask God to destroy the devil's works, and believe that He will do it; but HOW you cannot always tell. We have said that Abraham reverently questioned the Lord as to the conditions upon which He would save Sodom, before he could ask in faith that the city would be spared, so if you want to pray *so as to be always answered*, you must give yourself to prayer in the same way. *Over all specific need give time first to find out by prayer the conditions, upon which God will answer you.*

You are burdened, say, about a Mission Hall, and you pray, "Lord, pour out Thy Spirit upon that hall, and do a mighty work of grace." You have "asked." Now you pray, "Lord, what are the conditions upon which you can do this?" Then you begin to pray over the circumstances—there is jealousy, it may be, between workers. That needs to be removed. Then you pray, "Lord, destroy that jealousy between Thy children." Again you pray on the other facts you know, until all is prayed over in detail. You will find so much to pray about this, and that, and the other, until you have prayed for that Mission Hall and its affairs through and through; and *as you are praying, God is working*, even though you may not see it, for He says, "*You* ask . . . I will do." You are making the lines—or ditches—for God to work. Before you began to pray about that jealousy between the workers, there was probably no prayer specifically dealing with it. The Lord was waiting for someone to "ask." *He works with your prayers.*

It is a great lesson, too, how Daniel sought to "understand." After his long time of prayer, the whole result of it was, so far as he was concerned, that a messenger from God came to make him "skilful of understanding." Then Daniel was simply told that he was to stand in his "lot" at the end of the age. He *saw* no "answer to prayer" at the time, in any special way, *but he "understood."* One great result of his persistent prayer was the record that he wrote of God's future purposes; and *the unveiling of the "great warfare" in the unseen realm between the hosts of light, and the hosts of darkness, over the one fact of God sending a messenger to make only one man "understand" the "Scriptures of truth,"* and through him to make the same truth known to His people in ages to come, *even unto this very day.*

The vaster your prayers, and the more world-wide they are, so to speak, the more tremendous the forces set in motion in the unseen realm; and *the longer God is working them out.* If you ask a little thing, God can do that quickly, and many of the Lord's people are so happy if they get one thing "answered" in their daily life. Then they "ask" other small things, and think they understand "prayer," whilst they do not see how they might be brought to understand God's purposes, by the teaching of the Holy Spirit of the will of God, and *pray prayers that would go right down to the ages, in God's working out of His plans.* (See Rev. viii. 3-5).

Do not undervalue "answers" in the little things of daily life, for they serve to confirm your faith, but God would have you matured in the spiritual life, so that you have the *knowledge that your prayers are answered*, without the need of having little "evidences" to keep your faith alive. Your knowledge of God's answer to prayer in His will can grow so clear, that if you do not see a trace of visible answer for a prolonged time, still you know your prayers have been heard. Answer to prayer is as sure as cause and effect can be. If you pray for certain things *in line with God's will and conditions*, you are as certain of the answer as the working of cause and effect in other directions.

God wants men and women who can pray for the church of Christ, according to God's purposes for her, as revealed in His Word, that will take all the millennium for God to work out the answers to those prayers.

In the light of this we can see that God's purposes for the closing of the age, and the coming of Christ, and the millennium, and all that belongs to these tremendous facts, NEED PRAYER FOR THEIR FULFILMENT. God needs some of His children to pray for the whole church, and the whole world with spiritual intelligence, and tenacious faith, things that it will take time to answer because they are so vast. Then as you ask for the church, it brings in faith for the smaller details of life, so that you may see the Lord moving the difficulties in your environment as you pray, and you will be praying your way over everything, step by step, and seeing God work.

May God teach us how to quench the fiery darts of the wicked one as fast as they fall, by the weapon of prayer and faith. Let us take these passages to God, and say, "If God will teach me this, then I will give myself to God to learn to pray." Then the whole church of Jesus Christ will feel the power of every child of God who learns how to WORK BY PRAYER.

Have You got your "Fleece" out? (see Judges vi. 37-40).

A FRESH way of describing transactions with God is to be found in a letter from a worker, containing a real message to the lonely ones who are restive because they cannot have a "prayer colleague," and think that thereby their prayer-power is circumscribed or hindered. In respect to an answer to prayer she writes:—"I am so glad you mentioned — and —. Because I had my 'fleece' out and am now wringing the 'dew' out of it! God *does* answer prayer! Do you remember saying to me that it was because I was 'different from others' that God had chosen me? I thought about it a good deal, and then I said 'alright Lord if that is so, I am willing to be different,' and from that moment I 'died' to the prayer meeting side of things, and came into rest of heart. I saw that I had been over-emphasizing the 'two or three,' and discredited the inner chamber of the 'shut door,' and to my astonishment God is bearing witness to the latter more and more.

This is only one of the many signs I am on the right track. The Lord knows how keenly I want to be of use to Him and above all to KNOW Him for myself. I observe that so many know *about* Him, but so few really *know God* . . . . . ."—*M.N.G.*

The Awakening in Wales 1904-1905.

Glimpses into some of the hidden springs.

CHAPTER VII.

The message to the Church—the object lesson in Wales—the place of Calvary in the Awakening.

AS we review the story given in preceding chapters, the Pentecostal character of the Awakening in Wales is unmistakably clear. Undoubtedly with that Awakening we entered upon a new era of the world's history, when supernatural workings of God such as have not been known since the days of the primitive church, can be expected.

Dr. Cynddylan Jones pointed out that the question "*Have ye received the Holy Ghost since ye believed?*" was brought to the forefront through that Awakening. It is a question still loudly ringing out to the Church of God, with tremendous consequences to the world dependent upon its being truly faced by the people of God. It is the call to the Church at the close of the dispensation, to arise and receive the Pentecostal clothing of the Spirit which is her birthright and her need for effectual witness to Christ in the world. What God did in Wales is an object lesson of what He is prepared to do for His people in every land, if they will seek His face, and obey the conditions for His working. This does not mean that the Holy Spirit will manifest Himself in exactly the same outward form as in Wales, nor sweep in seventy thousand converts in two months' everywhere; but undoubtedly if true members of Christ in every nation, including missionaries among the heathen—be they few or many—were each to receive what God means by a baptism of the Holy Ghost and fire, "signs and wonders" would follow in *diversities of workings*, according to the circumstances and conditions of the various lands. It has been truly said that the world cannot be "revived," for it is dead! A "world-wide revival," therefore, means the quickening of the people of God into abundance of life.

But let us turn to the object lesson in Wales for light upon the laws which govern the Holy Spirit's working, so that the children of God may intelligently know how to co-operate with Him for the fulfilment of His purposes.

The object lesson that stands out the clearest, and speaks the loudest to the Church of God, is the fact that the Spirit of God moved upon the unsaved in converting power AS SOON AS THE CHRISTIANS IN A PARTICULAR CHURCH, or specific meeting, were brought into harmony with God.

The instances we have given emphasize this lesson. We see how in one church, after two weeks' prayer, when the Holy Spirit dealt secretly with the professing Christians (as they afterwards testified), as soon as all were right with God, the Spirit fell upon the public service, and large numbers of unsaved spontaneously arose and pressed in to the enquiry room, without any invitation! In another church we see that the Spirit of God could not work until the Pastor obeyed Him, and *personally dealt with the hindrance among his officers*, although it meant to him anguish of heart and many tears to obey. We find also in the crowded meetings in various places, how the Revivalist was given by the Spirit of God sensitive knowledge of the hindrances to His working. How strange the "block," and cold the service, until (1) the *curious* spirit, (2) the *unreal* spirit, (3) the *contentious*, or *unforgiving* spirit, was removed, and how quickly these disappeared when confession was made, or prayer poured out to God, and how mightily the Holy Spirit would at once fall upon the people, and souls yield to Christ. Again, in the work in *North Wales*, we see how whole districts were stirred after the Christians were brought into full surrender to God, and entering the Spirit-filled life, were knit in PERFECT UNITY AND FELLOWSHIP WITH EACH OTHER. "Bend the Church and save the world," was the message then and is again so.

In past years God has been using great leaders, special instruments called out and led into close fellowship with Him to receive His messages for the people, as He used Elijah, Daniel, and others; but it was not so at Pentecost. Then for the first time God brought a company of people so into union with Himself and each other, that He could, so to speak, flow out of a number of souls as a corporate unit. And on the Day of Pentecost the Lord's ideal—"That they all may be one; *even as* Thou Father art in Me and I in Thee"—began to be fulfilled and shown to the world. At Pentecost the Spirit of God broke out upon the multitude through a united company of people, all prepared by prolonged prayer—and nothing unites like prayer—and yielded wholly to Him.

The object lesson in Wales shows that God works in the world when His people are right with Him. In brief, the members of Christ must be brought by the Spirit into full union with the Risen Head, and with each other—"in one Spirit were we all baptized into one Body"—so that the Spirit of life may be poured out into the world. In the darkest, loneliest, furthest corners of the earth, the most isolated child of God may share in the world-wide blessing, as the life-currents from Him Who is Life eternal circulate freely throughout the Body of Christ, and overflow in exuberance of life on to the world lying in the shadow of death.

"CHURCH OF GOD, AWAKE!" is now the call at the close of the dispensation. Oh may all be given anointed eyes to see the vision! The secret is open before the people of God. The Spirit flows out upon the world as the people of God are brought into harmony with Him. And the work in Wales shows us that He does not wait for the Church as a whole to fall into line, but He will break out through single congregations, as they are brought into one accord with Him. In preparation for the rushing mighty breath upon the land, He dealt, as we have seen, with Pastor's and people, *lifting whole congregations into a spiritual sphere*, and bringing large numbers of church members of all ages into the Spirit-filled life.

Again we learn in Wales from this same object lesson, the meaning of *atmosphere*—a SURCHARGED ATMOSPHERE. How mightily the Spirit of God works when the atmosphere is clear. And this also is "Pentecost," for in the upper room that day the rushing mighty breath FILLED THE HOUSE, together with the believers, who were then environed by the Spirit, as well as indwelt by Him. It is this characteristic of the clothing, or environing, or covering, of the Spirit, which distinguishes the Pentecostal experience from the Easter Day blessing of "receiving the Holy Ghost." In other words, the Spirit *upon* for service, as the Spirit *within* for life. Souls thus environed in God, carry with them, so to speak, this Divine "atmosphere," and quickly know an atmosphere wherein the Spirit is hindered or

* "*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.

grieved. We have thought much of changed people, but how little have we understood the power of a changed atmosphere wherein the Holy Ghost may freely work. "There is no result in individual blessing, but a changed atmosphere" may be said after a Convention—yet this is the supreme thing after all, for in the cleansed atmosphere the Holy Ghost is able to work out His fullest purposes in souls.

Again, as we look at Wales, we see the place the Holy Ghost gives to CALVARY, and we may be perfectly sure that no overflowing stream of life will come where the people of God are not in agreement with God in His estimation of the death of His Son. As we recall the conditions preceding the first Pentecost, we cannot forget that CALVARY was a terrible fact to each of the little company in the upper room. There is no Pentecost without a preceding Calvary. The fire that touched Isaiah came from off the altar—*Calvary*. The fire that fell in answer to Elijah's cry came on the sacrifice on the altar—*Calvary!* "Today there is one hill more effectually in sight than Snowdon—a hill 'without a city wall'—and as that hill comes more and more into sight crowned with its redeeming Cross, at times what bursts of song, at times what hush of awe." "What seems to me to lie at the heart is the unveiling of the Cross." . . . . . "Unchanging Love, as it shone and shines from the throbbing mysteries of the Cross." "The Cross stood unveiled, and thousands looked, and men and women smitten with the grief and triumph of Calvary rise . . . ." writes one about the work in Wales. Yea, the Church is "bent" by the revelation of Calvary, and the Holy Ghost in Pentecostal power bears witness to the Cross. Nought but the supernatural working of God could have broken men at the feet of the Lord, *in the very city where He was crucified as an apparent criminal!* And to-day, whilst men are discussing theories of the atonement, the supernatural witness from heaven is no less needed, and blessed be God, was given in the outpouring of the Spirit in Wales. The world then saw before its eyes that the "preaching of the Cross" is in very truth the dynamic of the Gospel, and is the energy of God to actually and really save men from the bonds of sin. And what is of still greater consequence, the Church of God was thereby rallied, as by a voice from heaven, to the banner of the Cross.

"We have been '*critics*' of the Bible when we should have been devotees. We have preached Christ as an ideal of sacrifice, but we have left out His atonement for sin," said a well-known minister at a Conference in London; "Now, thank God, there is a return to the Book and to *Calvary*." And another said "The Revival has brought us back to the Cross of Christ."

We see, too, in Wales, the attractive power and the all-sufficiency of the Gospel to meet the needs of men. No "means of attraction" are necessary when the Holy Ghost fills and presides over the Church.

If these things are so, some will say, "This awakening in Wales should shake the world"! Yea, and it did shake the world within the limitations exampled in the first Pentecost. If we carefully read the story in the Scriptures, we find first 3000, then 5000, then "multitudes" of men and women added to the first few who met in the upper room. The Spirit-filled company grew, and the Holy Spirit presided over them in such intense reality that any sin was at once dealt with, so that "great fear" came upon the Church, and the people, as they realised the holiness of the God in their midst. The witnessing Church filled Jerusalem with the sound of their message, *but by no means did all Jerusalem receive it!* Many were unwilling to yield, and unprepared to let God have His way and upset their traditions. Then "tidal wave" broke out in Jerusalem, and *at once swept in all who would yield, but it then flowed on to the world outside.* That it could not do so without Spirit-filled souls is shown in that the Lord had to permit a persecution to scatter His Spirit-filled witnesses far and wide, and as they went the rivers flowed on to the nations.

This is the pattern for us as we look at Wales to-day. The Spirit of God swept through the Principality, and gathered many into the Kingdom—*yet by no means did all Wales yield to the Lord!* The day of visitation ended and the mighty tide passed on, as it passed on in a comparatively short time from Jerusalem, leaving behind, as it did then, members of the Church to give their witness, and continue the work of the Lord.

In closing, we cannot too earnestly urge upon the people of God the solemnity of the visitation of God which came upon the Principality. God has shown to His people that He can work the same as at Pentecost in an unbelieving age. Will His people heed the lesson?

Let me ask my readers personally, "Have *you* received the Holy Ghost?" Is it true of *you* that out of the depths of your life God is pouring torrents of living water? If you answer, "I have sought, but no change has come," I would ask, "Is *Calvary* real to you?" Calvary in its full-orbed meaning of Christ crucified for you, and you crucified with Christ! There is no Pentecost in spiritual experience *without a preceding Calvary.* We have not known our Pentecost because we have not known the full meaning of Calvary. We may "repent," confess Christ, and seek to obey the Holy Ghost; yea, ask in faith, and believe we receive; but if we leave out the crucial condition of the *Cross*—which is the meaning of Peter's words, "be baptized," as interpreted in their spiritual significance by the apostle Paul in his letter to the Romans, "Know ye not that so many of us as were baptized into Jesus Christ were baptized *into His death*?"—we may know some measure of the Holy Ghost in possession of the life, but not the torrential power of Pentecost which the Lord foreshadowed when He said, "Out of the depths of his life shall pour torrents of living water," (*Old Syriac rendering*).

And how may this be? Jesus stood and cried saying, "He that believeth into Me . . . out of . . . shall flow rivers . . ." "At that day—the Day of Pentecost—ye shall *know* . . ye in Me and I in you." Oh soul, yield thyself wholly to God in a faith that will not keep back aught from Him, and the Eternal Spirit will plant thee into the death of Christ, and out of the depths—the deep springs of thy inner life—shall flow rivers, *rivers*, and deep, knee deep, loin deep, yea even "waters to swim in," which shall bear thee, and submerge thee, and "everything shall live whither the river cometh."

"And He showed me a river of water of life, bright as crystal, proceeding out of the throne of God, and the Lamb." (Rev. xxii. 1).

The hidden springs of the Awakening in Wales lay deep in the heart of God, thence breaking out to a dying world through the Cross of Calvary. O wondrous Cross!

"On the Mount of Crucifixion
Fountains opened deep and wide;
Through the floodgates of God's mercy
Flowed a vast and gracious tide.
Grace and love, like mighty rivers,
Poured incessant from above,
And heaven's peace and perfect justice
Kissed a guilty world in love."

Concluded.

To Workers Praying for Revival.

Note : In the early days of Mr. Evan Roberts' retirement, when hope was strong that he would be enabled again for public service, a little band of seven men gathered around him, seeking to learn from him more about the conditions for Revival. These were prepared to go forward in Mission work under his leadership. How keenly they questioned him and how earnestly they prayed and pondered over all that he taught them. I well remember one little conference of the "seven," when Mr. Roberts sketched out with them a plan for a Mission Campaign. This outline sketch I have found among my papers, and give it here for the help of those who, in view of "Revival," may be seeking light from God on the conduct of Missions wherein the Spirit of God can work unhindered.—*Ed.*

I. The Missioners :

1. There should never be less than two for a Mission.

II. Missions :

1. No invitation to be accepted from an individual in a locality unless he is in a position to undertake all local responsibility. It is best that others should be associated with any such individual, so as to obtain as far as possible an united call from the churches.

2. All arrangements for the Mission should be made locally, after careful enquiry on the spot, if possible.

3. The duration of a Mission should be determined by the Missioners as the Mission proceeds. It should be never less than for a fortnight. The Missioners should watch very prayerfully for the indication of the Will of God for its conclusion.

4. The Missioners' location during a Mission.

For the effective carrying out of the work, the following points need to be remembered.

(*a*) The Missioners should have a warm room to retire to for prayer.

(*b*) No guests should be invited to meals to meet the Missioners during a Mission, except after consultation with the Missioners, or by their personal invitation, as they come across souls in need.

(*c*) The Missioners should be left in solitude during some part of the day, preferably in the morning.

(*d*) The Missioners should have nothing to do with the work of stewarding, taking collections, etc., in a Mission.

(*e*) It should be publicly asked at the beginning of a Mission that it is requested no person writes to the Missioners, or speaks to them personally, concerning the shortcomings of others. The Missioners should be told nothing of "local" difficulties, so that they may be free to give the messages from God without bias or knowledge derived from others.

III. The Missioners at work.

1. Personal equipment.

(*a*) The Missioners should *together* seek from God continuously a fresh anointing of the Holy Spirit for discernment, and wisdom in the work.

(*b*) They should *together* pray through each meeting beforehand, committing it to the Holy Spirit, for His giving to each the knowledge of His will every moment, and for power to obey the light as it is given.

(*c*) They should definitely trust God for the power of the Blood of Christ upon the atmosphere and the meeting.

(*d*) There should be an absolute oneness between the Missioners, with perfect openness to each other of speech and thought. There should be no "thoughts" of each other unexpressed. If God gives light to either it should be given to the other at once, concerning meeting, persons, or self.

(*e*) The Missioners should be on guard against attacks of the enemy, seeking to cause the mind to go over the meetings at night, instead of trusting God for normal sleep.

(*f*) The Missioners must be on guard not to be pushed by the enemy into dealing with any difficulties that might arise, *in any way but by prayer.*

2. The Meetings :

(*a*) The Missioners should note every attempt of the enemy to break in, and pass over nothing as "trivial", either in themselves or others. The first little trace of the enemy at work is a call to prayer.

(*b*) They should keep hands off souls, *letting God deal with them.* Should any knowledge about persons unexpectedly come to them, they should never go to individuals, and directly charge them with anything.

(*c*) They should each keep control of the meeting as either is led, never letting it go out of hand. The Holy Spirt needs "leaders" to carry out His purposes.

(*d*) Every meeting should begin by publicly handing it over to the Holy Spirit. The result will be hidden things revealed, opposition conquered, unity brought about, and souls liberated to testify.

(*e*) The Missioners should clearly and repeatedly explain to the people the conditions upon which God will work, *i.e.*,

All known sin must be put away.
All denominational bigotry must be given up.
Every preconceived idea surrendered.
Unity of all believers recognized.
All doubtful things put away.

(*f*) The Missioners should remember that the Spirit of God has an "objective" in every meeting, and it should not close until this point is reached. The Holy Spirit guiding a meeting works toward this, which is often reached in the last half hour. The meeting should not be carried on once the climatic point is reached, otherwise it will go down in power and the *real work be undone.*

IV. What has to be overcome in Missions.

1. *Denominational prejudice and bigotry.*

By the preaching of the Cross this is dealt with. The Cross knows no denomination or nationality.

2. *Pre-conceived ideas in minds of the Christians.*

In regard to God, sin, Satan, man (including themselves). The preaching of the Cross meets all, destroying the "wisdom of the wise."

3. *Lack of intelligent apprehension of the Cross.* Confused ideas of what the death of Christ means, and its relation to the "law," sin, the flesh and the devil.

4. *Excessive disposition to excitement.* This lies at the back of desire for "manifestations." It reveals itself in (*a*) noisy praying, (*b*) giving rein to emotion, (*c*) thinking everything irrational to be divine manifestation. This is all dealt with by Gal. v. 24.

5. *Hidden sins, and misunderstandings and divisions.*

These are all met with Romans vi. 11.

V. Ammunition :

Literature bearing on the message of the Missioners should be scattered as widely as possible.

Acts i., 8 ; Acts iv., 33 ; Acts xix., 2.

*A Glimpse into the Russia of 1897 (Part II.)**

By The Editor.

Note: This "Journal of my visit to Russia in 1897 is given just as it was written to friends at home. As all evangelical work was at that time under severe restriction, little reference could be made to the deep and far-reaching work done by the Spirit of God in this visit. The "Journal" will serve to lift the veil, and show something of the way the Lord is able to care for His weak messengers when they go forth at His command, and also to show the response of His people in St. Petersburg to the opening of His Word, and their gratitude for all spiritual help given.

The second week in St. Petersburg.

Wednesday, January 27.

All the morning out with Mdme. K—. Went over a large Cathedral. It was sad to see the poor people prostrating themselves on the ground, and kissing the pictures of various saints. We then saw the church where the Emperors are buried, saw the tomb of the late Czar, and the mass of silver wreaths sent for his funeral from all nations. So many that the pillars and walls of the whole church were simply covered with them.

We drove along by the side of the frozen "Neva"—roads are made across it, marked out by fir trees and gas lamps put in when freezing. Here and there they were cutting out blocks of ice for ice cellars. It was such a lovely day. The sun was shining and the roads were frozen glass after the thaw of yesterday.

After lunch I had two interviews, and then at night a meeting in the British-American chapel (or "church"!). I dined first with Rev. A. Francis, the Chaplain, and then the meeting afterwards was *crowded.* In the front seat there sat a lady of very high position—her face was a picture, her eyes seemed almost starting out of her head with eagerness, she was drinking every word and seemed afraid to lose a sentence. Her face is printed on my memory.

At the close of the meeting I saw a gentleman in military dress whom Mr. Francis introduced to me. Afterwards he came and said he was upstairs, and would like to see me. So I went! And this gentleman began to question me. What did it all mean? He could not understand it! If *this* was the "Christian" life, *who* were Christians? Could it be lived every day? Did it not mean being shut off from everything—how would the world go on? He was thoroughly roused—he had had a sight of the Christian life as God meant it, that fairly staggered him. It was a most interesting conversation, showing the *effect* of the real Christian life upon a worldly man. I could say much more, but enough—like Felix, he "trembled"—to *yield to God* is another thing. Oh that all worldly people might see in God's people a life so "other-worldly" that they must confess it is of God. I learned afterwards that my interviewer was a gentleman of the Court who had charge of the Emperor's private estates. He had with him an Englishman who seemed to be a "tutor"—at any rate the Russian turned to him again and again when at a loss for an English word. "I will come and see you again," said my questioner, but as I looked at the Englishman's face I said to myself, "No, you will not, if your companion can help it," for I saw a deep antagonism to the theme of the interview, in his eyes.

Thursday, January 28th.

This morning Baron Nicolay called to take me out in a sledge and see the Bible Depot, where Rev. Wm. Keen told me about the work. After lunch two ladies called, one from Finland—she and her husband had been missionaries in Bulgaria—she had only been to one meeting, where God met her and revealed Himself. She said she saw herself now as having died with Christ, and Christ all in all in an "empty vessel." The other lady said God had answered every question she had, in last night's meeting—her only desire now was to be wholly God possessed.

After one more interview came a young student—a Jew—Israel V— by name. A lady sat by me and translated our conversation. He did not waste any time. He said last year he had been given a New Testament and on reading it God showed him Jesus Christ as the Messiah, and now he knew God was working in him—he knew he could *see* the Kingdom—but what did it mean to *enter* the Kingdom—and he read the two verses in John iii.—had he to *hear* a voice? I said the Holy Spirit came sometimes like a soft and gentle wind, and you *heard* nothing—He had come thus to him. He continued that he was conscious of inward battle, and how sometimes "Israel V—had his way"! But he wanted to know God, so that others might know that he knew Him, for so few people seemed really to know Him, and he wanted to be used by God the very most that was possible. God made everything clear to him, and gave me answers from the Bible. He was so intelligent and so receptive. He got assurance that he was in the Kingdom that night.

Afterwards we went to another meeting, at Princess Lieven's where the large ex-ballroom was packed full of people—out in the hall, people standing—it was a crowd. I spoke on Pentecost. Oh the hungry faces—the meeting was so moved that it would take little to break it down, but I felt it better to close it early and ask all to go quietly home and wait alone upon God. Quietly they then dispersed, and I had several important talks with different ones afterwards.

Friday, January 29th.

I was so tired this morning that I rested until noon, when I went out for an hour, and then in the afternoon had a drawing room meeting—a most blessed time. There were not seats enough for the people, it was so full. It is blessed to watch the same ones coming time after time.

In the evening I had a very large meeting of Germans at the house of Baroness Nicolay (mother of the Baron Nicolay)—Sunday School teachers, deaconesses, and many men. I had to be very clear in speaking of *conversion*, and of the work of the Holy Spirit, as they are very dim over all that. God gave me great liberty and power. I reached my abode at 12 midnight—quite ordinary hours to keep in Russia.

Saturday, January 30th.

I spent the whole morning out of doors. Mdme. K— and I drove to the outskirts of St. Petersburg to a part called the "Islands"—where the wealthy residents have houses in the summer, and you can look out to sea, for the Neva runs in and around numbers of islands which are connected by bridges. Now all is solid ice and snow. It was snowing all the time, but so warmly clad are we that we do not feel it.

In the afternoon I rested, and then in the evening went to Princess Lieven's to meet a group of thirty, knowing English, for a talk over Pentecost. We sat over our Bibles from 8.30 to 11, and the discussion was very vigorous. Objections and difficulties were threshed out, and I pointed them all to Dr. Andrew Murray's "seven steps to blessing." All—although *leaders*—said openly there was a Fulness

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the Spirit they had *not* got! And then we stuck awhile at the point, "I believe it is for *me*"—but finally got to the end, and broke up at 11.30, after prayer from most present. A most important meeting, and some dated their dealing with God for Fulness of the Spirit from that night.

Sunday, January 31st.

At 10 this morning I started for a meeting, in the palace of Princess Lieven, where God gave me much liberty on "the corn of wheat." I then lunched with the Princess and in the afternoon at 4, went to another place for a packed meeting of girls. Then in the evening Mr. Francis took me to a little Mission Room amongst the English population. Oh the indifference—the English indifference—in a foreign land! It was like being transported to the North of England, among the working men who have heard so much that they can hear no more. I could have wept with shame, and wielded the Sword of the Spirit with its keenest edge. There was much convicting power I knew.

Monday, February 1st.

I was very tired this morning. The dear friends are begging me to let my return ticket go, and stay another week, but I hardly know how to say "Yes" without some break between. I have been at continuous work ever since my arrival, and the indoor life is very enervating. Scarcely a breath of air seems to get to you—double windows with wadding between, and warm air from heated stoves—made it almost impossible even to sleep.

At 11.30 a private sledge was sent for me by Baroness Nicolay to fetch me to lunch, for a definite talk over spiritual things with the group in the house. As soon as I arrived, out came the Bibles, and into Romans vi. we plunged—it was most definite and to the purpose.

I returned "home" in the afternoon to meet again a group of thirteen ladies, and for two-and-a-half hours we again discussed the question of how to work among girls in spite of the restrictions for Christian Work in Russia. Then at night I had another meeting in the Schoolroom of the British-American Chapel—very full and very blessed. The people are so receptive.

After the meeting Mr. Francis came to me and said "Mrs. Penn-Lewis, you are tired and you must stop work." "I will escort you to Moscow," said an American gentleman standing by. "The very thing," said Mr. Francis—"I have friends there. Change of air—rest and see Moscow!"

I felt it was of the Lord. I knew my work was not finished, but I also knew I needed a break, so I agreed to let Mr. Francis settle things for me. This American gentleman was going on business, so he could be my escort. I agreed to rest after the Tuesday meetings.

This last fortnight's work has been very heavy. Ceaseless interviews and "groups" of meetings in various places—after a meeting people would press upon me to know if I "received" at my apartment. I should have been overwhelmed if I had said I did.

Anyhow, the days were so full, although I always got a drive each morning, that by Sunday night I wondered how I should hold out, and although I saw the tremendous need, I hardly dared commit myself to say I would stay after Friday of this week. I began to find myself flagging and needing a break, for the atmosphere, spiritually, exhausts you much more than the free air of England. It is awful to live under the *feeling* of restraint. I had talked so much that, on Friday, my voice began to go!

Tuesday, February 2nd.

This morning I rested until Mr. Francis called to tell me how he was arranging matters. Then at 2 o'clock came three ladies for a most important interview. Indeed, the deepest work with the deepest results I am not free to tell until the day of eternity. This interview means the most far-reaching consequences. God has worked mightily amongst "chief women, not a few." At 4 I drove to Mdme. K's where I had another meeting. I had to tell them there would be a cessation of meetings for a few days whilst I went to Moscow.

Afterwards I stayed to dinner, and then a carriage was sent for me to go to Baroness Nicolay's where we had another very large meeting of Germans. A marked advance over the first, for now they simply drank every word and God *poured* it through me, so that I could hardly bear it. The faces told how God was revealing and dealing. It was glorious!

How *marvellously* God is working. Many are thanking God for the answered prayer of years. But the work must of necessity be spread out. We cannot go on in the same place—there are "many adversaries." If it could be public, and free, there would be a wondrous reaping of souls, but alas, it cannot be. To meet the needs here it takes much longer than a few days in England.

I cannot tell you how kind all have been. God overwhelms me with wonder when I see Him make strangers do so much for me. God has touched souls in all directions in a most wonderful way. The dear things are so "hungry"—so utterly different to the stolid indifference in England.

Wednesday, February 3rd.

My voice is much better with to-day's rest, but such consternation among the friends. I have had to fight for my liberty—they would like no air to blow on me! These dear people's hearts are very large.

God's purposes are marvellous in this visit. This is the history of a lifetime rolled into a brief few weeks.

"*Just as He is.*"—1 *John, iv.*, 17.

The Afterward to "Just as I am."

JUST as He is—Oh! wondrous plea! 2 *Cor. iii.* 18; *John xvi.* 23
E'en I must then be loved as He; *John xvii.* 23
What now can be withheld from me?— *Rom. viii.* 32
Then boldly, Lord, I come.

Just as He is—rich, joyous, free; 1 *Cor. iii.* 21, *Ps. iv.* 7, *John viii.* 12
Still naught in self but poverty, *John xv.* 5
God's fulness dwells in Christ for me— *Col. ii.* 9, 10, *R.V.*
Then boldly, Lord, I come.

Just as He is—then without spot; *Cant. iv.* 7; *Rom. iv.* 17(*last clause*)
His blood has cleansed each foul, dark blot, *Isaiah xliv.* 22
Since God, all just, condemns me not— *Rom. viii.* 33, *R.V.* (*Marg.*)
Then boldly, Lord, I come.

Just as He is—the fond embrace *Luke xv.* 20, *R.V.* (*Marg.*)
I felt when first I sought His grace, *Luke xv.* 21
Tells me God sees in mine Christ's face— *Gal. ii.* 20, *R.V.*
Then boldly, Lord, I come.

Just as He is—gone every doubt, *Rom. viii.* 38-39
Sweet peace within; though fierce without, *Phil. iv.* 7
And louder, rings the battle shout— *Eph. vi.* 12-13
Then boldly, Lord, I come.

Just as He is—oh! I love unknown! 1 *John iii.* 1-2
Lord, I believe; now to Thy throne, 2 *Cor. vi.* 2
To make Christ's fulness all my own— *Eph. iii.* 14-21
Then boldly, Lord, I come.

Written by J. C. Jones, at Limpley Stoke, Bath, many years ago. The Editor, then a child, well remembers this devoted Christian, paralysed from his waist downwards. He being "dead, yet speaketh" in this precious adaptation of the hymn "Just as I am." He described it as "The afterward to 'Just as I am.'"—Ed.

"I am the Lord that Healeth thee." (ii.)

Further light on Divine Healing.

WE have received many letters of thankfulness from our readers for the sober and practical paper on the subject of Divine Healing, given in the last *Overcomer*. The writer of the book "The Bible and the Body"* is also Editor of *The Evangelical Christian of Toronto*. A copy of the February issue has reached us in which under the heading "The Healing Movement Crisis" he refers to the results of some of the movements in America. As many have written me asking for any information I have, I give extracts from this article, for it is imperative that we know the *truth*, and are not carried away by Press reports giving only the story of the "wonderful." Truth will always come to the top, and like the Apostle "we can do nothing *against* the truth." The Church of God at this time must get to bed-rock facts on the subject.

Writing very kindly and lovingly of the "Bosworth Campaign," Mr. Bingham says the Christian Alliance leaders have recognized the need for what they call "follow up" campaigns after the spectacular methods of the Brothers Bosworth.

Speaking only of what he *knew*, Mr. Bingham said that one of these "follow up" workers, called on him and volunteered the information, that in every place where he had carried on these "follow up" meetings, the results of the spectacular healing ministry had been utterly disappointing. Mr. Bingham adds :—

"Another who took active and prominent part in the work, has definitely abandoned the position, while a Christian Doctor who was actively sympathetic, and advised his patients to go and seek healing in Massey Hall, told us significantly that all his patients had come back for treatment to him. . . ."

"The outcome of this whole sensational campaign has been that in many cases the Lord's children, disappointed because of their failure to receive what they had been taught was their Christian heritage, have been driven to despair and spiritual darkness ; others have been led to seek a more sane and Scriptural position, tenable, alike in the light of the Word, and of the highest Christian experience ; and still others, in order to maintain a sinking cause, are pressing further into extravagances. . . . . "

A brief reference is made to the work of Mrs. Aimee Semple McPherson, as follows. The writer says her "spectacular ministry with its extravagant claims has reached its zenith, as in place after place, the aftermath utterly fails to yield the abiding results of spiritual or physical healing." As a correspondent in Australia earnestly asks for some light in regard to this worker, we think this quotation is sufficient. No reflection need be cast upon the zeal and devotion of these children of God, but in some way they seem to have been caught in a current of the *spectacular* which makes impossible a *deep* and permanent work of God.

They and many earnest children of God to-day, bent on "God's best" do not seem to understand the existence of *dual streams* of supernatural power in all great movements. They cannot avoid the fact that whenever *God* works the great counterfeiter of God—the "ape" of God he has been called—always works *alongside* of what God is doing, in the most perfect counterfeit possible. It is therefore imperative that leaders in all Revival and others movements should have vision to detect *the two streams*, and know how to refuse to be carried away by the false, and how to conserve the true.

To those whose eyes are opened the *fruits* of the two streams are as distinct as black from white. The characteristics of certain "manifestations" reveal the evil stream, as the abiding fruits of the Spirit of God reveals the other. This is the key to the mixture in the Pentecostal Movement and in the Healing Movements of to-day.

In the one there may be a deep undercurrent of real and true infillings of the Holy Ghost, just as in the Healing Movements there may be—we have not enough knowledge to say *is*—real healing wrought by God. The latter Movements, by their very existence, show that God is calling His Church to trust Him with their physical as well as their spiritual needs. With Mr. Bingham, we would emphasize his words :—

"Our opposition is only against unscriptural teaching and unreasonable methods being used, which become stumbling blocks to the world, and lead the saints into bondage and darkness."

The Editor of the *Evangelical Christian* then gives a little Bible exegesis which may help many. He says :—

"A great mistake arises from a faulty interpretation of Matt. 8 : 17, 'Himself took our infirmities and bare our sicknesses.' This is linked up with 1 Peter 2 : 24, which says, 'Who His own self bare our sins in His body on the tree . . . by whose stripes ye were healed.' Then it is claimed that just as He bare our sins in 1 Peter 2, 24, so He bare our sicknesses in Matt. 8, 17.

But the Holy Spirit led Matthew to use an entirely different word for 'bare' than that which Peter used. The word which Matthew uses is never in the New Testament associated with 'atonement' or substitution, but is used of sympathetic bearing as in such passages as 'Ye that are strong ought to *bear* the infirmities of the weak,' and 'Bear ye one anothers' burdens.'

But the word that Peter uses is almost invariably associated with atonement or sacrifice. It occurs for example, in the same form in Heb. ix. 9, 28, which reads, 'Christ having been once offered to bear the sins of many shall appear a second time.' The same root with a different prefix is translated 'offer' in Heb. 5 : 1, 3 ; 8 : 3, 4 ; 9 : 7, 14, 25.

Further it is significant that the word for 'healed,' 'by whose stripes we were healed,' is a word which can be applied to physical or spiritual healing. Peter does not use the word 'theropeuo' which Matthew uses in Matt. 8, 16, which is always associated with physical healing . . . ."

This light upon the Greek original of these texts is very valuable and shows how necessary it is for English readers of the Bible to make sure of their foundations before they base their statements upon certain texts.

But all this has to do with healing in the form in which it appears in the movements referred to. There is another and deeper phase of it which the Christian Alliance has been used of God to emphasize, and which I am bound to testify was revealed to me by the Spirit of God before ever I heard of it from any other child of God, or knew it was taught in print. The following extract from a book "Divine Life for the Body," by Rev. Kenneth Mackenzie, very clearly sets this forth. He writes :—

"The Lord Jesus is in the heavenly places, not alone to intercede for our spiritual needs, but He sits upon His Father's throne, 'far above all principality and power, and might, and dominion,' all 'in subjection under His feet,' of which power, 'He made a show openly, triumphing over them,' in order that His *life* might be the possession of the saints. (See Eph. i. 19-23 ; Col. ii. 15.)"

That "we are members of His Body" now indicates that His life flows through that body as the quickening vitalising element of the Church. As this life is apprehended only by faith, and the measure of that apprehension determ-

* From Evangelical Publishers, 858 College Street, Toronto, Canada. Price 1/6, postage extra. (Please write direct.)

the quantity of life received, we are assured . . . that the life of Jesus for *physical* needs, is at the disposal of the saints, in such a degree as they by faith may be able to . . . appropriate . . . . ."

In ii. Cor., vi. 9, Paul reports himself "as dying, and behold we live." The death process as a constant experience is revealed in such sentences as "We had the sentence of death in ourselves" (2 Cor. i., 9); "Always bearing about in the body the dying of the Lord Jesus" (ii. Cor., iv. 10); and "Delivered unto death for Jesus' sake" (v. 11). Whatever be the thorn the messenger of Satan may have been, it was certainly accompanied by manifestations of physical weakness. When Paul declares that he will glory in his infirmities, he employs the very term used by the evangelist in Matt. viii. 17, where it stands for physical weakness . . . .

Associated with these assertions of the presence in his life of the death processes, we find the triumphant testimony that they are met and more than overcome by a living Indwelling. Taking the passages already considered, when he says, "We had the sentence of death in ourselves," he adds, "that we should not trust in ourselves, but in God, which raiseth the dead." If this is reference to the stoning at Lystra as many suppose, it confirms the belief that he simply survived the ordeal by which Stephen was martyred, and arose by the power of God . . . Remark that the gladsome note by which he concludes his description of the death process in ii. Cor., iv., 10, 11, is "That the *life* also of Jesus might be made manifest in our mortal flesh." Does not this give a new meaning to the familiar Galatians ii., 20? "The life which I now live in the flesh, I live by the faith of the Son of God." If Christ lived in him, because of . . . the crucifixion of self, was that life limited to spiritual quickening only?

ii. Cor., xii., 7-10, discloses to us that our Lord's answer to the importunate prayer of His servant was, that whatever the weakness, . . . it was to be the necessary condition for the display of the divine life and might. No marvel then, that when the consciousness of this wonderful and inexhaustible treasure of strength in the person of his Lord broke upon him, he should exclaim, "When I am weak, then am I strong."

We are aware that the processes of death in the physical man are as necessary as the processes of life. There is a constant breaking down of tissue in the system, which food and rest repair. Excess of nourishment will produce congestion, because the life processes exceed in volume the necessarily corresponding death processes. Lack of nourishment on the contrary, will give supremacy to the death processes, because the corresponding life processes are deficient. We see then that health comes by the balancing in proper adjustment of these two forces, so unlike, yet so essential, each to the other. But St. Paul caught the meaning of the physical being of the believer, which comes under another principle, not different but advanced. In the servants of God there are experiences of physical weakness which are not in the realms of merely fleshly exhaustion. They grow weary in the work, they feel as other men the sensations of physical decay. But their walk with God, their bearing the burdens of others, their outpouring of sympathy for the suffering, entail a depletion of strength, which food and rest are not altogether competent to meet. And because these drains upon the physical nature are the consequences of touch with sin and sinners, the servants of the Lord are intimately brought into contact with Satan himself.

The Spirit of God alone can make up to us the strength lost in battle waged against evil, and the prince of darkness. If we do not recognize Satan in our daily contacts, do not realise that all the suffering which renders our life of service one of hardship, is *primarily* from him, we are not qualified to esteem the wonderful provision our exalted Jesus has made for us in His own person . . . ."

News from Poland.

WE have received several long letters from Mr. Williams written en route to Warsaw. Spending some time in Berlin, where he was occupied with Pastor Fetler in interviewing and discussing with some evangelical leaders of Germany, the question of a German section of the R.M.S., it was interesting to find that he had visited the Bible School at Frienwalde, near Falkenburg, where we had such a remarkable Conference among the leading workers of Germany in 1905. Mr. Williams wrote on January 29th, "It is strange that I should be passing through this land, touching hands that you touched, and making friends of your friends, but His Name is still wonderful."

On February 7th, still at Berlin, Mr. Williams wrote, "I have never enjoyed better health than since I left England, although the weather is exceedingly cold (13 degrees of frost). I have seen no rain since I left home, the days being bright and bracing . . . . ."

Pastor Fetler was at Berlin to receive his wife and family on their arrival with Mrs. Boyd Morrison, and they all left for Poland on January 30th, Mr. Williams and Mr. Scottorn were detained in Berlin through the sudden illness with influenza of Miss Williams, who was rapidly restored to health in due course. Important results of this detaining in Berlin came about in the advance toward completion of the founding of a German Section of the R.M.S.; then in the Lord's time they moved forward to Warsaw, which they reached about the middle of February. From here on February 22nd Mr. Williams wrote, "I have had the joy of leading my first soul to Christ, a Russian noble lady who speaks English and was able to follow my address. Pastor Fetler had been praying for her for some time and it was a great delight to him to join me in leading her to the Lord. The meetings at present are held in the Pastor's flat and 70 folk were packed in last Sunday. There were four decisions for Christ, one a College Professor . . . . . ."

Mr. Scottorn's private circular adds much news to these bits from personal letters, but for all account of the *Relief* work, and the developments concerning the founding of the "Headquarters" of the R.M.S., under which all sections in other countries will work, friends who are prayerfully interested should obtain *The Friend of Russia*.* In reference to himself, Mr. Scottorn says, "Most of my time these last three weeks has been spent in the office, for with the work developing on every hand, there comes an increasing amount of organization work to do, but whether it is preaching or visiting, letter writing or ordinary office work, it matters not, so long as it is that portion of the service of the Lord, to which He Himself has called us and upon which we expect and receive His blessing."

Since all this was written Mr. Williams has paid a brief visit to England to meet the London Council and lay before them important developments in the work in Warsaw, which could not adequately be dealt with by letter. He writes briefly from London, "The need out yonder baffles description, one hardly knows which way to turn, though we work at the office 14 hours a day, we are not able to keep pace with the calls upon us. But things are now shaping. God is with us and there is peace at the centre . . . . . ."

Mr. Williams has now left England again for Poland, taking Mrs. Williams and his youngest daughter with him. We glorify God in him and rejoice that he has thus been given of God to *Russia* in her awful need. Incidentally it is a joy to know that he met in Germany, working for Russia in a Bible School for training Russians as evangelists, *Count Pahlen*—the brother-in-law of the late Baron Nicolay—who was Governor of Poland when I passed through Warsaw in 1897 and had a Bible Reading with him and his wife at the Governor's Palace, and now the youngest son of H.H. the late Princess Lieven, Prince Paul Lieven, whom I met in St. Petersburg, has joined the staff of the R.M.S. in *Warsaw* and is working in the same room as Mr. Scottorn.

All this is told to stir the hearts of God's people for *Russia*. May they continue in earnest prayer for our brethren and all labouring to be ready to enter that stricken land when God sets her free from the Red Tyranny.

* Obtainable from the R.M.S., College Buildings, Temple Street, London, S.E. 11. (N.B.—Please note the S.E.11, as there is another "Temple Street.") The subscription price is 8s. per annum, post free. Please write direct.

Christians and Trade Union Membership.

By a Christian Trade Union Official.

TO enable us to arrive at a decision of the problem contained in the relationship of a Christian to his trade-union, we must first of all decide upon what authority we shall rely as our Court of Appeal. Shall we take the Bible as our test? What about 2 Cor. 6-14, says one? The words of Paul here, "Do not enter into inconsistent relations with those who reject the faith" are written to those who from birth had been living in the most heathen city of their day. The members of the Corinthian Church were entering into relations directly opposed to the moral teaching of their Master. Rich men ignored the needs of their poorer brethren and feasted in the temples with the heathen people of the city, even descending to drunkenness and other vices common to their day. To take this passage out of its setting and argue that it means we must not "enter into relationship" at all is not the right way to use the Word. WE MUST RATHER BE LED BY THE PRINCIPLES UNDERLYING THE WORD THAN EXPECT TO FIND A DECISION ALREADY MADE FOR US.

The Christian, at the New Birth, becomes the citizen of a New Kingdom, but his membership of that Kingdom is a membership of an inner life union with his Lord. It means as yet, primarily an inward and spiritual fellowship with their Master and each other. They remain "in the world" (*Kosmos*), and are bidden to keep themselves "unspotted from the world" (John 17). The new man therefore, as regards his *physical* body with its associated needs and dealings, remains IN THE KOSMOS, can he keep his allegiance to his Heavenly King, and at the same time fulfil his duties as a member of the *kosmos* in which he lives?

This brings us to the general question, How far a Christian can move freely amongst the dwellers in the Kosmos? How much work shall he do to improve a *kosmos* which he knows full well cannot be repaired, but will be destroyed by the coming of his King as Ruler over the earth. If we attempt to draw a line there will be as many lines as people. Some will say "You shall take no part in the Government of the country, and not use your vote," others "You have a sacred right to use the same vote for God, by voting for a righteous man," etc. The principle of withdrawing from association with this *kosmos* has been tried again and again. Simeon the Sty-lite spent half the fifth century upon a column 60 feet high, others passed their lives in hermit cells. Viewed from the light of our day, can we say they did the Kingdom of God much service? To apply the same idea to the *kosmos* of to-day will prove an equal fallacy. The teaching of Christ is very clear, that we shall do our duty to the men of this world up to a point of not "rejecting the faith." The Communist Republic of Russia demanded that the members of the Trade Unions should give undivided support to their regime. This meant No God, No Christ, No Bible. So the singing of "Onward Christian Soldiers," became an offence, for it told of a higher authority than the Soviet, it reflected a faith in other means of salvation than the might of humans; it was the expression of the right of men to follow their own light in matters of the Kingdom of God. So it crossed the path—as it will cross the path in this and all countries eventually,—of the Communist, and was swept aside by the death of the Christian.

The time of Rev. 13, 16, will test the Christian people. Anti-Christ is here branding the manual workers in their hands, and the brain workers in their foreheads, with the mark without which no man will be able to live in the *kosmos*. At the present time the English trade-unions are free from the power of the Communist, although every attempt is being made to capture them. *The Christian man can hinder this being done.* Shall he? or shall he run away, and allow this power to grow and bring about in this country the state of affairs which exists in Russia.

When the day arrives in which every member of a trade union shall be told he must worship no God but the Commune, or sing no songs but the Red Flag; when to follow the Divine Master means death; when to sit in a branch room demands the rejection of the faith delivered once to the saints—THEN EVERY CHRISTIAN MUST LEAVE THE TRADE UNIONS, and to do so will mean suffering and perchance death. Until that time let every man fight this foe in the unions and outside, for Communism is the place from whence will come Anti-Christ. The spirit of that final power is even now present in it. The laws of Communism supply every necessary power for the enforcement of the kingdom of Anti-Christ. Can a Christian remain in that sphere where he can fight this power? Yes! SHALL HE?

This is a different matter. It depends upon each individual Christian. To this question there can be no answer given by anyone to another. It is entirely a matter of the leading of the Spirit of God. To take an active part in Trade-union work means living in a sphere where every influence is against the Christian. It needs a strong mind and a stronger faith in the keeping power of God, to retain the close communion with God, which ought to be the possession of every member of the family of God. If a man cannot retain this communion with God it is very evident he cannot remain in active association with a trade-union. He may not be under any necessity to cease his membership but this must be a matter for himself alone. There is little doubt that God will give clear guidance in this, as in all other, conflicting questions relating to the Christian, and his duty to the "*kosmos*" in which he lives as a pilgrim and a stranger.

Earth's Testimony to Prophecy.

Captain Hawes, long since with the Lord, said in reference to Zech. xiv.:—

"When I was in the East on work connected with my position as Government Inspector of Fortifications, I took the opportunity of visiting Palestine, particularly those spots dear to our hearts because of some special connection with our blessed Lord in His earthly pathway.

"Naturally my thoughts dwelt much on the prophecy in Zech. xiv., and as I contemplated the scene my 'official instinct' led me to consider the probable difference in the contour of the country when that valley would cleave. Having an intimate acquaintance with geology, I carefully examined the surrounding district, and was deeply interested to find there was a narrow, deep vein of strata of a peculiar character stretching in the direction of the Dead Sea. Following this up, I took the trouble to ascertain that it continued in the same form the whole distance to the sea, so that it would need only the slightest tremour of the earth to bring about the cleavage of that great valley to the sea, thus making a channel for the living waters to flow in accordance with the prophetic word.

"I knew that were it ironstone all the way, the power of God could just as easily cleave it, but as I traced that vein of strata the whole distance and realised that here before mine eyes was a present testimony to the readiness even of the very soil, waiting for that gentle shake when the purpose of God would be fulfilled, I can hardly express the deep emotion that filled my soul. It was as though the Lord said 'You see My child, everything is quite ready for that day,' and with tears rolling down my cheek I replied 'Yes Lord and through Thy grace I, too, am ready.'

J. Hawes.

On the Watch Tower for Prayer.

"Behold, there ariseth a little cloud. . . ."

"Go up, *look toward the sea.*" "Behold there ariseth a little cloud . . . like a man's hand." Looking toward the "sea" of the people of *Great Britain*, this "little cloud" portending abundance of rain, seems really in sight. We pray God that it be not dispersed by fear or prejudice on the part of the Christian Church. *Revival* let us remind ourselves, is always something that occurs among the people of God. People of the world—the great mass of unregenerate mankind—cannot be "revived," but when Revival comes into the Church, the overflow is bound to reach the world.

* * * * *

But as yet the indications of the rising tide are in a very early stage. In *East Anglia* it has been really "Revival," and in Scotland among the fisher folk, all accounts of the movement of the Spirit of God among them, bore a striking likeness to the early days of the Awakening in Wales. A writer in the Record—the organ of the U.F. Church of Scotland—points out that the fisher-population formed prepared soil as a God-fearing, Bible reading class. The story of the results of the Scottish Revival reads just as they did in Wales, "Public Houses have been emptied, multitudes of young men have exchanged apathy for an infectious enthusiasm for Christ." It is said that for months before the fisher fleet went to Yarmouth there had been a new interest in "religion," and especially was there a breathless listening to *sermons on the Cross*. The writer tells also of one of the fruits of the Revival as the sinking of all denominationalism, crowded churches, fervent prayer meetings, and in the daily life of the people the fruits of righteousness. "Is the Revival real?" people ask. An old "beadle" replied, "Ay, its real, we're getting in the collections what was going into the public houses." "Yes," say the Doctor and the District Nurse, "We know by the changed home conditions." The tradespeople tell you it is real. Tailors were never so busy. Publicans complain of nothing doing. "Had we come home in the spirit in which we came home last year," said one of the fisher folk, "we would have had a Revolution. It only needed a match to set the thing ablaze. Thank God for the Revival."

* * * * *

But this is Scotland, and the fisher population; just as in Wales, it was primarily the *Miner* population who were God-fearing, Bible reading people, chapel-goers and keen listeners to the sermon week by week. It was the *overflow* from these that reached the outside classes and moved the whole Principality. Is there hope or signs of an awakening in the south or in any great cities? It appears so where God is able to find an instrument who will fulfil the conditions for Revival, *i.e.*, proclaim the old Gospel of the Cross, and honour the Holy Spirit as the revealer of a Living Christ, for we never seem to read of "Revival" as the fruit of Modernism. In *Exeter* we read of the whole city moved through a Mission by Capt. Pat Smith, and in *London* through a visit from Rev. Douglas Brown there has been a real moving of God. A correspondent writes, "It is pure Revival. There is a growing response to the Word of Truth. I have taken several meetings this week and felt the power of God in melting souls each time." At one meeting the minister arose to re-consecrate his life to God and the whole meeting rose with him.

* * * * *

In many places it is good to read of the Christians being moved to new steps for the reaching of the multitude. A worker in charge of a Mission Hall in the North writes, "We have been so burdened over seeing the crowds of young men and women going up and down a certain road, that a band of our young men went out after our regular meeting, and sang, whilst others gave away invitations. The Hall was *filled* with young men and youths and there was a *readiness* to listen to the Word of God." From many quarters the same report comes. A willingness to listen to the Gospel is truly the work of the Holy Spirit.

* * * * *

From *Ireland* a Minister writes: "Away up in the North West of County Roscommon the revival truly has broken out, and I was wonderfully led into it. As the Cross was preached in the power of God, after true 'Prayer Warfare' preparation, there was a tender melting atmosphere, and a number of souls made the great decision." He adds concerning the work of Rev. W. P. Nicholson, "The Mission is greatly productive of unity amongst believers of all denominations, and there has been much blessed co-operation. That perhaps explains the 'fury of the adversary' in political life so marked in northern Ireland, which of course, does much to discredit all Protestants in the eyes of Romanists."

* * * * *

This brief bird's eye view of the moving of God demands now a great and intense cry to Him to break forth in mighty power. *But more than this is needed.* There were the same movings of God in Great Britain when Wales was being swept from end to end in a tidal wave which should have crossed its borders into England. For a time hope was strong that it would do so, but the "cloud as a man's hand" died away. Those who watched unto prayer knew the reason why. They saw the moving of the Spirit quenched again and again even in Conventions for Christians. Primarily through fear "whereunto the thing would grow." The Holy Spirit could not be trusted with His own work. Cast-iron "programmes" must go, when God works in Revival. "Addresses" and "sermons" that tie the speaker to his paper will prevent him being used by God in Revival. It may not be known that when the tidal wave broke in Wales, it was in one place after the minister had burnt his sermons. Any man who preaches Christ Crucified will be used in "Revival," if he will consent to cast himself upon the Spirit of God for utterance, *after* he has soaked himself in the Word of God and prayer, and is personally walking in fellowship with God.

* * * * *

Another condition of Revival is willingness to let God move men or *women* in audible prayer. At Pentecost the Spirit of God fulfilled Joel's prophecy, "On My servants and *My handmaidens* I will pour out of My Spirit . . . and they shall prophecy" (Acts 2-18). No Revival will come where God is limited in moving out through any instrument He chooses. Crying to God for Revival to save England from Revolution is one great need, but the *conditions* upon which God will work need to be clearly made known. The Bible must be recognized as the Word of God and the substitutionary death of Christ must be fearlessly proclaimed. May God send Revival and teach His children who desire it how to fulfil the *conditions* and they will see God answer prayer.

How the Revival of 1857 Began.

"IN 1857, a city missionary in New York, bending low before God in prayer, pleadingly cried: 'Lord, what wilt thou have me to do?' He daily reiterated the cry. His earnestness became INTENSE. His faith took hold of the promises, and he rose to the expectation that hundreds and thousands would be converted to God. He had no idea how this would be brought about. He RESOLVED ON A NOON-DAY PRAYER-MEETING. On the twenty-third of September he was found in a room connected with the Fulton Street Chapel. He waited half an hour, when one person entered; shortly after another came in; then three or four others. With these six persons the prayer-meeting proceeded and ended.

"One week after, in the same place, another meeting was held, at which twenty-four were present. The Holy Ghost was present too. It was resolved that a meeting be held the next day, to which a large number came. This was the beginning of the Fulton Street daily Noon-day Prayer Meeting. The room soon became too small, and they moved into the middle lecture room. God moved upon the people, and soon the cry of the penitent was heard. The fire spread. Men felt impelled to pray, as by an irrisistible impulse. Christians, without respect to denominational distinctions, rushed into and filled all places opened for prayer.

"The UNION of Christians, engaged so intensely in intercessory prayer, struck the world with amazement. It was felt that this was prayer indeed. A love for souls sprang up. Sinners felt that it was awful to trifle in the place of prayer. It was felt that Christians obtained positive and direct answers to their prayers, and when they UNITED to pray for any PARTICULAR person that person was SURE to be converted. The spirit of prayer increased, and in the fifth month from the beginning, prayer-meetings were held in churches, theatres, court rooms, public halls, workshops and tents, where crowds attended and filled the places. The interest rapidly spread to other cities—Boston, Baltimore, Washington, Richmond, etc.—until the whole land received the rain. The most hopeless and forbidding were brought under its mighty power and saved."

—*Rev. E. Wigle in "Prevailing Prayer."*

A Word of Caution.

Sadhu Sundar Singh.

Our attention has been called to a book just being published giving the spiritual experiences of the Sadhu, their "Commencement, Source and Progress," taken down in his own words at his own request.

As this Indian Christian is coming to England and this book may have a great circulation, it seems necessary to mention a chapter in it called "The Ecstasy," that the Lord's children may be on guard not to accept as certainly "of God" all that is written therein.

First: The *origin* of the experience he relates seems to have been a fast for forty days, at the end of which he became almost unconscious, and it was in that state he came into the beginning of all his after experiences.

Second: In giving himself to prayer he tells how he experienced "needle pricking" feeling, heard clear voices speaking to him, and other manifestations, which he says he afterwards concluded were not of God but of the devil.

Third: Later he declares that he has now got into a *state* of ecstasy which he knows is NOT of the devil. In this state he goes to heaven, has long conversations there with the departed, and repeats word for word some of the "conversations." He says he was shown that no one will eventually be left in hell except the devil and he is not sure whether he may not get out too . . . .

This latter statement shows his experience to be strongly spiritualistic. A great test is that of *doctrine*. The teaching spirits of Satan have always an objective. The *manifestations* are given to get hold of the subject as a channel for their "teaching." Often all may appear to be good until there comes one sentence which betrays the cloven hoof. That "Satan may at last be saved," or at all events, not left in hell, is a favourite suggestion of the spirits of Satan, and is often the only evidence in beautiful experiences to show their origin. But there is no trace in the Bible of this as Gospel. To those who are "not ignorant of Satan's devices" this one statement of the Sadhu's stamps his conversations with the departed, who say such things, as evil spirits deceptions.

We earnestly trust that the Sadhu—who has just arrived in Europe and *is expected in England*, and, it is said, to be at "Keswick"—may test these ecstatic experiences by the touchstone of the Cross, and appeal to God to expose the devil to him in whatever way he may have deceived him.

We understand that the writer of this book is a well-known psychologist. He brings forward as a main evidence of the divine origin of the experiences of the Sadhu, his great peace of face and manner. But all this the great Deceiver can give. "The strong man armed keepeth . . . in peace." An *experience* of peace is no evidence. The only peace which is of God is based upon Calvary. "Peace through the blood of the Cross."

Will God's children pray for the Sadhu, that his visit to Europe and Great Britain may result in fuller knowledge of God. Let them in any case take heed not to allow themselves to be carried away by the Sadhu's devotion into seeking or accepting the spiritual experiences referred to.

A Word about Literature.

HAVE the Lord's children realized what a great silent revolution is taking place in the realm of literature to-day? The difference between the fiction of the present time, and what is called the Victorian age, is a difference as between light and darkness, filth and fog, and clear sunshine. The change is even greater in the realm of religious literature. Book after book published to-day on theological subjects starts with the theory of Evolution as if it were a settled fact, when it is not. It is the same in educational books—as if the Press of the whole world had passed under the control of the Deceiver Prince and is being used to disseminate "teaching" to push aside the Bible as the one authority. Do we realize that the powerful writings of pre-war days on the Atonement, by men like Mabie, Clow, and Andrew Murray are all going out of print, and becoming unobtainable?

In view of this we have been struck with the increased number of letters in recent months showing the special witness of the Spirit of God to the literature issued in connection with *The Overcomer*. Doubtless as the famine of the Word of God in the pulpit increases, the Lord will set His seal to all that is in accord with His Word.

It is also very significant of what God's people are facing, that there should be a greatly increased demand for "*War on the Saints*" and striking testimony to its value. When it was issued the Church of God on the whole was incredulous, but again and again correspondents say "We often marvel that God gave the precise truth which has been needed so sorely since 1914."

The Worker translating this book at present into German, writes calling attention to the fact that she lives in Switzerland, not Germany. She writes that she has found an Editor who proposes issuing it chapter by chapter. Our sister begs for prayer for her in this important service for the Lord's people.

The Children of Missionaries.

One greatly used worker in the Mission Field writes burdened about a son. She says, "Through having been for the first two early years of life where demonism was strong, he seemed to have such conscious fear of Satan and has not yet decided for the Lord Jesus, although at one time, when young, he seemed to know the Saviour and was wonderfully conscious of the joy and peace given by the Holy Spirit . . . . . "

A little book called "The New Covenant, A lost secret" (published by the Armac Press, Ltd., Toronto, Canada), would be a great help to Christian parents, burdened about their children. The writer gives a blessed opening up of our *Covenant* relationship with God. She shows that God has always dealt with man by means of Covenant—*e.g.*, the covenant of sacrifice made with Adam after the fall, the peculiar covenant with Abraham, and the New Covenant secured by the blood of Calvary. Referring to the covenant with Noah, she shows what a ground for prayer it makes in relation to *rain* in time of drought, and in the deliverance from famine—even the cattle and fowls coming under the protection of God in the Noahic Covenant. Then in relation to the family life, the writer shows how "God's Covenant with man has in every instance been made available for the *family*." *Job* knew this covenant when he offered up a sacrifice on behalf of his children. In this Covenant of sacrifice "he saw adequate hold for parental faith"—consequently when his children were suddenly swept into eternity, there was no wailing and no fear. He rested in the Covenant God. So every Christian parent has a covenant right before God for the salvation of their children. The *New* Covenant in Christ's blood cannot be lesser in scope and efficacy, than the sacrifices which foreshadowed the sacrifice of Calvary. 1 Cor. vii. 14, shows that Paul understood this aspect of the New Covenant. But, says the writer, this Covenant of grace lies in the hands of most Christians as a dead letter, but those parents who rest upon God's Covenant for their children (Acts xvi., 15, 31, 1 Cor. xvi., 15,) will have grace to train them as no others can, and *can exercise a faith in God on the ground of the Covenant*, which will enable them to watch for their turning to God, sure of its coming as of the rising of the sun. This only deals with the *parents'* side, but it enables the parent to calmly trust that as the child goes forth into the world, and they exercise living faith in God on the ground of His Word, it will be watched over in a special way, and in due time drawn to exercise its own power of choice, and find the parents' God.

Replies to Correspondents.

M.N.: I am deeply interested in your letters and the way God has laid upon you the burden of souls in your most difficult environment. May God give you to *rest* in Him, that as you do what you can, you do not take *His* responsibility upon you. 1 Cor. iii. 7.

Dr. W. F. A.: I thank you most warmly for your NewYear's letter. Your assurance of prayer for me, and your reference to the "Ishbibenob giant" who tried to "rush God's David," when "Abishai" slew him, was a real inspiration to faith, to expect to "remain" until the Lord's Coming. Truly we are in "deaths oft" in twentieth century guise, but as real *spiritually* as Paul's experience of "as dying but behold we live." I repeat Ephesians vi. 18, 19, and 2 Cor. i, 10, 11, out of great need. Thank you.

Mrs. J. E. (Birmingham): I thank you for your letter, above all for your assurance of daily prayer.

Mrs. E. W. J.: I am so thankful. Many have written saying how "The Battle of the Mind" met their need. I am so grateful to God for the privilege of being of the least service to those who are messengers of the Cross in foreign lands. I shall always be glad to send a copy of any book you desire to Missionaries.

C. J. B.: Thanks heartily for your letter and poem. You will see that I seek to use every inch for space for vital purposes. I rarely can spare room for poetry, unless there comes to hand one directly bearing on a particular theme. May the Lord use your pen more and more.

I. B. de V. (S. America): It is a great joy to hear of the many in the Mission Field who are being "fed" by the truths of God in our pages, from time to time. I have only some "Warfare with Satan" in Spanish, of which several are being sent you. We have a supply for free distribution and will gladly send to any Spanish speaking believers if addresses are sent.

L.S.L. (Australia): We are so glad to know of the many out of the way parts of the world to which the "Overcomer" is penetrating. All that you write shows how the Lord has His witnesses everywhere. "These." Where have they been (Isa. 49, 21), we shall say with surprise in that day when the "Sons of God" will be manifested. May the Lord use you as a living witness as you journey on your steamer work from place to place. To be the "silent believer on board" is a responsibility.

M.B.P.: Thank you for the book kindly sent.

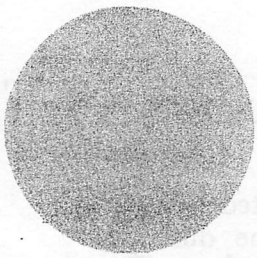
Communications acknowledged with thanks and assurance of prayerful attention to all requests, from G.P.J.; E.V.L.; A.Ll.E.; G.J.; R.P.M.; E.W.; E.A.R.; A.S.; J.N.; R.E.W.; E.S.H.; W.H.E.; E.A.; A.G.R.; G.B.; G.S.; E.S.; F.W.; M.A.M.; R.E.B.; M.R.; T.P.; E.E.A.; W.W.; N.N.; E.F.; E.L.B.; S.H.; B.L.W.; A.E.McA.; C.T.S.; B.A.S.; A.P.; M.B.; A.S.G.; M.S.; M.S.O.H.; A.S. (*U.S.A.*); A.T.; W.J.P.; K.B.; S.S.; A.B. (*France*); M.F.; G.F.; S.L.; W.R.; M.E.; M.N.; J.B.; E.C.H.; I.V.; B.L.W.; A.C.; H.J.W.; C.S.K.; L.B.; G.S.; E.G.W.; Mrs. B.E.W.; A.W.; M.B.; G.R.; F.F.; A.E.B.; G.S. (*U.S.A.*); H.W.V.; E.P.; F.E.W. R.M.R.

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 of letters.

God's Plan of Redemption.

M. E. McD.

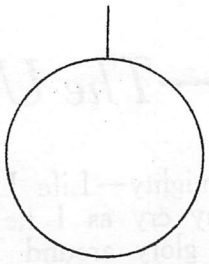
The Triune God



Uncreated Life

Fig. 1

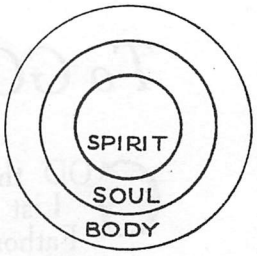
The First Adam



Created Life

Fig. 2

The Sinless Adam



"Very Good . . ."

Fig 3 Gen. i., 31.

The Fallen Adam



"No Good. . ."

Fig. 4 Rom. vii., 18.

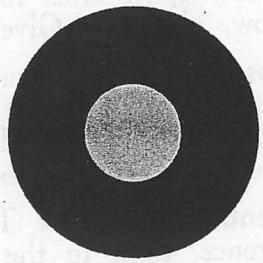
The God Man



The Last Adam

Fig. 5

The Sin Bearer



"Made Sin. . ."

2 Cor v., 21.

Fig. 6.

Resurrection



Alive for evermore

Fig. 7

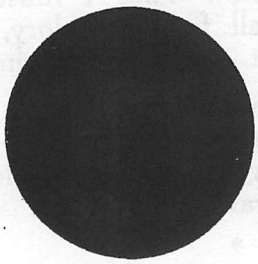
In Him: Life



Christ our Life

Fig. 8

Sphere of Sin and Death



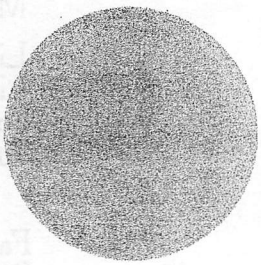
"Out of . ." Col. 1: 13

Is. 53



Fig. 9

Sphere of Eternal Life in Christ Jesus



"Into . ." Col. 1: 13

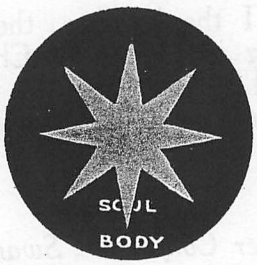
Regeneration



Hath the Son hath Life

Fig. 10

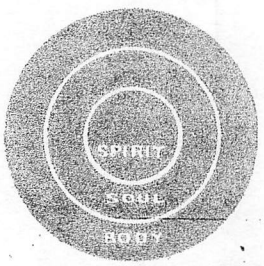
Transformation



From glory to glory

Fig. 11

"Like Him . . See Him as He is"



Manifestation of Sons of God

Fig. 12

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THE OVERCOMER.

To GOD—The UNCREATED.

GOD the Almighty—Life Uncreated—
List to my cry as I lie in the dust,
Fathomless glory around Thee, about Thee,
Creator and Life Giver, know Thee I must!

How can I find, when about and around me
Gather the foes that would hinder my quest?
Life Uncreated, my spirit cries for Thee,
Come to me now, oh Thou Giver of Rest!

Oh, by the Cross and the Passion of Jesus,
Oh, by the death of my Lord crucified,
Translate me now from the kingdom of darkness
Into the Kingdom of Light to abide.

Fill from the centre the utmost Thy filling
Fill to circumference, right to the brim,
Blaze forth the Light and the Life of Thy Being,
About me—around to the uttermost rim.

God Uncreated—Life Giver—Holy.
All of me cries to Thee—know Thee I must!
Turn me and make of me all for Thy glory,
Make as at first Thou didst make of the dust.

Life Uncreated, God the Most Holy,
Life-giving Spirit, create Thou in me,
Something that speaks of Thyself and Thy glory,
Something compelling that draws unto Thee.

* * *

Far, far the cry—ascending, ascended,
Reached to the heart of the God we adore.
Down, down He came, to my heart, and its longings
Stilled He for ever, to thirst nevermore.

Father I thank Thee, the quest now is ended.
Reigning in Life with Christ on the Throne,
Satisfied; conquered; to triumph in Jesus,
The Cross was the touchstone to make me His own.

M. Warburton Booth.

Overcomer Conference, Swanwick
May, 1922.

The Editor's Personal Letter.

June, 1922.

MY DEAR FRIENDS IN GOD.

Truly the Name of our God is "Wonderful." I have a blessed story to tell you this time, which will cause you to praise and worship Him for His wonderful works to the children of men.

First, as to our Conference at Swanwick. It was the best of the three held there. The prayer history at the back is a romance. When I wrote the letter to you in April we were up against, as it were, a stone wall. But our prayer-group in London "attacked" this wall with intensive prayer, until they knew it had given way, and the assurance of answered prayer was given. The result was that a deep river of life from God soaked the whole Conference.

Then about the "Guest Fund." In response to my letter in *The Overcomer*, by return of post, came a cheque for £50, then smaller sums, until £230 came in, and we had the joy of 63 guests sharing in the tide of blessing, most of whom were clergy and ministers, who could not find words to express their gratitude to God for all that it had meant to them, and to their churches.

Then how can I describe to you what God wrought for His frail messenger! In answer to your prayers, I was carried in a tide of life which never flagged for the seven days, nor was there need for any "duty" to be omitted, or any service to the Lord's people limited. To Him you will give the glory for His fathomless grace.

And yet more! Unexpectedly the Lord planned that Mr. Scottorn should be there. Since then has come about a most blessed proof of the way that God carries through His purposes, when with single eye, we seek only His will, and *reckon Him responsible* for His own work. This is the story in brief :—

It appears that for some time in Warsaw, Mr. Scottorn had been giving indications of an overtaxed nervous system, and it was thought wise that he should come to England for a short furlough, and then take back his wife and child. Apparently better, they were *en route* for the Continent, when suddenly he broke down and was unable to proceed. There was nothing for it but to delay departure, and seek further light from God on His will. Following this there came from Warsaw a request that a Specialist should see him, and report to Headquarters the cause of the trouble. The verdict was that he should never have gone abroad at all, for his physique was such that, whilst he would do good work in his native land, he was quite unfit for permanent residence in other climes.

This sent the Lord's servant to his Master in heaven for light upon the whole question. *Why had he gone in the first instance*? And why was he now held back from returning to his post? He had parted with his home and his books. He had cut every bridge behind him. What did it all mean? It was at this juncture that he came as a guest to Swanwick. And there the suffering deepened, as alone he sought the Lord, until, without "conferring with flesh and blood," he came to the clear light that the Lord Himself had called him back, for the purpose of fulfilling his original call!

But why had he gone to Poland? Apparently because only thus could the Lord have obtained for service in Poland His servant Mr. J. C. Williams! For had not Mr. Williams said, "The one condition of my going is that I have Mr. Scottorn!" So the All-Wise God, Who watches with tender patience the limited vision of His children, had guided and watched over it all. The brief time abroad had not been in vain. Mr. Scottorn had gone with Mr. Fetler and fought through the battles of the early days of getting a footing in Warsaw; he had entered into the speechless agony of Russia, even with tears; he had been of real service to his old chief in all the labour of founding and shaping the work of Headquarters, and then, when all was in order and other workers available, the hand of God falls upon His servant and bids him be as ready to do His will in the homeland as in the foreign field. How little did others at Swanwick know of the crisis the quiet silent man was going through. The surrender to the will of God was not arrived at without a battle, but at last the victory was won and peace came, and then, and not till then, did he speak to others of all that was taking place, and a letter of resignation was posted to Warsaw.

The climax of it is that now, D.V., Mr. Scottorn commences work again as "General Secretary" to the "Overcomer Testimony," on July 1st. The Rev. C. Ernest Procter thankfully gives place to him, because he has realized all along how limited his help could be whilst engaged in charge of a parish in a distant city. How safe it is to rest in God whilst He quietly works out His plans. "Blessed are all who wait for Him."

There are now various practical questions in connection with this matter to which I must refer to. One concerns the "J. C. Williams Thanksgiving Fund," which was opened to give Mr. Scottorn to Mr. Williams, as a "prayer colleague" for one year. As there was no thought of providing an ordinary "secretary," or of supplementing the funds of the R.M.S. as such, it seems clear that the "Thankoffering Fund" comes to a close when the resignation of Mr. Scottorn takes effect on June 30. But we are sure that the response to the Fund has already expressed to Mr. Williams the deep gratitude of many of our readers for his past ministry. We rejoice that the prayer-help to him will be *intensified and not weakened* by the transference of his "armour bearer" to the home base. As to the secretarial side of Mr. Williams' work, a secretary knowing not only English but the Russian and Polish languages has been supplied. The Lord is therefore caring for His servants in Poland, whilst He meets the need of the work at home.

In connection with the Thanksgiving Fund, a revised statement of accounts will be found on the inside cover of our present issue of *The Overcomer*. Mr. Scottorn's breakdown in health came to my knowledge just after going to press with the April number. Conscious in spirit of the restraining of God, I was clearly led to send a cheque to the R.M.S. for his support for three, instead of six months. The guidance is remarkable, for Mr. Scottorn's resignation takes effect at the exact time limit the cheque would cover. We have therefore a balance of £43.2.9 in hand. The donors to the Thanksgiving Fund—primarily those who have contributed during the last three months—have been communicated with, for the ascertaining of their wishes concerning this sum, and they desire that it should be used for Mr. Scottorn's support as General Secretary of *The Overcomer*.

All this is in harmony with the contents of my April letter to you. The Lord has wrought a marvellous deliverance for me in the physical realm, but it is increasingly clear that it is necessary I give myself to quiet writing work until the autumn, whilst the overtaxed frame is recuperating strength, in the hope of full public service in the winter, if the Lord tarries. It has also become clear to me that there is some other executive work from which it is necessary that I should be released. The launching of the Conference Centre at Southbourne is now accomplished, and under the excellent control of Mr. F. S. Streeter and Mr. W. G. Stalley, the developing of this valuable Centre for Conferences is going on well. I have therefore with a quiet heart withdrawn from all official connection with its management, satisfied that the Lord has it in hand, and is working out His plans. I shall not be able to be present at the R.M.S. Conferences in September, but I hope to hold a Southern Overcomer Conference at Slavanka in November, if the Lord permits.

* * *

And now as to the open doors which the Lord is setting before us for a still more widespread proclamation of the Calvary Message, and with which Mr. Scottorn's resumption of his "Overcomer" work remarkably coincides. We were looking forward to Mr. Watkin Roberts' presence at the Swanwick Conference, when he was purposing to lay before us the need of India in respect to the "Overcomer" literature. But he was detained in Calcutta and could not join us. He has now arrived in England, and on the back page of the cover of this issue he lays before you the burden on his heart.

The door has been opened for literature in *China*. Miss F. M. Smith was at the Conference, and just before sailing for Australia, came to see me to ask permission to issue the "Overcomer" in Japanese, together with the other literature. She and her niece have a large work in Shanghai among the Japanese, and I found that the niece had become such a skilled Japanese scholar that she had been brought to the notice of the Emperor of Japan, who had asked to see the English lady who had become proficient in translating English into good Japanese. Miss Smith and her niece expect to reach Shanghai in the Autumn, and to begin this literature work as soon as possible. For this purpose she asks for prayer for the gift of a printing press, for the use of five converted Japanese printers connected with her Mission, who are eagerly waiting to begin the work.

In closing it is necessary to say a word about our present issue, and its unusual form. The explanatory note to "God's Plan of Redemption" on p. 35 tells you why I am putting aside all other matter, for the printing of the helpful Text Book used at Swanwick. The inset of an extra page containing a set of the diagrams in miniature, adds heavily to the cost of this number. But you will see what a powerful weapon it will put into the hands of those in every country who are standing for the truth of the Gospel. I am sure that He Who sends not His soldiers to battle at their own charges, will supply the means for what you will realize is a strategic move forward against the forces of darkness, in their great attempt to overthrow the faith of the Atoning Gospel of Christ.

I am issuing 12,000 copies of *The Overcomer* this quarter—4,000 for *India*—in faith that the Lord will move His children to enable us to enter the open doors He is setting so manifestly before us. There are indications that a MIGHTY WITNESS TO THE GOSPEL OF THE CROSS IS ARISING. The Spirit of God is raising a standard, and the "discontented" with the present apostacy in the Church, are flocking to it. Let us rally to the sound of the heavenly trumpet, and we shall find the Captain of the Lord's hosts lead to victory.

Your fellow soldier and servant of Christ in the joy of His battle-service,

Jessie Penn-Lewis

P.S.—Please continue to address *all letters to Leicester only*.

God's Plan of Redemption.*

The Gospel from the Biological Standpoint.

Editor's Note : There has just been issued in America a most valuable book for the use of Bible Class teachers, especially written for the purpose of countering, what the writer describes as "*the pernicious teaching of evolution*" in our Schools and Colleges. This book reached me just before the Swanwick Conference. I was at once arrested by its contents, and its very valuable charts, and strongly impressed that the Lord had placed it in my hands to be the "Text Book" for the Conference. I met the Writer in New York in 1900, and have been in correspondence with her from time to time ever since. She has also been a sympathetic reader of "The Overcomer" from the beginning. I knew therefore that I could count upon her consent to use the book, for the Lord's sake. A set of the charts was quickly prepared, and the matter in the book summarized into four sections, for the four principal morning sessions of the Conference. The result was that the Conference became a veritable "School of the prophets." The gratitude of the Ministers, Evangelists and workers for this timely help was very great. It was abundantly evident that a real need was being met, and the witness of the Spirit of God was recognized by all.

Then came the cry, "How can we get the book?" But it would mean such delay, and thousands of the Lord's workers needed the help as sorely as those who were at Swanwick. And so promise was made that all other matter should stand aside for a time, and the book be reproduced in the pages of "The Overcomer," granted the permission of the Writer. This has been given for the Gospel's sake, with the words, "*Use it as freely as if it had come from your own pen.*" I have therefore felt free to add a few footnotes, and some cross-headings with numerals, to assist Bible Class teachers to sectionize the matter. In view of the Inset of diagrams also reaching those who may not see the letterpress, I have added some words to the diagrams to make them self-explanatory. Part I. of the book is given in this issue of "The Overcomer" in entirety, with the omission of a few paragraphs for the sake of space.

Foreword by the Author.

The pernicious teaching of evolution in our schools and colleges, and the higher criticism of our modern pulpits, are responsible for the fatal drift from the avowed faith of our fore-fathers.

This alarming condition calls for new methods of presentation of the truths of God's Written Word.

Experience has demonstrated the wisdom of teaching the fundamentals from the biological standpoint, thereby counteracting in a logical, convincing manner the destructive work of infidel teachers, and saving the young from their subtle snares.

The desirability of presenting these vital truths in a comprehensive manner, with due regard to the unity and correlation of subjects, has also been considered in the preparation of this course of Bible study; but the treatment of the various subjects does not claim to be exhaustive.

Further study of each subject will repay the Bible student and is strongly advised. Suggestions in reference to such study will be found throughout this course.

It will be observed throughout these studies, that Eternal Life is presented from the biological standpoint instead of the etymological. While the best authorities agree that *aionios* may be used with reference to the past as well as to the future, yet this word does not clearly reveal the nature of the Life that is bestowed at the instant of regeneration. The term Uncreated Life actually defines the Life of God in Christ Jesus, that is shared by the believer. A careful reading of John 1 : 1 and 1 John 1 : 1, 2 corroborates this statement, by declaring Eternal Life to be the Uncreated Word who was with God the Father, and who was God

PART I.

THE following suggestions to Bible teachers are the result of years of prayerful thinking and careful testing in various Bible classes.

Owing to the fact that comparatively few persons, even in our churches, have plainly perceived the complete cycle of Redemptive Truth, it has seemed wise to group our studies around the Cross of Calvary in such a manner as to clearly reveal GOD'S PLAN OF REDEMPTION.

Under this head we will consider—

First—Those conditions which make Redemption necessary.

Second—God's Plan of Redemption fully executed at Calvary.

Third—The results of Redemption appropriated and manifested.

In starting a Bible Class do not spend time in the endeavour to prove the Bible to be the Word of God. Take it for granted that the persons who have gathered for study believe the Bible to be *God's Written Word*. If there are any present who do not believe this, it is illogical to read to them passages from a book which they do not believe to be infallible, to prove its infallibility. And do not argue with them. Simply ask them to study the Book for themselves and then proceed to present its truths in such a manner that the lessons will prove the Bible to be God's Word indeed ; even as we prove the truth of a disputed question by a mathematical or chemical demonstration.

The most logical way to read a book is to open to the first page ; therefore, without apology, ask your class to read the first five words of Genesis.

I.—God the Creator. Uncreated Life. *Gen.* 1. 1.

"In the beginning, God created." Call attention to the fact that God, the Creator, was not created ; therefore we may speak of Him as *Uncreated*. Ask the class to think of God, the Creator, in His Uncreated existence before creation. Lead them to see that He was as perfect, as complete before creation as after ; that His creative acts did not add to His Uncreated perfection. Do not hasten over this subject, for the value of all subsequent lessons will depend upon the clearly perceived difference between Uncreated Life and that which is created.

UNCREATED LIFE.

Lead the class to see that Uncreated Life has no beginning and no end ; that it is self-existent and unchangeable. Ask them to draw or to name some geometrical figure that may symbolize such Life. Doubtless they will suggest the circle. If practicable have some member of the class draw this symbol upon the blackboard or paper. At this point it will be well for the teacher to produce her own symbol, which, in the charts used to illustrate this course of study, is a piece of white cardboard, fourteen inches in length and eleven inches in width, to which is affixed a large disc of gilt paper with the words "The Triune God" printed at the top of the card and "Uncreated Life," below. (See Fig. 1.)

As the eyes of all are fixed upon the golden disc, which has "no beginning and no end," call for Psalms 90 : 2 and Psalms 102 : 27 to be read or repeated.

Now have the entire verse (Gen. 1 : 1) read. "In the beginning God created the heaven (or heavens) and the earth," *i.e.*, the universe. Suggest the thought of the impossibility of God's creating the universe without a definite purpose concerning each atom of the same.

Illustrate by the fact that the work of human hands is

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* GOD'S PLAN OF REDEMPTION. A Comprehensive OUTLINE OF BIBLE STUDIES. By Mary E. McDonough. Published in Brookline, Mass., U.S.A. (All rights reserved.)

A full supply of this book is not yet available, but orders may be sent to the Bookroom Manager, Cartref, Toller Road, Leicester. *These will be filled in rotation* and all orders given at Swanwick have precedence. English Price, 6/-, post free 6/4 (*this is tentative*).

first carefully planned. Nothing worth while is fashioned apart from a plan—a pattern—a formula.

Enlarge upon the thought that God created the universe because He wished it created and He created it as He wished it to be. (Read Rev. 4 : 11, last clause.)

II.—The Order of Creation.

Call attention to the order of creation. First, *heaven* and its inhabitants, the angels : then the *earth* with its various forms of life.

That the Celestial heaven with its inhabitants was created before the earth we may discover as we read Job 38 : 4-7. God Himself is the Spokesman here. He is talking with His servant Job of His creative power and in exquisite poetry represents Himself as the Master Workman sending forth into space the earthly orb to complete the delicate harmony of the spheres, and over which the "sons of God," *i.e.*, the angels, "shouted for joy." . . . The expression, "when the morning stars sang together," is not merely a bit of wonderful poetry, but it indicates a fact that scientific discovery has brought to light.*

How much more satisfactory is this description of a created planet than the theory of "a bit of fire-mist evolving a confused mass of primal elements, which constantly assuming new proportions, finally, after untold ages, appeared as the globe upon which we now live,"—and *how did the "primal elements" originate?*

It is not the purpose of this course of study to unfold the wonderful scientific truths that are contained in the remainder of this remarkable chapter ; but the devout scientific man might refer to sentence after sentence that antedates the discoveries of science by thousands of years.

. . . . . .

Angelic Life.

Let us now turn our attention to the first created beings—the angels. These are unembodied (not disembodied) personal beings—superior to known laws of matter. They may appear in bodily form as many passages of Scripture prove. See Numbers 22 : 23 ; 1 Chron. 21 : 15, 16, 18, 20, 27 ; Acts 12 : 7-10. They possess great power and might. II. Peter 2 : 11. They "excel in strength," Ps. 103 : 20. In II. Thess. 1 : 7 and the Revelation, we read of "mighty angels." This qualifying adjective would lead us to think that angels vary in rank and authority, and this supposition is borne out by other passages that indicate their rank or order. Thus we read of "principalities, authorities, world-rulers," in Eph. 6 : 12 (Rotherham translation).

The names of only two holy angels are given in the Bible—Michael and Gabriel.

The meaning of angel is "messenger," and we see that the holy angels are constantly serving their Creator by going on His errands throughout the universe. Notice that they do not choose the scope of their ministry. They accept the ministrations assigned to them without question : as cheerfully going to call a hungry, discouraged servant of God to a meal (I. Kings 19 : 5) as to utter the transcendent announcement of a Redeemer's birth. The angels are the servants in God's great household. (See Heb. 1 : 13, 14.)

We now approach a subject of great importance, but little understood.

III.—The Origin of Sin.

A terrible discord arises in the harmony of the universe. We find the cause of this set forth in Ezekiel 28 : 12-17, beginning with the last clause of verse 12. The Creator is saying to the wisest, fairest, brightest of the angels, one whom He addresses as "anointed cherub," "Thou wast perfect in all thy ways till iniquity was found in thee" ; and He proceeds to pronounce judgment upon him saying, "Thou hast sinned : therefore I will cast thee as profane out of the mount of God. I will destroy thee, O covering cherub, from the midst of the stones of fire." What was his sin? Let us turn to Isaiah 14 : 12-15 where God is addressing the same being,* calling him by his name Lucifer (son of the morning), "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God ; I will also sit upon the mount of the congregation in the uttermost parts of the north ; I will ascend above the heights of the clouds ; I will be like the Most High."

Notice the expression "Thou hast said in *thine heart*." This indicates an attitude not only of mind but of will. It is more than an intellectual process. It is the crystallization of intellectual thinking into an attitude of fixed determination. Five times Lucifer says, "I will," thereby plainly revealing his attitude toward his Creator.

A close study of God's Word seems to indicate that to Lucifer had been given dominion over the earth and its surrounding atmosphere, *i.e.*, the atmospheric heaven. The title "Anointed Cherub," seems to indicate the fact that not only was he a tributary ruler, or prince, but that *God had created him to magnify His holiness, and exalt His Name throughout the universe.* The expression, "The workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created," would cause us to believe that he was to lead the great anthem of praise to the Creator throughout the universe.†

Notice his expressions very carefully. "I will ascend into heaven," *i.e.*, "heaven itself," the place of God's immediate presence, the "heaven of heavens." Not content with dominion of the lower sphere he would exercise dominion in the Celestial sphere. "I will exalt my throne above the stars of God," points to the fact that he would elevate his throne in the terrestrial heaven, above the starry heavens even in the Celestial heaven (the "third heaven" of II. Cor. 12 : 2). The words, "I will sit also upon the mount of the congregation, in the uttermost parts of the north," denote the exalted position he intended to occupy—*universal dominion.* "I will ascend above the heights of the clouds" reveals the fact that his seat of dominion was in the atmospheric heaven, and he planned to extend his dominion by invading those regions over which God alone exercised authority and control. "I will be like (or equal to) the Most High," plainly shows us that *equality with his Creator* was his objective. Nay more than this—he would hurl God from His throne and take His place. No wonder then that those solemn words rang through the universe—"Thou hast sinned." Never had those words been uttered before, for this was the origin of sin, and in Lucifer, we behold the first sinner.

We see, then, that the modern teaching concerning sin being merely a belief of the human mind is erroneous. Sin originated untold ages before the mind of man was created.

* "In Ezek. 28, 12-17, as in Isa. xiv. 12-15, the language goes beyond the 'King of Tyre' to Satan . . The unfallen state of Satan is described. But more. The vision is not of Satan in his own person but Satan fulfilling himself through an earthly King. (Dan. vii. Rev. xix. 20)"—Schofield.

† If this was so we can understand why the *Church* is one to "offer the sacrifice of praise" and why the *praise* of God is a to the powers of darkness.

* The chapter on "Scientific Truth of the Word," in Dr. A. T Pierson's helpful volume, *Many Infallible Proofs*, will be of use in this connection.

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IV.—Sin Defined.

We are also enabled to see what sin really is. Contrary to the thought of many who define sin merely as an *act*, we find it to be an *attitude*. Before Lucifer had performed one act of sinful nature, sin was in his heart. All of the diabolical plans of his corrupted wisdom; all the deceit, and subtle crafty working of his great power, are but manifestations of the sin in his heart when he said, "I will"—*I* instead of God; therefore we may define sin as an *attitude of wilful, deliberate resistance to the authority of God*. Let the members of the class turn to I. John 3 : 4 and compare with the Revised Version which renders "transgression," *lawlessness*. Explain the difference between the two words and show how one might transgress without being lawless; *e.g.*, a foreigner coming to our shores might break some of our laws through ignorance, unintentionally; while another person, with knowledge of our laws, might wilfully, deliberately break them. Lawlessness is deliberate transgression; therefore sin is lawlessness. The manifestations of this lawless attitude are *sins*, or transgressions.

Difference between "Sin" and "Sins."

We must not confuse *sin* and *sins*. Sin is the wilful attitude toward God; sins are the wilful acts that are the result of sin. Sin is the tap-root; sins are the rootlets. Sin is invisible until manifested in sins. "Sins" is not the plural of sin, but rather the manifestation of sin. Sin is what God sees; sins are what men see. God's estimate of a being is not what he *does* but what he *is*; therefore, *a being who puts self in the place of God is a sinner, no matter how this sin is manifested*. Impress upon the class that sin is a terrible reality. *It is a dethronement of God.*

Ask the class to read these two remarkable passages, Isaiah 14 : 12-15 and Ezekiel 28 : 12-19, carefully many times. As they look at the context they may be somewhat confused; for in the passage in Isaiah, God seems to be addressing the "King of Babylon" (v. 4), and in the passage in Ezekiel, the "King of Tyre" (v. 12). Explain that back of the earthly ruler He sees the one who has used these men as his tools—his puppets; even as the Lord spoke to Satan, who was using Peter as his mouthpiece, in the attempt to prevent that decisive act at Calvary which should prove the death-blow to his ambitious plans. (See Matt. 16 : 23.)

Explain also that many expressions in these passages that seem to indicate a human being, rather than an angel, refer to other tools—other puppets, through whom Satan manifests himself in his attempt to realise his long cherished purpose. A better understanding of these passages would eliminate many difficulties in the interpretation of prophecy. The question may be asked, "How could this bright anointed cherub, created without iniquity and having no being to tempt him, become a sinner?" This is a mystery. It is *the* mystery. God has given us no explanation but He simply states the fact. The approach to this condition, however, is shown us in Ezekiel 28 : 17. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." The bright anointed one contemplated *his beauty, his wisdom, his brightness*—the *gifts* of God—instead of God Himself. Alas! does not this show us that self-contemplation, even the contemplation of those gifts bestowed upon us by God, is dangerous. To contemplate the gift, rather than the Giver, is the road to downfall and ruin.

V. The Result of Satan's Sin.

No longer could the anointed cherub walk up and down in the midst of the stones of fire, for a sinner cannot abide in the presence of God's holiness. (See Is. 33 : 14, 15; Heb. 12 : 29.) Cast out from the presence of God, where did he go and what did he do? He was ejected from "heaven itself," never to return, but permitted to dwell within the bounds of his original dominion—the atmospheric or terrestrial heaven immediately surrounding the earth—from which point of vantage he could control affairs upon the earthly planet. Right here we need to remember that God created this angelic being with the power of choice. Satan [must have] deliberately chosen to be Sovereign Ruler of the universe. He had declared before all the angels that he was capable of such rulership and he thought that he was. God's permissive will must therefore allow him to demonstrate his ability. Limited to that portion of the universe that had been entrusted to him, he must be permitted to enter upon his independent rulership.

God's omnipotence could crush him; but such crushing would be moral weakness in God.

Satan's First Failure.

The result of Satan's first experience in independent rulership is shown in verse 2 of the first chapter of Genesis. Let us read it as found in the Rotherham translation of the Old Testament, which more clearly follows the Hebrew than does the A. V. "*Now the earth had become waste and wild and darkness was on the face of the roaring deep.*" Notice that the emphasis is upon the earth, or earthly sphere, which was the dominion of Satan. The Celestial region, above Satan's dominion, was not included. . . .

Study these words "waste," "wild," "darkness," "roaring deep." Where was the earth full of beauty and light over which the "sons of God shouted for joy"? Who had marred God's glorious handiwork and brought about this chaotic condition? Alas, "an enemy hath done this." . . .

Just how long a period of Satan's misrule was necessary to bring about this chaos, we do not know. Suffice it to say that in the thousands and thousands of years that lie between the creative act of God as recorded in Gen. 1 : 1, and His reconstructive work as recorded in the last phrase of verse 2, the geological ages are to be found. The teaching of geology agrees perfectly with the Bible if the latter is but understood. The glacial period and ice-age are indicated in the account of the ruin, as stated in so few words in the verse that we have been considering.

No truly thoughtful mind could conceive of this verse as descriptive of the original earth as it came from the hand of God, and the geologist who studies the strata of the earth and its fossil remains, must have a deep unanswered question in his mind unless he knows his Bible.

We read in Isaiah 45 : 18 that God did not create the earth a "waste." "He formed it to be inhabited"; therefore now that it had been made empty and desolate, He patiently undertakes the work of reconstruction. This work is described in the remaining portion of the chapter.

VI. The Reconstructed Earth. *Gen. 1 : 2—27.*

Notice that the word "create" is used only three times in the narrative. In verse 1, in connection with the original creation; in verse 21, when God brings into being animal life; and in verse 27 when the crowning object of creation, human life, appears. It is significant that this verb, which indicates "*to bring into existence that which had no previous existence*," is used at the points in the evolution theory that are regarded by evolutionists themselves as the missing links in their chain.

It is also interesting to study the order of created life biologically. First, vegetable life, which is simple un-

conscious life ; then animal life, which is conscious, but not self-conscious ; then human life, which is self-conscious.

The modern science of comparative anatomy reveals the fact that the proportion of brain to spinal cord in fish is 2 to 1, in reptiles 2½ to 1, Birds 3 to 1, Mammals 4 to 1, Man 33 to 1, and this order from the lower to the higher, is indicated in the account of creation as recorded in the first chapter of Genesis, verses 20 to 28.

VII. The Creation of Man. *Gen. i.* 26.

While much might be said concerning each sentence of this wonderful chapter, we are most concerned with those words that speak of the creation of man. In verse 26 we read, "*And God said, Let us make man in Our image after Our likeness.*" How much is expressed in this short phrase. First, the plural pronoun used calls attention to the fact that God is a Triune Being. We must not think of the Trinity as mathematical ; that would be tritheism—three Gods. The word "triune" signifies "three in one," a three-foldness. . . .

Dr. Haldeman suggests the three light rays as an illustration of the Trinity as follows :

"Light is constituted of three rays. These rays are distinct from each other. They do not form three lights but three rays and one light . . . no one ray without the other two is light. If one ray is light it is because the other two are conjoined with it . . . The three rays are never confounded, neither is the one light divided, but remains one light. Each ray has its separate function. The first originates, the second formulates, illuminates or manifests ; the third consummates. The first ray is neither seen nor felt. The third ray is not seen but is felt ; the second ray is both seen and felt . . . ."

The expression "God the Father," denotes God in His completeness ; "God the Son," is God visualized ; while "God the Holy Spirit," is the invisible counterpart of the manifested God. This three-foldness is true of God in connection with all of His acts ; therefore while we read in Gen. 1 : 1 that God created the universe, we also read in John 1 : 3 that all things were created by the Eternal Son, the Logos—the Word—God visualized ; and we also read of the work of the Holy Spirit in reference to creation. (See Job 26 : 13 ; 33 : 4 ; Gen. 1 : 2.) We must guard against using phraseology that would indicate three distinct personalities in the Trinity. In our thinking we must not permit ourselves to disassociate God the Father, God the Son, and God the Holy Spirit, and we must remember that no being ever has seen God, or ever will see Him, except as He is manifested in Christ, the Eternal Son. (See John 1 : 18.) With this in mind let us now consider these words of Gen. 1 : 26.

MAN CREATED IN THE "IMAGE" OF GOD.

What is meant by "image" and "likeness" ? As we study this expression we see that these two words are not synonomous ; the former word refers more especially to the invisible part of man—the inner-man—while the latter indicates the visible part, *i.e.*, the outer-man or body. The inner-man was in some way created like God ; we may reverently say, patterned after Him ; yet how and to what extent we need to understand.

Let us carefully examine this subject, remembering that the failure to correctly interpret this passage is the root-error of many systems of religious and philosophic thought.

God is a thinking, choosing, loving Being and all of His activities are for the realization of a well-defined purpose which shall completely satisfy His heart ; therefore in creating man in His image, we may clearly see that He created him a being capable of making a definite choice concerning a perceived goal, which should completely satisfy the longing of his heart as well as the heart of God.

In other words, man was created a thinking, choosing, loving being ; but we must remember that man's thinking, choosing, loving, is on the plane of *created* life, while God's thinking, choosing, loving is on the plane of *Uncreated Life* far above. We must keep the two planes distinct, separate, if we would think clearly and logically.

We have said that all of God's activities are for the realization of a well-defined purpose which shall completely satisfy His heart. Let us ask then—What was His purpose in creating human bings ?

GOD'S PURPOSE IN CREATING HUMAN BEINGS.

Without elaboration we answer *sonship*. God wanted beings who should *share His nature* and return His Love. The angels were thinking, choosing beings, but they were not created with the possibility of *sonship*.* They could lose their original sinlessness and become sinful, but they were not created to *share the Uncreated Life of God which is the essential condition for sonship*. Unable to share His Nature, it follows that they would never be able to return the Uncreated Love of sons, which alone would satisfy His heart.

We read that this Uncreated Love is "shed abroad" in the hearts of God's children (See Romans 5 : 5) but we do not find a word in the Bible concerning the love of angels.

We now see that something more than personality, which may be defined as "self-consciousness plus self-direction," is included in this expression concerning man's creation in the image of God. *He was created with a capacity for life on a higher plane.* In other words, the possibility of sonship adhered in his original creation. This, combined with the perception of the possibility, and the power to choose the Uncreated Life of God whereby sonship would be realized, constituted man a free moral agent from the moment of his creation.

Until he should use his power of choice contrary to the perceived will of God, he would possess human righteousness and holy tendencies, but would not have one spark of the *Uncreated or Eternal Life* of God.

To sum up the foregoing, we may say that the expression concerning the creation of man in the image of God, means that God bestowed upon man at his creation, intellect, sensibility, will, righteousness, conscience and the capacity for sonship.

Make very plain to the class the difference between *potential* sonship, which was man's at creation, and *actual* sonship,† which could be realized only through the use of his power of choice.

MAN CREATED AFTER THE "LIKENESS" OF GOD.

We will now consider the word "likeness." Notice that the expression is "*after*," not *in* His likeness. What is the likeness of God, after which this outer man was to be fashioned ? We have already seen that the Eternal Son is the manifestation of God, *i.e.*, visualised. Long before God the Son—the Word—was "made flesh" (John 1 : 14) He appeared in human *form* again and again to human beings. Judges 13 : 2-22 and other passages in the Old Testament plainly reveal this fact. Now it was after this glorious form that the body was modelled. Yet here again we must keep the two planes of life distinct and separate. This glorious form was upon the plane of Un-

* The angels are described as "sons of God" in Job 38 : 7, because they owe their existence to a direct act of creation, but they can never become "sons" in the Eternal Son, and partakers of the Divine Nature. See the contrast between birth-relationship, and Creator-relationship, set forth in Heb. 1.

† The writer is throughout using the term "son" and "sonship," in the *biological* sense of partaking of the Divine Nature—the Uncreated Life of God—received as a gift in and through the Eternal Son of

created Life ; man's was upon the plane of created life, far below. *Man could never become God, in His essential Deity ; but it was possible for him to choose to partake of His life which would glorify the human clay.* We read that the human body of the Last Adam (See I. Cor. 15 : 45) the Lord Jesus Christ, was thus glorified, and it is after *this glorified likeness*, that the first man was patterned ; therefore God's objective in connection with the creation of the first Adam was the Glorified Last Adam.

At this point exhibit a piece of white cardboard uniform in size with that illustrating Uncreated Life, having a short vertical line beginning some distance from the top and terminating in a small circle, while the words, "Created Life," appear above, and "The First Adam," below. (See Fig. 2.)

Hang the two symbols side by side that the marked difference may strike the eye. Emphasize the following statements :—

Uncreated Life has no beginning and no end. It is self-existent and unchangeable.

Created Life has a definite beginning. It is bestowed by God, is dependent upon God and is subject to change.

Explain that the circle upon the card containing the symbol of created human life, denotes man's endless existence. . . .

The teacher may call attention to the three verbs that are used in the account of the creation of man. The first verb "make," verse 26, *Asah* (Hebrew) signifies "to fashion or to prepare." The second is found in Gen. 2 : 7 "formed" —the Hebrew word *yatsar*, meaning to mould as a potter does the clay. The third is found in Gen. 1 : 27 "created" : The Hebrew *bara, signifies to call into existence that which has had no previous existence.*

We may picture the LORD God, the Eternal Son, the manifested God, forming the body of the first man out of the dust of the earth that He had previously created ; then imparting to the lifeless clay the human life-principle, and *creating* at the same instant, the wonderful inner-man, so prepared that it could choose His Life and be to His glory, joy and satisfaction. Notice that the expression "the breath of life," does not indicate the impartation of Uncreated Life. It simply denotes the impartation of the human life-principle.* Compare Gen. 2 : 7 with Gen. 6 : 17 ; Gen. 7 : 15, 21, 22.

In Isaiah 43 : 7 we find these three verbs used as in this account of man's creation that we have been considering. . .

VIII. Man's Tri-partite Being.

The terms "inner-man," and "outer-man," or their equivalents, are employed in modern psychology ; but the psychology of the Bible is more analytical inasmuch as it indicates a sub-division of the invisible part of man, thus teaching us that man is not dichotomous but is a trichotomous being. We find this plainly taught in I. Thess. 5 : 23 and indicated in Heb. 4 : 12 and Luke 1 : 46, 47.

This tri-partite being may be illustrated by a third piece of cardboard containing three circles. Within the inner circle print the word "spirit." Within the second circle (surrounding the first), place the word "soul," and within the outer circle the word "body." (See Fig. 3.)

Explain that the spirit is the seat of God-consciousness, the soul the seat of self-consciousness, and the body of world, or sense consciousness.

With the *spirit* we know God, and our relation to Him, and our relation morally to every created object. With our *soul* powers—the intellect, sensibilities (affections, emotions) and will, we are able to deal with the intuitions of the spirit, the claims of these various soul faculties, and the record of the *bodily* senses.

"The spirit of man," not the soul, is said to be "the candle of the Lord." Prov. 20 : 27. . . . Do not say "soul" when "spirit" is meant and vice versa. Avoid the phrase "body, soul and spirit," as it inverts the Divine order of arrangement. In a normal condition the powers of the spirit control the powers of soul and body. . . .

Many persons seem to think that spirit and soul are synonomous, and feel that any attempt to teach differentiation along this line is unnecessary. Perhaps the best argument in favour of such teaching is the fact that the Bible reveals such differentiation. While it is not always easy to clearly discern the reason for the use of these words in some passages, yet a deeper study of the passages in question would doubtless reveal much that a superficial reading might overlook.

It is lamentably true that the failure to give this subject the study that it deserves has resulted in much that is "soulish" being regarded as "spiritual."

The outer-man, or body, was formed for the purpose of manifesting the wonderful powers of the invisible inner-man ; hence the delicate relation existing between them.

While the powers of soul and spirit remained normal and poised as created, the body would manifest an unchanged existence ; but should the Uncreated Life of God enter the spirit of man,* it would soon permeate the soul-powers, and as a result of this transformation of the inner-man, the earthy particles of the body would experience a change that would eliminate the possibility of death and corruption.

On the other hand, if the powers of the inner-man experienced disorder and darkness, as the result of a changed attitude of dependence upon God, the inherent possibility of death in the body of dust would no longer be held in abeyance, but the entire physical part of man would undergo dissolution and corruption.

Superiority of the First Human Pair.

Before proceeding to the next subject, let us consider what wonderful beings came into existence when God created the first human pair. And here let us observe that while we have thus far spoken only of the creation of the man, we must remember that the personality of Eve was as truly *created* as was that of Adam.

We are inclined to look down from the heights of our fancied superiority upon this first pair, as pitifully ignorant of all that the ages have bestowed upon us in accumulated wisdom and knowledge. Alas, how mistaken we are. The first man with intuitive knowledge, easily performed, unaided, humanly speaking, what the scientific man of to-day is unable to do until he has spent years of diligent study and has received help from countless human sources. Notice in verses 19 and 20 of the second chapter of Genesis that the LORD God brought the various animals that He had created to Adam "to see what *he* would call them :

* It is necessary to be careful here lest ground is given to the idea of "conditional immortality." In Gen. ii. 7 the word life in Hebrew is plural—the breath of *lives*, as also in Gen. vi. 17 : vii. 15, 21, 22. Man then became a living *soul*, the Hebrew word being equivalent to the Greek *psuche*—denoting the vital life-principle. But Adam was also given a *spirit* which would have endless existence, the state of that endless existence being determined by his own choice. This is confirmed in 1 Pet. 3, 19, where we see that the *spirits* of those who died in the Flood were "in prison" at the time of Christ's death. This statement also shows that the "breath of lives" in Gen. 2, 7 : vi. 17, etc., included a spirit as well as the human life-principle. Adam therefore had "physical life, mental and *spiritual* life" (A. B. Simpson).

* Which would have occurred if Adam had exercised his power of choice and taken of the tree of life.

and whatsoever Adam called every living creature, that was the name thereof." Where is the scientific man of to-day who could perform this feat in classification?

If we could but look upon the first pair, fresh from the creative hand of God, with *powers of spirit* strong and unsullied, *soul powers* poised and vigorous, *bodily powers* unimpaired and free, we would exclaim, "Alas, how are we fallen."

IX. The Natural Environment of Adam and Eve.

We now need to examine the natural environment of the first created pair. We read in Gen. 2 : 8, "The LORD God planted a garden eastward in Eden ; and there He put the man whom He had created." Can we imagine the beauty and fertility of this garden? . . . No thorns, no thistles, brambles, briars or noxious weeds. No dead or dying trees and shrubs, but every bit of vegetation fresh, lovely, normal, perfect. Our eyes have never gazed upon the natural world free from abnormal conditions.

Our attention is particularly drawn to the trees of this garden, of which there seem to be three distinct kinds, in respect to the purpose of God in their creation ; for we read in verse 9, that the LORD God made "to grow every tree that is pleasant to the sight," *i.e.*, shade trees—indicating that God delights to gratify the perception of beauty with which He has endowed man—and trees "good for food," *i.e.*, fruit and nut trees which furnished man all that he needed for physical sustenance ; and "the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Evidently these last named trees have some other use than to furnish food for the body, or emotional satisfaction to the soul of man. We may ask then, "For what purpose were they placed there?"

In answering this question notice that the tree of life is first mentioned, and described as occupying the most conspicuous place in the garden—"in the *midst* of the garden." The other tree, "the tree of the knowledge of good and evil," evidently occupied a less exalted position ; as if the Creator had designed that the tree of life in its prominence should render the other less conspicuous. All this is very suggestive.

We also notice that God had given free permission to eat of the tree of life, but had strictly forbidden them to partake of the other tree and had told them what the penalty of disobedience would be. (See Gen. 2 : 16, 17.) Why the permission in one case and the prohibition in the other?

The Tree of Life.

Is it not probable that the same LORD God who gave to Moses the plan of that wonderful tabernacle in the wilderness, every appointment of which was a symbol of Eternal Truth, and who instituted that elaborate system of sacrificial offerings, every detail of which spoke of Him in connection with His redeeming work at Calvary, should even here at the very beginning of human history teach by symbol the truths which He wished them to know?

May we not believe that He, who should later break bread prepared by human hands, and use the same to symbolize His broken body, and who should take wine pressed from the grapes by human feet, to symbolize His shed blood, should here in the Garden of Eden, before His incarnation, select the tree in the midst of the garden as a symbol of God's Uncreated Life* stored in Himself for human beings? And could not our first parents with their wonderful powers of spirit and mind—powers fresh from the creative hand of God—have understood this symbol sufficiently to penetrate the same, and choose the Life which was actually manifested in the glorious One who talked with them in the garden? Who can doubt it? Yet we plainly see that as yet they had not partaken of this tree. In other words, *they had not made their choice in reference to Uncreated Life, or Eternal Life*, as it is more frequently termed ; for had they eaten of the tree of life, then they would have received the *Life of God which was for them in the Eternal Son*, through simple faith. Then through the continual appropriation of the provision for their transformation, eventually they would have become "conformed to the image of the Eternal Son."

Impress upon the class that, in a biological sense, the first Adam was not a "son of God." *He did not possess the same kind of life.** There is a mistaken idea that Redemption restores man to the unfallen plane of the First Adam. Sad indeed were this the case ; for we should know nothing of sonship. Redemption places us upon the plane that Adam and Eve might have known, *i.e., sonship through the Eternal Son*, had they used their power of choice Godward. Notice also that if Adam and Eve had become children of God by choosing Eternal Life—the Uncreated Life of God in the Eternal Son—they could not have transmitted this Life to their children. They would have transmitted sinless human life with holy tendencies ; but their children would have had to use their power of choice in reference to Uncreated Life, individually—for *Uncreated Life is always a gift from God.*

As God had created man with the capacity for Life on a higher plane, and the power to choose it, and had endowed him with moral perception of a high order, we see that the environment of man must include provision for the use of these exalted powers : hence the two trees of Paradise which we have been considering.

Much time might be spent in studying the various details of the description of this wonderful "garden of God," but we will simply summarize in saying that the LORD God had placed the first created pair amid ideal surroundings ; had empowered them to exercise dominion over the earthly creation (Gen. 1 : 28), and had provided everything that they needed for their powers of spirit, soul and body. Well might Milton exclaim, "O earth, how like to heaven!"

X. Man's Moral Test.

We now come to a narrative that would be utterly unintelligible had not God given us the clue to a clear understanding of the same through other portions of His Written Word. Let the entire class read Gen. 3 : 1-7. What is the meaning of this strange temptation scene? Who is the tempter? Apparently it is the bright-hued serpent twining around the only object in the garden concerning which God had imposed prohibitive commands. However, as we read the words uttered by the serpent, we realize that this reptile cannot be the real tempter ; for reptiles are on the plane of animal life, which we have found to be below the plane of self-consciousness ; and not only do these few words reveal self-consciousness but marvellous intellectual powers, a dominant will and God-consciousness as well. We must look elsewhere, then, for the real but invisible tempter who is using the serpent as his mouth-piece—his

* "The tree of life—so called from its symbolic character as a sign and seal of immortal life."—*Fausset.*

* "He was not Divine, not God in disguise. He was as entirely subject product of creative will as the beasts or the plants. But he was 'the son of God' (Luke 3 : 38) [but] not yet in that loftier sense, the ultimately true sense, reached through redemption, and regeneration in Christ. No hint in Scripture indicates that man is *by creation* the Only-Begotten Son. But as a direct production in 'Image and after likeness' Adam was 'son of God' . . . .(*Moule, p. 167, Outlines of Christian Doctrines*)."

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tool. Eliminating the entire animal creation we ask, "Who can the tempter be?" Is there any other human being present, who, for some subtle reason, is striving to lead Adam and Eve to disobey God's commands? Most certainly not; for this man and woman are the only human beings in God's great universe. Would God tempt them to do that which He had expressly commanded them not to do, and the fatal results of which He well knew? Unthinkable. God tempts no one. Who can the tempter be?

Is there any other plane of life which might furnish the tempter? *Only the angelic plane;* therefore we conclude that the invisible tempter is an angel, and evidently an angelic being of high rank. Have we any clue as to his identity? The careful student of psychology would suggest at once that the language of the tempter bears a strong resemblance to that uttered ages before by Lucifer. The same attitude of assumed equality with God is indicated; the same wilful disregard of His Sovereign commands.

The thinking person would also perceive that Lucifer, or Satan, as we will now call him, had a definite purpose in connection with the human beings whom God had created.* He knew that God had given man dominion over the earthly creation, and he could readily see that if man remained in dependence upon his Creator, he would be able to exercise earthly dominion in such a manner that no part of the earthly sphere could be controlled by his fallen powers. Satan also reasoned that if human beings exercised dominion in the earthly sphere, the result might be that they would become empowered to eject him from his place in the atmospheric heaven, and thus his ambitious plans would come to naught; and the awful judgment which God pronounced upon him ages before would become a terrible reality . . . In view of these facts and conditions, we are forced to believe that Satan is the invisible tempter who is using the Serpent as his mouthpiece. . . . .

As we examine the account before us in this chapter, we do not see the tree of life as the centre of the story, nor do we find it mentioned. Evidently the attention of Eve is directed by her questioner to the other tree, and so absorbed does she become in contemplating it, that in speaking of the tree "in the midst of the garden," the fruit of which she had been forbidden to eat, she seems to have forgotten the tree in the midst of the garden of which she was permitted to freely eat. (Compare Gen. 3 : 2, 3 with 2:16, 17.)

We can imagine her standing with her back to the tree of life, gazing at the bright sinuous body of the serpent twined around the forbidden tree, which, doubtless, she had not permitted herself to look upon except with awe, up to this moment, but which now fascinated her with its wondrous beauty. Evidently the thought of disobedience had not entered into her mind until it was projected by the tempter; as a psychological analysis of verse 3 reveals.

Her addition to God's prohibition, expressed in the words "neither shall ye touch it," reveals the state of her mind. Her purpose to obey was so strong that she would not *even touch* the forbidden object; doubtless she would not fix her gaze upon it. This is the normal attitude of an innocent mind. We see it to-day in very conscientious children and adults; and if this is true of persons who have inherited a sinful nature, how much stronger must this attitude have been in one who possessed a sinless nature. The expression, "lest ye die," does not indicate an attempt to tone down the result of disobedience. "Lest" does not mean peradventure. She simply stated what the result of disobedience would be.

But now for the first time, the thought of disobedience to God's command is presented to her mind and finds lodgment there. And yet so subtle is the working of the tempter, that eating of the forbidden fruit does not seem to be direct disobedience. Satan has so staged the scene that he has caused her to forget the "tree of life." He has gained control of her eyes; he has projected his thought of disobedience into her mind; he has caused her to question God's Word, and now he completely dazzles her mind so that she accepts his word instead of God's, and uses her will exactly as he had planned (2 Cor. xi. 3).

Later he uses Eve in tempting Adam to make his choice —and Satan's object is gained. He has succeeded in tempting Adam and Eve to use their power of choice in such a way that the original possibility of sonship is removed, their sinless condition is changed to that of sinfulness, and they have become his servants—his slaves . . .

XI. What God Means by Death.

The teacher should now call attention to the penalty attached to the prohibition. God had said, "in the day thou eatest thereof thou shalt surely *die*." What did He mean by this? Surely not immediate dissolution of the body, for Adam and Eve lived many many years after their fall.

The scientific definition of death helps us to perceive His meaning. It is as follows: "*Death is the falling out of correspondence with environment.*" The following illustration will help the class to better understand this subject. Here is an eye of a human being, seemingly perfect in structure, wide open, apparently able to see any object placed before it; the objects of nature, bathed in bright sunlight surround it, but there is no response from the eye. It does not see; for the optic nerve is severed. It is *dead* to the beauty before it.

Here is a person whose ears are completely deafened. Birds are singing, bells are ringing, voices speaking, but those ears do not respond to the sound waves that are carrying melody to other ears which are open to receive the same. They are *dead* to the sounds.

Upon the very day of Adam and Eve's disobedience, sin severed the delicate intuitive knowledge of God, in the spirit of Adam and Eve. They failed to respond to Him who was their environing Presence. They were *dead* to God. Therefore, we see that a human being may be moral, educated, refined, strong and vigorous in mind and body, yet *dead to God.* He may even know many things about God and talk about Him, preach about Him, write books about Him and still be *dead* to Him—without response to the voice of His Spirit. This helps us to understand the meaning of such passages as I. Tim. 5:6; Eph. 5:14; Rom. 8:6.

This classification of human beings into the groups, the "dead" and the "alive," will appeal to the scientific man, for in like manner he classifies all objects. Were a large number of objects placed before him he would not put the objects of beauty in one pile, and those devoid of beauty in another, as a child would do; but he would examine each in reference to the possession of life. Consequently one collection of objects he would label "alive," the other "dead."

* "If Satan was really in his original state, the monarch to whom was entrusted the government of this earth, and if the condition of man was that implied in the Divine command 'Have dominion over the earth' . . .—there is but one conclusion, that God substituted man for Satan as lord of the world" (*Godet*).

God does not classify upon the basis of moral beauty or "good works." Concerning each human being He asks, "Has he *Life*? Is he *alive unto Me*?"

The death process established in the spirit of our first parents was quickly manifested throughout the whole of the inner-man, and after a time the possibility of dissolution of the body, which had been held in abeyance while man remained obedient and dependent before the Fall, became an actual reality. The bodies so wonderfully formed of the dust of the earth and *which might have been glorified*, now returned to dust. The teacher should now place a black disc containing the three circles symbolizing spirit,* soul and body, over the white circles symbolizing this tripartite being of man. (See Fig. 4.)

XII. The Law of Heredity.

We now need to notice a phrase used several times in the account of the creative work of God as found in the first chapter of Genesis. We first find it in verse 21; "And God created great whales (literally sea monsters) and every living creature that moveth, which the waters brought forth abundantly, *after their kind*, and every winged fowl, *after its kind*"; and again in verse 24 we read, "And God said, Let the earth bring forth the living creature *after its kind*, cattle, and creeping thing, and beast of the earth *after its kind*. And God made the beast of the earth *after its kind*, and cattle *after its kind*, and every thing that creepeth upon the earth *after its kind*."

Science tells us that in the original germ of all animal life no difference is discernible. One bit of protoplasm develops into the beast, another into the bird, still another into the reptile. More wonderful still, *the original germ of vegetable, animal and human life is precisely the same viewed through the microscope, or analysed by the chemist.* But the scientific man cannot tell us why one germ produces an oak, another lion, still another a man. Evidently there is a distinct life-principle in each germ, and these various life-principles follow an unvarying law in the reproduction of the form of life which it is to manifest. What a relief to turn from the limited knowledge of the scientific world to these simply stated words of God. His creative power brought into being these various forms of life, and their reproduction is but *an extension of His creative act.* (See this statement set forth in the wonderful poetry of Psalms 104 : 30.) Many have been the attempts to prove the theory of "spontaneous generation," but these attempts have resulted in complete failure. Theory after theory has been advanced, and experiment upon experiment has been made to solve the great problems connected with the origin of life upon this planet, and the mysteries of its reproduction. Evolutionists have felt at times that their elaborate researches were to be rewarded with success; but no keenly logical mind among them now desires to say that their chain is complete, for there are fatally weak links which perplex and discourage.

Bearing in mind the thought already advanced, that reproduction of life is the extension of God's creative act, it is not difficult to perceive that a law has been established by God Himself from which there can be no deviation. Each form of life will be reproduced "after its kind," so long as the reproduction of that life continues.

Another self-evident fact we will note. Each form of life has a definite *goal* which the invisible but inherent life-principle causes it to reach. In scientific phraseology this goal is the *type* to which it is to be conformed. Type, as used in this connection, may be defined as "*the aggregate of characteristic qualities.*" We see from what we have considered, how impossible it is for life on one plane to generate life on another plane. All that any life-principle can do is to bring to manifestation and maturity the life on that particular plane; *e.g.*, the life-principle in the lily-bulb will produce the lily life, and, if unhindered, will cause all the characteristics of that life to reach their perfection; but the life-principle in the lily can never produce bird-life, nor can the life-principle in the egg of the bird do more than to cause the manifestation of the bird life. The bird life may reach its goal but it can go no higher. In other words, the bird may spread its wings and fly far up in the air; it may sing its sweetest song; but it can never generate human life. Human life, in turn, can only reproduce itself. *It cannot generate life on a higher plane—the Uncreated Life of God.*

We will now apply this law of heredity to Adam and Eve in their fallen condition. What are the characteristics of the life that they must reproduce? First, it is *created* (not self-existent) life; second, it is *human life*, not the Life of God; third, it is *sinful*, not sinless life; therefore we may say that the children of Adam and Eve will come into the world with sinful, created, human life. The poison of sin is in the human germ, and it will be manifested with each unfolding life. It cannot be otherwise. It follows, then, that every descendant of Adam and Eve will enter the world with the same kind of life—*i.e.*, sinful, created, human life. The words of the Apostle Paul in Romans 5 : 12 are fully in accord with this inflexible law of heredity: "Through one man sin entered into the world, and death by sin; and so death passed upon all men, for that all sinned."

We must remember that we have found sin to be far more than an act, and we have seen the relation between sin and death; therefore the law of heredity and the "law of sin and death," run parallel throughout the world of human beings. . . .

XIII. God's Eternal Purpose.

Let us now consider this great Eternal Purpose for the human race more in detail. Ask the class to read Rom. 8 : 29, 30, and Eph. 1 : 3-5.

As we carefully ponder these words we find that two figures are employed: the architectural and the parental, and they are peculiarly blended. The word "predestinate" means "to mark out." Just as an architect conceives in his mind a wonderful group of buildings, and proceeds to draw a plan of the same—a plan showing each detail in its relation to the whole and to the various portions—so God, the Great Architect, has outlined in His Written Word, His wondrous, glorious conception of a "city" composed of many buildings, each one of which is a glorified human being:—"the city which hath foundation, whose Architect and Builder is God" (Heb. 11 : 10), and which is for His (not man's) dwelling place . . . .

Now let us look at the other figure, the *parental*, and the peculiar blending of this with the architectural figure that we have just considered. In Eph. 1 : 5 we see that the individual buildings in this city are called "sons" and we are shown that the ultimate purpose of God is this:—that the human beings whom He has created shall *partake of His Life which He has stored for them in the Eternal Son, and that this Life shall so transform them, that eventually they will be conformed to His image.* Heb. 2 : 10 points to this consummation.

* "Scripture indicates the possession of 'spirit' by 'all flesh' (Num. 16 : 22) and the share of the 'spirit' in the Fall; its sinful defilement and disorder (2 Cor. vii. 1)"—(*Moule*).

We see then, that God's Eternal Purpose for human beings is SONSHIP THROUGH THE ETERNAL SON, and that these glorified individuals collectively will form a community which is spoken of as a "city" (see Rev. 21 : 2, 3, 22, 23) for His indwelling ; or will constitute a "vast circle of brothers," in the Father's Home.

XIV. The Greatest Problem in the Universe.

We now stand face to face with the greatest problem in the universe : How can human beings dead to God and "dead in trespasses and sins," become children of God and eventually, "sons brought to glory." *Biologically, it is an impossibility ;* for we know that life on each plane can only reproduce itself ; it cannot generate life on a higher plane. Man cannot attain to the Life of God by any self-effort. Science agrees perfectly with the Bible in declaring "that which is born of the flesh is flesh ; and that which is born of the Spirit is spirit." (John 3 : 6.) Life on the various planes must forever remain distinct, apart ; therefore, so far as any *effort of man* is concerned, the entire human race must forever remain upon the plane of sinful life. "All have sinned," therefore all have "come short of the glory of God." (Rom. 3 : 23.)

God is an absolutely holy Being. He cannot tolerate sin. He cannot excuse it. We could not worship a God who would treat sin lightly. Impress upon the class the *awfulness* of sin, but in such a manner as to enable them to perceive that there is a *law* of sin which, like any natural law is followed by inevitable results. (See Rom. 8 : 2, last phrase.) Do not permit them to indulge in the weak, illogical reasoning of many persons who say that "God is too loving to punish sinners." Is it lack of love in God that permits a person to fall when he has thrown himself over the edge of a precipice ? No, the force of gravity is irresistible. Is it unloving in God when the hand that has deliberately been held in the flame is burned ? No, we are familiar with the working of natural laws and we recognize their inflexibility . . . . The everlasting separation of sinners from God must be the logical result of sin.

God's holiness and man's sinfulness can never coalesce. God can never be anything else than holy ; man can never be anything else than sinful, in his natural condition.

We see, then, that the claims of God's holiness would necessitate the removal of sinners from His immediate presence, and would render impossible any fellowship or relationship between them.

But not only is God a holy Being ; He is a loving Being also. "God is Love" (I. John 4 : 8). The claims of His Love as well as the claims of His Holiness must be considered. God's Love yearns over the race of sinners. He loves them with His own Uncreated Love which can never change. He longs to clasp them in His arms and call them sons.

Here are distinctly opposing claims. God's holiness must say to sinners "depart from Me" ; God's Love must open His arms to receive them. How are these opposing claims to be reconciled ? Only in a judicial manner, *i.e.*, in the form of legal justice. To illustrate : Two men have opposing claims, therefore they resort to the court of justice. Each tells his story while the judge patiently listens ; then he renders his *judgment*, which is the official declaration concerning the truth of the statements submitted to him for consideration, based upon the laws of the state.

Let us bear in mind that the word *judgment* in the Scriptures is used in this vindicatory sense—rather than in vindictive. It is a "setting right." With this explanation in mind, let us consider what the judgment in connection with the opposing claims of God's holiness and His love will be. It may be stated as follows :

The claims of God's love are just, and His love has the right to effect any possible change in *the status* of sinful human beings that will cause them to satisfy His heart ; but this change of status must also uphold and satisfy His holiness.

Let us now consider what this change of status would involve. *First*, it would necessitate a *new life-principle*, nature, heredity ; *second*, the *operation of a higher law* than the "law of sin and death" must be realized ; *third, deliverance from the sphere and control of Satan* must be effected.

We also perceive that this change of status must be accomplished in such a manner that God's holiness would be magnified, and His moral rule vindicated throughout the universe.

But not only must the sin-question of the human race be settled judicially, it must be settled *decisively, i.e.*, in one decisive act. And it must be settled *effectually*. In other words, the "setting right" must not omit a single detail of this great problem.

We are now ready to ask, What must be the nature of the single decisive act whereby such changes as those we have been considering may be effectually accomplished. The answer may be concisely stated in the following sentence : It must be a *manifestation of suffering upon the part of God, commensurate with the result of man's sin.* As we carefully examine this sentence we see that in no other way can the unchanging Love and Holiness of God be reconciled ; and in no other way can each be fittingly expressed . . . . . .

We now need to consider this expression of God's Love and Holiness more in detail. It is obvious that it must be in such a form as would enable sinful man to perceive its meaning. Therefore God must clothe Himself with humanity, that humanity might understand God's heart. We can readily see, however, that not all of God could be covered with humanity's form. God is infinite and the created universe could not confine Him. But the Eternal Son—the manifested God—laid aside His independent Divine Power and much of His glory, but NOT *His Divine nature*, and clothed Himself with humanity as with a garment.

XV. A Unique Personality—The God-Man.

We find this fact plainly stated in John 1 : 14, also in Philippians 2 : 5-7. This uniting of two planes of life in one personality would present to the world a unique being —"The God-Man."

At this point the teacher should call attention to the first word in the Bible in reference to this unique Personality. Have the class read Gen. 3 : 14, 15. Explain that the LORD God is pronouncing a curse upon the literal serpent in verse 14. This reptile had been the tool of Satan and was to experience changed conditions. . . .

In verse 15 the LORD God is speaking to the *being* who had used the serpent as his mouthpiece. This being we have already found to be Satan who had tempted Adam and Eve to sin. Notice very carefully the words that are uttered, for this verse contains the germ of all Redemptive revelation. "Enmity will I put between thee and the woman, and between thy seed and her seed ; He shall crush thy head but thou shalt crush His heel." (Rotherham translation.) As we read and re-read, we perceive that the personal pronoun "HE" is the emphatic word. Evidently a unique, strong Personality is indicated. This Personality is

said to be the "seed of the woman," an unusual expression considered biologically ; for when natural generation is mentioned, the expression, "seed of man," is used. The fact that no human father is indicated and that this *seed* is to "crush" the head of Satan, would argue that He was to be a super-man. We see also that the crushing of the head of Satan, would be to his ambitious power and rule, what the crushing of the head of a little serpent would be—a death blow. And we see also that the crushing of the heel of the Strong One, in the act of crushing the head of the serpent would mean that all of the venemous power of the serpent would be directed against the heel, causing untold suffering.

Let us now see if we can find other passages corroborating this peculiar expression, "the seed of the woman." In Is. 7 : 14 we read these words : "Behold a [*the* in the original] virgin shall conceive, and bear a son, and shall call His name Immanuel." This name is very suggestive. It implies the uniting of two planes of life : the Uncreated Life of God, and the created life of humanity. The word *Immanuel* means "God with us." The *us* refers to humanity, and the force of the expression is *God in humanity*.

In Is. 9 : 6 we find "us" again used. "Unto us [*i.e.*, humanity] a child is born" ; but notice carefully the next phrase—"A son is *given*," not born ; implying that His origin is above the plane of humanity. And notice the name given Him : "The Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Could any child of human origin bear such a name ?

In Micah 5 : 2 we find where this God-Man is to be born. In reading this passage call attention to the last phrase : "Whose goings forth have been from of old, from everlasting," and compare with the last phrase of Ps. 90 : 2.

Now let us turn to Matt. 1 : 18-25 where we find the birth of Immanuel, in Bethlehem, recorded. Also read the beautiful account of His birth as recorded by Luke, the physician. See Luke 2 : 1-20. No wonder that the angels shouted for joy, for God had clothed Himself with humanity, that He might redeem a sinful human race.

A fourth cardboard symbol should now be shown. This is of uniform size with those already used and contains a large gilt star placed over three circles like those on card 3.

Above the star should be placed the words *The God Man*. Underneath the star in smaller letters may be printed, "The Last Adam." (See Fig. 5.) Explain the latter expression by calling attention to I. Cor. 15 : 45, 47 ; also link this expression with His human name Jesus, meaning Saviour. (See Matt. 1 : 21.) Point to the white circles as symbolizing His humanity, and make clear to the class that He really partook of our human nature. Have Heb. 2 : 14-18 read, also Heb. 4 : 14, 15. Dwell upon the fact that He needed food for the sustenance of His human body, and sleep for its refreshment. Call attention to various passages in the Gospels that prove these facts. Point to the star as symbolizing His Deity. Draw out from the class the proofs of His Deity as found in the Gospels. Let those passages be read which mention His forgiving sins and receiving worship ; but be careful not to include those acts of His which were performed as *man*, exercising faith in God and in utter dependence upon Him ; such as fasting in the wilderness, walking upon the water, and passing through the angry mob in Nazareth. These, and other of His recorded acts, also prove the exercise of that dominion originally given to man which the first Adam forfeited through sin, but which the Last Adam completely manifested. Also have those passages read which emphasize His dependence upon God, His Father ; *e.g.*, John 6 : 38 ; 7 : 16 ; 7 : 28, 29 ; 8 : 28, 29, 38, 49, 50 ; 5 : 30.

It will be very helpful if the contrast between the temptation scene in the Garden of Eden and that in the wilderness is shown. . . The First Adam lost his God-given dominion when he sinned, and became a slave of Satan. The Last Adam exercised dominion, and went up from the wilderness a *king*.

Right here explain to the class the meaning of dominion as used in this connection, for the subject is little understood. True dominion *has for its object the highest welfare of those dominated*, and has power to effect the realization of the same, choosing to do this at any cost to self. Dominion is the exact opposite of domineering, which has for its object the realization of selfish ambition at the expense of those controlled. . . .

Call attention to the fact that Satan forfeited his *dominion* when he sinned, and that he entered upon his *domineering* career, not as a king over his subjects, but rather as a master over his slaves. . . .

It will now readily be seen that the humanity of the God-Man is sinless, dependent and victorious ; therefore He is ready to execute that Plan for the Redemption of the human race which was in the mind of God, even before He created the universe. In proof of this statement we have but to remember the omniscience of God. With God it is always present tense. He has no past—no future. He saw the result of man's sin before He created him, and assumed the responsibility incurred in creating a being with the power of choice. He discharged that responsibility, by providing a way whereby man might use his power of choice in such a manner, that he could be freed from sin, and *become His glorified son*. Thus God's plan of Redemption antedates the sin of man that made it necessary.

XVI. What the Redeemer Must Do.

Let us now carefully note what the Redeemer must do in executing this Plan. First : *He must become identified with the sinful human race*. This means a deeper humbling. We see this indicated in Phil. 2 : 8. In the previous verse we read, "He emptied Himself," to be "made in the likeness of man" ; but now we read, "being found in fashion as a man, He *humbled* Himself, and became obedient unto death, even the death of the Cross."

Second : *Identified with sinners*, He must *vicariously* and *representatively* come under the operation of the law of sin and death in *a substitutionary manner*, that He might experience the full penalty for sin—*i.e.*, death, or separation from God.

Third : Having *representatively* and *substitutionally experienced the penalty*, He must *representatively manifest the working of a higher law*, even *the law of the Spirit of Life*—the Life of God. (*Rom.* 8, 2.)

Fourth : As the glorified God-Man, He must become the *Head of a new order of redeemed human beings*, who should share His life, and eventually become conformed to His Image and be found in His likeness (1 *John* 3, 2 ; *Rom.* 8, 29).

All this, the God-Man—Jesus Christ—was ready to do, for He had said, "Lo, I come to do Thy will, O God."

END OF PART I.

Note : We regret we are unable to give in this issue Part II., *God's Plan executed at Calvary*, but with the diagrams before them, readers who are well acquainted with the twofold message of the Cross—substitution and *identification*—need not delay leading their classes into the life of victory. It may be possible to give extra pages, and complete the book in our October paper.—*Ed.*

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The Swanwick Overcomer Conference.

By Our Special Commissioner.

THE Third Conference of Christian Workers in the "Overcomer" Series, was held from Tuesday, May 2nd to Tuesday, May 9th. They were seven days of mountain top experiences in the fellowships of the Lord. There were fourteen hours of daily activity arranged for all who were able to engage themselves for so long, in study, prayer, song, conference and necessary refreshment. Six meetings each day was the normal thing, but there were days when the number went beyond six, by reason of special development of need and privilege, as the Conference days advanced.

This Conference has undoubtedly been the best of the series thus far held in the quietness and retirement of the Derbyshire hills. The attendance this year reached 244. The workers came from far and near—Scotland, Ireland, Wales—as far West as Pembrokeshire, and as far south as Brighton and Bournemouth. One was impressed by the large percentage of Ministers and Pastors—about one-fifth of the whole. What does this indicate? Just what the developments of the Conference proved, namely, that some of the leaders of the churches are prayerfully seeking to reach a higher altitude of Christian experience, whence they can get a more extended vision of the Lord's plan for the world, and a new fitness to fulfil it.

The success of the Conference was assured when the visitors sat down for their first meal, immediately upon arrival on Tuesday evening. It was a joy to see so many familiar faces from far and near—tried warriors from the Lord's battlefield. Many others were strangers, but soon became friends in the home-like facilities of The Hayes. The meal was followed by the most delightful meeting for prayer, conducted by the Convener, Mrs. Penn-Lewis. In her opening prayer she registered at the throne of grace the inner purpose which the Holy Spirit had put into her heart. An unqualified acknowledgement to the Father of implicit dependence upon the Spirit of His Son, gave the necessary "key" to unlock the ministries of the occasion—a committal to Him for the cutting away of all wandering thoughts, that all might be brought into singleness of eye, purity of motive, intensity of purpose, and that the Conference should reach the deepest into which God can take a willing people, the fullest outworking of life to a dying world, and all on the ground of the sacred Blood that was shed on Calvary

Set in the Storm Centre.

In his word of welcome, the Hon. Secretary, the Rev. C. E. Procter, of Liverpool—laid emphasis upon the impossibility of measuring the significance of such a gathering. He urged all the workers present to consider themselves as set by God in the storm centre, and even in the hottest part of the battle, as being specially taught and trained for that position. This called for a full yieldedness to Him Who sent them, as well as for them to be perfectly joined together in the same mind and the same judgment.

The Rev F. E. Marsh, London, followed with a unifying message on the "According to's" of the Epistle to the Ephesians—"according to the riches of His grace" for sinners, and "according to the riches of His glory" for saints. Other short addresses followed. The closing word by Mrs. Penn-Lewis gave God's world vision for the nations and for mankind. In that vision we are to share with Him. We are in His scheme for the closing of the Age. By God's vision the "personal" is swept out of the horizon. What matters it if one lives or dies, if His glorious purpose is fulfilled?

On Wednesday the Conference opened with rich promise, in Family Prayers at 8 o'clock, led by the Rev. F. E. Marsh. Although a keen cold wind blew along every shady walk of the lovely park in which the Conference Hall stands, there was a good gathering of praying saints, seeking the presence of God in the midst.

The first real Conference meeting was held at ten o'clock, when Mrs. Penn-Lewis began a series of most helpful addresses on the fundamental doctrines of our faith. The prayers offered by the Revs. E. L. Hamilton of Bath, and J. Rhys Davies of Leeds, for the same One Who was enthroned in heaven to be enthroned in the Conference at all times, and especially in the daily utterances of the Convener in the morning meetings, were graciously answered. It was more than interest—it was intense absorption, that called again and again on the speaker for a repetition of epigrammatic and concrete statement of truth, as well as the copying of the diagrams exhibited, and taken from the text book before her.

After a brief interval, what was known as "The Preachers' Hour" began at 11.45. It gave to the Rev. F. E. Marsh, who conducted it, an opportunity of emphasizing the New Testament doctrine of Substitution—a very needy ministry to-day, in the midst of the awful apostacy of our times. The words of the speaker were like incandescent light, shining upon the Atoning Person and work of Christ. The largeness of that work pointed *outward* to God, since it pleased the Lord to bruise Him; *downward* to Christ, since He offered Himself voluntarily to God; *inward* to us, since it deals with our sins and our sin. Our *sin* is not forgiven, but it is judged and dealt with at the Cross. The place He took as the sinner is the place of judgment, where and whence He is able to lift us into honour and glory. Finally, the work of the Lord Jesus was *hellward*, since by it He spoiled the principalities and powers of hell.

The afternoons of the Conference were given to "The Prayer Outlook." The needs of Russia, Poland, France, India, and Ireland were given full place, with deep and intensive prayer, as the hearers were moved by the Spirit of God.

At 5.15 the "Ministers' Prayer Bond" held the first of a series of meetings in the Walnut Room. The Rev. J. Rhys Davies, the chairman, presided over a profitable conference, where the interchange of truth and experience was most valuable.

While the Prayer Bond met in the Walnut Room, the Prayer Warfare Groups met in the Conference Hall, under the leadership of Miss Leathes of London (*Hon. Secretary*), assisted by Mr. C. H. Usher of Brighton.

Defeat and Victory.

After supper, the Conference was in full sway until after ten o'clock, both as to numbers in attendance, and in the utterance of the Gospel. All day the workers had feasted and laboured, yet all seemed eager to say something or to hear something in the preliminary open conference. The Rev. F. E. Marsh then gave a searching message on "The Why of Defeat and the How of Victory." He found the former in the words of 1 John ii. 15—the world, the flesh, and the devil. There were, he said, three enemies—an *internal* one called the flesh, an *external* one called the world, and an *infernal* one called the Devil. There were three friends to stand with us against them—the Father, Who is opposed to the world; the Son, Who is opposed to the Devil; and the Spirit, who is opposed to the flesh. Israel also had three enemies—Egypt, equivalent to the world; Amalek, the counterpart of the flesh; and the Canaanite, who stands for the power and principalities of the heavenly places. As to the flesh, God has placed it on the Cross. The negative side is "I am crucified with Christ," and the positive side is "Christ liveth in me." God has made no provision for sin, no provision for defeat, for He has come to make true to our experience that which is true in Christ. As to the infernal enemy, the secret of victory does not lie in ignoring him, because he will not let you; nor in coming out from him, because he follows you up; but in "*whom resist*, steadfast in the faith."

A telegram from Warsaw arrived for this meeting, from Pastor Fetler and Mr. J. C. Williams, as follows: "Abundant blessing upon Conference. Phil. i. 3-6." Also a Radiogram from Mr. and Mrs. Watkin Roberts, sent from off Gibraltar, which read: "Disappointed not present. Remember India's tremendous need. Pray." Mr. Roberts was expected to address the Conference, but owing to the delay of his ship in Calcutta, caused by fire in the cargo, he was not able to reach these shores in time.

As soon as Mr. Marsh finished his address, Dr. F. B. Meyer walked to the platform, after a 13 miles motor drive from Chesterfield. In a few minutes he was on his feet, although it was 9.10 p.m. at the time, and

began to pierce with a sort of lance between the soul and the spirit, by saying, "Not until I tried to live and walk in the light, did I realize how insidious, incessant and obtrusive is the flesh, or the self-life. The one thing in our experience has been the revelation of the extraordinary power which the self-life possesses over *one*." He drew a lovely analogy between the outer court, the Holy, and the Most Holy places in the Tabernacle, and our body, soul and spirit, and urged that, just as the dividing veil between the Holy and the Most Holy places was torn from top to bottom when the Saviour died, so the veil between soul and spirit should be removed, and the two merged into one place in the presence of the Lord. That means crucifixion, the Cross entering into the innermost of life, and going deeper all the time. The physical, psychical, and spiritual, present different levels. The top is the throne room. The Cross goes down through all these three. The spirit-level of fellowship with God is characterized by four things: the spirit of worship, the conscious presence of the Lord, the overflow of conversation to others about salvation, and by a forgetting of "water pots," like the woman of Samaria. When the heart is full of Christ, the "water-pots" of dancing, and such like things, will all be forgotten. It was nearly ten o'clock when the message ended, but the hush and the stillness which prevailed were a quiet reminder of the presence of God.

The second day of the Conference opened auspiciously with the special meeting of Ministers, addressed by Dr. Meyer. He met them at 7.30 for an hour, then breakfasted with all the workers. Then he rose and gave them a table talk, before he left Swanwick for London, in company with Pastor Marsh.

From Sinnership to Sonship.

Mrs. Penn-Lewis led the way in the ten o'clock meeting, and was like a giant refreshed with new wine. Marks of her recent illness were visible to those who knew her when she was speaking the previous day, but it would have required a keen eye to discern any of them when she addressed this meeting. As those who belong to the royal priesthood of prayer, eager souls were instant though brief, in their intercession for the nations and the sorrows which they bear. In her address, the speaker continued to expound the truths of the Fall of man, of his new life in Christ, and the development of it to maturity.

In this address, an interesting series of charts were used, to illustrate the truths presented, as follows: (1) The circle of God's uncreated life. (2) The circle of Adam's created life. (3) The circle of sinless Adam, spirit, soul and body, before the Fall. (4) The circle of fallen Adam. (5) The circle representing the God-Man, essential Deity in the centre, sinless in soul and body. (6) The circle of the sin-laden Christ—Deity entering into the sphere of sin and death. (7) The circle of Christ in resurrection—Deity in the centre, and a glorified soul and body. (8) The circle of Christ in the glory. (9) Two circles—one of sin and death, the other of eternal life in Christ, with the Cross between them. (10) The circle of regeneration—a birth relationship with God that cannot be dissolved—Christ in the centre of spirit, soul and body. (11) The circle of progress in the divine life—that life permeating the central and entire man, through the redeemed soul. And (12) The circle showing the ultimate glorification of the believer in manifestation as a son of God. Provided we have the uncreated life of God in our souls, through Christ Jesus and the Holy Spirit, then we are sure that, if we go through any "death," we shall also rise out of it in Him. Fruit comes by dying, not by doing. As we go deeper into death with Christ, there will be both life and fruitage.

This harmonized with the thought given to the Ministers by Dr. Meyer. He said that it was through *death* that Christ became the Great Shepherd, and it is through a similar death experience, applied in their case to the natural man, that they are to be made into His under-shepherds. All must be joined, he said, with the Lord in His death, before we can be joined to His life and service. Whatever the Cross may mean, and it may mean in one life a cutting off of one thing, and in another something else, but all must be willing to bear it, to be impaled on the Cross, so that we may be lifted to a higher plane with Christ. The two addresses serve to illustrate the lovely harmony of truth and teaching that prevailed throughout the Conference.

The *Preachers' Hour* at 11.45 gave to the Rev. C. E. Procter a fine opportunity of dealing with the apostacy now at work in the churches, as "that spirit of anti-christ which should come, and even now is already in the world." The subject chosen was "*The Apostacy and the Atonement.*" In reality, apostacy is the work of evil spirits in the Church of God, deceiving souls to believe a lie. The existence of apostacy, he said, was proved by the flood of diabolical doctrine that has been sent into all the world. It is difficult to open a paper or book without finding some trace of it. It is taught by those who once held the faith and have not kept it. The antidote of falsehood is *truth*—the truth about the atoning Blood of Christ for the sinner, in the death penalty suffered by Him for our salvation. That which the apostacy denies of the Word of God, of the Blood of Christ, and of the work of the Spirit, we must affirm; whereas that which is affirmed of the deification of humanity, we must deny, on the ground of revelation and of the facts of life.

The meeting on Thursday evening may be best interpreted by the comment which Mrs. Penn-Lewis made upon it the following morning. She said, "Last night some tremendous things occurred. Some of the workers here, who are capable of reaching the masses, broke through their last barrier. God is doing miracles in this Conference. There should come out of it a real flow of Revival." That terse sentence interprets, not the inner meaning of this particular meeting alone, but of the entire series.

Rain fell heavily until breakfast time on Friday, but the weather cleared in time for the morning meeting. The advent of a good soldier of Jesus Christ was recognized in the opening prayer offered by the Rev. Harold C. Morton of the Wesley Bible Union. The fundamentals of Christian doctrine, and the victory of the Cross as applied to experience, were again under consideration. The subject of special treatment was "God's plan executed at Calvary." Mrs. Penn-Lewis' description of our Lord's sufferings brought her auditors into deep solemnity. It was such an unveiling of what Adam's sin brought upon the Lord Jesus, in the interests of the human race, followed by the appeal, "The Lord bow our hearts before Him, to worship Him as the Lamb of Calvary."

The Cross and Revival

The Rev. J. Rhys Davies had, during the previous days, shown much activity in the various meetings, as Chairman, in prayer, discussion, and counsel, but not until the Preachers' Hour on Friday did he give a word of extended utterance. Then he spoke with power on "*The Cross and Revival.*" He translated his theme into "the fuel and the fire"—the *fuel* being the Cross, and the *fire* being the Holy Spirit. He said that there was no true revival possible without the Cross. The necessity for it was two-fold—the human background was the sin of man, the divine background is the love of God, but love as embracing righteousness, holiness and mercy. Minimise sin and you minimise the need of regeneration, the need of salvation. Religion without the Cross is the greatest enemy of Christ. There are three basic truths which we must declare—a Christ crucified with a felon's ignominy, yet dying for sin and for sins; and yet again, as vindicated by God in His resurrection from the dead. There is need to proclaim the Atonement. It is a waste of time to preach anything else. That is a great delusion that estimates respectable sinners as though they were saints. Refined human nature does not mean regenerate human nature, even though some leaders say so. It is the preaching of the Cross that will produce revival, sooner or later. At least, it will create the conditions needful for it. Revival implies declension, in which truth has lost its power over the man. It is a turning of the tide, the outflow of the conscious life of God, truth vitalized, God supreme, the spiritual victorious over every other interest. Revival is preceded by passionate preaching and entreaty. It calls for warnings, for prayer, for a willingness to be nothing in order to be something, not for the loss of old attainments, but for the acquisition of new ones. "Better" said the late Dr. Parker, "murder your grammar than quench your fire."

The Prayer Outlook of the afternoon came through a Christian Trade Unionist Leader, who carried with him to the platform, portfolios full

ficiently large for a barrister. The address was an eye-opener, as to the danger of revolution in the nation, not through the Trade Unions *as such*, but in the fact that in every branch of the Unions, and in every Co-operative Society, and in every Working Men's Society, there is, or is to be, an agent appointed to sow the seeds of Communism. By this means it is sought to capture the control of the Unions. When they are captured and controlled, then expect revolution. If there was ever a Satanic force on earth, it is the Communist Party of to-day. The laws of the Communist Republic are just the same as those of the Anti-christ given to us in the Scriptures. So much so, that one could see somewhat of a bias in the speaker's expectations, in favour of the Antichrist coming from that source. What then is the Christian's attitude to this danger? *First*, keep in the heavenly places. Plenty of Ministers have been ruined by dabbling with social questions. *Second*, preach the Word of God, and the Word of the Cross. *Third*, preach the Cross *as a dynamic force* —a Christ that can do something for somebody. This was the only real solution the speaker could give.

Further revelations awaited the hearers in this soul-stirring hour. They came this time from *Ireland*, through the quiet, holy talk of the Rev. S. J. Nabney, who labours for the Lord in that unhappy country. He related many heart-rending incidents, as a faithful witness, to make clear to his hearers the real condition of his native land. He asked all Christians to view things from the standpoint of God's throne. There is a very real and strong prayer warfare at work in Ireland, that has been mighty to the pulling down of strongholds.

Demon-Possession and its basis.

In the "Clinic Hour" after tea, Mr. C. H. Usher made use of "*War on the Saints*" in order to deal with demon possession and allied themes. After giving a careful definition of passivity, with his guide book before him, and of the dangers leading into possession, he affirmed that the Spirit of God does not work through any *passivity* of the natural powers. One of the symptoms of possession lies in the control of the subject through an automatic mind. When once an evil spirit is entrenched, it must be dealt with by claiming the victory of Calvary. Even Paul found it necessary to instruct the Corinthians as to the differences between those supernatural forces so common to their heathen state, and that divine inspiration which was secured to them through their relation with Christ. In the former they imagined that the more they were deprived of self-consciousness, the more sublime the state into which they were lifted. Such lack of self-control must be corrected, if they were to share in the true divine inspiration. Divine inspiration differs from the diabolical in the fact that the latter takes man away from himself, while the former restores him to himself. When the conscious mind is healthy, and the law of selection in the mind and will is acting perfectly, there is no place for evil spirits.

A prolonged interchange of thought followed this, with many questions and answers. Personal experiences were given that illustrated and confirmed the fundamental principles expounded. Some serious difficulties were presented on the subject of demon possession, and most helpful instructions given, by men and women of tried experience.

A further open conference followed in the evening, dealing with the practical dangers of deception. It was evident from the evidence given that many Christians fail to discern between true and false leading in the things of God. Even in matters connected with the healing of the body, it was pointed out that great care was needed, to avoid bringing dishonour upon the Name of our Lord by drawing upon that which is merely psychic and not really divine. The open conference merged imperceptibly into a practical talk upon "Walking in the Spirit," by Mrs Penn-Lewis. She spoke at length about the human spirit, and its need of regeneration, and how that it is generally brought into conscious action when the Christian gets the fulness of the Holy Spirit. She said that the sense of the spirit was lost in abnormal bodily sensations, and that is one reason why the devil is so anxious to give them. The spirit should rule the soul and body. It is there that the presence of God is always felt, and it is by this means that we co-work with God. The Rev. E. L. Hamilton then closed with a word of testimony.

The programme on Saturday was a full one. It began with Family Prayers conducted by Rev. H. J. Andrews of Willesden. At the ten o'clock session another address was given by Mrs. Penn-Lewis on the fundamentals. She warned her hearers against a *mere mental apprehension* of truth. Man will never solve spiritual problems with the mind. God's workings lie deep in the central spring of life principle and power.

During the progress of the meeting, ten students arrived from Cliff College, with a view to attending the meetings during the week-end. Here again is another evidence of the way in which these "Overcomer" Conferences are influencing the ministerial pathways of Christian service

The Preachers' Hour followed, when the Rev. Harold C. Morton said that the Union he represented was seeking to save a remnant from the apostasy of the present day. For the future he could see no hope but from a special overturning through a Holy Ghost revival. The formulating of a new fellowship may become a speedy necessity for many—in short, it seemed that it is already raising its head to a new and independent witness.

Such a stream of prayer followed Mr. Morton's address, asking God to show us the sin of silence, to put into His people a mighty divine force that shall rouse the members of every church, who shall refuse to be silent whenever the Word of Truth is assailed. The atmosphere at the close of this prayer seemed "electric," so much so, that one person said, "It is coming," and another, "It has come." What? The *establishment of the "witness"*!

The Rev. Edward Parker, son of the late Dr. Edward Parker who was for twenty years Principal of Manchester Baptist College, was the next speaker. His address was a powerful confirmation of all that Mr. Morton had said. The burden of his heart was not so much a concern for the faith of Jesus Christ, as it was along the lines on which the latter had been speaking. He added proof to proof of the dreadful apostacy in the colleges, and the awful, the cruel, systematic wickedness of it. He called for prayer for those Ministers who remain true to God's Word, that they may be wise in Him, as to their relation and position in their respective denominations. Pray for the pulpits, for all the colleges, came as a final appeal, and was answered by another stream of prayer, for God to establish Himself in the witness He had begun.

The Call to Battle.

The familiar sound of the dinner bell called for the closing of a meeting of overflowing interest and power. All through the day interest became intensified fervour. Conversation was released by the pressing claims of the situation. Men and women were like soldiers who rush to their respective places in order to take and hold a position of advantage. All seemed determined to intensify their work of witnessing to the pure Gospel story, so that millions of perishing and endangered souls should not be lost.

The Lord's Day in Swanwick was a quiet and tender day, with family prayers at 8 a.m., "Prayer for all Nations" at ten, Devotional Meeting at eleven, followed by the Lord's Supper, with an address by Rev. E. L. Hamilton. There was an "open meeting" in the afternoon, that gave a precious time for helpful testimony, a Prayer Meeting at six, and a remarkable closing meeting at 8 o'clock, when many spontaneous messages were given in an atmosphere that was full of the Spirit of God.

Monday was a sort of "clearing up" day, beginning with Family Prayers at 8 o'clock. In the morning an opportunity was given for fellowship, for group meetings and personal interviews, preparatory to returning to the battle field. Mr. Evan Roberts also arrived, to the joy of many who profited greatly by personal talks with him as opportunity opened. In the afternoon, and for the first time during the Conference week, there was a breaking away from meetings altogether, when a large number visited, by motor transit, Mr. J. C. Williams' old home on Matlock Moor. A brief praise meeting was held in the garden, and a telegram of greeting sent to Mr. Williams, giving thanks to God for his work and witness in what had become a "mount of God." At eight o'clock the Conference closed with a prayer and testimony meeting in the Conference Hall, and the following morning the visitors made their departure for their homes.

—*Verax.*

The Sadhu Sundar Singh.

WE have received several letters in connection with the word of caution given in our last issue in reference to this Indian brother in Christ, and his visit to England. But some of our correspondents have missed the point of the "caution." This was concerning a *book* purporting to relate the Sadhu's spiritual experiences, and a certain chapter therein—*not so much* the one about whom it was written, who appears to be truly a servant of God and faithful in his loyalty to the Bible as the Word of God, and the message of the Gospel of Calvary.

The "word" given was to the Lord's children seeking to press on in the spiritual life, to beware of accepting as of God certain of the experiences related, and the seeking of similar experiences. For it is now an established fact that for lack of knowledge of the danger of spurious "visions" and "revelations" many of the most spiritual born-again Christians have been deceived. Alas, Spiritism is not confined to "Spiritists" and "seances" to-day. In the meetings of believers assembled to seek a "Pentecost," *if certain conditions are fulfilled*, "spiritist" manifestations are given. A believer faithful to the Gospel of Christ may hate "Spiritism" with all his being, and yet be deceived into accepting some supernatural experience which is practically "spiritistic," *because its source is evil spirits*. For there are only two sources of all supernatural phenomena,* the Holy Spirit of God, and Satan's evil spirits. At the back of Spiritism in every shape and form is the latter; as at the back of all true spiritual experience in the believer is the Holy Spirit of God. It is safe to say absolutely that the prime distinction between the manifestations of each of these invisible powers, is the unvarying principle *that the Holy Spirit is never out of harmony with the* Written Word of God, of which He is the Author.

Some who know the Sadhu and his loyalty to the Scriptures, hope that the statements made are the misinterpretations of the writers of the book, but the following paragraph, for instance, is given as the very words used by the Sadhu himself concerning what he was "told" by spirits "in heaven" :—

"I was told that the love of God operates even in Hell . . . God . . . gradually shows them more light . . . almost all those in Hell will ultimately be brought to Christ's feet. It will perhaps take millions of ages . . . . . " "There were some few personalities, Satan for instance, in regard to whom I was told, 'Don't ask about them.' And so I did not like to ask, but I hoped that for them also there was some hope . . . . . " "They (?) also told me that the Saints help in the work of saving souls in Hell . . . Those in Hell will ultimately be brought to Heaven . . . . . "

Take alongside of this the following statement from the writings of Spiritists. "Those who are selfish, who have forgotten through life their fellow creatures—who have not developed their soul powers, have to do so on the other side; . . . they have to undo every evil deed; have to become purified through suffering . . . This takes sometimes years only, in other cases hundreds of years, and in some, two or three thousand . ."†

The logical conclusion therefore cannot be avoided, that the "spirits" in "heaven," who are said to have spoken to the Sadhu, are the very same "spirits" that inspire the teachings of Spiritists.

A Missionary from India who knows the Sadhu well, says that the same importance cannot be placed upon the statements of Indians concerning such matters, as on those of believers in the West. She also points out that the difficulties of language must be taken into account. All this is true, but nevertheless, in these perilous days, it is *a danger to the Christians of the West* to have these "revelations" circulated in print, and accessible to many who will take them as embodying a spiritual experience to be eagerly sought for, not to speak of the mischievous doctrinal statements in the quotations we have referred to, which are but a few out of many of the same character.

We understand that some Missionaries in India who know the Sadhu are earnestly concerned that he should return to his own land. They feel that his essentially Indian susceptibility to the visionary aspect of spiritual things is a danger to the Christians of the West. We are thankful to hear from Mr. Walter Sloan that the Keswick Council "deprecates the chapter" referred to. Let us pray that the Keswick meetings may be greatly used of God to our Indian brother, who will only be taking part in the Missionary gatherings.

One thing more only need be said, and it is that we regret, through the omission of correct quotation marks in our brief statement in the April "Overcomer," that the passages which were extracted from our correspondent's letter, and the sentences therein that were his comments, and not the actual words of the Sadhu, were not made clear.

It may be well also to say that the book referred to has been in circulation for some time, and it is published at 8s. 6d., happily a prohibitive price for many at the present time.

* There is also *psychic* phenomena, but this is not "*spiritual*" but psychical.
† Demon Teaching. R. McHardie.

A Word to the Prayer Warriors.

"Where are you going Greatheart (Warrior!)?
To beard the devil in his den,
To smite him with the strength of ten,
To set at large the souls of men—
Then God go with you, Greatheart (Warrior!)."

We are sorry our "Prayer Outlook" page has had to be omitted this time, but the PRAY-ERS among our readers will not fail to see the strategic importance of the truths set forth in the present issue of *The Overcomer*. It will be going to *leaders* taking their stand against the Apostasy in every land.

Pray that the Holy Spirit will vitalize the truths given, and mightily use the *charts* for the strengthening and establishing of weak Christians everywhere . . . *Pray* that the Spirit of God will arouse and energize believers in every church to cast off the sin of silence when they hear the Gospel of Calvary distorted, or the Word of God treated as the words of men.

PRAY for the Prayer Union amongst *Christian* members of Trade Unions, now being launched by the "Christian Trade Union Official," who is burdened for his fellow-Christians in the Unions. Pray that the Lord will raise up a standard against the enemy, and lead His own children to frustrate by Prayer *inside* the Unions, all the activities of the forces of darkness.

(*Any among our readers who are members of Trade Unions, and would wish to "join up" with this Bond for prayer, may write W.E.C., care of Overcomer Office, Cartref, Toller Road, Leicester.*)

PRAY for the Universities of Oxford and Cambridge from whence go teachers to every part of the world, many imbued with modernism. Pray for a young undergraduate who was at the Swanwick Conference, and is now aggressively at work in Oxford forming prayer warfare groups and circulating literature on the Calvary Message.

Pray for Rev. Gordon and Mrs. Watt who are still at work in America, visiting some of the most important Evangelical centres and meeting the leaders of the churches. Praise God for the response to the two-fold Message of the Cross and the Prayer Warfare which Mr. Watt is giving, and for the forthcoming issue of his Booklet in America on Prayer, which will circulate at all the Summer Conferences.

Pray for Miss Leathes and Mr. W. Raven who will be giving the Message of the Cross and the Warfare at the Castlereagh Convention (Belfast) (see inside cover). Pray *first* for a mighty witness of God to the message and for the binding of the powers of darkness hindering in any way.

Pray for Pastor Fetler and Mr. J. C. Williams in Poland. That the withdrawal of Mr. Scottorn may be made up to them in abounding measure. Pray for the R.M.S. Conference in September and for *Russia* in its speechless agony of need.

Pray for Keswick, Llandrindod Wells and all Conferences where the Message of God is given this Summer, that the true children of God may be aroused to aggressive witness for Him.

To Correspondents.

W.L.H. (*Africa*): I greatly value your letter. God use you for the releasing of the captives.

L.M.W.; I am truly sorry I am unable to personally reply to your letter. Thank you so much.

J.W. (*Scotland*); Thank you for fully explaining. I am sorry I cannot go further into the subject.

C.G. (*U.S.A.*); I am quite unable to reply to your letter in detail. Phil. 4:19.

G.McK. (*N.Z.*); I am deeply touched by your letter and am sure 2 Cor. iv. 10-12 will be the result of all that is occurring. It *costs* to go the way of the Cross and to be "crucified" by those who think they do God service. Phil. 4:19.

M.A.C.; I greatly value your letter and appreciate the strategic centre in which you are placed. May God make you keen of vision to see and to use your opportunities.

A correspondent writes that one of our readers spoke to a "speaker" at some Missionary services in London, N., and afterwards wrote him a letter signed "a messenger of His." This reader is requested to kindly send name and address to the Editor for transference to the one spoken to.

Communications acknowledged with thanks from C.R.G.; J.F.; J.E.; H.J.G.; A.R.H. (*U.S.A.*); F.H.S.; J.H.; Mrs. B.E.W. (*U.S.A.*); C.B.B. (*U.S.A.*); E.J.E. (*U.S.A.*); E.R.G.; J.R.H.; G.J.; F.E.W.; J.W.; C.F.; G.S. (*N.Z.*); K.M.; S.H.; M.E.G.; M.B.; D.J.; B.H.; O.H.W. (*Canada*); S.M.E.; A.C.; S.R.; G.A.B. (*U.S.A.*); E.McC. (*U.S.A.*); M.N.; D.J.D.; E.A.R.; K.B.; E.C.S.; A.P.W.; E.E.C.; M.A.; A.T.; L.J.P.; F.M.; M.F.; R.E.B.; A.S.B.F.; W.J.P.; E.J.H.; J.N.; A.B.M.; R.P.M.; J.H.; B.C.W.; E.L.B.; F.N.C.W.; T.H.L.; M.I.S.W.; A.M.C.; A.M.; C.A.B. (*N.Z.*); F.M.; W.O.L.; H.W.A.; S.E.L.; V.G.R.; M.C.; C.A.L.; A.M.H. (*U.S.A.*); J.V.; A.D.; S.M.G.; N.M.G.; D.H.B.; J.H.S.; E.J.E.; F.E.C. (*China*); A.C.L.; F.E.M.I.; A.R.K. (*U.S.A.*); F.H.C.; P.S.O.; M.V.S.; A.L.; J.C.D.; Mrs. A.C.; E.B.; R.A.S.; A.G.R.; E.E.W.; M.N.; G.A.P.; J.A.M.; C.B.; J.A.H.; J.B.; A.E.C. (*U.S.A.*); N.R.; S.A.P.; F.A.C.; C.A.C. (*U.S.A.*); J.M.; H.K.; L.K.; J.H.G. (*Scotland*); C.A.C.

☛ 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 Book should be written on a separate paper, and not embodied in the personal of letters.

THE OVERCOMER.

Faith's Witnesses.

"*Therefore let us also . . . with so great a cloud of witnesses . . . run with patience*" (*Heb.* 12 : 1).
"*When the Son of Man cometh shall He find faith on the earth*" (*Luke* 18 : 8).

It is His own question. In view of the rapid decline in faith and practice, and the things coming on the earth, let us, to strengthen our faith, summon these ancient witnesses into the Witness Box, that we may hear "the word of their testimony." Each gives his special testimony in Chapt. 11. "And now," says the writer in Chapt. 12, "You have heard the evidence. That is what faith did for them. Now *you* go forth and be brave, and you, too, shall overcome by faith even as they." Listen, then, to their evidence—

I. Abel's Witness. Faith Overcoming Sin (Heb. 11 : 4). "By faith Abel offered unto God a more excellent sacrifice than Cain . . . and through it he being dead yet speaketh."

This witness to *The Blood of Atonement* must ever come *first*, even as Abel is the first witness, the proto-martyr. "I delivered unto you *first of all* that which also I received, how that Christ died for our sins" (1 Cor. 15 : 3). *The first blood that was ever shed* upon this earth was the *blood of atonement*. "The Lord God made for Adam and for his wife coats of skins (*i.e.*, of *slain* beasts) and clothed them" (Gen. 3 : 21). Only through shedding of blood could there be remission of sins (Heb. 9 : 22), and a robe of righteousness provided (Isa. 61 : 10), only through the blood of the lamb was Abel justified from all sin—"through which (the slain lamb) he had witness borne to him that he was righteous"; that is to say, Faith overcoming Sin and Satan "because of the blood of the Lamb" (Rev. 12 : 11).

"*Behold the Lamb of God Who bore*
Thy burden on the tree,
And paid in blood the dreadful score,
The ransom due for thee."

Here stands forth another witness from the great cloud :—

II. Enoch's Witness. Faith Overcoming Death (v. 5) : "By faith Enoch was translated that he should not see death" (compare John 8 : 51).

Here is a man who for 365 years walked with God (Gen. 5 : 22)—can we walk 365 days? He went on walking with God till at last he walked right into heaven with God, "for God took him," and he's there now in the heavenly places. And this is our goal too : "I press on toward the goal" (Phil. 3 : 14) :—

"*Yes, Lord, 'tis for Thee, for Thy coming, we wait,*
The sky, not the grave is our goal :
Oh! the trump of the angel! Oh voice of the Lord!
Blessed Hope! Blessed rest of my soul."

"Whosoever liveth ("is alive"—same word as 1 Thess. 4 : 17) and believeth on Me shall never die" (John 11 : 26). What a grand testimony Enoch's! What a blessed hope! No wonder he prophesied : "Behold, the Lord cometh with His holy myriads" (Jude 14—R.V. *Marg.*). But here comes another witness.

III. Noah's Witness. Faith Overcoming Judgment (v. 7) : "By faith Noah . . . warned . . . concerning things not seen as yet . . . prepared an ark . . . saving his house."

He believed God's warning ; he took refuge under atonement (the Heb. word Kopher—Gen. 6 : 14—means both "pitch" and "atonement") ; not one drop of wrath could penetrate his refuge, pitched within and without with "Kopher" (atonement). "Much more then, being now *justified by His Blood*, shall we be saved from the wrath of God through Him" (Rom. 5 : 9 R.V.). "And when I see the blood, I will pass over you" (Ex. 12 : 13). As Bishop Hall quaintly remarks : "Doubtless many a one wrought upon the Ark, who yet was not saved in the Ark." Give up surveying, and come into the Ark.

"*How calm the judgment day shall pass*
For all who do obey
The Word of God, and trust the Blood,
And make that Word their stay."

Noah testifies that faith overcame judgment in his own case and seven others, but that they were powerless to save a single soul outside (Ezek. 4 : 14, 16). Another witness :—

IV. Abraham's Witness. Faith Overcoming Ties of "Home and Kindred, Leaving all for His Dear Sake" (v. 8) : "He went out not knowing whither . . . became a sojourner . . . for he looked for the City" (compare vv. 14-16).

"He went out not knowing *whither*." Enough for him that he knew *Whom* he followed. "Lord, we know not *whither* . . . Jesus said unto him, *I* am *the way*" (John 14 : 5).

"*So I go on not knowing*
I would not if I might,
I would rather walk in the dark with God
Than walk alone in the light;
I would rather walk with Him by faith
Than walk alone by sight."

V. Moses' Witness. Faith Overcoming the World and its Pleasures (v. 24) : "By faith Moses . . . refused . . . to enjoy the pleasures of sin, etc." "Which wilt *thou* choose, and which wilt *thou* lose, This life, or the life to be?"

May this witness strengthen our weak hands, and confirm our feeble knees, that we may lay aside every weight and sin, and run with endurance (Heb. 12 : 1-2) the race set before us.

In the patience of hope in our Lord Jesus Christ. —*Prophylax.*

The Editor's Personal Letter.

September, 1922.

My Dear Friends in God,

With deep thankfulness to God for His seal upon the course I took in giving you, in the "Overcomer" for July, Part I. of the book "God's Plan of Redemption," I send out in this issue, in response to the urgent request of workers in other lands, both Part II. and Part III. of the book, so that they may have in their hands more quickly the matter they require for use in their ministry. To do this I have been obliged to abridge considerably Section III. but not in a way that breaks the clearness of the outline of the Redemption Story. The demand for the book itself has been so great that we have been quite unable to supply all who desired a copy. I am told that this demand in America has been augmented by a prominent Minister publicly calling attention to the book from his pulpit. Our readers will therefore be glad to learn that I am hoping to arrange for the issue of a special edition for Great Britain, and that copies will be obtainable about the end of November (see inside back cover of this issue).

The letters of thankful commendation which have reached me have been most cheering. Dr. Stuart Holden remarks in a private letter, "God's Plan of Redemption" is great. A Missionary in India, from Mrs. McDonough's Bible Class in America, also says that the form of publication of the message ideally fits the need, and it had already been a blessing. Some questions have come to hand, which I have forwarded to the Writer. One esteemed clerical correspondent is under the misapprehension that the "Overcomer" has "adopted" this book as summarizing its "doctrinal" beliefs. But this is not the case. It does not seem to be possible to come to definite conclusions on many of the themes touched upon in "God's Plan of Redemption." God has not placed the final word of authority in any single human being on the earth, from the Pope downwards, either in the past ages, or at the present time. My correspondent rightly says that in "God's Plan" some of the deepest mysteries of Theology are dealt with. But the "common people" are having to meet questions to-day hitherto relegated to the realm of Theology, and they are sorely needing help in simple language which they can understand. I have given "God's Plan of Redemption" in "The Overcomer" because of the simplicity and clearness with which the Writer has set forth the pure Gospel of Christ, especially making clear the fact of the Fall, without which the message of the Cross is incomprehensible. The "mysteries" touched upon,—such as the Three Persons in the Godhead and yet one God, etc.—continue to be "mysteries," suggesting questions upon which no one, be he scholar, or spiritually taught believer, can dogmatize, and say he is absolutely certain he has the full and final comprehension.

The Cross alone is the centre of light, as well as of unity. In the degree that each believer actually experiences the inworking power of the Cross, whereby the old Adam fallen life, manifested in the *fallen intellect* as well as in the sins of the flesh, is really put to death—to that degree the Spirit of Truth is able to reveal the inner meaning of the fathomless truth of God.

And now as to some of the practical matters referred to in my July letter. Mr. Scottorn has taken up his work as "General Secretary" to the Overcomer Testimony, and I can only tell you with thankfulness that the Lord's seal of blessing is upon the step. It was a joy to have an hour with Pastor Fetler on his recent visit to England, and to entertain Mr. J. C. Williams for a few days in his old home on Matlock Moor. It was good to hear his word to Mr. Scottorn, "I believe you are in the will of God," and to know that our fellowship with him in "The Overcomer" has been deepened through all the testing of the way God has led us. Mr. Williams will continue as leader of the Evangelists' Prayer Bond, of which Mr. Scottorn will be Secretary.

There are many tokens of the Spirit of God sealing the message of "The Overcomer," and making way for its wider ministry. The Rev. Gordon and Mrs. Watt have had a most fruitful visit to the United States, and both are returning there at the end of January for a two years tour in connection with the Moody Institute. The Two-fold Message of the Cross delivered by Mr. Watt, was signally owned of God, as well as his Messages on the Prayer Warfare. Miss Leathes' visit to *Ireland*, also, was one long record of victories and protection from danger granted to her by the Lord. In the North of Ireland, churches were opened to her, and she spoke three times a day for the first two weeks. She then went to *Dublin*, and to the West, to the church of a member of the Overcomer Ministers' Prayer Bond, who writes that Miss Leathes gave her messages to intensely responsive hearts, "we had wonderful times of prayer-warfare, and are seeing the answer," he says.

In the literature extension work we are seeing the Lord work in increased power. The Gate of Life Charts have been translated into Dutch in Holland, and in India we are expecting to see great fruit from the widespread distribution of the July and October "Overcomer" and other literature. Will all who have responded to Mr. Watkin Roberts' appeal for financial co-operation in this forward movement accept our warm thanks. I trust all our readers will take special heed of the remarkable statements embodied in the paper entitled "Soul-force versus Spirit-force," on p. 63 of this issue. I am deeply thankful also to say that I have carried through the Press the Third Edition of "War on the Saints." In reading it once more I am struck with the accuracy of its statements, which have been abundantly confirmed as the years go by. I commend its fresh ministry to your prayers.

As to the *Autumn* work, will our readers note especially, our first Southern Conference, to be held at Slavanka, November 13 to 18. If the Lord sets His seal to this, and prospers the arrangements, we shall hope to hold this Conference yearly (if the Lord tarries), for southern friends who cannot attend the May gatherings. Will members of the Prayer Warfare Groups everywhere, especially notice that we purpose having meetings for them only, from the Monday evening to the Wednesday morning, before we commence the public Conference on the Wednesday evening. I greatly hope we shall have a very full attendance at these Prayer Group gatherings, and earnestly ask for prayer for the whole series.

In closing, let me thank all who continue to meet the cost of "The Overcomer" by their gifts. We were obliged to reprint the July issue, as the demand was so great. I am sure all who value the testimony to the truth of God, which we are being privileged to ring out in this dark hour, will not fail to strengthen our hands in every respect of its need. Our issue for October will again be 13,000 copies. May every copy be saturated with prayer. The *conflict* over the preparation of this number has been unprecedented. It has seemed again and again as if Satan himself had come forth to withstand us. If the *blessing* will be commensurate, it will be abundant. But we learn through this, how terrible will be the Satanic resistance to the proclamation of the Gospel, as the apostasy increases, and the powers from the pit ride forth on the soul-forces of the unregenerate.

Beloved friends help me more and more by your prayers. Thank God I am stronger physically, but dependent as of old upon the sustaining grace of God.

Your fellow servant in the proclamation of the Gospel of Calvary,

Jessie Penn-Lewis

St. Mark xi. 23.

When you have "asked" the Lord,
When He has signed :
SAY to the enemy
Get thee behind !
I've nought to do with thee,
Christ is my Victory—
Hence ! Satan ! from me flee !
Jesus has died !

"Asking" is good and well :
SAYING is best.
This gives the victory,
This brings the rest.
This claims the mighty Word,
This brings our Living Lord,
He wields the victory sword,
Jesus Who lives !

Yet once again, lift high
Triumph's glad song !
Risen now is He, for me,
SAY, "I belong
To Him, Who fights for me,
Conquers my enemy,
He is the victory,"
Jesus my Lord !

God's Plan of Redemption.—Parts II. and III.* (*conclusion*).

The Gospel from the Biological Standpoint.

EDITOR'S NOTE.—In response to request we now give Parts II. and III. of the Book "God's Plan of Redemption," of which we printed Part I. in the *Overcomer* for July. To insert these two (concluding) sections, we have been obliged to abridge the matter more than in Part I. But the outline of the theme has not been injured by the omissions in any way.

PART II.

God's Plan of Redemption Fully Accomplished.

In entering upon the second section of these studies it is necessary that the members of the class should have a fair understanding of the subjects presented in Section One. Otherwise the execution of God's wonderful plan for the redemption of the human race will fail to be appreciated in its completeness.

I.—The Suffering Trinity.

The teacher should emphasize the fact that this Plan of Redemption is the manifestation of the suffering holy love of the Triune God and that this suffering antedated the historical manifestation at Calvary. Says Dr. Mabie in *The Divine Reason of the Cross*, "In a deep sense God 'tasted death' upon the Cross ;—there was a Cross in heaven ere it was set up on Calvary ; a sword pierced the heart of the Heavenly Father, long before it entered the heart of Mary, Jesus' earthly mother. This pre-mundane anguish in God was the very fount and source of the entire sacrificial life of Christ, as well as a part of it. 'God so loved the world that He gave His Only Begotten Son.'" . . . .

This view of the suffering Trinity renders impossible the acceptance of the erroneous teaching that God in His holiness is kept from destroying the sinner only through the atoning work of the Son. Dr. Mabie continues, "Has it been anything short of a calamity to the evangelical system that God the Father has often been shown as a distinct impassable abstract majesty, and that the Son has been set over against Him to protect the sinner from Him? Has not this conception destroyed the real Fatherhood altogether and made God appear as chiefly concerned to preserve His abstract passionless honour, with Christ enduring all the pain of upholding this standard while man gets the benefit of it?"

Let the following passages now be read to prove the foregoing statements : II. Cor. 5 : 19 ; I. Tim. 3 : 16 ; Acts 20 : 28, last phrase. Notice the expression "which He [God] hath purchased with His own blood" ;—a statement proving the Deity of Jesus Christ as well as the unity of the Triune God. We are now able to better understand those passages that speak of "the Lamb foreordained before the foundation of the world." I. Pet. 1 : 18-20 ; Rev. 13 : 8. Truly, "the atonement in principle and in God is dateless, but as taking effect on man it is historical though dateless." —(*Dr. Mabie.*)

II.—The Lamb of God Foreshadowed.

We shall now examine this historical event in detail. It is interesting to note that the Old Testament Scriptures foreshadow and foretell not only the fact of a Redeeming Achievement but also the very manner in which this is to be accomplished. The *sacrificial element* runs through its pages like a scarlet thread. It is first seen in Gen. 3 : 21. Have the class read this verse thoughtfully. What were these "skins" with which the LORD God clothed the sinful pair? Call attention to Gen. 4 : 2, 4 as furnishing a clue. Is it not probable that the LORD God instructed Adam to kill a *lamb* to provide the necessary covering? Is it not a logical inference, considering the fact that throughout the entire Bible we see the *lamb* associated with the sacrificial offering for sin? We have every reason to believe that the LORD God instructed Adam to take a lamb—perhaps a choice lamb—the one upon which he had lavished the most tender care ; his in a peculiar sense—and with his own hands plunge the sharp flint into the body of the innocent, trusting animal that had done nothing worthy of death. Can we imagine the emotion of the man as the life blood flowed forth? Then, as he proceeds to fashion from its skin the covering necessitated by his sin, does he need to be told the meaning of this sacrificial death? May we not believe that he knew in the depths of his being that the life which had been sacrificed for his sin was a type—a figure of a more precious life that should be sacrificed not only to cover the results of his sin, but which should effectually deal with it?

Is it not altogether probable that the promised "seed of the woman," was now associated with the slain lamb in the mind of Adam? Did he not now understand the "crushing of the heel," to mean sacrifice upon the part of the Promised One, and the crushing of the "head" of the serpent a victorious consummation which the "seed of the woman" should realize? And as he clothed himself with the covering of the slain lamb, did he not thereby perceive that he might become identified with the Promised One, in His sacrificial work and His complete victory over sin and Satan? We do not know how much of God's Plan of Redemption was perceived by Adam and Eve, but we do know that through the illumination of God the Holy Spirit, they understood enough to put faith in God's Slain Lamb.

From this time the thought of sacrifice for sin, finds lodgment in the human mind : thus we see Abel bringing his lamb for a sacrificial offering as instructed by God ; and later we read of the Passover Lamb in connection with the exodus of the Israelites from Egypt, and we note the commemoration and continuance of this Pascal Offering, in the tabernacle in the Wilderness, and still later in the temple at Jerusalem. Indeed, throughout the Bible from Genesis to the Revelation, we find the *Slain Lamb* in symbol or in substance . . . .

* * *

III.—God's Redeeming Achievement—One Decisive Act.

We have already spoken of the manifestation of God's Love and Holiness in redeeming the human race as *one decisive act*. Let us examine this statement a little more closely. Would it not seem possible that if He undertook the settlement of the sin-question it would be completed in a single act, rather than to take the form of a process extending through centuries?

But the question might be asked, "How could He deal judicially with sinners of all ages and dispensations in a moment of time?" *Only by dealing with their Federal Head, whose representative acts they would individually*

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☞ On account of the demand for this book in the United States of America, the first edition is almost exhausted. It is hoped to publish an English Edition early in November. See announcement on inside of back cover of this issue of the *Overcomer*.

ratify through their power of choice. Therefore, after Jesus Christ, in His earthly walk, had manifested a dependent, holy, victorious life as the Last Adam, living in the sphere of Uncreated (Eternal) Life, He was ready to act representatively in connection with the race of the First Adam, with whom He had identified Himself. He, the sinless one, who lived in the sphere of Life, Holiness, Peace, Love, voluntarily permitted His humanity to descend to the sin-poisoned atmosphere of the sphere in which the descendants of the First Adam dwelt. Personally, He was without sin. Representatively, the sin of the whole race was laid upon Him . . . representatively then, He must bear the stroke, the doom, the penalty that the sinful race deserved—that God's Holiness demanded.

It is evident that the sinlessness of the Sin-bearer magnifies the Holiness of God. Sinners deserved the stroke. The Sinless One did not; therefore, "the death of Jesus was a more splendid vindication of righteous rule than the death of all sinners would have been."*

IV.—The Mode of Christ's Death Foreshadowed in the Old Testament.

Let us now consider the mode of this judgment-death. We find this stated in Acts 2 : 23 : "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have *crucified* and slain." Was this mode of death indicated in the Old Testament Scriptures? The Passover lambs were offered on Jewish altars, but death by crucifixion is not a Jewish mode of putting to death. We know that at this time Rome was the proud mistress of the world and Palestine was under her domination; therefore God's Lamb was crucified upon a Roman Cross which all the world could see, figuratively speaking. . . God had chosen a fitting time in the history of our race for the execution of His Redemptive Plan; therefore even the *mode* of Christ's death was such as most adequately met the requirements in connection with the execution of the same . . . .

It would seem that God gave many intimations of the Cross during the hundreds of years before the actual rugged beams were placed upon Calvary. Never did an Israelite prepare the Passover lamb without looking upon the cross formed by the wooden spits upon which the body of the lamb was placed before roasting. The longer of these extended vertically the length of the body; the shorter was placed horizontally from side to side. Startling indeed to our eyes would be the resemblance, although we cannot tell what impression was made upon the people of old.

We observe the form of the Cross in the arrangement of the furniture of the Tabernacle, while the serpent upon the pole, also speaks of the Cross. (See Exodus 40 : 20-30; Numbers 21 : 8, 9.)

Psalm 22 is described by Dr. Scofield as a "graphic picture of death by crucifixion." Every detail of Christ's crucifixion is described almost as perfectly as if the writer were an eye-witness of that scene, instead of writing hundreds of years before. Dr. Scofield adds, "When it is remembered that crucifixion was a Roman, not Jewish form of execution, the proof of inspiration is irresistible." We plainly see, then, that the Cross, as well as the Lamb, was foreshadowed in the Old Testament, which is entirely consistent with the foreknowledge of God mentioned in Acts 2: 23.

The Crucifixion Narratives.

The class should now read the account of the Crucifixion as narrated in the four gospels. Notice certain details in the account given by Matthew which are not found in the other narratives. Meditate upon the significance of these. Examine the words of Mark to see if they contain expressions not found elsewhere. Observe certain expressions in Luke's account that are characteristic of that gospel and find details in the gospel of John that are omitted in all the others. Put these narratives together until the whole scene stands out vividly before the mind's eye. Arrange the various utterances of Christ upon the Cross in their order and meditate long and prayerfully upon their meaning. Have Isa. 53: 1-9 read and dwell carefully and reverently upon each phrase. As verse 6 is read let the teacher place a black disc with circular opening, over the star upon the card-board symbol of "The God-Man." This opening should reveal the centre of the star but must entirely cover the circles indicating "soul and body." (See Fig. 6.) Explain that sin could not be placed upon His essential Deity, but that His humanity was brought into the world for this very purpose. (See Hebrews 2 : 9.) Call attention to the *all* in Isa. 53 : 6. The sin of the entire race was laid upon Him, and for *our* transgressions "did the stroke fall on Him." (Rotherham translation.) The proof of this is found in that awful cry "My God, My God, why hast Thou forsaken Me?" Only a little while before those same lips had uttered the words, "Father, I know that Thou hast heard Me and that Thou hearest Me always." (John 11 : 41, 42.) The latter expression was natural to His sinless humanity, but *now He is uttering the cry of a race of sinners separated from a holy God.*

Truly "He who knew no sin was made sin for us" (II. Cor. 5 : 21.) It was at this moment that He was *tasting death* for every man (See Heb. 2 : 9); and death, let us remember, is a "falling out of correspondence with environment." God was still His environment, but an awful something that He had never experienced before was pressing upon His human nature;—a something that did not respond to God—a something that was causing untold agony;—that something was the great mountain of human sin which was crushing His human soul.

V.—The Vicarious Suffering of the God-Man.

Can we understand this vicarious suffering of the God-Man? No, we can never fathom the mystery of that awful hour when God, in Christ, manifested His suffering Love and Holiness. . . . . The Sinless One actually *felt* the sin, not of a single personality, but of all the combined personalities of the human race. Notice that three times in Isa. 53 we find the word *soul* used in connection with the suffering of the Redeemer. Read verses 10-12. We have previously found that the soul is the seat of self-consciousness. Very appropriate then, is its use in this passage—for His whole personality felt the awful shock of contact with sin. Psychologically He was experiencing the most terrible "complex." Sin, laid upon His sinless nature, caused a pouring out of His soul even unto death. He, whose constant expression of Love and Obedience had been "Lo, I come to do Thy Will," now felt laid upon His human soul that awful enmity to God, which was the sin of the human race. Impress upon the class that the vicarious suffering which brought us Redemption, took place in the *inner-man* of the human nature of our Lord.

But not only was the human soul of the God-Man crushed by the sin that He vicariously bore; He was also surrounded by all the hostile forces of Satan. This indeed was the "hour and power of darkness," of which He had spoken. (See Luke 22 : 53.) Satan and his host of fallen angels and demons compassed him about. This was the strate-

* Dr. Mabie, in *The Meaning and Message of the Cross.*

moment for Satan, and he put forth all the strength of his might against the Being upon the Cross, who hitherto had repulsed and overcome him, but who now hung as a sinner in the agony of separation from the face of God.

This moment was the fulfilment of the prophecy uttered so long before concerning Satan :—"Thou shalt crush His heel." Oh the darkness of this hour ! No wonder that the forces of nature responded to the awful conflict that was taking place in the invisible realm. (See Matt. 27 : 45.)

Suddenly a loud, triumphant cry comes from the Cross—"It is finished" ; and then peacefully the words, "Father, into Thy hands I commend My spirit,"—and it is all over.

* * *

The pious Jews who had delivered up their Messiah to be crucified were very anxious that He should not remain upon the Cross upon their especially holy Passover Sabbath. They scrupulously avoided profaning the Sabbath, and doubtless they also feared a reaction among the people, if they were permitted to gaze upon the dying agonies of One whom many had reverenced, and whose benefactions they had received. Therefore knowing that death by crucifixion is a slow lingering process, the crucified often living many hours upon the Cross, they obtained permission of Pilate to have the legs of the three victims broken to hasten their death. Accordingly the soldiers proceeded to break the legs of "the first and of the other that was crucified with Him ; but when they came to Jesus and saw that He was dead already, they brake not His legs." John 19 : 31-33. Notice that this was a fulfilment of prophecy, and let us also observe that even this detail was foreshadowed in connection with each passover lamb eaten by an Israelitish family. Great care was shown in serving the lamb, that not a bone should be broken. (See Numbers 9 : 12 ; Ps. 34 : 20.) The soldiers were surprised to find Him dead already. This was something very unusual in one who was in the prime of young manhood. They could not account for His death, but that they might faithfully discharge their commands, "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." This is the testimony of an eye-witness, even John the beloved disciple, who seems to lay great stress upon this occurrence, for he adds concerning his testimony as a witness, "This testimony is true : and he knoweth that he saith true, that *ye might believe.*" What is the value of this testimony ? How does it establish the truth of the statement already made ? A physician would be able to tell us. *This death was caused by the actual rupture of the heart as a result of the awful agony that the God-Man experienced in being "made sin," for us.*

VI.—The Physical Cause of the Death of Jesus.

Dr. Wm. Stroud, in a very clear, scientific treatise upon the subject of the physical cause of the death of Jesus, after describing the heart and its functions, proceeds to portray the dilated condition of this organ resulting from powerful emotion. He adds, "In young and vigorous subjects the blood collected in the pericardium soon divides into its constituent parts, namely a pale watery liquid called serum, and a soft clotted substance of a deep red colour termed crassamentum." Thus the statement "came there forth blood and water," indicates a ruptured heart ; but there are other indications also. In the gospel written by Luke, who was a physician, we read of the bloody sweat which indicates rupture of the heart caused by mental agony. "Being in an agony He prayed more earnestly ; and His sweat was as it were great drops of blood falling down to the ground." (Luke 22 : 44.) Other physicians have noted these statements and know that they clearly prove the physical cause of Jesus' death to be ruptured heart as the result of the most awful mortal agony, and at least one unbelieving physician, impressed by these physical proofs of Jesus' sin-bearing for the human race, was led to put faith in Him as his Redeemer.

In the light of this knowledge of the physical cause of Jesus' death, how increasingly sacred does the Garden of Gethsemane scene become. There, the God-Man was beginning to enter the atmosphere of human sin, and as the agony became intense, He could feel the fatal distension of the heart, the coldness of the extremities, the difficult breathing—and He knew what these symptoms indicated. Still the agony increased and great drops of bloody perspiration fell to the ground and *death seemed near ; yet He must go to the Cross.* He could not die in Gethsemane. His trust in God never wavered, "and there appeared unto Him an angel from heaven strengthening Him." (Luke 22 : 43.) He calmly met the mob that came out to take Him, went through the weariness of the illegal trial, suffered indignities of various kinds, took up His heavy cross and turned toward the hill of Crucifixion.* Oh, how our hearts go out to Him—"The Man of Calvary,"—The Lamb of God !

The Burial.

The lifeless body is now taken down from the Cross and prepared for burial. Those tender eyes that had looked with compassion upon the multitude again and again during His earthly ministry, and had beamed lovingly upon the little children surrounding Him, were now closed in death. Those hands that had touched the leper, the blind, the deaf, the dumb, the diseased, hang limply at His side as the body is lifted from the Cross. That voice that had stilled the waves, cast out demons, raised the dead, uttered words of Life and hope, is now still. He who a little while before had said, "I am the Resurrection and the Life," now lay quiet in death. Jesus was dead.

Then His body was placed in the tomb and a great stone was rolled to the door of the sepulchre. (Matt. 27:57-60.) Had Pilate cared to place an inscription upon the stone, he could have written, "Here lies Jesus, King of the Jews." Had Satan written the inscription, it would have read, "Here lies Jesus of Nazareth, whom I have overcome" ; but if God had written the inscription, it would have been, "*Here lies the sinful human race.*"

VII.—The Two Aspects of Christ's Death.

The teacher will find it necessary again and again to call attention to the fact that what was true of Jesus Christ as our Representative is true of us. The two aspects of His death must clearly be seen, if the members of the class are to possess an intelligent, adequate conception of God's Redemptive Plan. The truths of Redemption should never be presented in such a manner as to lead the hearers to feel that Christ died for them that they might not die ; that He suffered for their sins that they might escape punishment. Rather should they be clearly shown that when the stroke fell on Him, *they were executed* ; when He suffered death, they died in Him. This is the representative aspect as taught in the Bible. (See II Cor. 5.19 and Romans 6 : 1-11.) The SINLESS LAST ADAM, GATHERED THE ENTIRE SINFUL RACE OF THE FIRST ADAM IN HIS ARMS, AND TOOK THEM TO CALVARY. The stroke fell upon Him

* See Heb. 5, 7, for the lifting of the veil of the Gethsemane agony. "He was heard" and saved from death, but with an almost ruptured heart. He walked seven miles (it is said) that weary night until on the Cross when all was accomplished, of His own volition He "dismissed His Spirit" and the work was done.—*Ed.*

and upon all whom He embraced; and, as *sinners*, the entire human race disappeared* from the horizon of God's holiness. . . . .

We see both identification and substitution. When we say, "Christ died for me," we refer to an element of His death that we could not share—this is the substitutionary aspect of His death. When we say, "In Christ I died," we refer to the fact of our identification with Him in His death as our Representative.

THE DEATH THAT CHRIST "TASTED."

But now let us more seriously examine the substitutionary aspect of His death. What is meant by His "tasting death for every man?" (See Heb. 2 : 9.) Clearly this refers to something more than dissolution. What was this death? Let us again recall the definition of death as stated in our earlier lessons: "Death is a falling out of correspondence with environment." It is the logical result of sin. Sinners cannot respond to God. This inability to respond, causes a *realized separation* from Him. So far as *man* is concerned, this separation would be of everlasting duration. Everlasting separation from God would mean *everlasting death*. This was the death that Christ "tasted."

We see then, very plainly that had He been the son of Joseph, and by a miracle, the law of heredity had been set aside, in order to render the child of *sinful* parents, a *sinless* being, His benevolent attempt to become a sacrifice for the sin of His race would have involved Himself in this everlasting death; and it would not have affected any change in the status of the members of the race. Only A BEING WHO POSSESSED UNCREATED LIFE COULD "TASTE" EVERLASTING DEATH WITHOUT BEING HELD IN ITS POWER. Only a Being who was under the "law of the Spirit of Life," could come within the sphere of the operation of "the law of sin and death," and RENDER IT INOPERATIVE BY RISING ABOVE IT. . . .

The God-Man came into the world "with a death-bearing body and a Life-giving power" (Mabie); therefore He *could go down to the sphere of everlasting death, and rising above it in His Uncreated Life*, HE COULD TAKE WITH HIM THOSE WHO SHOULD CHOOSE TO GO.

We are now able to perceive that something more than the *death* of Christ is needed to meet all the requirements of God's Plan of Redemption. The claims of God's holiness have been satisfied, but the claims of God's Love must also be met. God wants *sons*—beings who shall share His Life; *therefore the Last Adam must be manifested as the Head of a new order or race of righteous, holy, glorified human beings.* (Rom. 8, 30.) This transformation of sinful human beings would seem to be analogous to the reconstructive work of God as narrated in Gen. 1 : 2, and might be fittingly termed a "new creation." (See II. Cor. 5 : 17.)

VIII.—Christ's Resurrection.

Accordingly, upon the third day after the body of Jesus had been placed in the tomb, the stone was found rolled away. Christ had arisen. Oh, the glorious Resurrection Morn! What does it mean to us? The teacher should have the various passages recording this event read and compared. The first appearance of Christ after His Ressurrection was to Mary Magdalene. See John 20 : 14-18. The second is mentioned in Matt. 28 : 9, and the other appearances are given in their order; Third, Luke 24 : 15-32; Fourth, Luke 24 : 34; I. Cor. 15 : 5; Fifth, Luke 24:36-43; Sixth, John 20 : 19-25; Seventh, John 20 : 26-29; Eighth, John 21; Ninth, Matt. 26:32; 28:16; Tenth, I. Cor. 15:6; Eleventh, I. Cor. 15:7; Twelfth, I. Cor. 15:7; Thirteenth, Acts 1:9-11; Fourteenth, I. Cor. 15:8. Study each reference and note the numbers and classes of persons who were witnesses. Also carefully notice what Christ says about His glorified body. Note wherein it differed from His body before the Crucifixion.

The Resurrection is said to be the best attested fact of the Gospel Record and this indicates its importance, for without the Resurrection, there would be no positive proof of the efficacy of His death. (See Romans 4:25; 1 Cor. 15:12-21.)

In the Resurrected Christ we behold the same Personality that walked and talked in Galilee. Those tender, searching eyes, beam as of old, yet with a new lustre. Those nail-scarred hands are the same that ministered in blessing to the sick and needy, yet their earthiness has disappeared. The disciples gaze upon their glorified Lord in amazement and awe, yet He convinces them that He is the "very same Jesus." He permits them to handle Him; to examine the scars in His hands and the *healed* spear-wound in His side. (John 20:19-29.) He eats before them (Luke 24:41-43); He enters into their daily needs and prepares their morning meal. (John 21:1-14.)

Can we understand this Resurrection power? No, for it belongs to God; but we shall experience it. The glorified body of our Lord shows us what our glorified bodies are to be. Not an atom is to be lost. but *changed*. The teacher should now remove the black circle surrounding the star, and place over the white circles symbolizing spirit, soul and body, a gilt disc bearing similar circles and words. The star, denoting the Deity of the God-Man, is now seen over the gilt disc that symbolizes His glorified humanity. (See Fig. 7.)

IX.—Christ's Ascension.

Call attention to the fact that Christ remained forty days upon earth in His Resurrection body; then, after promising to send the "Comforter," *His Other Self*, to them, He ascended to heaven, from which He told them that He would return in visible form, and requested them to watch for His appearing. (See Acts 1:9-11.)

Up through the realm of the defeated enemy—Satan, the usurper—the God-Man passed in triumph, having shaken off from Himself the hostile princes and rulers whom He "boldly displayed as His conquests, when by the Cross He triumphed over them." (Col. 2:15, Weymouth.)

Up to "heaven itself," the third heaven, went the God-Man, and having fully executed God's Plan of Redemption, "He sat down at the right hand of God; From henceforth expecting, till His enemies be made His footstool." (Heb. 10 : 12, 13.)

God has corroborated the statement of Jesus upon the Cross—"It is finished," by the display of His Resurrection and Ascension Power. God's Plan of Redemption for the human race has been fully executed. Not a single thing remains to be done. Eternal life and everlasting sonship are ready for any human being who chooses to accept the same.

"There is not a being that's under the sun,
Nor above it, nor anywhere in the wide earth,
Nor in the whole heaven
Not God, nor Christ even;
Not all these combined can do ought, for 'tis Done!
Done thoroughly, gloriously,
Superbly, victoriously
As God's self would have it,
Done! there we may leave it;
Christ's work on the Cross is of infinite worth,
Meeting sin at its root
And through all its fruit;
And God rests; and Christ rests; and the man who believes
May rest as secure and established as they—
And as happy, though heaven and earth pass away;

*i.e., *Potentially*. The Work of Christ was complete for the whole world

PART III.

God's Plan of Redemption Appropriated and Manifested.

THUS far our studies have been from the objective standpoint. . . . The teacher should not permit the class to take up these lessons until the truths presented in the first and second sections are really perceived. Frequent reviews are necessary that the teacher may be able to ascertain how much has been grasped by the individual members of the class, as all subjective teaching must rest upon a SOLID OBJECTIVE BASIS. If the objective is weak, the subjective will not be able to stand the strain of fierce, long continued temptation, or the subtle influence of error and fanaticism.

THE TERM "APPROPRIATION" EXPLAINED.

Perhaps it will be well to explain the reason for the use of the word "appropriate," in this section. If we study the derivation of the word *to appropriate*, we shall find that it indicates the act of taking something for one's own use. The mental picture is an outstretched hand receiving something that has been given, to be put to a certain definite use. It does not indicate self-effort beyond that of reaching forth the hand to receive a gift; therefore it seems a fitting word to use in reference to the extended hand of faith, receiving the Gift of God.

I. What we are to appropriate.

Now let us consider what we are to appropriate. In answering this question, we must again call attention to the REPRESENTATIVE aspect of Christ's Death and Resurrection. All that is included in His Death and Resurrection, with the exception of His substitutionary work, is true of all those who are identified with Him. In Him, we died to sin. We arose in Him, alive unto God. (See Romans 6 : 1-11.) Those who share the Life of the Last Adam are to be conformed to His Image. *Positionally*, every redeemed human being arose when Christ arose; thus manifesting His victory over sin and death. *Positionally*, they ascended with Him; thus manifesting His victory over Satan and all the powers of darkness. God reckons upon this Representative aspect of Christ's death; therefore He speaks of the redeemed as if they were already experimentally what He knows they will be. In this connection read Eph. 2 : 4-6 and Romans 8 : 28-30. Because God reckons upon what the life of the Last Adam, in a human being who has appropriated Him, will accomplish, He can consistently say to one who is conscious of failure and weakness, "Thou art all fair, my love; there is no spot in thee." Someone has truly said—*God was the first being to put faith in Calvary.*

The teacher must lead the class to see that God does not have to wait for the historical manifestation of anything, before He sees it. Notice, that "He chose us in Him [Christ] before the foundation of the world that we should be holy and without blame before Him." (Eph. 1 : 4.) He saw the redeemed, *i.e.*, those who should appropriate the Life of the Redeemer, before He created the world, as plainly, as when in a yet distant future, the entire host of the redeemed, conformed to the glorified humanity of the Last Adam, will stand in His presence.

GOD'S UNIQUE CONSTITUTION OF BEING.

We must remember that God has no past, no future. It is always present tense with Uncreated Life. God IS. "God has His own unique constitution of Being. He is the Eternal God and therefore independent of all time.——He is the 'I AM,' to whom past, present and future are equally *to-day*, who is alike without beginning and without end, without succession of days or change of condition."*

*Dr. Arthur T. Pierson.

In the light of the present day discussion of the theory of *relativity*, these statements seem perfectly logical and may be apprehended, although never comprehended. Concerning Creation and Redemption, we may say in the language of an old-time writer—"God speaks and it *is* done—thousands of years ago,—but lately found out by me."

We are now able to perceive that we are to appropriate a measure of the *very same Life* that infils the glorified personality of the Lord Jesus Christ. This Life is the Uncreated Life of God, permeating a human personality. Have the class read I. John 5 : 11 and then fasten a small gilt disc containing these words, upon the large disc symbolizing Uncreated Life. (See Fig. 8.) Explain that a human being can never have the Life of God except through the Eternal Son. Uncreated Light is stored in Him for us. Light existed before the sun, but in the account of God's Reconstructive Work as recorded in the first chapter of Genesis,—we find that God prepared the sun to be a light-holder or container, that light might be diffused throughout the earthly atmosphere. Even so God prepared the Son—the Word—Christ Jesus, to be a Holder or Container of Uncreated Life and Light; "In Him was Life and the Life was the Light of men." (John 1 : 4.) In this connection Christ said of Himself, "I am the Light of the world." (John 9 : 5.) We now understand what God means when He says—"He that hath the Son hath the Life; and he that hath not the Son hath not the Life," (I. John 5 : 12;) " the life," referring to His Life—Uncreated or Eternal Life, which He has stored for us in the Son.

II. The Holy Spirit and our Appropriation.

We now need to consider how we are to appropriate all that God has for us in Christ Jesus : In other words, how may these truths that we have considered objectively, become ours experimentally. . . . .

For the purpose of clear thinking, we will now speak of the activities of God the Holy Spirit, in enabling sinful human beings to perceive and appropriate the Redemptive Work planned by God the Father, and executed by God the Son. The Holy Spirit's *method*, if we may use that word, is the same at each crisis of appropriation. There is always the "brooding process," followed by man's perception of need; then there is illumination concerning God's Plan of Redemption executed at Calvary, to meet the need. This is followed by the quickening of faith in the needy one, and then the will is energized so that the choice may be made. The word "brooding" referred to, is suggested by the verb in the last phrase of Gen. 1 : 2. "The Spirit of God, *i.e.*, God, the Holy Spirit, moved [Heb. brooded] upon the face of the waters." Pastor Stockmayer in his *Meditations in Genesis*, shows the analogy between the work of the Holy Spirit in connection with the reconstruction of the chaotic earth and His work in the ruined sinner. Concerning this preparatory work he says—"The Spirit of God prepares the way for the Word of God. Before God speaks the word—(verses 3, 6, 9, 14, 20, 24, 26,) the Spirit of God must make ready His way. He hovers, He moves, He broods over that mass as a hen broods over her eggs. Before the sinner wakes up to grace out of the world of chaos in which he has been living, an uneasiness comes over him. It is the Holy Spirit brooding over him. Theologians name this "predestinating grace." The teacher should explain that this preparatory work must be accomplished in those for whom we are praying. While we are praying and giving forth the Word of God in public assemblies or in personal conversation, the

Holy Spirit is using our words and our intercession to bring about the *uneasiness* and sense of need that develops into what is theologically termed "conviction." A convicted sinner must always be shown Calvary as meeting his need, and this the Holy Spirit proceeds to do—revealing a crucified Saviour whose sin-bearing has made it possible for the sinner to pass from the sphere of sin into that of Eternal life. Faith is so quickened that the Redemptive Work of Calvary seems no longer an historical event for sinners in general, but the sinner exclaims, "He died for *me*." There is penitence and in some cases much emotion is manifested, but not until the energized will *chooses* to pass from the sphere of sin into that of Eternal Life, is the person truly regenerated. *This act of the* WILL *is called repentance.* It is a "right about face movement."

"It cannot be too strongly emphasized that repentance is an act of will In its beginning there may be no sense of gladness or reconciliation to God; but just the consciousness that certain ways of life are wrong, mistaken, hurtful and grieving to God; and the desire, which becomes the determination to turn from them, to seek Him who formed the mountains and created the wind, that maketh the morning darkness and treadeth upon the high places of the earth.

Repentance may be accounted the other side of faith. They are the two sides of the same coin; the two aspects of the same act. For purpose of clear thinking it is well to discriminate in our use of the words repentance and penitence, using the former of the first act of the will, when, energized and quickened by the Spirit of God, it turns from dead works to serve the living and true God; and the latter, of the emotions which are powerfully wrought upon as the years pass, by the Spirit's presentation of all the pain and grief which our sin has caused, and is causing to our blessed Lord. *We repent once,* but are *penitents always.* We repent in the *will*; we are penitent in the heart."—*Rev. F. B. Meyer.*

If the nature of repentance were better understood, Christians would not be troubled over certain passages of Scripture that are often quoted to prove that a child of God may lose Eternal Life: *e.g.*, Heb. 6 : 6. The teacher must dwell upon this subject sufficiently to enable the class to clearly perceive the difference between repentance and penitence. They must see that in the very nature of things, repentance, *as has been defined,* is an act that can never be repeated. The class will be helped to perceive this, if the teacher will exhibit a fifth piece of cardboard, uniform in size with the other four, but placed horizontally, instead of vertically, containing a cross in the centre and at the left of the cross a black disc, above which should be placed the words—"Sphere of Sin and Death." At the right of the Cross, a gilt disc should be placed, above which are the words—"Sphere of Eternal Life in Christ Jesus." (See Fig. 9.)

Proceed to show that when the sinner, who is within the sphere of sin and death, chooses to leave that sphere and enter the sphere of Eternal Life in Christ Jesus, he actually passes experimentally from one to the other. . . . .

The members of the class must be able to perceive very, very clearly, that when the choice is made, a measure of Eternal Life, God's own Uncreated Life, comes into the spirit of man. He is now truly regenerated; *i.e., born again.* Let the class become familiar with the following definition of regeneration:

III. Regeneration a Birth Relationship with God.

Regeneration is a birth-relationship with God, instantaneous and indissoluble. At this point, place a small gilt disc in the centre of the black disc symbolizing the sin-stained "spirit," "soul," "body," and call for John 1 : 12 and I. John 3 : 1-3 to be read by the class. (See Fig. 10.) It is evident that a birth relationship can never be dissolved. A child may disobey its father's commands, may grieve his heart and wander away from him, but he is still his father's child. Other relationships may cease. A business partnership may be dissolved; the marriage relation may be annulled; friends may be separated, but birth relationship is indissoluble.

Unless the members of the class really see the meaning of this birth relationship with God, progress in the Christian life will be slow and uncertain. . . . . Could Christians but remember that the life they receive at regeneration is Uncreated Life—*God's Life that can never change,* and that He calls them His own *children,* they would cease to permit their fluctuating emotions to determine their STANDING before God. When a sinner is willing to admit his sinful, lost condition, and definitely turns to God from sin—appropriating the Life of Christ in Christ Jesus—that very instant he becomes a child of God, and through all Eternity will be a child of God; for he is put within the sphere of Eternal Life; therefore he now possesses in his spirit, a Life that will remain there as long as God lives. (See John 1 : 12; Rom. 8 : 16, 17.) This is what regeneration means. He is also justified. (See Rom. 8 : 30.) . . . The class should learn the meaning of Justification which is—*a new standing before God.* Before his new birth his standing was that of a sinner; now it is that of a child of God—in New Testament terms, a "saint."

IV. The Sphere of the Believer.

Most carefully should the nature of redeeming grace be presented to the class. Grace is unmerited favour bestowed by God upon repentant human beings, but it is favour that He longs to bestow. Have the following passages read: Eph. 2 : 4-10; Rom. 5 : 15, 21; Rom. 3 : 23, 24 and find similar passages.

Regeneration marks the first crisis of appropriation in the life of a Christian. A new life-principle has entered the spirit of the believer, and his personality is in a new sphere. He is "in Christ Jesus," and Christ's Life is in him, and his condition is absolutely unalterable. To think otherwise would be to doubt the unchanging nature of the Life that enspheres him. In connection with the use of the word "sphere," the following quotation from Dr. A. T. Pierson will be helpful:

"A circle surrounds us, but only on one plane; but a sphere encompasses, envelops us, surrounding us in every direction. If you draw a circle on the floor, and step within its circumference you are within it only on the level of the floor. But, if that circle should become a sphere, and you within it, it would on every side surround you—above and below, on the right hand and on the left. Moreover, the sphere that *surrounds* you also *separates* you from whatever is outside of it. Again, in proportion as such a sphere is strong it also *protects* whatever is within it from all that is without—from all external foes or perils. And yet again, it *supplies,* to whomsoever is within it whatever it contains.

This may help us to understand the great truth taught with such clearness especially in the New Testament. Christ is there presented throughout as the SPHERE of the believer's whole life and being, and in this truth are included these conditions: First, Christ Jesus surrounds or embraces the believer in His own life; second, He separates the believer in Himself from all hostile influences; third, He protects him in Himself from all perils and foes of his life; fourth, He provides and supplies in Himself all that is needful." These two expressions, "In Christ Jesus," and "Christ in you," or their equivalents, indicate the whole gospel story. We find them used very many times in the epistles. It will be well for the class to find some of these expressions for themselves. Notice how they abound in he first chapter of the epistle to the Ephesians.

V. God's Ultimate Purpose concerning the Regenerated.

The teacher will now need to call attention to God's ultimate purpose concerning the life of the regenerated one

We have already seen that God marked out the redeemed before the founding of the world to be CONFORMED TO THE IMAGE OF HIS SON. And we have further seen that He had in mind the glorified Last Adam, when He created the first Adam ; therefore, God's purpose for His redeemed one is that he shall become like *The Man in the Glory.*

CONFORMITY TO TYPE.

We know full well that life on any plane, *if unhindered,* will become conformed to its type. In other words, it will ultimately manifest all the characteristic qualities of the individual life-principle. The teacher will explain, if necessary, the various definitions of the word *type,* that the class may not become confused with its double use in Bible Study. This law of conformity to type may be illustrated as follows :—Notwithstanding the fact that vegetable life presents almost endless variety in order, group and family, yet in the original germ no difference is discernable. An invisible life-principle within each germ fashions the particular form of vegetable life that the Creator designs. Thus the original germ of the oak and the lily look exactly alike. Examined through the microscope, no difference whatever is to be seen ; yet the oak life is within one germ, and the lily life within the other, and these two widely differing forms of life are developed according to the individual life-principle.

The same is true of animal life. In the original germs no difference is discernable, yet the individual life-principle in one germ fashions an animal to live upon the land, while that in another germ, forms an animal to live in the water, or to fly in the air.

And not only does the individual life-principle fashion its special form of life, but if conditions for growth are fulfilled, it will cause the life to become fully conformed to its type. *To illustrate* : The lily-life is in the tiny green shoot appearing above the ground but it is not conformed to its type. It has not yet manifested all the characteristic qualities of the lily-life. However, there comes a day when the beautiful lily-life is fully manifested in the lovely, fragrant blossoms that crown its glossy, green stalk. It is now conformed to type.

God, the Creator, has made provision for each variety of life to conform to its type. It makes no difference whether it be upon the plane of vegetable, animal or human life, if conditions are fulfilled, conformity is certain. We will now consider the nature of these conditions upon each plane of life.

Vegetable life is simple, unconscious life ; therefore the response to God's provision for growth and ultimate conformity to type, will be unconscious, spontaneous. The lily simply bathes in the sunshine, drinks in the rain and the dew, and absorbs from the soil that which it needs. This response to God's provision for its conformity is beautifully set forth in Luke 12 : 27.

Animal life is conscious life, although not self-conscious life ; therefore the response to the provision for growth is of a different kind. We see this indicated in Psalms 104 : 21 and Luke 12 : 24. God provides animals with food but they have to "gather" it. Unlike the lily, they are created with organs of locomotion and they must use them, if they are to attain maturity of growth.

In considering the conditions for growth on the plane of human life, which is self-conscious life, we find that as human beings are created with the power of choice, and intellectual and moral faculties, in addition to bodily powers, the response to God's provision will be of a higher order than that of the animal creation. Man has to use all of his powers if his conformity to type morally, intellectually, and physically is to be realized ; yet he cannot by self-effort add "one cubit to his stature." He simply uses his *God-given power of choice* in such a manner that the life-principle within, succeeds in causing conformity to type.

We must now see how this law of conformity to type is manifested on the higher plane of regenerated human life. We must remember that a new life-principle has been introduced into the human spirit. There is not a single spark of Uncreated, or Eternal Life, in a human being until the instant of regeneration. . . . We must also recall the fact that biology says—"life on one plane cannot generate life on a higher plane ; but, if the life on one plane were ever to know life on a higher plane, there must be a *prepared organism to receive* such a life, and *a prepared medium of transmission from the higher plane to the lower,* so that the new life may be received as *an immediate, instantaneous bestowal.*" The agreement between this statement and God's written Word is perfect. The God-Man is the prepared medium of transmission and every human being is a "prepared organism," for the reception of life on a higher plane,—because of the created spirit, as a capacity for this life, and the created power to choose it. If the will has made its choice, then this new Life-principle will fashion within the human personality that "new creature" mentioned in II. Cor. 5 ; 17. And, if the conditions for growth are fulfilled, then conformity to the Type—the Glorified God-Man—will be realized.

VI. Conditions for the Christian's Conformity to Type.

What are the conditions ? These :—Complete dedication of the entire personality to God, and continual reckoning upon His working within, both to "will and to do of His good pleasure" ; thus transforming from "one degree of glory to another," until Christ shall be *fully formed* within the personality. (See Phil. 2 : 13 ; II. Cor. 3 : 18 ; Gal. 4 : 19.)

ENTIRE DEDICATION MARKS THE SECOND CRISIS OF APPROPRIATION.

This dedication marks a second definite crisis in the life of the believer, but too often the subject is ignored by Christian workers, or presented in such a manner as to cause confusion and to lead into fanaticism. The teacher who has faithfully followed this course thus far, will have little difficulty in leading the class to see the absolute necessity of a definite handing over of the whole being to God, for His transforming work. It is the only logical thing to do, for God cannot fill a personality with the "Life of the Lamb," against the will of the person ; and if the personality continues to manifest the life of the old Adam, he will not be a *son brought to glory.*

We have seen that God's Plan of Redemption was settled judicially and decisively at Calvary, but if Christians are not enabled to become conformed to the Image of Christ, it cannot be said to have been settled *effectually.* Christ's vicarious suffering for the members of the human race, would not cause a realization of God's Eternal Purpose for them, unless they were thereby enabled to partake of His Life and become conformed to His Image. The members of the human race must come into such a union with Him, that His death should be their death, and His Life their Life. "When Christ is said to die for another, it is upon the presupposition that such an one, *a real believer,* is to come into mystical, vital union with Christ ; so that as thus identified with Christ, the believer dies with Christ to the life of self and sin, and then lives again in the power of

a risen life."* It is to be feared that many Christians see only the substitutionary aspect of Christ's death, and their lives express what their lips would hardly dare to say—"Christ died for me ; therefore I can live as I please."

We have spoken of the Holy Spirit's "method" of working at each crisis of appropriation. We noted the "brooding" until a sense of need is awakened, then the vision of Calvary as meeting the need, the quickening of faith and energizing of the will before the choice of the individual is made, and we find this to be true in the case of the Christian who is led from Regeneration to Sanctification.

VII. Two Fold Aspect of Sanctification.

It will be observed that Sanctification includes the act of *dedication*, which is *instantaneous*, and *transformation*, which is a *process*, never ending until glorification is realized. With this in mind, let us follow the working of the Holy Spirit at this crisis.

The regenerated one has begun to see that a life of victory is impossible ; old habits assert themselves, much to the grief of the person ; resolutions are made but prove ineffectual in the hour of temptation. The condition of the believer is well described in Romans 7 : 22-24. The Holy Spirit has succeeded in causing a realization of need ; now He whispers—"Look again to Calvary. See,—not only did Christ suffer for your sins, but He took you with Him to the Cross. Your old self was nailed there with Him ; with Him it was laid in the tomb, and *that was its termination* ;† for only the *Life of Christ arose*. Will you let His risen, victorious Life be lived out in your personality ?" There is hesitation for a time as visions of possible future suffering and loss are presented to the mind, but the yearning love of Christ conquers, and then the irrevocable, inclusive YES is said. From the depths of the being comes the—

"Yes, Lord,
One great Eternal yes
To all my Lord shall say ;
To all I know or yet shall know
Of all the untried way."

This is a blessed moment in the life of a child of God, for now the Holy Spirit is free to enter upon the transforming work which will eventually cause complete conformation to the Image of Christ.

To symbolize the results of this second crisis of appropriation, the teacher may place over the small gilt disc which has been fastened to the black disc containing the three circles "Spirit," "Soul," "Body," a slightly larger gilt disc with eight (or more) rays extending in various directions, the points barely touching the circle symbolizing the *body*. (See Fig. 11.) A still larger symbol, of the same shape, may be added later to illustrate the progressive stages of Transformation, if desired. And if a gilt disc containing the three circles symbolizing spirit, soul and body, could be held over this partly covered black disc, it would symbolize the future glorification of the believer. (See Fig. 12.)

VIII. Suggestions and Warnings in connection with the Second Crisis of Appropriation.

So much unwise teaching has been given concerning the external manifestations following this crisis that frequently Christians are led to expect a great display of the Supernatural at this time, and in many cases honest souls become greatly confused. One who has seen much fanaticism and suffering as the result of such teaching has written the following suggestions which may be helpful to the members of the class :

"It matters little what outward manifestations may accompany the sweeping of God's Presence through 'all the rooms of the house,' or whether there is any manifestation at all. The redeemed one simply *knows* that 'The Lord is in His Holy Temple,' and that henceforth He will cleanse and purify and manifest Himself *as He chooses* . . . This second definite step is called by various names according to the individual perspective of the various teachers. Some call it the 'Second Blessing' ; others, the 'Blessing of Sanctification' ; while others speak of it as the 'Baptism of the Holy Spirit' ; and it is also set forth as the 'Blessing of a Clean Heart,' 'Perfect Love,' 'The Anointing,' 'Pentecost,' etc. While all these terms are in a measure descriptive of this second plane of appropriation of Christ's Redemptive Work, perhaps no one term adequately expresses all the truth concerning the same ; therefore, it is unwise to insist dogmatically upon *the acceptance of any particular term* as essential to the truth which the Holy Spirit reveals at this stage of the Christian life. Great simplicity in teaching is needed, lest in our presentation of the truth concerning this experience, unconsciously we permit the *naming* of the experience to become more prominent than the experience itself. *Not* the *naming*, but *the yielding, is the essential thing*. If the regenerated person has intelligently, definitely, irrevocably, yielded to the complete control of the Holy Spirit, he is thereafter identified with Christ in *His Anointing*—His Fulness of the Holy Spirit ; and as a result, he will be led step by step into the experimental knowledge of the Cross of Calvary and the power of the Resurrection Life.

While the *inward* results of abandonment to the control of the Holy Spirit are the same in all persons, the outward manifestations vary according to temperament and training. The immediate results outwardly, need to be carefully watched, as the temptations of Satan are very subtle at this point. In nearly all cases, the emotions, whose duty it is to send telegrams back and forth between the "inner" and the "outer" man, are quickly affected by the new order of things, and before the intellect can clearly act, the body is called upon to give expression to the demands of the emotions. It is owing to this fact that we see many persons manifesting their joy by singing, praising God, clapping of hands, etc., while in others we see the cessation of usual bodily movements and great stillness of the whole being, while the countenance expresses holy awe and worship. These manifestations, and others which might be named, are legitimate, and should not be criticized or checked ; but sometimes manifestations are to be seen which are not natural but are the result of supernatural power of an evil kind. Satan seeks to imitate the Holy Spirit and to produce manifestations which he would have the person believe to be of God. This is for the purpose of causing confusion in the mind of the Christian, so that the work of transformation may be hindered, and the conduct of the Christian may become such as will bring the truth into discredit and disrepute.

There is great need of quiet listening to God's voice in the depth of the being and a *knowledge of God's Written Word when the emotions are unusually excited*. Remember that the Holy Spirit, who inspired the words—"Let all things be done decently and in order," never leads one to do what is unseemly or unnecessary. Bearing this in mind we should test the physical manifestations which we experience, or see in others. As a result, we may find that many manifestations which we thought to be of the Holy Spirit

*From *The Meaning and Message of the Cross*.—Dr. Mabie.

† *i.e., in the purpose of God.* We must carefully keep in mind "standing" as distinct from "state."—*Ed.*

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are of a psychical nature, and thus instead of proving our exalted spiritual condition, they indicate our lack of complete yieldedness in the circumference of our being. And if through wilfulness, we permit these manifestations to continue, we may open the door to evil spirits, who will cause manifestations which will produce most disastrous results.

As the Holy Spirit sheds light upon these manifestations, we are shown that undue shaking or jerking of the body, long continued prostrations of the body, and other manifestations that might be named, always indicate that the true, deep Life of God, the Holy Spirit, *has not permeated the entire circumference of the being.* Normal prostration, that is, prostration which contains no element of the abnormal, or evil supernatural, comes to a great sinner as the result of conviction of sin, or to worthy saints in consequence of great revelations, but it is *not long continued.* As examples under the latter head, we read of Daniel, Ezekiel, John. If we bear in mind that the Holy Spirit enters the spirit of man, then permeates and controls his powers of soul, and *then brings his bodily powers into subjection,* so that the entire being is experimentally at God's disposal, we shall be able to understand that unnecessary outward manifestations indicate fanatical or immature Christians. The ripe saint is the quiet, well-poised, Spirit-controlled person.

IX. Inward Results of Abandonment to the Holy Spirit.

We now need to note the inward results of the Abandonment to the Holy Spirit. First : *Christ is more real.* The Holy Spirit does not speak of Himself. He does not call attention to Himself. He always glorifies Christ. (John 16 : 14.) Notice that the striking feature of the work of the Holy Spirit in the early Apostolic church was this : He caused the believers of that time to *realize their identification with a crucified, risen, ascended, glorified Lord.* All else—signs and wonders, miracles and gifts, were but incidental to such identification. Indeed, without the realization of their identification with their Lord, all these outward incidentals would have provde exceedingly harmful to the early church.

Second : *There is a new light upon God's Written Word.* The Bible indeed becomes a new Book. It is regarded as the very *Spirit-breathed Word* of *God* and to be treated with as much respect and reverence as if uttered by the audible voice of the Lord, and is to be perfectly obeyed. The veil seems lifted from obscure passages and Christ stands revealed in new beauty and glory. Especially is the work of Christ as the Redeemer illumined and glorified. (See John 16 : 15.)

Third : *There begins to be realized experimental victory over sin.* The Christian perceives that the death that Christ died as our Representative was a "death *unto* sin" (Rom. 6 : 10), and that he is identified with Christ in *this death* ; also that as Christ arose to a sphere wherein sin does not exist, but where Righteousness reigns, even so he is identified with Christ in *this new life ;* and as a result of his "reckoning" [or acting] upon this truth, he realizes victory in his daily life, through the indwelling Holy Spirit who corroborates what God says, as he reckons upon it.

Fourth : *The Love of God is manifested in the daily life in self-sacrifice for others.* Service for God now proceeds from love, rather than from duty. The language of the heart is "I *want* to do this" instead of "I *must* do it."

Fifth : *Increasing light upon God's dispensational plan,* especially the prophecies concerning the Coming of Christ for His saints, and His coming with them in the outward manifestation of His kingdom in this world. The Christian begins to live in the light of Christ's Return. It is more than theory with him. It is a constant, bright anticipation and expectation. "He shall show you things to come." (John 16 : 13.)

Sixth : The Christian perceives that as a result of his identification with Christ in His risen, glorified life, he *may realize a foretaste* of the *Resurrection power* which will eventually change his body in the "twinkling of an eye," at translation. This foretaste, or "earnest" (See II. Cor. 5 : 4, 5), is indicated in Romans 8 : 11, as the quickening of the mortal body by the indwelling Holy Spirit moment by moment, enabling the believer to finish the work given him to do. Notice that it is the *mortal* body, not a dead body, that is to be thus quickened. This quickening of the mortal body does not refer to the final act of translation. At translation the mortal body is *changed* (see I. Cor. 15 : 52), but *this quickening is an every day experience.*

Seventh : *There is power in prayer and service* because the believer is reckoning upon his identification with Christ who has "all power."

X. Revelation of the Soulish Life.

The teacher must lead the class to see that this new experience *is not the ultimate* as many seem to think. It is rather the beginning of practical transformation, which will proceed from stage to stage as the Holy Spirit takes the believer down into an ever deepening realization of his identification with Christ in His death, not to sin alone, but to the natural or soulish life as well. So much of the activity of Christians is of a soulish nature, that a truly spiritual person is rarely seen, and when seen is not understood. All Christians are *in* Christ, and many desire to live *for* Christ ; but it is quite another matter to have the daily life, a manifestation *of* Christ. Paul could truly say, "to me to live is Christ," but how many Christians are able to say the same.

The God-Man in His earthly life had no sin in Him, yet He constantly refused to let His human emotions or affections shape His ministry ; nor would He be led by His own unsullied intellect, apart from the revealed will of God. He was the most dependent being ever born into this world ; therefore everything in His life was *of God.*

He permitted Lazarus to die and the loving, trusting faith of Mary and Martha to be sorely tried, rather than to let His tender, compassionate heart cause Him to go to Bethany before His Father's time.

One of the secondary evidences of the Holy Spirit's control of the believer, is this illumination concerning the soulish life. If the members of the class are shown that *this perception of soulishness is a mark of normal Christian growth, they will not be overwhelmed when the depths of the self-life are revealed ;* nor will they be inclined to boast of their "holiness," or "absolute perfection." Remember that the ripest saint is the one who is most dependent.

XI. Transformation a Process.

Emphasize the fact that the act of dedication, like the new birth, is instantaneous, but transformation is a *process ;* also, that "being filled with the Holy Spirit," an expression found in the New Testament and often quoted by earnest Christians, does not denote a finality. It is rather an indication of the controlling power who is filling the personality of the believer. One familiar with New Testament Greek would easily discover that the tense used, forbids the thought of the personality being filled once for all with the Holy Spirit, so that no more of His presence

might enter. The word-picture is that of a pipe connected with a never-failing spring, through which the water is constantly flowing, rather than that of a bottle full of water but tightly corked. . . .

XII. Victory over Satan.

Another subject must now be introduced. Not only must the believer manifest his identification with Christ in His death to sin, and his freedom from the dominion of the self-life ; but he must also manifest His victory over Satan. Many Christians fail at this point because they do not plainly see that the victory over Satan really HAS BEEN WON. They speak of this victory in the future tense instead of the past ; therefore the teacher must again refer to the significance of Christ's Ascension, which proves that He had previously overcome the entire force of evil, ere He passed through the aerial region of Satan, and "sat down," with the majestic calmness of a mighty Conqueror, at God's right hand. Have the class read Eph. 1:20-23 ; Col. 2:15 ; Heb. 2:14 ; I. John 3:8 again and again, until the *crushed head of the serpent* is plainly seen. Pray that they may see this and realize the sense of freedom and victory that comes as a result.

Well has Andrew Murray expressed the truth, when he says, "In the invisible world the Cross is the symbol of victory." The fact that God's Word declares that Christ has overcome Satan and made of him and his evil host "an open show," proves the possibility of victory for the Christian identified with the Victorious Lord, over all the power of the enemy.

Although utterly defeated, Satan has sought to keep human beings in ignorance of his defeat, that he may still hold them in his power. As the Holy Spirit reveals the triumph of Christ, and the believer sees his identification with the Victor of Calvary, he passes beyond the reach of the defeated one into that place where "the wicked one toucheth him not." (See I. John 5 : 18.) Henceforth he regards Satan as a defeated foe, and united with the Conqueror, and in utter dependence upon Him, he uses His authority over all the power of the defeated enemy. (See Luke 10 : 19.) Encourage the class to speak of Satan as *the defeated one.* This simple expression conveys to the evil intelligences, the fact that the one using it has found out the truth concerning the Victory of Calvary, and is identified with the Victor.

It will be well for the teacher to lead the class to a better understanding of the condition of the invisible but real world of spirits, so far as the Bible throws light upon the same.

We must remember that Satan is not omnipotent, omniscient, nor omnipresent, since these are attributes of Deity alone. He would like to have us think that he possesses the attributes of Deity, and many Christians speak as if they considered this to be the case. He is commonly spoken of as if he were everywhere ; by a figure of speech using his name for his emissaries, as a general's name is used to indicate the army under his command. And Satan is like a general in this respect—he has hosts, varying in rank and power under his command, who execute his carefully laid plans of warfare. Thus we read in Eph. 6 : 10-18, of principalities, powers, world-rulers and wicked spirits under his command, arrayed against the people of God. We also find the armour of the Christian described. As we carefully study this passage we find that the Christian who is appropriating the life of Christ moment by moment, and who is believing the Word of God in regard to His victory over Satan, is "more than conqueror," in every conflict.

The following quotation may be of help to the teacher at this point : "The redeemed one who has been shown the truth of Christ's complete victory over Satan, and of his own complete identification with his Victorious Lord, knows that he is in a place of safety. He rests upon the fact that his life is *hid with Christ in God ;* therefore the wicked one toucheth him not. With Satan as a personality, he has but one thing to do, and *that is to reckon upon the fact of his identification with his Ascended Lord sitting in the calmness of assured victory.* This attitude of victory and unceasing prayer in the Spirit, also powerfully affects the aerial messengers of the defeated one—those mighty fallen angels who seem to exercise especial power over the nations or localities respectively assigned them. See Daniel 10, particularly verses 13, 20, 21, where two of these princes of Satan are named—the Prince of Persia, and the Prince of Greece. Michael, one of God's angels, is also mentioned. (Read this chapter and the preceding chapter to see more clearly the relation between the prayers of God's people and this aerial activity.)

Although direct combat with these aerial messengers of Satan is entrusted to God's aerial messengers, the holy angels, rather than to redeemed human beings, yet to us is given authority over demons, to be exercised at the leading of the Holy Spirit." The fact that evil spirits (or demons) are exerting such tremendous influence upon persons at the present time, should cause all earnest Christians to desire all the light that God has given concerning the way to keep clear of their ensnaring, and also the knowledge necessary to be used in delivering those who have become bound. . . .

The teacher will certainly be guilty of the omission of vital truth for the crisis days in which we are living, if the subject of demon possession is passed by. The members of the class should be carefully instructed as to the way in which persons may unwittingly give ground to demons. They should see that *a perception of their identification with the Victor of Calvary is absolutely necessary* if they are to constantly and victoriously resist the obsession of evil spirits. They should be taught that manifesting a spirit of self-pity, pride, jealousy, discouragement, inordinate affection, may give just the ground that is necessary for the *manipulation* of evil spirits, if not full possession.

Entertaining fanatical religious views always opens the door to evil spirits, as truly as does any wrong practice. The fact that Christian workers, missionaries and other devoted children of God, have suffered greatly from the manipulation of evil spirits during the last few years, proves that the necessary teaching along this line has been withheld. So little has this subject been understood that many persons have stoutly maintained that a Christian could never experience demon possession ; but an ounce of fact is worth a pound of theory. Many Christians have been conscious of the working of evil spirits *in some part of the being,* and this manipulation continued until they were delivered, as were those cases recorded in the New Testament.

Vital reckoning upon identification with a Crucified, Risen, Ascended, Glorified Lord, and *unceasing praise,* will keep the believer safe from the subtle working of the demons who are swarming about us.

There are times when the spoken word must be used—especially by those who are seeking to deliver bound souls, or in the times of special pressure that come to all Christians. The following words have been used by many and the results of their use, prove their value : "*I refuse everything*

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that is of the defeated one. I yield to everything that is of God, and I put the Blood of the Lord Jesus Christ, shed at Calvary, between me and all the powers of the defeated enemy." Until one has spoken these words *aloud*, the results cannot be understood. We must remember that the spoken word carries weight in the invisible world. The powers of darkness cannot see what is down deep in our spirit. We cannot know ourselves what is taking place there, until God reveals it to us through our spiritual and mental perception ;—but the invisible intelligences hear our words and they watch our faces and note our acts. How necessary, then, that our words always state the facts as recorded in God's Written Word and our faces reveal the peace and joy that come from believing, and our daily steps be ordered in His Word. We should never utter or write a discouraging word. Even a despondent, "Oh dear !" may betray the loop-hole that the watching powers of darkness will be quick to see.

XIII. The Attitude of Praise.

This matter of praising God, is far more important than most Christians realize. There is a reason underlying the repeated *command*, "Praise ye the Lord." God knows what praise will do for His children ; therefore not once, but many, many times, He bids them utter the words of praise. If a word of discouragement opens the door for the enemy, then a word of praise closes the door and locks it. Moreover, it drives the enemy far away. Nothing is more distasteful to evil spirits than the praise of a trustful child of God, and nothing more truly glorifies God than the sacrifice of praise. . . .

Viewed from the psychological and physiological standpoints, the value of praise can scarcely be estimated, as it is impossible to tabulate all the beneficial results to be realized in the spiritual, mental and physical realm, as this command is obeyed. What would be the result if Christians should begin to praise God continually ? Surely great deliverance would be realized throughout the earth, and angels would see the clearing of the heavens as the reverberation of the praises of God's people mounted upward,—and God would be glorified. Yet the average Christian considers literal obedience to the oft repeated command, "praise ye the Lord," as foolish and fanatical ; choosing instead, to praise Him only when he *feels* like doing so.

XIV. Transformation Considered Psychologically.

The subject of Transformation may now be considered psychologically. The teacher should have the class read Rom. 12 : 1, 2. Verse one, speaks of that complete dedication of the whole being which has already been described ; the yielded *body*, manifesting the yielded powers of soul and spirit. Verse two, describes the actual process of transformation, as a *renewing of the mind*. That this expression may be the better understood, the relation of the mind or intellectual, faculties to the other powers of the tri-partite being of man, should be explained.

With the powers of spirit we know God and our relation to Him, and our relation morally to every object of creation. God's communications to man are in the form of intuitions, *i.e.*, direct knowledge apart from the exercise of the intellectual faculties ; *but the mind has to deal with these intuitions of the spirit*, before they can be acted upon. The mind has also to deal with the claims of the affections and emotions and the record of the bodily senses ; therefore we perceive its importance.

In the Garden of Eden we find Satan assailing the mind of Eve. He sought to substitute his lie for the intuitive knowledge of God's will which she had in her spirit and which her mind had attentively considered up to this time. He caused her mind to revolve around the possibilities that inhered in the choice to become "as [equal to] God," until with mental powers completely dazzled by the wonderful prospect, *she used her power of choice*—and the fatal deed was done.

We read in Proverbs 20:27, that "the spirit of man is the candle of the Lord," and it is this candle that is lighted by God the Holy Spirit, at regeneration. We have seen that the new life of God in Christ Jesus enters the spirit of man at the instant of regeneration, and is intended to permeate the whole being, but this is accomplished only through the *renewed mind*. If the Christian refuses to present his entire being to God for renewal, then the *unrenewed* mind deals with the intuitions of the spirit, and the result is disastrous to Christian development and transformation. Many Christians refuse to yield their minds to God, yet think that they are able to understand the deep things of God. They talk about Eternal truths, they preach about them, they write books about them—yet they fail to understand them or lead others to understand them ; for the things of God are spiritually discerned, and their thinking is performed by the *natural* mind. This is the solution of the otherwise unsolved problem as to the present day teaching of many persons whom we do not doubt are truly "born from above." Of course those persons who have not been regenerated have not even a renewed *spirit*. They are not able to understand anything that pertains to the Christian life. All that they say in regard to God and His Eternal Purpose, is distinctly opposed to the Truth as stated in God's Written Word. Their teaching is not only unscriptural and blasphemous but it is illogical and puerile, betraying the darkness and weakness of unrenewed personality.

The Christian who has said "the irrevocable, inclusive *yes*," to God, soon realizes and manifests a renewed condition of the mental powers. The mind becomes increasingly able to intelligently deal with the intuitions of the spirit. In other words, the mental life of the God-Man is manifested within the natural mind of the person, freeing it from the darkness and weakness resulting from sin, and also strengthening its natural powers.

The Apostle Paul was continually beseeching Christians to dedicate themselves wholly to God, because only so could they know that practical transformation whereby they would be able to "prove what is that good, and acceptable, and perfect will of God." (Notice the order and significance of these adjectives.) Without this transforming work of the Holy Spirit, they would to some extent become conformed to this world, *i.e.*, to the great world-system under the leadership of Satan, "the god of this world." (See II. Cor. 4 : 4.)

"Conform" means "to shape in accordance with." For illustration : The metal worker pours hot metal into a mould and as it cools, it assumes the shape of the mould. The housekeeper pours fruit juice into a jelly mould and when it hardens, the jelly is in the shape of the mould. The metal and the fruit juice are conformed to their respective moulds. It is very easy for Christians to be influenced by the great world-system all about us. Unconsciously, Christians follow the ways of the world in matters of business and educational methods, social customs, dress, expenditure, recreation and conversation, while professing to follow Christ, and in many cases really desiring to put Him first. Christians are not to be conformed to this mould of Satan but to be conformed to God's mould, *the likeness*

of His Son (Rom. 8 : 29), *i.e.*, the glorified humanity of our Lord Jesus Christ.

Notice that the word *transform* indicates a change in the elemental substance ; while "conform" denotes a change in form only. . . . .

No human being can become conformed to God's mould until there is a change from within, *i.e.*, *the introduction of a new life* into the human personality. This new Life is for the purpose of permeating the entire personality, until transformation shall have resulted in complete conformation. The teacher should have the class read II. Cor. 3 : 18, R.V., also the Rotherham and Weymouth translations, if possible. Notice that this transforming work of the "Spirit of the Lord," is by degrees (from one degree of glory to another). . . .

XV. Restful Co-operation with the Holy Spirit.

The teacher must so present every phase of the subject of transformation, that the members of the class will be led into a state of *restful co-operation* with the Holy Spirit. They must see that God, the Holy Spirit, will not fail to cause the yielded personality to appropriate all that God in Christ purchased at Calvary. The attitude of the Christian, which should be maintained day by day, is indicated in the following words ; "Let us henceforth consider the Cross of Christ as a knife in the hands of the Holy Spirit to slay our sin-stained self life. And let us regard the Resurrected and Ascended Life of our Glorified Lord, as an inexhaustible storehouse, from which the Holy Spirit supplies us with what we need for spirit, soul and body moment by moment."

XVI. The Unity of Believers.

Having considered those conditions which made Redemption necessary, the execution of God's Plan of Redemption at Calvary, and the crises and results of appropriation, we now approach a subject, which if not as vital as those previously considered, is nevertheless of great importance to the earnest Christian. This is the Unity of believers, *i.e.*, those who have appropriated the Life of God in Christ Jesus.

Biologically, the unity of beings on a given plane of life is clearly seen ; *e.g.*, there are characteristic elemental qualities pertaining to animal life that are not found upon the plane of vegetable life. These qualities, inhering in all animals, serve to unify the entire animal creation, notwithstanding the great variety in family and the marked differences in the manifestation of this life.

Also upon the plane of human life, an inherent essential unity is seen. The Apostle Paul gave expression to this biological truth when he declared to the Athenians that God had "made of *one blood* all nations of men to dwell on all the face of the earth." (Acts 17 : 26.)

If this essential unity is true of life in each of the lower planes, should we not naturally expect to find the same inherent principle on the highest plane,—that of regenerated human life? That this unity exists, God's Word plainly declares ; for we read in Eph. 4:4-6, "There is one body, and one Spirit, even as ye have been called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all and in all." It was the manifestation of this unity for which Christ prayed in that marvellous prayer recorded in John 17, "I in them, and Thou in Me, that they may be perfected into one—and the Glory which Thou gavest Me I have given them ; that they may be one, as we are one." . .

Organic Unity of the Body of Christ.

In I. Cor. 12:12 we read, "As the body is one and hath many members and all the members of that one body being many, are one body—so also is *the* Christ." Notice that this expression—"*the* Christ"—does not refer to Christ in His personality, but to Christ as completed by His members —the *Composite Christ*. Here we have an organic unity, of which Christ, in His personality, is the head (see Eph. 4 : 15), and all those who are joined to Him in Spirit and share His Life, are members.

The teacher should now call attention to the smaller circle attached to the large gilt disc symbolizing Uncreated Life ; and explain that this circle symbolizes the totality of the regenerated human beings, *i.e.*, the complete number of human personalities filled with the Uncreated or Eternal Life of God in Christ Jesus. (Figure 12.) . . .

XVII. The Attitude of the Christian.

We have traced the appropriation and manifestation of Redemption from age to age, and now let us consider what should be the attitude of the Christian in view of the wonderful revelation that God has given us.

There must be a constant recognition of our identification with our Crucified, Risen, Victorious, Ascended Lord, and definite reckoning upon His Life, moment by moment, if we are to demonstrate the completeness of His Redemptive work, as fully as He desires, before He comes.

God the Holy Spirit is preparing a "little flock" to overcome even as He overcame. Christ would not wish to return until He could say of these overcoming ones, "They overcame by the Blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death." (See Rev. 12 : 11.)

Notice the promises to the overcomers, in the second and third chapters of The Revelation. *They mean something.*

Dogmatic assertion ill becomes a Christian who is looking for the Coming of Christ ; therefore the teacher should not insist upon the acceptance of any particular view as to those who are translated in the First Rapture. Possibly a more careful study of the Oriental harvest-time and the various offerings connected therewith, would revolutionize many theories that are advanced at the present time.

The main question to be considered is *individual preparedness* and a walk with God like Enoch of old. The Christian should remember that the Life of the God-Man is for each member of His Body, moment by moment.

Simply and continuously should the Christian live out the "Life of the Man in Glory." It is not a hard, strained life ; rather it is the *normal* life of a Christian. We are the channels through which His Life flows to others, refreshing us meanwhile.

It is a blessed life, because we realize our need and utter dependence ; consequently we are kept from self-energy and self-esteem.

Every moment of every day, we may draw from His fullness for all our needs.

There's a Man in the Glory
Whose Life is for me.
He's pure and He's holy,
Triumphant and free.
He's wise and He's loving,
Tender is He ; ——
And His Life in the glory,
My Life must be.

There's a Man in the Glory
Whose Life is for me.
He overcame Satan ;
From bondage He's free.
In Life He is reigning ;
Kingly is He ;
And His Life in the Glory
My Life must be.

There's a Man in the Glory
Whose Life is for me.
His Peace is abiding ;
Patient is He.
He's joyful and radiant
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"Soul-force" versus "Spirit-force."

Some light upon the perils of the last days.

"THE forces of *psuche* (soul) arrayed against the forces of *pneuma* (spirit)," is the expressive sentence used by a correspondent in India, to describe the conflict in the unseen realm of these solemn days. This is his description of the real issues in *India* at the present time, but to those able to distinguish between "soul and spirit" the words just as vividly depict what is taking place in Great Britain as well as in the East. The situation is undoubtedly changing. The Church of Christ in her advance in the things of God is meeting with new phases of testings, in which all she has hitherto known seems inadequate to meet her need. Fresh light from God the Holy Spirit is therefore an imperative necessity, and this He is giving as new situations arise.

"The forces of *psuche* arrayed against the forces of *pneuma!*" What does this "soul-force" mean? Our correspondent writes at length as follows :—

"The forces of the pit have gone forth to deceive the whole world (Rev. xii. 7-12). The consequence is that great upheavals are taking place in the political world. It becomes us to take account of these happenings, as they vitally affect the Church of Christ.

I once met a man in North India, who had access to the highest circles of society in Simla, the summer seat of the Government of India, who told me one evening of his connection with the Mahatmas in India and in other countries of Asia. He said that he knew of great political events weeks and months before they came to pass. "I do not depend for news on telegrams and newspapers. They only record past events, we know events before they take place," he said. How can a man in London know the events happening in India, and vice versa?

It was explained to me that it was through "soul-force" being projected by men who knew the secret of the Mahatmas. *What is soul-force?* In the light of the Word of God, to the believer taught of the Spirit of God, it is the *power of the pit* projected upon the nations of the world to deceive them, so as to bring about catastrophic changes.

'Soul-force' is a word whose charm and magic is only known in the East. It is the power believed to have been exercised by holy men, known as Mahatmas, who were the spiritual leaders in India in centuries gone by, and who are credited with supernatural powers as much to-day as in ages past. It is said to have power, not only to energize, but also to control the will of the people.

To illustrate the power of this word in the Indian mind, it is sufficient to point to the revision of the Treaty of Sevres, under which all that was lost to Turkey has to be restored. A greater triumph of one Eastern nation over all Western nations put together, cannot be imagined. The explanation given, and *believed in by millions in India, is expressed in the word 'soul-force.'*

This 'soul-force' is believed to be cultivated by prayer, fasting, and religious meditation. The Mahomedans point with pride to their gatherings for prayer in their Mosques. Consider the mass of Mahomedans at prayer in the great Jumna Mosque of Delhi, where an hundred thousand followers of Mahomet assemble inside the Mosque, with a still larger crowd engaged in prayer outside. The crowd outside is much larger than the crowd inside. It is *here* where 'soul-force' is generated! *In the Mosques of India*, which count by thousands upon thousands, where devout Mahomedans meet three times for prayer every day. It is *here* that the hidden springs of Islam lie. Every Mahomedan believes that the secret of world-power is in prayer, and what he believes, he practices. They 'pray,' and lo (they believe) the council of European nations is set aside. What a lesson to Christendom!

And how is soul-force cultivated amongst the vast *Hindu* population of India? If the gatherings of Mahomedans for prayer are large, those of Hindus, who meet for devotional exercise at their great festivals, are ten times larger. The Hindus point with pride to their sacred places of pilgrimage, where they assemble by hundreds of thousands. At the great Magh Festival at Allahabad, millions of Hindus assemble every seven years.

Prayer—an exercise of devotion which unites Hindu and Mahomedan into *one common action, to generate 'soul-force' in order that it may be projected upon Western nations, to undermine their power and prestige in the East.* It is the greatest revolt known in history! . . . . . "

* * *

There is a passage in Pember's "Earth's Earliest Ages" which throws light upon this matter. He writes, that the man who would generate "soul-force" must "so bring his body under the control of his own soul, *that he can project his soul and spirit*, and, while living on this earth, act as if he were a dis-embodied spirit." The "man who attains to this power is called an 'adept' and . . . can consciously see the minds of others. He can act by his 'soul-force' on external spirits . . . He can subdue ferocious wild beasts and send his soul to a distance," and he can "exhibit to his distant friends his spiritual body in the likeness of that of the flesh." We read that the "development of these faculties . . . can only be compassed by a long . . . training, the object of which is to break down the body to a complete subjection, and to produce apathy in regard to all the pleasures, pains and emotions of this life . . . . . "

The whole tenour of Indian religious life undoubtedly develops these soul-powers,* for what *can* be the effect of intense "prayer" fixed on a given object by a hundred thousand men, who know not the Gospel of Christ, but the "projecting" of soul-forces, directed by the god of this world, upon the object desired.

"*Soul-force*" versus "*spirit-force.*" What does this mean in *England*? Just this. That the same development of *psychic* power is taking place knowingly, and *unknowingly*, all around us, bringing into action forces which are at the disposal of the invisible powers of evil. "The forces of *psuche* arrayed against the forces of *pneuma.*" What is this but the "natural man" drawing out of his nature latent forces which are not of the Spirit of God. The forces of "*pneuma,*" what are they? The spiritual man, born of the Spirit, walking after the Spirit, in obedient co-operation with God Who is Spirit, praying to God on the ground of the Blood of Calvary, bringing into action the forces of God.

More needs to be said on this subject, and we shall, God willing, return to it again. But how this ignorant bringing into action of psychic force can affect spiritual believers has come to me in a recent letter. The writer says : "I have just come through a terrible onslaught of the enemy. Hemorrage, heart affection, panting and exhaustion. My whole body in a state of collapse. It suddenly burst upon me while at prayer to pray against all psychic power exercised upon me by (psychic) 'prayer.' By faith in the power of the Blood of Christ, I cut myself off from it, and the result was remarkable. Instantly my breathing became normal, the hemorrhage stopped, exhaustion vanished, all pain fled, and life came back into my body. I have been refreshed and invigorated ever since. God let me know in confirmation of this deliverance, that *my condition was the effect of a group of deceived souls* who are in opposition to me "praying" about me! God has used me to the deliverance of two of them, but the rest are in an awful pit . . . . . "

This is not the only instance which has come to my knowledge within the last few months, of the fresh dangers coming upon spiritual believers, through the deepening tribulation conditions which are coming to pass throughout the whole inhabited earth. Through these other instances it appears that this generation of soul-force under the guise of prayer is most likely to take place in those who have had great supernatural experiences, and have in some way opened themselves to evil spirits. These souls seem, in some way, to get what we might call, a *fanatical spirit of insistence* that other believers should come into the same experience as they have had; and if they in any way refuse to seek these experiences, or appear to these souls to be a block in the path of others obtaining these supernatural manifestations, they direct, as they think, "prayer" upon them, that they should be punished by God with judgment, or that they should be *compelled* to yield to what these souls call "the truth."

But this is very much like the disciples who said to the Lord, when they came to a village where they would not receive Him, "Lord, wilt Thou that we command fire to come down from heaven and consume them?" And the Lord replied, "Ye know not what manner of *spirit* ye are of." God never uses compulsion to force any soul into receiving Him, even for their own benefit. God the Holy Ghost recognizes the human responsibility of a man's own choice, whether God shall save him or not.

So we would earnestly warn God's servants—truly God's servants—who seem to be concerned about others who will not seek their own particular line of "blessing"—and pray them to commit these other believers to God, and not to lay themselves open to the dangers of generating soul-force by directing, what we may call, "evil prayers," upon them.

This subject is only just beginning to open to us, as one of the new perils of these darkening days, and we shall hope by the Lord's grace to be given more light upon this theme, so as to help our fellow believers to escape the pitfalls which are increasing around the children of God on every hand. In any case it behoves all who give themselves to *intense* prayer, to carefully avoid praying for others what they think is the "will of God" for them, and above all things never to direct "prayer" *upon* others, but upward toward God, thus leaving others free from all (unmeant, it is true) pressure (*e.g., will*-power) to be under the leading of the Holy Spirit alone. Let us ask God to give us light on this subject, that we may walk with Him in humble dependance upon His Spirit to guard and keep us in these days of peril.

*What is said by Pember throws light upon what may be the source of some of the Sadhu's experiences, since before he became a Christian he practised many of the Indian methods of prayer, etc.

"War of the Spirits."

By the Rev. J. R. Macpherson, B.D., in *The Life of Faith*, on the First Edition (1922) of "War on the Saints."

MANY of our readers have in recent years been troubled about the special "manifestations" which have been reported as accompanying times of special blessing in many parts of the world. . . .

In a volume which has just been issued, under the title of "War on the Saints," Mrs. Penn-Lewis (working with Mr. Evan Roberts as a collaborator) has sought to investigate the facts that lie beyond and beneath all such experiences. . . . The position taken up in the volume is very distinct; we cannot but feel that it is equally true.

To most of us the question has been a very serious one—how can we accept it as a fact that those who, beyond all question, have "received the Baptism of the Holy Ghost," should be the victims of a deception, a hallucination, which can scarcely be distinguished from demoniac possession? And Mrs. Penn-Lewis at once meets us with the fact that it is just those persons who are, in the outlook of this volume, subject to these assaults. "The opening of the spiritual world, which takes place through the incoming of the Spirit, and the work of the Spirit, which now occupies the attention of the believer, is just the opportunity for the arch-deceiver to commence his wiles under a new form. If the man is untaught in the Scriptural statements of the work of the Triune God, to 'obey the spirit' is now his supreme purpose, and to counterfeit the guidance of the Spirit, and the Spirit Himself, is now the deceiver's scheme; for he must somehow regain power over this servant of God, so as to render him useless for aggressive warfare against the forces of darkness, drive him back into the world, or in some way side-track him from active service for God . . . It is the time of greatest peril for every believer, unless he is instructed and prepared, as the disciples were for three whole years by the Lord. . . ."

In limiting her survey to a special class, Mrs. Penn-Lewis necessarily leaves out of view a great part of the "War on the Saints." The greater warfare, beyond doubt, is against those who are Christians but are "not working much at it"—those for whom our conventions are specially intended, Satan and his angels finding that nothing can help them more than the half-and-halfness of so many Christians, the unreality of life and the keeping back from service.

Accepting Mrs. Penn-Lewis' limitation, we find her laying down as the great ground on which the evil spirits work, "passivity," by which she means "a cessation of the active exercise of the will in control over spirit, soul and body, or either, as may be the case." She illustrates her meaning by the case of a believer who "surrendered his arm to God." He permits it to hang passive, waiting for God to use it. He is asked, "Why do you not use your arm?" and he replies, "I have surrendered it to God. I must not use it now: God must use it . . . ." But will God lift the arm for the man? Nay, *the man himself must lift it, and use it*, seeking to understand intelligently God's mind in doing so." This *passivity* forms the groundwork on which the evil spirit works by deception, counterfeiting God, until the man becomes possessed by the spirit; and this possession may become more and more complete without the man having any conception at all of his being its victim.

We shall not follow Mrs. Penn-Lewis in her treatment of this question of possession, or in the chapters in which she deals with deliverance and victory, until the man is able to enter again on his warfare with the Powers of Darkness. . . .

It is easy to criticise most books, and much might be said in this direction as to Mrs. Penn-Lewis' volume. . . . It is, in its design and in its execution, a book for the few. But it is one that in certain quarters is calculated to point out a very real danger and to warn against a great peril. For ourselves, we may confess that we opened it with a certain prejudice, and indeed with considerable fear, but we have found in it an explanation of much that is fatal in the present day, put in such a way as to influence not a few who are inclined to long for spiritual manifestations. These will find in it a needed warning and corrective which may not at first be welcome, but which will save them from a life worse than useless for a life to His praise.

A New Testimony (1922).

"I have again read every word of 'War on the Saints' with a new illumination and understanding, and can now most emphatically endorse what is said on page 84, 'The shock is great when the believer first apprehends the truth of deception and possession as *possible in himself*—himself to understand, and fight through to full deliverence, is more than words can tell. Light pours in upon the unsolved problems of years; both in the personal experience, and in the perplexities of environment; as well as on conditions in the Church and in the world.'

These words I might have written as descriptive of the experience I have been passing through, but, oh, that I might have known these things experimentally years ago—what a difference it would have meant in my life and ministry."

A Scotch Evangelist. May, 1922.

The Word of Testimony.

Since commencing my ministry in —— I experienced a decided opposition to the Gospel, which grew in force as congregations increased and testimony was given by those who had been led to Christ. A few months ago, a systematic and determined effort to stop this work began, by all possible methods, even descending to attempts to wreck the public singing of the Gospel Hymns. Certain members of the choir and teachers in the Sunday School were concerned, and these were aided by some of the church officials.

It seemed almost impossible to continue the services, or even the pastorate, when a consultation was arranged with the Secretary of the Prayer Warfare Groups, who at once diagnosed the case. It was clear that behind all was a personal attack of the Adversary of souls through these opposing people.

We were advised to let God deal with them, and to ask Him to deal first with the church officials. This was done, and the next day one of these requested a special meeting of the officers, and at that meeting it transpired that the only business was to receive the resignations of the opposing members of the management. A meeting to receive these was necessary, and a "scene" was feared, which by inflammatory speech might have been disastrous. We were advised to pray against this, and that mouths might be closed, and wonderfully was the prayer answered, mouths being most evidently closed by a higher Power, and nothing but mild and formal speeches being made.

The disaffection among the choir was then dealt with, and God was asked to deal with them, and within a fortnight the opposing members left in a body, God sending others, truly converted and consecrated members, to take their places.

The prayer-focus still continued, and now the teachers who were in sympathy with the opposition have also left, and the official opponents no longer exist, though they are continuing their work by personal attacks on the Minister and his work and methods. These insidious efforts are being met in victory, and we are sure, are now doomed to failure. But the atmosphere is clear, and the loyal workers are greatly cheered by many tokens of God's blessing on the work.

We returned from the 1922 Swanwick Conference firmly convinced that "Prayer" indeed "changes things," and that Prayer in the Victory of Calvary "works."—*A Vicar.*

To Correspondents.

Communications are acknowledged with thanks from K.M.B.; F. W. J. (*Australia*) I am deeply indebted to you for your letter and shall be glad to hear further of the results of your enquiries. N.E L.; M.E.G.; G.M.; M.N.; K.B.; S.E.L.; J.M.; C.A.C.; F.A.C.; S.A.P.; N.R.; H.K.; J.H.G.: J.F.; E.S.; B.L.W.; A.M. (*France*); H.R.C.; L.L.; L.J.R.; M.B.; N.F.F.; M.M.; H.M.; E.V.M.; A.G.W.; C.G.; E.D.; G.J.; A.T.; A.R.; G.J.; H.F.; H.M.; M.J.; J.T.; A.H.; E.S.; A.M.C.; Mrs. L.J R.; L.L.; G.G L.; W.H.; R.E.B.

☞ **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.**

Note: A reader asks if any would like to buy volumes of "The Overcomer" for 1911, 1912, 1913, 5/6 each post free. Apply Manager of the Bookroom.

The "Word of the Cross" Bible Booklet."

This little Booklet was compiled by Mrs. Penn-Lewis in 1903, and consists of 16 pages, 3½ by 2 inches in size, with pale blue cover. It contains in the words of Scripture, the Message of Calvary in its fullest aspects, both for the sinner and the saved. It has been issued in about 30 languages and dialects, and the circulation has reached over eleven million copies.

Permission has been given to Mr. Stanley Usher (The *Word of the Cross* Evangelist) to issue the English Bible Booklet at his own cost. He will supply them Free to all who apply to him (by post only) Two editions have already been exhausted, and another quarter million is now in course of circulation. Address: 25 High Street, Manchester.

Special Prayer—Request.

Mr. Stanley Usher has sent out 50,000 Bible Booklets to *India. Pray* that every copy may be mightily used of God to unveil Calvary.

Supplies for prayerful distribution will be available from the Scripture Gift Mission, P.O. Box 424, Calcutta.

The "Word of the Cross" Booklet may be issued in the language of any country by accredited missions or workers. Applications for permission to print in foreign languages to be made to the compiler, Mrs. Penn-Lewis, Leicester.